DEPARTMENT OF COMMERCE

BUREAU OF THE CENSUS

SAM. L. ROGERS, DIRECTOR

RELIGIOUS BODIES

1916

PART II

SEPARATE DENOMINATIONS

HISTORY, DESCRIPTION, AND STATISTICS

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THIS REPORT IS PUBLISHED IN TWO PARTS, AS FOLLOWS:

PART I—SUMMARY AND GENERAL TABLES.

PART II—SEPARATE DENOMINATIONS:
HISTORY, DESCRIPTION, AND STATISTICS.

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LETTER OF TRANSMITTAL.

DEPARTMENT OF COMMERCE,
BUREAU OF THE CENSUS,
Washington, D. C., February 28, 1919.

SIR:

I have the honor to transmit herewith Part II of a special report on religious bodies. This presents for each separate denomination statistics representing conditions, as near as may be, as of the close of the year 1916 and descriptive statements of its history, doctrine, polity, and work or general activities. Part I presents a summary of the results and general tables covering all denominations.

The descriptive statements for those denominations that have come into existence since 1906 were furnished for the most part by prominent persons, usually officials in the denominations, while for those denominations included in the census of 1906 the statements published at that census were submitted to competent persons in the respective denominations for correction or such additional statements as were needed to indicate the development during the decade.

As explained in the letter transmitting Part I of this report, the statistics for 1916 were collected mainly by correspondence but partly by the employment of special agents. The work was conducted under the supervision of Mr. William C. Hunt, chief statistician for population, assisted by Dr. Edwin M. Bliss, expert special agent.

The delay in the completion of the report on religious bodies was due to numerous interruptions during its preparation on account of urgent war work.

Very respectfully,

SAM. L. ROGERS,
Director of the Census.

Hon. WILLIAM C. REDFIELD,
Secretary of Commerce.

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SEPARATE DENOMINATIONS:

HISTORY, DESCRIPTION, AND STATISTICS.

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INTRODUCTION.

This volume of the report on religious bodies presents for each denomination a descriptive statement of its history, doctrine, polity, and work, and a presentation of its statistics by states, and by ecclesiastical divisions when such exist or the statistics could be obtained.

Part I presents statistical tables for all the denominations shown separately in this volume, with textual discussion and comparison with preceding censuses, so far as available, and also separate presentations for Negro church organizations. The statistics in Part I are presented for the United States as a whole, and by states, principal cities, and to a certain extent by counties.

As stated in Part I, the investigation relates to continental United States only, and not to any outlying possessions; and, in general, the statistics represent conditions at the close of the year 1916.

The denominations presented in this report number 202, of which 158 are grouped in 24 families and 44 are listed as separate denominations. For a complete list of these denominations, which is the order of their presentation in this report, see page 3. Changes in names since 1906 and other changes, such as the formation of new denominations or consolidation of old ones, are given for all denominations on pages 14 to 17 of Part I. In Part II such changes are explained in the historical statement of the individual denomination, and, in the case of family groups, there is shown, in addition, a statistical summary of the denominations constituting the respective groups for the two years. In this statistical summary accompanying the historical statement of the family group, it will be noted that the group total is omitted, as the classification by families is for convenience only, and, as stated on page 19 of Part I, the constituent bodies are not regarded as having the organic or corporate unity that would give the totals statistical significance.

The order of presentation of material under each denomination is as follows:

(1) Statement of the history of the body, a brief review of its origin, and the main facts in its development up to 1916; its doctrine as set forth or illustrated by its creeds or confessions, and its recognized practices; its polity or form of ecclesiastical organization and government; its work, especially its missionary, educational, and philanthropic activities.

(2) A statistical summary of the principal items for 1916, and, when available, for 1906. In addition, statistical statements are presented, for each denomination, covering its members under 13 years of age, ministers, the languages used in conducting its services, and the amount of its contributions to domestic and foreign work. Statistical tables for these subjects, with descriptive text, are presented for all denominations in Part I, as follows: Members under 13 (pp. 34 to 38), ministers (pp. 65 to 73), languages (pp. 73 to 87), and work (pp. 87 to 102).

(3) A table setting forth, by states (and ecclesiastical divisions, if available), the following items derived from the returns on the schedules:

Number of local organizations, and the number of such organizations reporting each of the other items included in the table.
Members (Total; Male; Female).
Places of worship (Church edifices; Halls, etc.).
Value of church property.
Debt on church property.
Value of parsonages.
Expenditures for year.
Sunday schools conducted by church organizations (Number of schools; Officers and teachers; Scholars).

As set forth more fully in the Introduction to Part I (p. 13), the statements of history, doctrine, and polity are based upon similar statements furnished by denominational authorities in 1906. They were revised for this report or, in case of new bodies, supplied by competent persons. The statistics of activities were obtained partly by correspondence and partly from published reports. The statistics of churches were obtained from schedules sent to the individual church organizations, and the statistics of ministers from schedules sent to the ministers direct.

EXPLANATION OF TERMS.

Following is an explanation of the terms used in the statistical tables, which, as stated above, are presented under each denomination:

Organizations.—These include any gatherings of persons for religious worship, whether under the name of church, meeting, mission, station, etc., which have each a separate membership, that is, no members who are included in the membership of any other similar organization. It includes thus each congregation of a Methodist circuit, each preparative meeting of a Friends Monthly Meeting, each mission of a Roman

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Catholic or other church, whose membership is not included with the membership of the central church.

Members.—As presented in the tables, the figures include all persons recognized as constituent parts of the organizations and so reported. The figures for the different bodies are not statistically comparable, as in the Roman Catholic Church and the Eastern bodies all baptized persons, including infants, are regarded as members; in the Baptist churches and other similar bodies those only are regarded as members who have been formally admitted to the church, and in the other bodies there is a variety of practice. In order to obtain some comparable basis of membership, an inquiry was inserted on the schedule of 1916 as to the number of members under 13 years of age, and in connection with the statistical summary presented for each denomination such number of persons is given. These figures are partly estimated. It was the intention to deduct from the total membership of each organization the number reported as under 13 years of age and thus obtain a membership of uniform age for comparative purposes. The answers to this inquiry were not complete, however, some returns showing a misapprehension of its meaning, while for some churches there was no report at all. A careful scrutiny of the returns was made in the bureau, and a computation was made for each denomination by applying to its total membership the proportion of members under 13 years of age shown by those churches of the same denomination making some report as to members under 13. The results of this computation were referred in many cases to persons well acquainted with the situation and received their cordial support. Table 8 of Part I presents the results of this computation for each demonstration.

Church edifices.—The term "church edifice," under "Places of worship," covers any building used for religious services and owned in whole or in part by the organization so using it. It does not include rented halls, schoolhouses, etc., used by some organizations.

Church property.—The term "church property" is used in a very restricted sense. It does not include all the property owned by the churches, but only the edifices or buildings owned and used for worship by the organizations reporting, together with their sites, and their furniture, organs, bells, etc. Therefore, the value and debt herein reported relate to the above only, and not to rented buildings or halls, or of parsonages, parochial school buildings, theological seminaries, monasteries, convents, or the like.

Parsonages.—The value herein reported relates to the residence of the pastor in case it is owned by the church.

Church expenditures.—These cover running expenses (including salary of minister), repairs or improvements, benevolences, and general expenses, particularly those connected with the conduct of denominational affairs.

Sunday schools.—These statistics in this volume relate entirely to Sunday schools conducted by local church organizations and do not cover parochial or other institutions which supplement, or sometimes take the place of, the Sunday school. Data concerning undenominational or union Sunday schools, furnished by the International Sunday School Association, will be found in Part I (p. 62).

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SEPARATE DENOMINATIONS:

HISTORY, DESCRIPTION, AND STATISTICS.

ADVENTIST BODIES.

GENERAL STATEMENT.

What is known as the "Advent movement" originated with William Miller, who was born at Pittsfield, Mass., February 15, 1782, and died in Low Hampton, N. Y., December 20, 1849. He bore a good reputation as a farmer and citizen, served as a captain in the War of 1812, and was a diligent student and a great reader, although he had only a common school education. For some years he was an avowed Deist, but, as he said, "found no spiritual rest," until in 1816 he was converted and united with the Baptists. After his conversion, as objections to the authenticity and inspiration of the Scriptures were pressed upon him in the same way that he had formerly pressed them upon others, he determined to devote himself to a careful study of the Bible, laying aside commentaries and using the marginal references and Cruden's Concordance as his only helps. As a result of this study he became satisfied that the Bible is its own interpreter, and that it is "a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein.' "

At that time very little was heard from pulpit or press respecting the second coming of Christ, the general impression being that it must be preceded by the conversion of the world and the millennium, a long period of universal holiness and peace. As Mr. Miller studied the prophetic portions of the Bible, he became convinced that the doctrine of the world's conversion was unscriptural; that not only the parable of the wheat and the tares, as explained by Christ in Matthew xiii, 24–30, 36–43, but many other passages, teach the coexistence of Christianity and anti-Christianity while the gospel age lasts. As the period of a thousand years, during which Satan is bound, mentioned in Revelation xx, and from which the conception of the millennium is derived, lies between the first resurrection (Rev. xx, 4–6), which he understood to include all of the redeemed, and that of "the rest of the dead" (Rev. xx, 5), his conclusion was that the coming of Christ in person, power, and glory must be premillennial. He believed that at this coming there would be a resurrection of all the dead in Christ, who, together with all the redeemed then alive, would be "caught up to meet the Lord in the air;" that the wicked would then be judged, and the present heavens and earth dissolved by fire, to be followed by their regeneration as the inheritance of the redeemed, involving the glorious, immortal, and personal reign of Christ and all His saints.

As to the time when the Advent might be expected, Mr. Miller's conclusion was as follows:

> In examining the prophecies * * * I found that only four universal monarchies are predicted in the Bible to precede the setting up of God's everlasting kingdom; that three of those had passed away—Babylon, Medo-Persia, and Grecia—and that the fourth, Rome, had already passed into its last state. * * * And finding all the signs of the times, and the present condition of the world, to compare harmoniously with the prophetic description of the last days, I was compelled to believe that the world had about reached the limits of the period allotted for its continuance.

Moreover, as a result of his study of prophetic chronology, he believed not only that the Advent was at hand, but that its date might be fixed with some definiteness. Taking the more or less generally accepted view that the "days" of prophecy symbolize years, he was led to the conclusion that the 2,300 days referred to in Daniel viii, 13, 14, the beginning of which he dated from the commandment to restore Jerusalem, given in 457 B. C. (Daniel ix, 25), and the 1,335 days of the same prophet (xii, 12), which he took to constitute the latter part of the 2,300 days, would end coincidently in or about the year 1843. The cleansing of the sanctuary, which was to take place at the close of the 2,300 days (Daniel viii, 14), he understood to mean the cleansing of the earth at the second coming of Christ, which, as a result of his computations, he confidently expected would occur some time between March 21, 1843, and March 21, 1844, the period corresponding to the Jewish year.

The public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831, when he accepted an invitation to go to Dresden, N. Y., to speak on the subject of the Lord's return. He gave several addresses, with the result that many persons were "hopefully converted." Other invitations quickly followed, and thus began a work which in a few years, though not without opposition, spread far and wide, ministers and members of various evangelical denominations uniting in the expectation of the speedy, personal, and premillennial coming of Christ. The first general gathering of those interested in this subject was held in Boston in October, 1840. The call for this gathering simply invited Christians of all denominations to come together to compare views and to confer as to the best means of promulgating this important truth. The Advent movement was further assisted by the appearance of a number of papers, such as the "Midnight Cry," the "Signs of the Times," and the "Trumpet of Alarm," emphasizing these views.

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As the time approached when the coming of Christ was expected, there was widespread interest and elaborate preparation. When the period originally indicated by Mr. Miller had passed without bringing the event, there was much disappointment. Later, however, some of the Adventists put forth a theory fixing October 22, 1844, as the date of the Advent. Mr. Miller ultimately accepted this view, and announced that if this prediction too should fail, he would suffer twice as much disappointment as he had experienced before. The passing of this date also without the occurrence of the expected event was a source of great disappointment both to Mr. Miller and to his followers. He did not, however, to the end of his life, change his views with regard to the premillennial character of the Advent itself, or his belief that "the day of the Lord is near, even at the door," although he acknowledged his error in fixing the date.

In its beginning, the Adventist movement was wholly within the existing churches, and there was no attempt to establish a separate denomination. Mr. Miller himself, during the greater part of his work, was a Baptist licentiate. In June, 1843, however, the Maine Conference of the Methodist Episcopal Church passed resolutions condemning the movement, and from that time considerable opposition was manifested. In some cases Adventists were forced to leave the churches of which they were members; in others they withdrew voluntarily, basing their action, in part, on the command to "come out of Babylon" (Rev. xviii, 4), including under the term "Babylon," not only the Roman Catholic Church, but the Protestant churches. Mr. Miller and other leaders earnestly deprecated this interpretation, yet it influenced some to leave the old communions.

The Adventists who, for either of the causes mentioned, withdrew from the existing churches generally formed organizations of their own; although in some places they omitted any formal organization, considering either that the time was too short or that organization was sinful. No definite move was made, however, toward the general organization of the adherents of the Adventist doctrines until 1845. In that year, according to an estimate made by Mr. Miller, there were Advent congregations in "nearly a thousand places," "numbering * * * some fifty thousand believers." A conference was called at Albany, N. Y., in April, 1845, for the purpose of defining their position, and was largely attended, Mr. Miller being present. A declaration of principles was adopted, embodying the views of Mr. Miller respecting the personal and premillennial character of the Second Advent of Christ, the resurrection of the dead, and the renewal of the earth as the abode of the redeemed, together with cognate points of doctrine, which have been summarized as follows:

1. The present heavens and earth are to be dissolved by fire, and new heavens and a new earth are to be created whose dominion is to be given to "the people of the saints of the Most High."

2. There are but two Advents of the Saviour, both of which are personal and visible. The first includes the period of His life from His birth to the Ascension; the second begins with His descent from Heaven at the sounding of the last trump.

3. The second coming is indicated to be near at hand, even at the doors; and this truth should be preached to saints that they may rejoice, knowing that their redemption draws nigh; and to sinners that they may be warned to flee from the wrath to come.

4. The condition of salvation is repentance toward God and faith in the Lord Jesus Christ. Those who have repentance and faith will live soberly and righteously and godly in this world, looking for the Lord's appearing.

5. There will be a resurrection of the bodies of all the dead, both of the just and the unjust. Those who are Christ's will be raised at His coming; the rest of the dead, not until a thousand years later.

6. The only millennium taught in the Word of God is the thousand years intervening between the first resurrection and that of the rest of the dead.

7. There is no difference under the gospel dispensation between Jew and Gentile, but God will render to every man according to his deeds. The only restoration of Israel is in the restoration of the saints to the regenerated earth.

8. There is no promise of this world's conversion. The children of the kingdom and of the wicked one will continue together until the end of the world.

9. Departed saints do not enter their inheritance at death, that inheritance being reserved in heaven ready to be revealed at the second coming, when they will be equal to the angels, being the children of God and of the resurrection; but in soul and spirit they enter the paradise of God, to await in rest and comfort the final blessedness of the everlasting kingdom.

The somewhat loosely organized body formed at the general conference of Adventists held at Albany, N. Y., in April, 1845, continued for a decade to include practically all the Adventists except those who held to the observance of the seventh, rather than the first, day of the week as the Sabbath. In 1855 the discussions, in which Jonathan Cummings had so prominent a part, resulted in the withdrawal of some members and the subsequent organization of the Advent Christian Church. The Adventists who continued their adherence to the original body were for the most part those who believed in the doctrine of the conscious state of the dead and the eternal suffering of the wicked, claiming on these points to be in accord with the personal views of Mr. Miller. They, however, felt the need of closer association, and in 1858 organized at Boston, Mass., the American Millennial Association, partly for the purpose of publishing material in support of their belief, and partly as a basis of fellowship.

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Some years later the members of this society adopted the term "Evangelical Adventists" as a denominational name, with a view to distinguishing themselves from other bodies with which they differed on doctrinal points.

For some years the association published a periodical bearing, at different periods, the names: "Signs of the Times," "Advent Herald," "Messiah's Herald," and "Herald of the Coming One." It contributed to the support of the China Inland Mission and of laborers and missions in other fields, but as the older members died many of the younger families joined other evangelical denominations, and the number of churches and members diminished rapidly. In 1906 they reported 18 organizations with 481 members, 16 church edifices, church property valued at $27,050, 9 Sunday schools with 57 officers and teachers and 264 scholars, and 8 ministers. When the inquiries for the census of 1916 were made, it appeared that all the churches, except a few in Pennsylvania, had disbanded or discontinued all services, and from those in Pennsylvania no information could be obtained. The denomination, as an ecclesiastical body has, therefore, been dropped from this report.

Discussions in regard to the nature of the Advent, and particularly in regard to the future life, resulted in the formation of other bodies independent in organization but agreeing in the belief that the Advent is to be personal and premillennial and is near at hand, and in their recognition of the influence of Mr. Miller and those immediately associated with him.

The denominations grouped under the name Adventist in 1916 and in 1906 are listed in the table below, with the principal statistics as reported for the two periods. Two bodies listed in 1906 are not included in the table for 1916. The omission of the Evangelical Adventists is explained above and that of the Churches of God (Adventist), Unattached Congregations is noted in the statement (see p. 29) of the Church of God (Adventist).

COMPARATIVE SUMMARY OF ADVENTIST BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
ADVENTIST BODIES.										
1916.										
Advent Christian Church	535	30,597	418	$1,188,070	$95,970	77	$143,050	383	3,134	21,607
Seventh-day Adventist Denomination	2,011	70,355	1,231	2,568,495	200,154	16	20,450	1,929	15,298	74,903
Church of God (Adventist)	22	948	8	8,200						
Life and Advent Union	13	558	8	41,600	12,250			9	73	439
Churches of God in Christ Jesus	87	3,437	52	78,870	1,290	3	4,050	55	358	2,493
1906.										
Evangelical Adventists	18	481	16	27,050		1	1,200	9	57	264
Advent Christian Church	550	26,799	428	854,323	78,828	44	72,675	367	2,876	16,941
Seventh-day Adventist Denomination	1,889	62,211	981	1,453,087	77,984	14	14,165	1,813	13,033	70,225
Church of God (Adventist)	10	354	3	4,000	700			11	52	326
Churches of God (Adventist), Unattached Congregations	10	287	2	2,300				5	30	200
Life and Advent Union	12	509	6	29,799	10,300			7	45	259
Churches of God in Christ Jesus	62	2,124	37	53,650		1	3,000	30	193	893

ADVENT CHRISTIAN CHURCH.

HISTORY.

The disappointment felt by the Adventists at the passing of the date (1844) fixed for the Second Advent of Christ resulted in much discussion as to the accuracy of the calculations. In 1852 Jonathan Cummings, one of Mr. Miller's associates in the earlier years of the movement, began to teach that there had been a mistake in the earlier calculations which had fixed a time limit, and claimed that the 1,335 days of Daniel (xii, 12) would end in 1854, when the resurrection would occur. This aroused considerable criticism on the part of other Adventists, and those who accepted Mr. Cummings' views began to draw apart. When 1854 also passed they frankly admitted their mistake as to the date of the Advent, and it was hoped that they would rejoin the original body.

By this time, however, a well-marked difference of opinion had developed among Adventists in reference to the immortality of the soul. The followers of Mr. Cummings had for the most part accepted the doctrine that man is by nature wholly mortal and is unconscious in death, and that immortality is not inherent in mankind, but is the gift of God to be bestowed in the resurrection on those only who have been true followers of Christ. The main body of Adventists, on the other hand, accepted, in general, the doctrine of the conscious state of the dead and the eternal suffering of the wicked. Owing largely to this difference, which they considered to be upon a vital point, when a general conference met at Boston, June 5, 1855, the followers of Mr. Cummings did not unite in it, but held a conference of their own on the same day. From

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this time the separation between the two bodies was definitely recognized. Those who had separated from the main body organized the Advent Christian Association at Worcester, Mass., November 6, 1861, and have since borne the name "Advent Christian Church." This branch of the Adventists now holds simply to the general imminence of Christ's return, but takes the position that "no man knoweth the day nor the hour wherein the Son of Man cometh." They also emphasize that side of their faith which deals with the nature of man.

DOCTRINE.

The Declaration of Principles held by this church, as unanimously approved by the Advent Christian Association and General Conference of America, in 1900, emphasizes the following points:

1. The Bible is the Word of God, containing a revelation given to man under divine supervision and providence; its historical statements are correct, and it is the only divine standard of faith and practice.

2. As revealed in the Bible, (*a*) there is one God, the Father, Creator of all things; (*b*) Jesus Christ, the only begotten Son of God, came into the world, died for man's sins, was raised for his justification, ascended into heaven as the High Priest and Mediator, and will come again to judge the living and the dead, and reign forever and ever; (*c*) the Holy Spirit, the Comforter, sent from God to convince the world of sin, of righteousness, and of judgment, sanctifies man and seals him unto the day of redemption.

3. Man was created for immortality, but through sin has forfeited his divine birthright, and only through faith in Christ can become partaker of the divine nature and live forever.

4. Death is, to all persons, righteous and wicked, a condition of unconsciousness, to remain unchanged until the resurrection at Christ's second coming, when the righteous will receive everlasting life, while the wicked will be "punished with everlasting destruction," suffering complete extinction of being.

5. Salvation is free to all who in this life and age accept the conditions, all hope of future probation or universal salvation being excluded.

6. Jesus Christ, according to His promise, will, "in like manner" as He went into heaven, come again to this earth to reign forever, and this coming is the hope of the Church, inasmuch as upon it depend the reward of the righteous, the abolition of sin, and the renewal of the earth to become the eternal home of the redeemed.

7. Bible prophecy indicates the approximate time of Christ's return, and the great duty of the hour is the proclamation of this soon-coming redemption.

8. The Church, an institution of divine origin, includes all Christians of whatever name, but the local organization should be independent of outside control, subject to no dictation of priest, bishop, or pope, although recognizing true fellowship and unity of action.

The only ordinances recognized are baptism and the Lord's Supper, immersion being considered the only true baptism. Admission to the church is by vote of the majority, after baptism and profession of faith. Open communion is practised and the invitation to the Lord's Supper is general, participation being left to the individual. The first day of the week, set apart by the early Church in commemoration of the resurrection, is held to be the proper Christian Sabbath, to be observed as a day of rest and religious worship.

POLITY.

In accordance with the principles outlined, the Advent Christian Church is congregational in church government, each church being absolutely independent in its own management. Local elders (not ordained) and deacons are elected annually, as are the various officials and committees. The elders have charge of the religious services when the church has no pastor, and the deacons care for the poor and serve as bearers at the communion service, which is usually held each month. Women equally with men are eligible to office.

For fellowship and the better conduct of such work as belongs to them in common, the churches are associated in annual conferences, which are grouped in four districts, while the Advent Christian General Conference represents the entire denomination. According to the constitution adopted at Boston, May 20, 1915, the object of this conference is: To advance the interests of, and unify the Advent Christian people in their various branches of work; hold biennial sessions for the transaction of business and the discussion of questions of interest to the churches; devise the best methods for the conduct of the finances of the churches, and the cooperating societies; cooperate with the churches in securing pastors, and in utilizing the services of worthy men; act as a board of appeal; establish a bureau of statistics; publish a biennial manual, and deal with any matters affecting the welfare of the churches.

The membership of the General Conference consists of delegates chosen by the annual conferences, one for each conference and one for each 300 members of the churches which cooperate with the conference; also one or more, not exceeding three, delegates representing the cooperating societies. From two to four weak or distant conferences may unite and jointly elect one delegate to the conference.

The organization of the General Conference includes the officers—a president; four vice presidents, representing the four publishing districts; a secretary and treasurer—a board of counsellors for each of the four

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districts, the vice president for that district being chairman; a superintendent who acts as general executive, and has special care of the utilization of workers; and such committees on finance, etc., as may be needed. The president, vice presidents, and secretary of the General Conference, the superintendent, the business managers of the publishing societies, and the presidents or secretaries of the mission societies and the educational boards constitute a national council which acts as the executive arm of the conference in the interims between biennial meetings.

Ordination to the ministry rests with the conferences. It takes place on request of a church, after examination of the applicant by a committee, vote of the conference, and the appointment of an ordaining committee. The minister becomes a member of the conference which ordained him. In the reception of ministers from other bodies previous ordination is accepted.

WORK.

The denominational activities of the Advent Christian Church are carried on mainly through the American Advent Mission Society, the Woman's Home and Foreign Missionary Society, and four publication societies.

The American Advent Mission Society, which does both home and foreign mission work, is incorporated and entirely independent of the General Conference. Its officers are elected by delegates from the various churches, and its meetings are held annually. The Woman's Home and Foreign Missionary Society is also independent of the General Conference. While doing some work for itself, it also acts as agent in India for the American Advent Mission Society, and reports to that body. There is a Western Home Mission Board which does about the same work in the Middle West that the American Advent Mission Society does in the East, except that its sphere is confined to home missions. There is also a woman's society called the Helper's Union and Central Mission Branch, doing both home and foreign mission work. The number of missionaries and evangelists employed during the year was 30 and the number of churches aided, 50. Contributions of $15,000 were received.

A large part of the home missionary and philanthropic work is done by the state conferences, but these bodies make no report to the General Conference.

In the foreign field, 12 stations are occupied, in addition to some outstations, in India, China, and Japan. The report for 1916 shows 20 American missionaries, with a large force of native evangelists, teachers, and colporteurs constantly employed with the missionaries at the various stations; 10 churches, with 889 members; 11 schools, with 433 scholars; 1 hospital, where a large number of patients are treated each month; and 1 orphanage, with 80 inmates. The value of property on the foreign field is estimated at $52,000. The amount contributed was $38,000.

Three educational institutions, for which $15,000 were contributed in 1916, are carried on under the auspices of the denomination in the United States. They include a college at Aurora, Ill.; a theological school at Boston; and Sanderline Academy for Negro students at White, Tenn. A Bible Correspondence Institute is connected with Aurora College. The three institutions report 155 students and property valued at $284,000, including an endowment of over $100,000 which it is hoped will be increased to $200,000. The denomination maintains two orphanages, and a home for the aged in connection with one of the orphanages. The property of the orphanage and home is valued at $19,381, and $6,756 were contributed for its support in 1916.

The young people of the denomination are organized in a Young People's Loyal Workers Society, which in 1916 included 124 branches, with a membership of 4,650.

STATISTICS.

The general statistics of the Advent Christian Church for 1916 are given, by states and conferences, in the tables on pages 17 to 20, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	535	550	−15	−2.7
Members	30,597	26,799	3,798	14.2
Church edifices	418	428	−10	−2.3
Value of church property	$1,188,070	$854,323	$333,747	39.1
Debt on church property	$95,970	$78,828	$17,142	21.7
Parsonages:				
Churches reporting	77	44	33	(2)
Value	$143,050	$72,675	$70,375	96.8
Sunday schools:				
Number	383	367	16	4.4
Officers and teachers	3,134	2,876	258	9.0
Scholars	21,007	16,941	4,066	24.0
Contributions for missions and benevolences	$65,756	$42,820	$22,936	53.6
Domestic	$27,756	$9,838	$17,918	182.1
Foreign	$38,000	$32,982	$5,018	15.2

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This table shows a general increase since 1906 in membership, value of church property, debt, parsonages, Sunday schools, and contributions for missions and benevolences, and a slight decrease in the number of organizations and of church edifices reported. The church membership in 1916, 30,597, showed an increase of 14.2 per cent. There was, however, a decrease of 2.7 per cent in number of organizations, and of 2.3 per cent in number of church edifices, due largely to a general consolidation of organizations and the elimination of dead or dormant churches. The number of organizations reporting parsonages increased from 44 to 77 and the value of parsonages from $72,675 to $143,050;

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church property, as reported by 417 of the 535 organizations, was valued at $1,188,070, an increase of 39.1 per cent; while the debt on church property, reported by 63 organizations (as against 57 in 1906), was $95,970, an increase of 21.7 per cent. The number of Sunday schools increased from 367 to 383, or 4.4 per cent, and the number of scholars from 16,941 to 21,007, or 24 per cent. The contributions for domestic missions and benevolences, reported by the boards of the church for 1916, amounted to $27,756, an increase since 1906 of 182.1 per cent. This indicates the realization by the church of the value of educational and philanthropic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $274,446, covering running expenses, outlay for repairs and improvements, gifts for benevolences, and such other items as passed through the church treasury during the year, were reported by 423 of the 535 organizations, an average for each church of $649.

The number of members under 13 years of age, as reported by 373 organizations in 1916, was 571, constituting 2.5 per cent of the 22,694 members reported by these organizations. Assuming that the same proportion would apply to the 7,903 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 770.[1]

Of 535 organizations, 534, with 30,462 members, reported services held in English only, and 1 organization, with 135 members, reported services in Italian and English.

The number of ministers reported as on the rolls of the Advent Christian Church was 770. As shown by the following table, schedules were received from only 374, the difference being due chiefly to the fact that a considerable number of persons, both men and women, who are listed as ministers, are not engaged exclusively in ministerial work, but serve occasionally as evangelists, or assist in church work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	374	147	140	87	$706
Alabama	6		5	1	
Arkansas	3	1	2		200
California	26	7	9	10	986
Colorado	2		1	1	
Connecticut	21	13	7	1	914
Florida	18	8	4	6	507
Georgia	13	2	11		480
Idaho	1			1	
Illinois	19	8	4	7	694
Indiana	2	1	1		780
Iowa	9	5	2	2	594
Kansas	7	2	2	3	750
Maine	40	17	15	8	733
Massachusetts	52	18	8	6	786
Michigan	4	1	2	1	1,000
Minnesota	3	3			874
Mississippi	2		1	1	
Missouri	7	3	1	3	642
Montana	1		1		
Nebraska	2	1		1	520
New Hampshire	26	17	7	2	684
New York	13	6	6	1	614
North Carolina	15	4	9	2	527
Ohio	4	1	2	1	520
Oklahoma	4		1	3	
Oregon	10	3	6	1	600
Pennsylvania	3	2		1	319
Rhode Island	8	1	6	1	700
South Carolina	4	2	2		682
Tennessee	3		3		
Texas	6	1	1	4	769
Vermont	21	10	7	4	583
Virginia	7	2	2	3	300
Washington	6	2	1	3	840
West Virginia	19	2	9	8	620
Wisconsin	7	4	2	1	730

The total number of ministers reported as engaged in pastoral work was 287. Of these, 147 gave their full time to this work, 90 served as supplies or assistants, and 50, although in regular pastoral work, supplemented their income by some other occupation. The 87 reported as not in pastoral work included 35 retired from active service, 4 engaged in caring for denominational interests, 15 engaged in educational, literary, or evangelistic work, and the remainder in other occupations.

The average salary, $706, represents the average of the total amount reported by those ministers who gave their full time to pastoral work and derived their entire support therefrom. It is on an essentially different basis, therefore, from the average reported for this denomination in 1906 ($414), which was based on reports from the church organizations and included every variety of pastoral income.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Advent Christian Church	535	534	30,597	456	10,807	15,620	416	50	418	417	$1,188,070
New England division:											
Maine	57	57	2,575	52	978	1,435	53	1	53	53	138,420
New Hampshire	34	33	1,570	31	596	930	28	4	28	29	98,850
Vermont	19	19	1,040	18	387	584	17	.....	17	17	49,450
Massachusetts	33	33	2,780	32	953	1,543	31	2	31	31	213,500
Rhode Island	8	8	772	8	246	527	7	1	7	7	47,700
Connecticut	19	19	1,550	18	619	919	18	.....	19	18	51,770
Middle Atlantic division:											
New York	24	24	1,024	22	372	577	22	1	22	22	75,500
Pennsylvania	11	11	380	11	126	225	10	1	10	10	14,800
East North Central division:											
Ohio	17	17	1,135	12	410	499	11	.....	11	11	16,300
Indiana	7	7	618	7	272	346	7	.....	7	7	11,600
Illinois	14	14	1,023	11	296	486	10	1	10	10	47,100
Michigan	12	12	325	10	99	171	9	1	9	9	28,500
Wisconsin	18	18	846	18	325	521	13	4	13	13	17,100
West North Central division:											
Minnesota	4	4	296	2	52	74	4	.....	4	4	28,800
Iowa	10	10	502	9	154	283	9	1	9	9	13,600
Missouri	5	5	358	4	108	150	4	.....	4	4	7,700
Nebraska	3	3	125	3	53	72	2	.....	2	2	3,000
Kansas	7	7	341	7	151	190	6	1	6	6	10,200
South Atlantic division:											
Virginia	12	12	503	11	259	304	10	1	10	10	10,000
West Virginia	68	63	2,629	40	744	933	31	19	31	32	54,750
North Carolina	23	23	1,950	13	496	717	16	.....	16	16	14,655
South Carolina	7	7	789	7	382	407	7	.....	7	7	11,200
Georgia	22	22	1,429	22	555	874	19	.....	19	19	28,625
Florida	25	25	1,954	20	711	904	18	3	18	18	28,650
East South Central division:											
Kentucky	4	4	130	1	10	5	1	.....	1	1	500
Tennessee	8	8	274	6	82	114	4	2	4	4	8,700
Alabama	7	7	296	7	138	158	7	.....	7	7	3,450
Mississippi	7	7	313	6	116	127	5	1	5	5	2,500
West South Central division:											
Arkansas	3	3	84	2	24	35	1	1	1	1	800
Louisiana	2	2	142	2	60	82	2	.....	2	2	1,400
Oklahoma	4	4	215	2	41	71	1	1	1	1	1,500
Texas	11	11	651	11	301	350	6	1	6	6	3,650
Mountain division:											
Idaho	2	2	139	2	66	73	2	.....	2	2	2,450
Pacific division:											
Washington	8	8	466	7	202	262	6	2	7	6	26,800
Oregon	12	12	323	11	126	184	8	1	8	7	11,550
California	13	13	980	11	287	498	11	.....	11	11	73,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Advent Christian Church	535	63	$95,970	77	$143,050	423	$274,446	379	383	3,134	21,007
New England division:											
Maine	57	10	9,690	4	7,500	52	31,190	43	43	361	2,288
New Hampshire	34	3	1,800	10	20,700	31	21,248	28	28	248	1,239
Vermont	19	2	1,875	7	12,800	15	13,245	17	19	165	1,080
Massachusetts	33	8	28,790	3	10,500	33	43,491	32	32	375	2,045
Rhode Island	8	1	5,750	1	2,000	7	8,527	7	7	87	487
Connecticut	19	7	8,034	3	12,000	17	23,383	16	17	190	1,181
Middle Atlantic division:											
New York	24	4	14,400	8	9,600	19	11,291	16	16	121	873
Pennsylvania	11	1	400	.....	.....	8	2,270	9	9	55	348
East North Central division:											
Ohio	17	.....	.....	.....	.....	10	3,117	14	14	104	825
Indiana	7	3	400	3	4,200	6	3,098	5	5	48	330
Illinois	14	3	8,776	4	13,000	10	11,494	12	12	134	1,102
Michigan	12	1	7,000	2	1,900	6	3,939	8	8	50	347
Wisconsin	18	1	1,100	3	5,700	17	6,612	14	14	99	551
West North Central division:											
Minnesota	4	.....	.....	2	5,500	3	15,667	3	3	31	266
Iowa	10	2	480	3	3,100	9	3,085	9	9	69	371
Missouri	5	.....	.....	.....	.....	4	2,307	5	5	37	230
Nebraska	3	.....	.....	2	2,500	2	868	2	2	12	74
Kansas	7	2	450	2	3,000	7	5,379	7	7	58	296
South Atlantic division:											
Virginia	12	1	240	3	1,600	10	2,162	10	10	83	627
West Virginia	63	1	136	2	4,000	37	8,075	26	26	156	1,478
North Carolina	23	1	35	.....	.....	17	2,443	10	10	54	482
South Carolina	7	.....	.....	3	3,600	7	5,435	6	6	41	324
Georgia	22	5	689	.....	.....	20	2,631	12	12	60	583
Florida	25	2	1,400	4	9,300	18	9,223	14	14	93	673
East South Central division:											
Kentucky	4	.....	.....	.....	.....	.....	.....	1	1	4	46
Tennessee	8	.....	.....	.....	.....	5	1,651	5	5	20	143
Alabama	7	.....	.....	.....	.....	7	488	4	4	26	150
Mississippi	7	.....	.....	.....	.....	4	370	2	2	7	70
West South Central division:											
Arkansas	3	.....	.....	.....	.....	1	540	2	2	7	36
Louisiana	2	.....	.....	.....	.....	2	240	2	2	10	80
Oklahoma	4	.....	.....	.....	.....	2	826	4	4	25	187
Texas	11	2	525	.....	.....	11	2,569	5	5	38	274
Mountain division:											
Idaho	2	.....	.....	2	2,050	1	100	2	2	13	110
Pacific division:											
Washington	8	2	1,200	1	1,000	6	6,747	6	6	62	375
Oregon	12	.....	.....	2	1,400	8	2,883	8	9	59	338
California	13	1	3,000	3	6,200	11	17,752	13	13	157	1,009

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Advent Christian Church	535	534	30,597	456	10,807	15,620	416	50	418	417	$1,188,070
Catskill	7	7	231	7	94	137	7	.....	7	7	10,200
Connecticut and Western Massachusetts	20	20	1,933	18	654	983	19	.....	20	19	129,900
Cumberland Valley, Kentucky	4	4	130	1	10	5	1	.....	1	1	500
East Georgia and South Carolina	10	10	1,082	10	440	642	10	.....	10	10	14,450
Eastern Michigan	5	5	144	4	40	74	4	.....	4	4	16,800
Eastern North Carolina	16	16	1,261	12	466	684	12	.....	12	12	10,705
Hoosick Valley	11	11	726	11	276	450	11	.....	11	11	50,400
International	8	8	397	7	136	192	6	1	6	7	16,300
Iowa and Missouri	10	10	605	8	165	275	8	1	8	8	10,200
Maine	47	47	2,160	43	801	1,222	44	1	44	44	117,380
Massachusetts	26	26	2,146	26	810	1,336	24	2	24	24	153,000
Michigan	4	4	98	4	39	59	3	.....	3	3	7,000
Minnesota	4	4	296	2	52	74	4	.....	4	4	28,800
Mississippi	5	5	258	4	94	94	4	.....	4	4	1,700
Missouri-Kansas	9	9	448	9	193	255	8	1	8	8	13,700
Nebraska	3	3	125	3	53	72	2	.....	2	2	3,000
New Hampshire	31	30	1,500	28	573	835	26	3	26	26	96,350
New York	9	9	396	7	121	200	8	.....	8	8	38,500
North Alabama	8	8	322	8	152	170	7	1	7	7	3,450
Northern California	7	7	421	6	98	208	6	.....	6	6	18,700
Northern Georgia	3	3	106	3	53	53	3	.....	3	3	750
Northern Illinois	10	10	750	8	220	335	7	1	7	7	39,600
Northern Indiana and Southern Michigan	4	4	107	2	26	56	3	1	3	3	6,000
Northern Iowa	2	2	102	2	37	65	2	.....	2	2	4,000
Northern Maine	10	10	424	9	174	225	9	.....	9	9	20,530
Northern Pennsylvania and Southern New York	4	4	56	4	19	37	3	1	3	3	4,500
Northwestern Pennsylvania	6	6	272	6	99	173	6	.....	6	6	9,200
Ohio	15	15	958	10	315	417	9	.....	9	9	12,500
Oklahoma	4	4	215	2	41	71	1	1	1	1	1,500
Ontario and Northeastern New York	2	2	72	2	31	41	2	.....	2	2	3,800
Piedmont, North Carolina	7	7	699	1	30	33	4	.....	4	4	3,950
Rhode Island and Eastern Connecticut	10	10	826	10	259	567	9	1	9	9	51,200
South Georgia and Florida	30	30	2,182	25	807	1,036	21	3	21	21	46,000
Southern California	6	6	559	5	189	290	5	.....	5	5	54,300
Southern Georgia	10	10	742	10	326	416	9	.....	9	9	5,275
Southern Illinois	5	5	319	4	94	179	4	.....	4	4	11,100
Southern Indiana	6	6	594	6	266	328	6	.....	6	6	10,600
Vermont	6	6	309	6	128	161	5	.....	5	5	7,600
Virginia	10	10	515	10	243	272	9	1	9	9	9,500
West Tennessee	3	3	118	1	15	25	1	.....	1	1	800
West Texas	13	13	793	13	361	432	8	1	8	8	5,050
West Virginia	66	66	2,536	42	839	1,015	33	19	33	34	58,550
Western Tennessee, Northern Mississippi, and Eastern Arkansas	10	10	317	9	125	177	6	3	6	6	10,000
Western Washington and British Columbia	6	6	378	5	166	200	4	2	5	4	23,800
Willamette Valley	15	15	500	14	208	279	11	1	11	10	15,000
Wisconsin	18	18	846	18	325	521	13	4	13	13	17,100
Not reported by conference	10	10	323	10	144	179	9	1	9	9	15,820

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Advent Christian Church	535	63	$95,970	77	$143,050	423	$274,446	379	383	3,134	21,007
Catskill	7					6	1,375	4	4	26	170
Connecticut and Western Massachusetts	20	8	23,892	4	16,500	18	31,826	17	18	215	1,255
Cumberland Valley, Kentucky	4							1	1	4	46
East Georgia and South Carolina	10			3	3,500	10	5,980	8	8	53	419
Eastern Michigan	5	1	7,000	1	900	2	2,662	3	3	20	200
Eastern North Carolina	16	1	35			10	1,805	7	7	41	374
Hoosick Valley	11	3	12,058	4	7,100	10	8,723	9	9	95	588
International	8	1	315	3	4,000	7	5,138	8	9	69	418
Iowa and Missouri	10	1	330	1	800	8	1,912	9	9	59	399
Maine	47	6	8,285	2	2,500	43	25,280	37	37	317	1,938
Massachusetts	26	5	9,400	2	6,000	26	32,060	26	26	315	1,830
Michigan	4					3	1,178	3	3	22	105
Minnesota	4			2	5,500	3	15,667	3	3	31	266
Mississippi	5					3	215	1	1	5	45
Missouri-Kansas	9	2	450	2	3,000	9	6,282	9	9	74	373
Nebraska	3			2	2,500	2	898	2	2	12	74
New Hampshire	31	3	1,800	10	20,700	29	20,528	26	26	239	1,193
New York	9	3	7,400	5	4,500	7	5,812	7	7	52	358
North Alabama	8					8	553	4	4	25	130
Northern California	7	1	3,000	1	2,500	6	6,072	7	7	76	388
Northern Georgia	3	2	60			3	150	3	3	16	185
Northern Illinois	10	3	8,776	3	11,300	7	7,000	8	8	98	756
Northern Indiana and Southern Michigan	4			2	2,000	2	304	3	3	13	62
Northern Iowa	2	1	150	2	2,300	2	1,468	2	2	21	90
Northern Maine	10	4	1,405	2	5,000	9	6,130	7	7	49	368
Northern Pennsylvania and Southern New York	4	1	400			2	425	3	3	16	109
Northwestern Pennsylvania	6					5	1,515	5	5	36	209
Ohio	15					8	2,437	12	12	87	645
Oklahoma	4					2	826	4	4	25	187
Ontario and Northeastern New York	2			1	2,000	2	1,060	2	2	15	105
Piedmont, North Carolina	7					7	638	3	3	13	108
Rhode Island and Eastern Connecticut	10	1	5,750	1	2,000	9	10,000	8	8	94	524
South Georgia and Florida	30	2	700	4	9,300	22	9,542	14	14	98	690
Southern California	6			2	3,700	5	11,680	6	6	81	621
Southern Georgia	10	2	229			9	787	6	8	21	246
Southern Illinois	5			1	1,700	4	5,594	5	5	46	471
Southern Indiana	6	3	400	2	3,200	5	2,893	4	4	43	310
Vermont	6			1	1,300	4	2,622	4	4	33	204
Virginia	10	1	240	3	1,600	9	2,108	9	9	58	579
West Tennessee	3					1	25	1	1	3	4
West Texas	13	2	325			13	2,909	7	7	44	354
West Virginia	66	1	136	2	4,000	39	8,755	28	28	173	1,658
Western Tennessee, Northern Mississippi, and Eastern Arkansas	10					6	2,310	8	8	31	248
Western Washington and British Columbia	6	2	1,200	1	1,000	5	5,847	4	4	49	275
Williamette Valley	15			3	2,450	9	3,383	11	12	80	518
Wisconsin	18	1	1,100	3	5,700	17	6,612	14	14	99	551
Not reported by conference	10	2	1,134	2	4,500	7	3,541	7	8	42	341

SEVENTH-DAY ADVENTIST DENOMINATION.

HISTORY.

The movement which resulted in the formation of the Seventh-day Adventist Denomination originated in a discussion as to the correct interpretation of the passage in Daniel viii, 13, 14, "Then shall the sanctuary be cleansed," which Mr. Miller and other Adventist leaders had interpreted as referring to the cleansing of the earth at the coming of Christ which they looked for in 1844. With the passing of that period, there arose renewed investigation, and some who were convinced that while there had been no mistake in regard to the time, there had been error in interpreting the character of the event. They came to the conclusion that the sanctuary to be cleansed was not this earth, but the sanctuary in heaven, where Christ ministered as high priest; and that this work of cleansing, according to the Levitical type, was the final work of atonement, the beginning of the preliminary judgment in heaven which is to precede the coming of Christ, as described in the judgment scene of Daniel vii, 9, 10, which shows an "investigative judgment" in progress in heaven, while events are still taking place on earth.

Further study of the subject of the "sanctuary" convinced them that the standard of this investigative judgment was to be the law of God as expressed in the Ten Commandments which formed the code that was placed in the ark of the covenant in the earthly sanctuary, a type of the heavenly sanctuary. The fourth precept of this law commanded the observance of the seventh day of the week as the Sabbath, and

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they found nothing in Scripture commanding or authorizing the change of the Sabbath from the seventh to the first day.

The passage in Revelation xiv, 6–14, particularly that portion beginning with the phrase "the hour of His judgment is come," they interpreted as a representation of the final work of the gospel; and understood that, with the coming of this "judgment" (in 1844, as they believed), a movement was imperative to carry to every nation and tongue a warning against following tradition, and a call to men to follow the commandments of God and the faith of Jesus. They further believed that when this final message had been carried to all the world, Christ would come to reap the harvest of the earth.

As a result of these convictions, a few persons in New England, formerly First-day Adventists, began in 1845 and 1846 to observe the seventh day of the week, and to preach the doctrines which now constitute the distinctive tenets of the Seventh-day Adventists. Among those prominently connected with the movement were three persons—Joseph Bates, James White, and Mrs. Ellen G. White, "the last named looked upon in the early history as possessing the gift of prophecy and regarded still as receiving messages of instruction for the church from time to time by the direct inspiration of the Holy Spirit." In 1849 they began the publication of a paper at Middletown, Conn. Later they established their headquarters at Rochester, N. Y., but in 1855 transferred them to Battle Creek, Mich., and in 1903 to Washington, D. C. At a conference held in Battle Creek in October, 1860, the name "Seventh-day Adventist Denomination" was for the first time formally adopted as the official designation of the denomination, and three years later a general conference was organized at that place, under that name.

The membership at the time of this organization (1863) included approximately 3,500 persons, located principally in the eastern and central parts of the United States and gathered into 125 churches, with 30 ministers and 6 local or state conferences. In 1873 the membership had risen to 5,875; in 1883, to 17,436; in 1893, to 37,404; in 1903, to 77,554; and in 1906 there were 91,531 members (including 62,211 in the United States), 2,416 churches, 1,101 ministers, and 102 organized conferences. At the close of 1916 the strength of the denomination throughout the world was represented by a membership of 141,488, with 3,987 churches, 1,678 ministers, 26 union conferences, 130 local conferences, and 113 organized mission fields.

DOCTRINE.

Seventh-day Adventists have no formal or written creed, but take the Bible as their rule of faith and practice. The following is a summary of the chief points of their belief, upon which there is entire unanimity throughout the denomination:

The law of God is the divine standard of righteousness, binding upon all men. Christ, taking upon Himself the nature of the seed of Abraham, lived as an example, died as a sacrifice, was raised for justification, and is now the only mediator for man in the heavenly sanctuary, where, through the merits of "His shed blood," He ministers pardon and forgiveness of sins to all who come to God through Him. The seventh day of the week, from sunset on Friday to sunset on Saturday, is the Sabbath established by God's law and should be observed as such. Immersion is the only proper form of baptism. Man is not by nature immortal, but receives eternal life only by faith in Christ. The state to which man is reduced at death is one of unconsciousness. The investigative judgment now in progress in heaven decides the eternal destiny of all men. The personal, visible coming of Christ is near at hand, and is to precede the millennium; at this coming the living righteous will be translated, and the righteous dead will arise and be taken to heaven, where they will remain until the end of the millennium. During the millennium the punishment of the wicked will be determined, and at its close Christ with His people will return to the earth, the resurrection of the wicked will occur, and Satan, the originator of all sin, will, together with his followers, meet final destruction. The earth will then be made the fit abode of the people of God throughout the ages, where the righteous shall dwell forever, and sin will never again mar the universe of God.

The Seventh-day Adventists make the use of intoxicants or tobacco in any form a cause for exclusion from church fellowship. They advocate the complete separation of church and state, and oppose all religious legislation. They are strongly opposed to the so-called "higher criticism." The invitation to the sacrament of the Lord's Supper is general to all Christians, the decision as to participation resting with the individual. The service of washing one another's feet, as described in John xiii, is observed at the quarterly meetings, the men and women meeting separately for this purpose, previous to the celebration of the Lord's Supper, during which they meet together.

With regard to the time of the Advent, they have never set a definite date, believing that it is near, but that the day and hour have not been revealed.

POLITY.

The local church is congregational in its government, although under the general supervision of the conference of which it is a member. One or more elders are elected annually to care for the spiritual interests of the church, conduct services, and, in case of need, administer the sacraments. One or more deacons and deaconesses are also elected annually to care for the financial and administrative work. In the case of large congregations, particularly in cities, ordained ministers are sometimes appointed as pastors, but usually they act

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as itinerant evangelists, having supervision of a number of local churches, and directing their chief effort to missionary work in the development of new fields.

All the churches in a state form a state conference, to which they elect delegates in the ratio of 1 to every 15 members. The state conference meets annually and has general supervision of the churches and their work, though it exercises no authority over the local church, except as particular questions are submitted to it for decision. In some large states there are two or more of these conferences, and as a matter of convenience the term "local conference" is coming into use. The state conferences are united into groups of five or six, to form union conferences, which hold sessions biennially, and to which delegates are elected by the state conferences on the basis of 1 for every 200 church members. The union conferences throughout the world are united in the General Conference, which holds sessions quadrennially, and is composed of delegates from the union conferences in the ratio of 1 to every 500 church members.

Each conference has an executive committee for the conduct of its business along the lines of the different departments of the church's work. The presidents of the state conferences and chairmen of state departments are ex officio members of the executive committees of their union conferences, and the presidents of the union conferences, together with the chairmen of union departments, constitute the executive committee of the General Conference. Membership in the conferences or the ministry is open to both sexes, although there are very few female ministers.

Applicants for church membership, not already members of a church, appear before the elders of the local church for examination. If approved, they are recommended for baptism at some public service, usually when the ordained minister in general charge can be present, though this is not essential. After baptism, either at the same or a subsequent service, they are presented to the church by the elders, and received by vote of the members present.

Applicants for ordination to the ministry are licensed to preach, for a limited term, by a conference, either state, union, or general. At the expiration of that term, on approval by the conference, they are recommended for ordination, and are ordained under supervision of the conference, by ministers selected for that service. This ordination is for life, but ministers are expected to renew their papers at each meeting of the conference which ordained them.

Local church expenses are met by special contributions, and collections are made five times in the year for the different departments of denominational work. An effort is also being made to collect a sum amounting to 20 cents per week per member for foreign mission work. The expenses of the ministry are met by the tithing system, each church member being expected to contribute a tenth of his income. The tithes are paid through a deacon to the treasurer of the state conference, who pays the salaries of the state conference ministers, and remits one-tenth to the treasurer of the union conference. Of this amount, the latter treasurer appropriates nine-tenths for the expenses of union conference ministers, and remits one-tenth to the treasurer of the General Conference. Any surplus in the treasury of a state or union conference is voted to the treasurer of the General Conference for the foreign missionary work of the denomination. Associations for the holding of property belonging to the denomination have been formed in nearly every country in which work is carried on. The jurisdiction of these associations is generally coextensive with that of a conference, state, or union, and their officers are usually the officers of the conference, while their membership is ordinarily constituted of the delegates to the sessions of the conference. The associations connected with state conferences usually hold in trust all the property for the local churches, while associations formed for union conferences hold property of a more general character.

WORK.

Instead of independent societies, charged with carrying on the different lines of work, the denomination has departments, represented in each conference and in the local church. Those upon which the denomination has placed special emphasis, all of them being distinctly missionary in purpose and character, are the departments of foreign missions, the Sabbath school, publication, medicine, and education, although other departments are not neglected. These are all under the charge of a general conference committee, with a secretary for each department.

The general home missionary work of the denomination includes not only the care of needy churches, but general colportage and other lines of evangelistic effort. During 1916 there were employed in this department 1,420 missionaries and 777 ordained and licensed ministers, and the amount contributed for home missionary and evangelistic work was $581,445.

In 1874 the Seventh-day Adventists sent their first missionary from the United States to a foreign country. At the close of 1916, organized work was carried on outside the United States in 249 mission stations and 353 substations, in 92 countries, by a working force consisting of 880 American missionaries, and about 2,000 native helpers. The main stations were distributed as follows: European countries, 63; Africa, 47; Asia, 54; Australasia, 3; Pacific islands, 36; South America, 22; West Indies, Mexico, and Central America, 24. Connected with these missions were 1,951 churches, with 65,178 members; 237 schools, with 7,208 pupils, besides 246 mission schools, with 10,928 pupils; 21 sanitariums, with 34,910 patients; and 1 orphanage with 45 inmates. The total amount con-

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tributed in the United States for the foreign work was $736,046; and the total value of property in foreign lands, including church edifices, is $5,377,889. The gain in membership outside the United States during the decade ending with 1916 was 139.6 per cent.

In 1872 the first denominational missionary training school was opened in Battle Creek, Mich. At the close of 1916 there was in existence a graded system of education, requiring 16 years' work for completion, and including, in all countries, 15 colleges and seminaries, 32 academies, 21 intermediate and 206 primary and day schools, and 618 church schools. The number of teachers connected with all these institutions, including the 246 mission schools, was 2,070; the total enrollment, 36,070; and the total amount contributed for their support during the year was $1,218,043. Of these schools, 37 colleges, academies, and intermediate schools, with 5,788 students and pupils, and the 618 parochial schools, with 12,146 pupils, were in the United States. The amount contributed for the support of these schools was $194,339, while $779,778 were received from tuition, making a total of $974,117. The value of school property in the United States was $1,980,066.

In 1866 a sanitarium was erected in Battle Creek, Mich., for the "rational treatment of disease" and the dissemination of the principles of temperance and healthful living. At the close of 1916 there were 41 well-equipped sanitariums and treatment rooms in different parts of the world, besides a number of dispensaries under denominational control and about 25 institutions under private management. The institutions denominationally controlled had assets amounting to $3,252,135, and employed 1,808 persons specially trained in these lines, including 141 physicians. Of these institutions, 20, with 14,149 patients, were in the United States. The total amount contributed for institutions of this character in the United States was $51,921, and the property was valued at $2,045,911.

The first denominational publishing house was erected in Battle Creek, Mich., in 1855. At the close of 1916, the denomination had 40 publishing houses and branches, issuing and circulating annually over $2,000,000 worth of denominational literature in 90 languages. There are published 130 periodicals in 39 languages. The value of publishing house property in the United States in 1916 was estimated at $1,004,604 and that in foreign countries at $1,162,574.

The missionary volunteer department is one of the leading factors in the training and preparation of young people for missionary work, both at home and abroad. In 1916 there were 861 local societies with 16,259 members, only church members being eligible to membership.

A general summary of the activities of the denomination shows that there were employed in 1916 in the various departments of ministerial, evangelistic, and institutional work, exclusive of the office force, 9,695 persons; of these, 5,077 were engaged in strictly evangelistic work—777 ordained and licensed ministers in the United States, 1,420 home missionary workers, and 2,880 missionaries and native helpers abroad; there were 2,070 teachers in colleges and church schools, 1,808 persons employed in the sanitariums, and 740 persons engaged in the preparation and circulation of denominational literature.

The total amount raised in 1916 for the work of the denomination was $3,950,492. This amount includes tithes, $2,291,424; foreign mission funds, $963,700; home mission funds, $695,368. The total tithes and offerings in foreign lands were used there, the "home mission offerings" being for local work and the "foreign mission offerings" for work in other fields. The three funds were contributed as follows:

		Per capita.
From the United States:		
Tithes	$1,536,848	$20.14
Foreign mission offerings	736,046	9.64
Home mission offerings	581,445	7.62
Total	[1] 2,854,339	37.40
From countries outside the United States:		
Tithes	$754,576	$11.57
Foreign mission offerings	227,654	3.49
Home mission offerings	113,923	1.75
Total	[1] 1,096,153	16.81
Grand total	[1] 3,950,492	27.92

The property of the denomination represents a total value of $15,284,215, divided as follows:

In the United States:	
Church edifices	$2,060,629
Educational	1,980,066
Sanitariums	2,045,911
Publishing houses	1,004,604
Conference organizations [2]	2,815,116
Total	9,906,326
Outside the United States:	
Church edifices	401,150
Educational	665,097
Sanitariums	1,206,224
Publishing houses	1,162,574
Conference organizations [2]	1,942,844
Total	5,377,889
Grand total	15,284,215

[1] These figures were furnished by the denomination; contributions from Alaska and Bermuda are included with those from the United States.
[2] Property of various kinds, including real estate, offices, and some institutional buildings owned by the conferences.

As compared with 1906, the report of the denomination for 1916 shows an increase in the total amount of contributions for the home and foreign work of $2,556,130, or 183.3 per cent, and an increase in the value of property of $9,392,290, or 159.4 per cent.

STATISTICS.

The general statistics of the Seventh-day Adventist Denomination for 1916 are given by states and conferences, in the tables on pages 25 to 28, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given on the following page.

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ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	2,011	1,889	122	6.5
Members	79,355	62,211	17,144	27.6
Church edifices	1,231	981	250	25.5
Value of church property	$2,538,495	$1,454,087	$1,114,408	76.6
Debt on church property	$209,154	$77,984	$131,170	168.2
Parsonages:				
Churches reporting	16	14	2	(1)
Value	$20,450	$14,165	$6,285	44.4
Sunday schools:				
Number	1,929	1,813	116	6.4
Officers and teachers	15,298	11,033	4,265	38.7
Scholars	74,863	50,225	24,638	49.1
Contributions for missions and benevolences	$1,563,751	$532,255	$1,031,496	193.8
Domestic	$827,705	$265,599	$562,106	211.6
Foreign	$736,046	$266,656	$469,390	176.0

[1] Per cent not shown where base is less than 100.

This table shows a general increase since 1906 in all items, with percentages of increase somewhat larger than the average percentages for all religious bodies. The number of organizations reported was 2,011 in 1916 against 1,889 in 1906, an increase of 6.5 per cent. The church membership, 79,355, showed an increase of 27.6 per cent, and an average per organization of 39 as against 33 in 1906. The increase in number of church edifices from 981 to 1,231, which was larger than the increase in number of organizations, is explained in part by the substitution of such edifices for halls as places of worship. There was an increase of $1,114,408, or 76.6 per cent, in the value of church property, while the debt on church property advanced from $77,984 to $209,154, an increase of 168.2 per cent. There was an increase of only 2 in the number of churches reporting parsonages, but the value as reported advanced from $14,165 in 1906 to $20,450 in 1916, a gain of 44.4 per cent. The contributions for benevolent, educational, and philanthropic work increased by $1,031,496, or 193.8 per cent, the larger amount going to domestic work, though the difference between contributions for domestic and for foreign work is not large.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, reported by 1,737 organizations, amounted to $1,887,772, and covered running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 1,727 organizations in 1916, was 2,252, constituting 3.1 per cent of the 71,911 members reported by these organizations. Assuming that the same proportion would apply to the 7,444 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 2,485.[1]

[1] See Introduction, p. 10.

Of the 2,011 organizations, 1,792 organizations, with 70,021 members, reported services in English only, and 219, with 9,334 members, reported services in foreign languages, of which 109, with 4,693 members, used foreign languages only, and 110, with 4,641 members, used foreign languages and English. The number of foreign languages reported was 21, the principal one being German, reported by 94 organizations, with 4,799 members, of which 51, with 2,902 members, used German alone. The Scandinavian languages were used by 95 organizations, with 3,773 members, 37 organizations, with 1,229 members, using Scandinavian alone. As compared with the report for 1906, this shows an increase of 10 in the number of foreign languages reported.

The classification of ministers of the Seventh-day Adventist Denomination was rendered peculiarly difficult by the fact that the number as originally furnished by the denomination included many local elders and others engaged in one form or another of church work, but who could not be included in the ministerial lists as prepared by the bureau. After careful investigation and consultation the number of those entitled to be classed as ministers was fixed at 582, and schedules were received from 477. The main facts are set forth in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	477	232	131	114	$823
Alabama	6	2	2	2	420
Arizona	4	2	.....	2	751
Arkansas	3	2	1	.....	699
California	61	29	13	19	792
Colorado	13	8	3	2	1,005
Connecticut	3	1	2	.....	832
Delaware	1	1	.....	.....	.....
District of Columbia	3	2	.....	1	986
Florida	6	2	3	1	520
Georgia	4	.....	2	2	.....
Idaho	9	6	1	2	871
Illinois	18	5	6	7	924
Indiana	10	4	1	5	767
Iowa	18	9	9	.....	720
Kansas	10	5	2	3	776
Kentucky	3	3	.....	.....	726
Louisiana	3	2	.....	1	712
Maine	1	1	.....	.....	.....
Maryland	7	3	2	2	872
Massachusetts	10	3	3	4	905
Michigan	42	18	7	17	869
Minnesota	8	1	6	1	850
Mississippi	4	2	2	.....	661
Missouri	7	2	3	2	866
Montana	3	2	1	.....	870
Nebraska	19	7	6	6	767
New Hampshire	2	1	1	.....	884
New Jersey	8	6	2	.....	871
New Mexico	4	3	1	.....	835
New York	16	10	4	2	914
North Carolina	7	3	3	1	789
North Dakota	7	7	.....	.....	842
Ohio	11	11	.....	.....	853
Oklahoma	16	6	6	4	782
Oregon	22	9	10	3	903
Pennsylvania	21	15	2	4	863
Rhode Island	2	1	.....	1	1,040
South Carolina	5	2	2	1	690
South Dakota	7	2	3	2	716
Tennessee	5	3	1	1	777
Texas	10	3	5	2	617
Utah	1	1	.....	.....	.....
Virginia	9	6	1	2	801
Washington	29	10	9	10	838
West Virginia	3	1	1	1	675
Wisconsin	12	8	4	.....	843
Wyoming	4	2	1	1	816

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Of the 477 ministers from whom schedules were received, 232 gave their full time to pastoral work and derived from it their full support; while 131 were in pastoral work—61 as supplies or assistants, and 70 as pastors who obtained a part of their support from other occupations. Of the 114 not in pastoral work, 47 were reported as retired from active service, 31 were employed in the general interests of the denomination, 29 were in evangelistic or philanthropic work, and 7 were engaged in other occupations. The average annual salary reported by those in full pastoral charge was $823. In 1906 no report was made on this item.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Seventh-day Adventist Denomination	2,011	2,011	79,355	2,011	26,111	53,244	1,224	499	1,231	1,254	$2,568,495
New England division:											
Maine	18	18	586	18	202	384	10	3	10	10	24,800
New Hampshire	8	8	164	8	50	114	3	2	3	4	3,525
Vermont	16	16	399	16	141	258	9	6	9	9	13,600
Massachusetts	37	37	1,655	37	508	1,147	10	13	10	11	39,775
Rhode Island	5	5	182	5	44	138	4	1	4	4	8,200
Connecticut	11	11	419	11	130	289	6	4	6	5	16,500
Middle Atlantic division:											
New York	73	73	3,546	73	859	2,687	36	19	36	37	162,325
New Jersey	29	29	1,181	29	304	877	11	14	11	12	46,150
Pennsylvania	75	75	2,704	75	782	1,922	37	24	37	38	99,157
East North Central division:											
Ohio	62	62	2,490	62	740	1,750	30	17	30	30	101,677
Indiana	60	60	1,800	60	573	1,227	42	12	42	43	59,835
Illinois	64	64	2,440	64	703	1,737	33	22	33	34	103,990
Michigan	180	180	6,266	180	2,156	4,110	115	35	116	118	232,910
Wisconsin	91	91	2,781	91	880	1,901	54	23	56	55	86,050
West North Central division:											
Minnesota	65	65	2,300	65	754	1,546	41	16	42	43	103,525
Iowa	97	97	2,851	97	878	1,973	62	19	63	62	119,376
Missouri	54	54	1,830	54	536	1,294	37	15	37	38	59,300
North Dakota	40	40	1,322	40	551	771	20	15	20	20	37,350
South Dakota	37	37	1,046	37	410	636	25	9	25	26	32,000
Nebraska	54	54	2,443	54	805	1,638	40	13	40	40	99,650
Kansas	75	75	2,504	75	867	1,637	42	20	42	42	71,760
South Atlantic division:											
Delaware	5	5	189	5	60	129	2	2	2	2	5,323
Maryland	17	17	897	17	272	625	11	5	11	12	37,901
District of Columbia	6	6	1,006	6	330	676	4	2	4	4	57,402
Virginia	29	29	736	29	244	492	21	3	21	23	28,440
West Virginia	10	10	283	10	88	195	5	4	5	5	7,700
North Carolina	26	26	704	26	226	478	15	8	15	16	22,980
South Carolina	19	19	485	19	153	332	6	8	6	9	9,715
Georgia	21	21	710	21	197	513	11	7	11	11	18,600
Florida	35	35	1,259	35	414	845	23	7	23	23	32,575
East South Central division:											
Kentucky	15	15	382	15	110	272	9	4	9	9	9,775
Tennessee	37	37	1,414	37	504	910	26	7	26	27	34,250
Alabama	22	22	609	22	206	403	10	8	10	11	8,050
Mississippi	18	18	398	18	116	282	13	3	13	13	18,475
West South Central division:											
Arkansas	20	20	601	20	242	359	12	6	12	14	9,679
Louisiana	15	15	481	15	128	353	8	4	8	8	16,300
Oklahoma	55	55	2,258	55	871	1,387	31	15	31	32	33,350
Texas	40	40	1,801	40	617	1,184	28	3	28	28	32,130
Mountain division:											
Montana	18	18	701	18	242	459	12	4	12	12	22,600
Idaho	30	30	1,065	30	403	662	16	9	16	16	25,200
Wyoming	9	9	224	9	87	137	4	2	4	4	2,530
Colorado	65	65	2,762	65	892	1,870	44	15	44	45	80,565
New Mexico	12	12	323	12	131	192	5	4	5	5	4,300
Arizona	14	14	441	14	163	278	6	6	6	7	10,400
Utah	4	4	175	4	42	133	3	.....	3	3	7,500
Nevada	3	3	149	3	48	101	2	.....	2	2	2,600
Pacific division:											
Washington	85	85	3,944	85	1,366	2,578	55	24	57	56	88,550
Oregon	67	67	3,476	67	1,242	2,234	53	11	53	53	88,175
California	163	163	10,973	163	3,844	7,129	122	26	122	123	331,385

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Seventh-day Adventist Denomination...	2,011	240	$209,154	16	$20,450	1,737	$1,887,772	1,803	1,929	15,298	74,863
New England division:											
Maine	18	1	271	.....	.....	15	15,506	16	19	103	489
New Hampshire	8	1	200	.....	.....	6	4,029	6	6	35	133
Vermont	16	2	820	.....	.....	14	9,830	16	17	87	364
Massachusetts	37	4	4,100	.....	.....	33	41,680	32	34	321	1,675
Rhode Island	5	2	1,400	.....	.....	5	7,857	5	5	41	169
Connecticut	11	3	7,400	1	2,500	10	15,455	11	13	83	384
Middle Atlantic division:											
New York	73	12	28,926	1	2,500	65	96,322	69	76	580	3,073
New Jersey	29	5	11,275	.....	.....	27	30,223	28	29	242	1,204
Pennsylvania	75	14	10,790	1	1,500	62	45,745	65	71	453	2,454
East North Central division:											
Ohio	62	3	2,850	.....	.....	54	77,075	55	60	484	2,371
Indiana	60	6	3,810	.....	.....	47	38,410	49	50	379	1,561
Illinois	64	10	6,586	.....	.....	54	79,118	58	65	508	2,355
Michigan	180	19	12,990	1	400	153	180,161	153	163	1,272	6,281
Wisconsin	91	4	2,140	1	1,000	77	60,364	76	84	613	2,642
West North Central division:											
Minnesota	65	6	11,631	.....	.....	58	61,459	59	63	455	2,182
Iowa	97	10	6,036	.....	.....	85	86,671	84	90	614	2,687
Missouri	54	5	2,325	.....	.....	47	37,504	49	52	379	1,752
North Dakota	40	4	2,430	.....	.....	35	43,515	39	39	318	1,608
South Dakota	37	2	450	.....	.....	32	36,229	34	35	250	1,157
Nebraska	54	4	10,700	.....	.....	48	55,939	48	52	407	1,933
Kansas	75	3	860	.....	.....	64	54,923	67	69	513	2,529
South Atlantic division:											
Delaware	5	1	1,000	.....	.....	4	2,335	5	5	32	180
Maryland	17	7	13,400	.....	.....	16	24,491	16	19	143	934
District of Columbia	6	1	6,500	1	3,000	3	22,613	6	6	110	803
Virginia	29	5	6,161	.....	.....	23	9,640	23	25	134	657
West Virginia	10	2	1,453	.....	.....	8	6,468	9	10	72	289
North Carolina	26	6	2,997	1	4,000	24	12,338	23	24	145	641
South Carolina	19	4	3,513	.....	.....	16	6,936	16	16	89	493
Georgia	21	3	1,025	.....	.....	19	14,807	19	23	141	756
Florida	35	3	335	.....	.....	28	22,751	32	34	264	1,264
East South Central division:											
Kentucky	15	4	850	.....	.....	10	2,553	13	13	82	347
Tennessee	37	6	3,280	.....	.....	33	23,138	33	39	283	1,475
Alabama	22	4	1,330	.....	.....	16	8,972	19	21	121	588
Mississippi	18	3	646	2	900	16	3,224	15	15	81	367
West South Central division:											
Arkansas	20	3	1,049	.....	.....	18	8,109	15	17	131	525
Louisiana	15	2	1,030	.....	.....	12	8,500	14	14	91	437
Oklahoma	55	1	175	1	750	48	51,399	53	55	427	2,230
Texas	40	3	1,152	1	200	33	24,416	39	41	295	1,762
Mountain division:											
Montana	18	4	2,745	.....	.....	14	15,967	15	17	146	618
Idaho	30	1	295	.....	.....	25	21,609	29	36	280	1,270
Wyoming	9	.....	.....	.....	.....	9	6,003	8	8	62	222
Colorado	65	13	9,188	.....	.....	60	63,878	61	63	550	2,633
New Mexico	12	.....	.....	.....	.....	10	5,968	9	11	57	230
Arizona	14	.....	.....	1	500	10	6,727	13	14	62	322
Utah	4	1	250	.....	.....	3	4,531	4	4	32	159
Nevada	3	.....	.....	1	1,800	2	3,910	2	2	25	134
Pacific division:											
Washington	85	10	5,886	2	1,000	81	100,637	79	83	784	3,867
Oregon	67	5	1,373	.....	.....	62	70,410	63	66	638	3,066
California	163	28	15,531	1	400	143	257,427	151	156	1,884	9,591

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Seventh-day Adventist Denomination...	2,011	2,011	79,355	2,011	26,111	53,244	1,234	490	1,231	1,254	$2,568,495
Alabama	25	25	685	25	233	452	11	10	11	12	9,050
Arizona	14	14	441	14	103	278	6	6	6	7	10,400
Arkansas	20	20	601	20	242	359	12	6	12	14	9,679
California	19	19	1,668	19	485	1,183	14	4	14	14	61,765
Central California	33	33	1,818	33	702	1,116	25	6	25	25	71,800
Chesapeake	21	21	1,054	21	323	731	13	6	13	14	43,314
Colorado	52	52	2,416	52	778	1,638	38	10	38	39	66,665
Cumberland	21	21	677	21	239	438	15	4	15	16	19,400
District of Columbia	15	15	1,156	15	381	775	8	4	8	8	60,053
East Michigan	63	63	2,202	63	755	1,447	43	11	43	44	96,100
Eastern New York	27	27	863	27	257	606	18	7	18	18	53,100
Eastern Pennsylvania	46	46	1,588	46	438	1,150	21	15	21	22	53,257
Florida	32	32	1,183	32	387	796	22	5	22	22	31,575
Georgia	21	21	710	21	197	513	11	7	11	11	18,600
Greater New York	18	18	1,686	18	353	1,333	3	4	3	4	51,125
Indiana	59	59	1,778	59	589	1,209	42	11	42	43	59,335
Inter-Mountain	18	18	541	18	165	376	10	5	10	10	22,900
Iowa	97	97	2,851	97	878	1,973	62	19	63	62	119,376
Kansas	75	75	2,504	75	867	1,637	42	20	42	42	71,760
Kentucky	13	13	342	13	101	241	8	3	8	8	8,675
Louisiana	15	15	481	15	128	353	8	4	8	8	16,300
Maine	18	18	586	18	202	384	10	3	10	10	24,800
Massachusetts	37	37	1,655	37	508	1,147	10	13	10	11	39,775
Minnesota	65	65	2,300	65	754	1,546	41	16	42	43	103,525
Mississippi	18	18	398	18	116	282	13	3	13	13	18,475
Missouri	54	54	1,830	54	536	1,294	37	15	37	38	59,300
Montana	18	18	701	18	242	459	12	4	12	12	22,600
Nebraska	44	44	2,155	44	705	1,450	34	10	34	34	92,800
Nevada Mission	8	8	264	8	96	168	4	1	4	4	5,100
New Jersey	29	29	1,181	29	304	877	11	14	11	12	46,150
North Carolina	26	26	704	26	226	478	15	8	15	16	22,980
North Dakota	40	40	1,322	40	551	771	20	15	20	20	37,850
North Michigan	47	47	1,215	47	430	785	29	9	29	29	39,450
North Texas	14	14	578	14	183	395	13	.....	13	13	15,340
North Wisconsin	39	39	833	39	284	549	18	11	19	19	22,675
Northern California	22	22	1,580	22	588	992	15	6	15	16	34,580
Northern Illinois	34	34	1,804	34	505	1,299	18	14	18	18	82,500
Northern New England	24	24	563	24	191	372	12	8	12	13	17,125
Northwestern California	23	23	1,482	23	544	938	18	4	18	18	38,350
Ohio	62	62	2,490	62	740	1,750	30	17	30	30	101,677
Oklahoma	55	55	2,258	55	871	1,387	31	15	31	32	33,350
South Carolina	19	19	485	19	153	332	6	8	6	9	9,715
South Dakota	33	33	1,003	33	400	603	24	7	24	25	31,500
South Texas	15	15	921	15	303	618	10	.....	10	10	13,400
South Wisconsin	57	57	2,050	57	635	1,415	39	12	41	39	68,600
Southeastern California	29	29	1,956	29	729	1,227	23	3	23	23	48,400
Southern California	32	32	2,354	32	748	1,606	25	2	25	25	73,990
Southern Idaho	25	25	884	25	315	569	15	6	15	15	24,950
Southern Illinois	30	30	636	30	198	438	15	8	15	16	21,490
Southern New England	16	16	601	16	174	427	10	5	10	9	24,700
Southern Oregon	16	16	760	16	278	482	15	.....	15	15	18,875
Tennessee River	18	18	777	18	274	503	12	4	12	12	15,950
Texico	22	22	605	22	253	352	9	7	9	9	6,190
Upper Columbia	45	45	2,306	45	920	1,386	27	14	28	27	49,925
Virginia	21	21	609	21	202	407	17	2	17	19	25,790
West Michigan	66	66	2,769	66	936	1,833	40	16	40	42	92,135
West Pennsylvania	29	29	1,116	29	344	772	16	9	16	16	45,900
West Virginia	10	10	292	10	88	204	5	4	5	5	7,700
Western New York	28	28	997	28	249	748	15	8	15	15	58,100
Western Oregon	41	41	2,283	41	814	1,469	31	9	31	31	59,650
Western Washington	55	55	2,252	55	684	1,568	36	15	37	37	48,525
Wyoming	23	23	555	23	197	358	11	7	11	11	9,880

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Seventh-day Adventist Denomination	2,011	240	$209,154	16	$20,450	1,737	$1,887,772	1,803	1,929	15,298	74,863
Alabama	25	5	1,480			19	9,724	22	24	134	661
Arizona	14			1	500	10	6,727	13	14	62	322
Arkansas	20	3	1,049			18	8,109	15	17	131	525
California	19	5	6,053			16	47,374	18	18	259	1,316
Central California	33	3	1,149	1	400	28	45,830	30	31	304	1,641
Chesapeake	21	8	14,400			19	26,260	21	23	179	1,119
Colorado	52	11	7,388			49	60,130	48	49	463	2,284
Cumberland	21	4	2,480			19	9,725	17	17	128	522
District of Columbia	15	1	6,500	1	3,000	11	25,750	12	13	145	930
East Michigan	63	7	8,075	1	400	56	89,084	53	56	416	2,077
Eastern New York	27	5	6,173			25	24,025	26	27	197	761
Eastern Pennsylvania	46	7	5,875			39	29,668	41	44	267	1,517
Florida	32	2	185			25	21,999	29	31	251	1,191
Georgia	21	3	1,025			19	14,807	19	23	141	756
Greater New York	18	3	19,500			16	47,388	18	20	178	1,312
Indiana	59	6	3,810			46	37,180	49	50	379	1,561
Inter-Mountain	18	3	2,050			15	8,371	18	19	124	517
Iowa	97	10	6,036			85	86,671	84	90	614	2,687
Kansas	75	3	860			64	54,923	67	69	513	2,529
Kentucky	13	4	850			8	1,860	11	11	69	295
Louisiana	15	2	1,030			12	8,500	14	14	91	437
Maine	18	1	271			15	15,506	16	19	103	489
Massachusetts	37	4	4,100			33	41,680	32	34	321	1,675
Minnesota	65	6	11,631			58	61,459	59	63	455	2,182
Mississippi	18	3	646	2	900	16	3,224	15	15	81	367
Missouri	54	5	2,325			47	37,504	49	52	370	1,752
Montana	18	4	2,745			14	15,967	15	17	146	618
Nebraska	44	4	10,700			40	49,616	38	40	340	1,625
Nevada Mission	8	1	150	1	1,800	6	5,506	7	7	50	270
New Jersey	29	5	11,275			27	30,223	28	29	242	1,204
North Carolina	26	6	2,997	1	4,000	24	12,338	23	24	145	641
North Dakota	40	4	2,430			35	43,515	39	39	318	1,608
North Michigan	47	3	1,650			36	19,585	39	43	244	1,122
North Texas	14	1	1,000	1	200	12	10,895	14	14	125	615
North Wisconsin	39	2	228			32	15,678	33	37	231	898
Northern California	22	2	285			18	34,226	20	23	282	1,397
Northern Illinois	34	3	4,700			30	63,770	34	41	347	1,722
Northern New England	24	3	1,020			20	13,859	22	23	122	497
Northwestern California	23	3	1,934			22	39,472	23	23	321	1,656
Ohio	62	3	2,850			54	77,075	55	60	484	2,371
Oklahoma	55	1	175	1	750	48	51,399	53	55	427	2,280
South Carolina	19	4	3,513			16	6,936	16	16	89	493
South Dakota	33	2	450			30	35,859	31	32	239	1,112
South Texas	15	1	112			12	10,194	15	16	110	866
South Wisconsin	57	3	1,940	1	1,000	49	46,430	47	53	400	1,831
Southeastern California	29	3	1,019			25	57,019	24	25	298	1,518
Southern California	32	11	4,941			30	31,820	31	31	395	1,927
Southern Idaho	25	1	295			21	18,913	24	31	227	1,031
Southern Illinois	30	7	1,886			24	15,348	24	24	161	633
Southern New England	16	5	8,800	1	2,500	15	23,312	16	18	124	553
Southern Oregon	16					15	12,028	16	17	140	702
Tennessee River	18	2	800			16	14,106	18	24	168	1,005
Texico	22	1	40			18	9,203	18	21	112	502
Upper Columbia	45	3	4,586	2	1,000	44	69,020	44	48	487	2,425
Virginia	21	5	6,161			16	6,563	17	18	99	530
West Michigan	66	8	3,237			58	70,978	57	58	594	2,995
West Pennsylvania	29	7	4,915	1	1,500	23	16,077	24	27	186	937
West Virginia	10	2	1,453			8	6,974	9	11	68	284
Western New York	28	4	3,253	1	2,500	24	24,909	25	29	205	1,000
Western Oregon	41	5	1,373			37	47,102	37	37	411	1,912
Western Washington	55	7	1,300			51	45,593	50	52	437	2,133
Wyoming	23					19	12,696	21	23	140	575

CHURCH OF GOD (ADVENTIST).

HISTORY.

In 1865 a number of Seventh-day Adventists in Michigan, under the leadership of Elder Cranmer, withdrew from the main body or declined to affiliate with it because, while holding to nearly the same points of doctrine, they refused to acknowledge the divine inspiration of Mrs. Ellen G. White, one of the founders of the denomination. No complete organization was formed, however, until the next year, when, at Marion, Iowa, these dissenters assumed the name "Church of God."

The membership of the denomination is scattered over a large part of the United States, not merely as a result of removal from the chief centers of the denomination, but by the addition of individuals who, accept-

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ing the general principle of the observance of the seventh day and faith in the second coming of Christ, declined to join the main body of Seventh-day Adventists or withdrew from it. In a few cases such individuals formed independent local bodies not identified ecclesiastically with the Church of God, and yet somewhat affiliated with it. In 1906 these were registered as a separate body under the title "Churches of God (Adventists), Unattached Congregations." In 1916, however, such affiliation as they had seems to have disappeared and they are probably reported as Independent churches.

DOCTRINE.

While the fundamental doctrines and practices of the Church of God are in general the same as those of the Seventh-day Adventists,[1] the two denominations are at variance in their views of prophecy and its application. In particular the Church of God repudiates the doctrine held by the Seventh-day Adventists that the sanctuary to be cleansed at the end of the 2,300 days (Daniel viii, 14) was the heavenly sanctuary, as well as the application of the third angel's message (Rev. xiv, 9–12) to the Seventh-day Adventists. The members of this denomination pay due regard to William Miller for his preaching and efforts to awaken the country, and hold that his mistake was due to wrong calculations of the prophetic periods of the book of Daniel and of historic dates.

POLITY.

In polity the denomination is essentially congregational, except that the general conference of churches is recognized as having a certain authority in matters referred to it. Ordination to the ministry follows essentially the same course as among the earlier Adventists. Candidates, either on their own application or on request of a church, are examined at a conference by a committee appointed for the purpose and, if the examination is satisfactory, are ordained either as pastors of churches or general evangelists.

WORK.

In its home missionary activities, the denomination employs five ministers to engage in religious work outside of their own parishes in the states of Michigan, Nebraska, and Texas. One general missionary has been assigned to work in the northwest conference section, and another is engaged in missionary work in the Central States. In the foreign field, one missionary is in India and another in China, and one church, with a membership of 50, was organized in India in 1916. No records have been kept as to the amount of money contributed for missionary work, but it is estimated that $4,000 was contributed in 1916 for the furtherance of missionary enterprises, of which about $500 was for foreign work. The majority of ministers and missionaries have no stipulated salaries and are dependent entirely upon free-will offerings.

At the beginning of the movement led by Elder Cranmer, a paper called the "Hope of Israel" was published at Hartford, Mich. It was later published at Marion, Iowa, by the Christian Publication Association, and subsequently its name was changed to "Advent and Sabbath Advocate." It is now known as the "Bible Advocate," and is published at Stanberry, Mo.

STATISTICS.

The general statistics for the Church of God (Adventist) for 1916 are given, by states, in the table on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	22	10	12	(2)
Members	848	354	494	139.5
Church edifices	8	3	5	(2)
Value of church property	$8,200	$4,000	$4,200	105.0
Debt on church property	.....	$700	−$700	.....
Sunday schools:				
Number	.....	11	− 11	.....
Officers and teachers	.....	52	− 52	.....
Scholars	.....	326	−326	.....
Contributions for missions and benevolences	$4,000	.....	$4,000	.....
Domestic	$3,500	.....	$3,500	.....
Foreign	$500	.....	$500	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

As compared with the figures for 1906, the denomination showed in 1916 a considerable increase in number of organizations, membership, church edifices, and value of church property. Part of this increase is probably due to the inclusion here of some churches reported separately in 1906 as "unattached congregations." No debt on church property was reported and no Sunday schools, although 11 such schools were reported in 1906, with 52 officers and teachers and 326 scholars. The total number of organizations in 1916 was given as 22, with 848 members, an increase of 139.5 per cent over the membership reported for 1906. There were 8 church edifices, an increase of 5, and church property was valued at $8,200, an increase over 1906 of 105 per cent. General contributions for missions and benevolences amounting to $4,000 were reported for 1916.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

[1] See p. 20.

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Church expenditures amounting to $2,358, reported by 10 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 59, constituting 7 per cent of the 848 members reported for the denomination as a whole.[1]

[1] See Introduction, p. 10.

English is the only language reported in the conduct of the church services in this denomination.

The total number of ministers connected with the denomination is 46, but schedules were received from only 19. Of these, 14 were in pastoral work, 2 had retired, and 3 were engaged fully in other occupations. No salaries were reported, and the pastors derive a portion of their income from other occupations—farming, teaching, etc.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Church of God (Adventist)	22	22	848	22	331	517	8	14	8	8	$8,200	10	$2,358
East North Central division:													
Michigan	3	3	153	3	60	93	2	1	2	2	2,700	2	359
West North Central division:													
Iowa	2	2	50	2	18	32	1	1	1	1	1,000	.....	.....
Missouri	7	7	379	7	148	231	3	4	3	3	3,300	3	660
West South Central division:													
Oklahoma	4	4	130	4	51	79	.....	4	.....	.....	.....	3	239
States with one organization only [1]	6	6	136	6	54	82	2	4	2	2	1,200	2	1,180

[1] One organization each in Alabama, Colorado, Florida, Indiana, Washington, and West Virginia.

LIFE AND ADVENT UNION.

HISTORY.

The doctrine that there will be no resurrection of the wicked was preached in 1848 by Mr. John T. Walsh, then an associate editor of the Bible Examiner, an Adventist periodical published in New York City. A considerable number of Adventists joined him and in 1864 the Life and Advent Union was organized in Wilbraham, Mass. The number of churches has not been large, but a number of people hold the views of the Union who are not enrolled in its organized churches. Of these, it is impossible to give any estimate.

DOCTRINE.

In matters of doctrine they are in accord with the earlier Adventists except in regard to the resurrection and the millennium. They hold that the righteous dead only will be raised, and that eternal life is bestowed solely at the second coming of Christ; that the millennium, the one thousand years of Revelation xx, had its fulfillment in the past and, instead of being a time of peace and happiness, was a period of religious persecution and suffering; that this earth, purified by fire and renewed in beauty, will be the eternal inheritance and dwelling place of God's people, in which the wicked dead will have no share at all, their sleep being eternal. They believe that omens of the near approach of Christ are to be discerned in the widespread weakening of faith in an inspired Bible, the general condition of unrest and perplexity among the nations and kindred developments along many lines.

POLITY.

In polity the Life and Advent Union is distinctly congregational; associations are for fellowship, and have no ecclesiastical authority. Ministers are ordained, either at their own request, or on request of a church, after proper examination, by a committee appointed for the purpose.

WORK.

The activities of the Life and Advent Union are carried on through the Life and Advent Missionary Society and the Young People's Missionary Society. The sum of $500 is annually expended in aiding weak churches and for similar objects. Four camp meetings are held annually, two in Maine, one in Connecticut, which is the principal one, and one in Virginia. The official publication of the denomination is the "Herald of Life", issued weekly at New Haven, Conn.

STATISTICS.

The general statistics for the Life and Advent Union for 1916 are given, by states, in the table on the next page, and the relation of these statistics to those of

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other bodies is shown in general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	13	12	1	(1)
Members	658	509	149	29.3
Church edifices	8	6	2	(1)
Value of church property	$41,600	$29,799	$11,801	39.6
Debt on church property	$12,250	$10,300	$1,950	18.9
Sunday schools:				
Number	9	7	2	(1)
Officers and teachers	73	45	28	(1)
Scholars	439	259	180	69.5
Contributions for missions and benevolences	$500	$500	.....	.....
Domestic	$500	$500	.....	.....
Foreign	.....	.....	.....	.....

[1] Per cent not shown where base is less than 100.

As compared with the report for 1906, this denomination shows in 1916 an increase in every item—13 organizations as against 12; a membership of 658 as against 509, or a gain of 29.3 per cent; 8 church edifices instead of 6; and church property with a value of $41,600 instead of $29,799, representing a gain of 39.6 per cent. The debt on church property increased from $10,300 reported by 4 churches in 1906, to $12,250 as reported by 3 churches in 1916. The Sunday schools increased by 2, while the number of scholars advanced from 259 to 439, an increase of 69.5 per cent. Contributions for domestic work, amounting to $500, were reported in 1916.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and languages used in church services.

Church expenditures amounting to $8,996, reported by 11 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 5 out of a total of 658 members reported by this denomination as a whole.[1]

English is the only language reported in the conduct of church services in this denomination.

The number of ministers connected with the denomination was 15 and schedules were received from 8. All of them were in pastoral work; 5 reported an average annual salary of $766, and 2 reported secondary occupations.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Life and Advent Union	13	13	658	12	256	395	8	4	8	8	$41,600
New England division:											
Maine	3	3	37	2	13	17	1	2	1	1	600
Massachusetts	2	2	92	2	46	46	1	.....	1	1	1,000
Connecticut	3	3	155	3	66	89	2	1	2	2	16,500
Middle Atlantic division:											
New York	2	2	130	2	45	85	2	.....	2	2	15,500
States with one organization only [1]	3	3	244	3	86	158	2	1	2	2	8,000

[1] One organization each in New Jersey, Rhode Island, and Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Life and Advent Union	13	3	$12,250	11	$8,996	9	9	73	439
New England division:									
Maine	3	.....	.....	1	30	1	1	3	25
Massachusetts	2	.....	.....	2	450	2	2	9	60
Connecticut	3	2	5,750	3	2,001	3	3	29	165
Middle Atlantic division:									
New York	2	1	6,500	2	2,650	1	1	15	72
States with one organization only [1]	3	.....	.....	3	2,865	2	2	17	116

[1] One organization each in New Jersey, Rhode Island, and Virginia.

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CHURCHES OF GOD IN CHRIST JESUS.

HISTORY.

With the development of church life independent of denominational organizations, many churches throughout the country were organized under various names, such as Church of the Blessed Hope, Brethren of the Abrahamic Faith, Restitutionists, Restitution Church, Church of God, and Age to Come Adventists. Some were loosely affiliated, but refused to be identified with any denomination, although in general they were Adventist in their doctrine. In November, 1888, representatives from a number of such churches met in Philadelphia and organized the association known as "Churches of God in Christ Jesus," which is in general accord with the Adventist bodies, and is classed with them although the term "Adventist" does not appear in its title.

DOCTRINE.

The churches belonging to this association have no creed but the Bible. The members, however, believe:

(1) That there is one God, the supreme creator and controller of all things, who is a lovable, loving, and approachable Father, and a rewarder of all who diligently seek Him and keep His commandments.

(2) That the Lord Jesus Christ, the Son of God, came into existence as set forth in the gospels, and gave His life as a sacrificial offering for our sins, that those who believe in Him and obey His teachings may through Him have their sins forgiven; that Christ arose from the dead on the third day and, after meeting with His disciples on several occasions, was taken up into heaven, there to remain with God until certain things foretold by the prophets have been accomplished.

(3) That Christ will come again personally: (*a*) to give immortal life to those who have been faithful, raising the dead and changing the living; (*b*) to punish the wicked, who, in the second death, will be blotted out of existence; (*c*) to establish the kingdom of God on earth, which, with its capital city at Jerusalem, will be gradually extended until all nations and races of mankind are brought under His sovereignty; and to restore to its ancient heritage and God's favor the Israelitish nation, which will then be the most favored nation in this kingdom; (*d*) to reward the immortal saints as joint heirs with Christ, according to their works, giving to each a position of honor and trust as joint ruler with Christ in the kingdom of God.

(4) That obedience to the commandments of God is obligatory upon all Christians, the first act necessary being baptism for the remission of sins.

(5) That those who believe the gospel message, repent of their sins, and are baptized, have entered into covenant relationship with God, their part of the covenant being that they will live useful lives of faith and good works, God's part being that if they remain faithful unto the end He will give them eternal life and positions of honor and trust in His kingdom.

Candidates for admission into the churches are required to confess faith in God and in the promises of the gospel; to accept Jesus Christ as their Lord, Saviour, and King; and to covenant to live Christian lives. On this confession candidates are baptized by immersion.

POLITY.

In polity the churches are congregational. For fellowship and general work they gather in state and district conferences, which, however, exercise no authority over the individual churches, being wholly advisory, educational, and evangelistic in character. Each local church adapts its organization to circumstances. In some cases they have pastors, in others the services are conducted by elders or presidents. The term "minister," as understood among them, is applied to the person in spiritual charge of the congregation, or who preaches the gospel. There is no formal method of ordination. Ministers are appointed and granted certificates of authorization by the conference board of the state, on request of a church, after examination as to the moral character of the applicant and his other qualifications. The majority of the churches meet regularly on the first day of each week to celebrate the Lord's Supper, but this, while a general custom, is not an obligation. The general attitude toward other denominations is liberal, the invitation to the communion service being extended to all Christians, leaving each individual to be his own judge as to participation.

WORK.

The home mission work of the churches is conducted by a number of evangelists, who are supported by voluntary contributions. As yet no schools or colleges have been established. The educational work of the denomination is conducted through the medium of literature, quarterly and annual gatherings, institutional Bible classes, etc. There is a young people's society, called the Bereans, which has a national organization, with affiliated state organizations and local societies. There are about 50 of these local societies with about 700 members. Sunday schools, ladies' aid societies, and similar educational and charitable institutions, are also conducted as a part of the general work of the churches.

STATISTICS.

The general statistics for the Churches of God in Christ Jesus for 1916 are given, by states, in the table on pages 33 and 34, and the relation of these statistics to those of other bodies is shown in general tables in Part I.

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A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	87	62	25	(1)
Members	3,457	2,124	1,333	62.8
Church edifices	52	37	15	(1)
Value of church property	$78,870	$53,650	$25,220	47.0
Debt on church property	$1,290	.....	$1,290	.....
Parsonages:				
Churches reporting	3	1	2	(1)
Value	$4,050	$3,000	$1,050	35.0
Sunday schools:				
Number	55	30	25	(1)
Officers and teachers	358	193	165	85.5
Scholars	2,493	895	1,598	178.5

[1] Per cent not shown where base is less than 100.

As compared with the report for 1906, the statistics for this body for 1916 showed a considerable increase—87 organizations as against 62; a membership of 3,457 as against 2,124, an increase of 62.8 per cent; 52 church edifices instead of 37; church property valued at $78,870 as against $53,650, representing a gain of 47 per cent; and a debt on church property amounting to $1,290, reported for the first time in 1916 by 7 churches. Parsonages reported by 3 churches were valued at $4,050, as against a value of $3,000 reported by 1 church in 1906, showing an increase of 35 per cent. The Sunday schools increased from 30 to 55, with 2,493 scholars, as against 895, a gain in scholars of 178.5 per cent. General contributions for missionary work are not reported, such work being carried on by the local organizations entirely and are included under the head of church expenditures.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $13,016, reported by 59 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 57 organizations in 1916, was 5 out of a total of 2,503 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 7.[1]

English is the only language reported in the conduct of church services in this denomination.

The total number of ministers identified with the denomination is given as 50. Schedules were received from 24 and of these, 20 were in pastoral work, 5 of them deriving their full support from their churches and receiving an average annual salary of $1,094. Thirteen supplemented their church income from other occupations, and 2 served as supplies or assistants. Of the 4 not in pastoral work, 2 had retired from service and 2 were engaged in other occupations.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Churches of God in Christ Jesus	87	87	3,457	87	1,439	2,018	52	12	52	52	$78,870
Middle Atlantic division:											
New York	2	2	70	2	32	38	1	.....	1	1	2,000
East North Central division:											
Ohio	6	6	372	6	152	220	5	.....	5	5	21,950
Indiana	11	11	663	11	248	415	9	2	9	9	15,100
Illinois	10	10	276	10	98	178	7	2	7	7	6,050
Michigan	8	8	338	8	110	228	5	1	5	5	11,500
West North Central division:											
Iowa	9	9	208	9	81	127	5	3	5	5	7,900
Missouri	2	2	81	2	40	41	2	.....	2	2	2,800
Nebraska	3	3	164	3	73	91	2	4	2	2	600
South Atlantic division:											
Virginia	4	4	102	4	46	56	4	.....	4	4	2,600
North Carolina	4	4	153	4	64	89	4	.....	4	4	2,200
East South Central division:											
Tennessee	2	2	40	2	14	26	.....	.....	.....	.....	.....
West South Central division:											
Arkansas	10	10	499	10	230	269	5	.....	5	5	3,100
Oklahoma	7	7	281	7	151	130	.....	.....	.....	.....	.....
States with one organization only [1]	4	4	210	4	100	110	3	.....	3	3	3,070

[1] One organization each in Kansas, Oregon, South Carolina, and Washington.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of God in Christ Jesus	87	7	$1,290	3	$4,050	59	$13,016	55	55	358	2,493
Middle Atlantic division:											
New York	2	.....	.....	.....	.....	2	821	1	1	5	25
East North Central division:											
Ohio	6	1	75	1	2,000	4	2,850	5	5	48	287
Indiana	11	1	250	.....	.....	11	2,111	9	9	67	395
Illinois	10	1	100	.....	.....	9	2,075	8	8	40	224
Michigan	8	2	515	.....	.....	7	891	4	4	32	277
West North Central division:											
Iowa	9	.....	.....	.....	.....	9	1,612	6	6	28	166
Missouri	2	.....	.....	.....	.....	1	100	1	1	3	20
Nebraska	8	2	350	.....	.....	3	413	6	6	31	164
South Atlantic division:											
Virginia	4	.....	.....	2	2,050	2	1,203	.....	.....	.....	.....
North Carolina	4	.....	.....	.....	.....	4	216	3	3	13	100
East South Central division:											
Tennessee	2	.....	.....	.....	.....	.....	.....	1	1	6	35
West South Central division:											
Arkansas	10	.....	.....	.....	.....	2	180	7	7	56	387
Oklahoma	7	.....	.....	.....	.....	2	50	2	2	17	111
States with one organization only[1]	4	.....	.....	.....	.....	3	426	2	2	12	102

[1] One organization each in Kansas, Oregon, South Carolina, and Washington.

AMERICAN RESCUE WORKERS.

(FORMERLY AMERICAN SALVATION ARMY.)

HISTORY.

Among the officers who came to America under the command of the Salvation Army, to superintend the work here, was Thomas E. Moore. After a few years a difference arose between Gen. Booth and Mr. Moore in regard to financial administration. Gen. Booth contended that a part of all funds raised in America should be sent to England, and that, as the work of the Salvation Army was world-wide, no member of that army should call any country his own. Mr. Moore contended that funds raised by the Salvation Army in America should be used only in this country and that the organization here should have an American charter. In 1882, with a number of the American officers, he withdrew and began independent work. The movement was incorporated in 1884, and in 1885 an amended charter was granted to it under the name of the "Salvation Army of America." Subsequent changes in the Salvation Army in the United States resulted in the return of a considerable number of officers to that organization, but about 25 posts refused to return, and these reorganized under the name of the "American Salvation Army." In 1913 the name was changed to "American Rescue Workers."

DOCTRINE AND POLITY.

In its general doctrine and polity this body is very similar to the older one, except that it is a Christian church with the usual sacraments of baptism and the Lord's Supper, rather than an evangelistic or philanthropic organization. A board of directors is elected to represent the corporation, the majority of them being laymen. These directors are also members of the council, and titles to the property are vested in the board and not in the General. Corps having real estate have their own local boards, and, should a corps cease to exist, the board of directors is qualified to become the custodian of the property for purposes of the organization.

WORK.

As indicated by its name, the organization does a general philanthropic work, which, however, is not reported in detail. In 1906 an item of $11,622 was reported as contributions for philanthropic work. As the organization depends upon contributions for the conduct of its work, it seems probable that this sum really represented the amount received and expended for that purpose. No report of contributions was made for 1916.

STATISTICS.

The general statistics of the American Rescue Workers for 1916 are given, by states, in the table on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

As compared with the figures for 1906, the body shows an increase in number of organizations and in members, but a decrease in the value of church property and in debt. In 1906 there were 20 organizations having a membership of 436, and in 1916 there were 29 organizations with 611 members, showing an increase in membership of 40.1 per cent. Two edifices were reported, as in 1906, but the estimated value of

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church property was $1,900 in 1916 as against $9,700 in 1906, a decrease of 80.4 per cent, and a debt of $25 instead of $2,900 was reported. A single parsonage reported in 1906 no longer appears. Sunday schools have increased from 2 to 13, and the scholars from 175 to 438, or 150.3 per cent. The item of contributions for domestic benevolences for 1906 has been previously explained.

A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	29	20	9	(2)
Members	611	436	175	40.1
Church edifices	2	2	.....	.....
Value of church property	$1,900	$9,700	−$7,800	−80.4
Debt on church property	$25	$2,900	−$2,875	−99.1
Parsonages:				
Churches reporting	.....	1	−1	.....
Value	.....	$1,800	−$1,800	.....
Sunday schools:				
Number	13	2	11	(2)
Officers and teachers	61	18	43	(2)
Scholars	438	175	263	150.3
Contributions for missions and benevolences	(3)	$11,622	.....	.....
Domestic	(3)	$11,622	.....	.....
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Not reported; see text, p. 34.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, amounting to $22,682, cover the general running expenses of the organization.

The number of members under 13 years of age, as reported by 27 organizations in 1916, was 62, constituting 10.5 per cent of the 589 members reported by these organizations. Based upon this proportion, the number under 13 years of age for the entire denomination would be 64.[1]

Of the 29 organizations, 27, with 587 members, reported services in English only; and 2 organizations, with 24 members, reported services in German and English. As compared with the report for 1906, there were for the same number of organizations reporting German and English, a decrease of 56 members.

As in the Salvation Army, the ministers are those commissioned under the general management to carry on the work of the organization. Of the 30 so reported, 28 sent in schedules, and of these, 13 gave an average annual salary of $598. A considerable number reported secondary occupations.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
American Rescue Workers	29	29	611	29	384	227	2	22	2	8	$1,900
Middle Atlantic division:											
New York	4	4	38	4	23	15	.....	4	.....	.....	.....
Pennsylvania	12	12	108	12	80	28	.....	10	.....	6	1,050
East North Central division:											
Ohio	3	3	17	3	8	9	.....	3	.....	.....	.....
Indiana	2	2	65	2	24	41	.....	1	.....	.....	.....
South Atlantic division:											
Maryland	2	2	100	2	48	52	.....	1	.....	.....	.....
States with one organization only [1]	6	6	283	6	201	82	2	3	2	2	850

[1] One organization each in California, Florida, Iowa, Massachusetts, Mississippi, and New Jersey.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
American Rescue Workers	29	1	$25	19	$22,682	13	13	61	432
Middle Atlantic division:									
New York	4			4	5,088	2	2	4	35
Pennsylvania	12	1	25	8	10,255	3	3	16	126
East North Central division:									
Ohio	3			1	347	2	2	13	68
Indiana	2			1	440	2	2	10	80
South Atlantic division:									
Maryland	2			1	3,020	1	1	5	30
States with one organization only [1]	6			4	3,532	3	3	11	101

[1] One organization each in California, Florida, Iowa, Massachusetts, Mississippi, and New Jersey.

ARMENIAN CHURCH.

HISTORY.

The Armenians trace the origin of their church to the evangelization of the Apostles Bartholomew and Thaddeus, or Jude, but more particularly to the revival of the Christian faith in Armenia by St. Gregory the Illuminator, about the year 285 A. D. At that time the king and his subjects accepted the Christian religion, and upon this is based the Armenian claim to the honor of being the first Christian nation. St. Gregory became the first bishop of the church which he had organized, and from him a regular succession of patriarchs, who bear the title of "Catholicos," has come down without interruption to the present time. The residence of the Catholicos, which is at the same time the headquarters of the Armenian Church, is at Etchmiadzine, a famous monastery at the foot of Mt. Ararat in Transcaucasia, near the cathedral of the "Only Begotten" (Miadzine), which is one of the oldest Christian edifices in the world, and is said to have been built by St. Gregory himself.

Until the time of the fourth General Council, held at Chalcedon, 451 A. D., the Armenian Church was in full communion with all sections of the Church. Owing to a conflict with the Persian king, who was seeking to force Mazdaism upon the people, the Armenian Church was not represented at that council, and did not receive the report of its action for some time. When the report came, there was apparently some misunderstanding as to its meaning, and at a general synod held in 491 A. D., the decrees of the Council of Chalcedon were formally denounced, although the general doctrine of the Armenian Church continued to be in substantial accord with that of the Greek Church. As a result of a bitter controversy with the Greek Church over this matter, in which misrepresentation and misunderstanding played a large part, the Armenian Church took no part in subsequent general councils, but maintained its independence under its own autocephalous hierarchy.

The establishment of the Ottoman Empire and the adoption by the Turks of the principle of the absolute identity of church and state, so that the ecclesiastics of the different Christian churches became also the civil heads of Christian communities, resulted in emphasizing the separation between the churches and in intensifying national and churchly loyalty. As certain sections of the Ottoman Empire acquired independence, the Armenians developed a desire for similar freedom, and, at the Congress of Berlin, in 1878, presented a plea for Armenian autonomy, emphasizing it in the claim of their national church upon the sympathy of Christendom. This was unsuccessful, nevertheless it aroused the suspicion of the Turkish Government, and after some years of general disturbance, successive outbreaks occurred in the years 1894–96, in which thousands of Armenians lost their lives.

For many years, as a result largely of the influence of schools established by Americans, the attention of the people had been turned to the United States, and a number of young men had come to this country, chiefly for education. With the increase of political disturbances and the disappointment of political hopes, others followed until there were several large communities of Armenians. Some of these had belonged to the Protestant Armenian Church, and, on coming to America, identified themselves with either the Congregational or Presbyterian denominations. The greater number, however, especially as the immigration grew, belonged to the national church, and felt the need of special services.

In 1889 Rev. Hovsep Sarajian, a priest from Constantinople, was sent to minister to a few hundred Armenians, most of them living in the state of Massachusetts, and in 1891 a church was built in Worcester,

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Mass., which became, and is still, the headquarters of the Armenian Church in the United States. The great increase of Armenian immigrants made it necessary for him to have several assistants, and the still greater influx of Armenians during and after the outbreaks in 1894 and later induced the Catholicos to raise the United States to a missionary diocese, Father Sarajian being consecrated as first bishop. Since then the Armenians have increased so rapidly, in both the United States and Canada, that the Catholicos found it necessary in 1902 to grant a special constitution, and in 1903 to invest the bishop with archiepiscopal authority. The mission was then reorganized and divided into pastorates—the nuclei of future dioceses—over each of which a pastor in priest's orders was appointed. All places outside these pastorates are regarded as mission stations under the direct management of the archbishop, who either visits them or sends missionaries to them from time to time.

Pending the building of churches, arrangements have frequently been made with the rectors of Episcopal churches for weekly services, to be conducted by Armenian pastors for their congregations. In other places halls have been rented and fitted up as churches, and regular weekly services have been conducted in them. Besides these regular weekly services, the pastors have biweekly, monthly, or quarterly services in different places, either in halls rented for each service or in Episcopal churches, while occasional services, such as baptisms, marriages, and other devotional exercises, are frequently conducted in private houses.

On the outbreak of the war in Europe the Turkish Government allied itself with Germany and took occasion to annul the constitution granted in 1862, and to repeat the persecution of the Armenians, but on a scale never before known in the history of the world. About the time when the United States entered into the war a prominent Armenian ecclesiastic said:

> Prior to this world calamity there were 2,300,000 Armenians in Turkish Armenia. Of these, there remain about 150,000 in Constantinople, Smyrna, and elsewhere; 400,000 have taken refuge in the Caucasus, Russia; about 250,000 were driven in pitiful condition into the deserts of Mesopotamia to starve and perish; while the remainder, about 1,500,000, have been killed in cold blood by governmental orders, thrown into the rivers, or left unburied to the beasts of the wilderness. It is gratifying to note, however, that they still cling firmly and unshaken to their Christian faith, with the endurance of martyrs, facing death and annihilation, and looking for salvation at the hands of their Christian brothers in the world.

DOCTRINE.

The doctrinal system of the Armenian Church is founded on the Nicene Creed without the addition made by the Western Church in regard to the Procession of the Holy Ghost from the Son as well as from the Father. It has also a longer creed peculiar to itself, and accepts the canons of the first three General Councils of the Primitive Church, held at Nicea, Constantinople, and Ephesus, as well as the writings of the recognized fathers of the church of the period of those councils. While it has "not adopted the formulæ of the Council of Chalcedon with respect to the two natures of Christ," it is "explicit in teaching that Christ was perfect God and perfect man." The authorized version of the Scriptures is the translation made early in the fifth century by St. Mesrob and other fathers of the Armenian Church. In both the interpretation of the Bible and ecclesiastical ordinances the tradition of the church is regarded as of paramount importance. Seven sacraments are accepted. Baptism is invariably administered by immersion, generally eight days after birth, and is followed immediately by the sacrament of confirmation, which is administered by anointing with the chrism or sacred oil, and by laying on of the hands of the officiating priest. Holy Communion is administered in both kinds, even to infants, so that practically every baptized Armenian is also a communicant.

Auricular confession is practiced and priestly absolution is given. Every communicant is required to present himself to the priest, even if he has no specfic sins to confess, and to obtain individual absolution, before he can receive the Holy Communion.

Prayers for the dead are offered without any definite teaching as to the intermediate state. The saints and the Blessed Virgin are venerated, but the doctrine of the Immaculate Conception is not taught as a part of the creed.

POLITY.

The government of the Armenian Church is democratic, inasmuch as every officer of the church, from the lowest to the highest, is chosen by the people. It is at the same time strictly hierarchical, inasmuch as every minister has to be ordained by a bishop who can trace his own commission to the Apostles through bishops in apostolic succession. No bishop may ordain a man to the diaconate or priesthood before the members of the church at which he is to officiate have given their consent, and the objection of the humblest member of such a congregation must be taken into consideration. Similarly, a candidate for the episcopate must be duly elected by representatives of the whole diocese, each church or congregation having one or more votes according to the number of parishioners, and he must be furnished with proper credentials from the diocesan synod before he can be consecrated by the Catholicos. According to a late ruling of the Catholicos, women may vote in certain affairs of the parish churches, though they are not eligible for the higher orders of the church. There are, however, in some places deaconesses who are equal in rank with deacons, and who, besides devoting themselves to general works of mercy,

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are allowed to take a limited part in the public services of the church and to assist the priest in performing the liturgy. But this institution has not found general favor with the Armenians, and in all other places where women are engaged in works of mercy, they do not take prominent part in the public services of the church, nor are they invested with any sacerdotal orders.

The Catholicos of Etchmiadzine is the supreme head of all the Armenian churches throughout the world. He is elected by both lay and ecclesiastical representatives of all the Armenian dioceses, but is subject to approval by the Czar of Russia.[1] It is his exclusive privilege to consecrate bishops and to bless the chrism, or sacred oil, used for baptism, confirmation, ordination, and other rites.

Next in rank come the patriarchs of Constantinople and Jerusalem, the titular Catholicos of Sis, and the titular Catholicos of Ahthamar,[2] each with archiepiscopal jurisdiction, archbishops of other provinces, and bishops of dioceses. The patriarchs are elected by their synods and are subject to approval by the Sultan. There are altogether 80 dioceses in Turkey and Transcaucasia and 4 missionary dioceses in Persia, India, Europe, and America. Many of the dioceses in Turkey are vacant and are governed by vicars general in priest's orders.

Although the government of the church is under the general supervision of the Catholicos, and in certain cases of ecclesiastical ordinances and discipline his decision is indispensable, each province is allowed to have a constitution of its own suited to its special needs, provided that such constitution has been previously ratified by the Catholicos. Thus in Russia a code of laws known as the "Palajenia" was in use from 1836 to the recent revolution, and in Turkey the constitution of 1860 is in force; while a constitution, drawn up at a general convention of representatives of all the Armenians in the United States, was duly ratified by the Catholicos in 1902 for the government of the church in this country.

The Armenian clergy in the United States includes the following grades: Archbishop, resident pastors, missionary priests, and deacons. Missionary priests and deacons hold no fixed appointments, but assist the archbishop generally in supplying, so far as possible, the needs of the numerous mission stations. In each place a committee, or an agent, is appointed who is responsible for bringing to the notice of the church authorities any matter requiring their attention and for raising the funds necessary for carrying on the work of the church.

The principal divine service is the Holy Sacrifice, or Mass, which is generally celebrated on Sundays and holy days, and is conducted with as much ritual solemnity as possible. On week days all churches hold public services, including hymns, psalms, and selections of Scripture, both morning and evening, and sometimes at noon and at midnight. In this way practically the whole Bible is read in public at least once a year, while certain portions of it, such as the Gospels and the Psalms, are read more often. The services of the church are held wholly in the classical Armenian language, the grammatical construction of which varies considerably from the modern colloquial dialect. The vocabularies, however, are very similar, so that most educated Armenians can follow the services easily.

The Armenians, like other orientals, use the ancient Julian calendar, which, in the present century, is thirteen days behind the new, or Gregorian, calendar, and in fixing the dates of their movable festivals they follow the Nicene computation, which is different from that of the western churches, so that their church seasons seldom synchronize with those of the West. For instance, they celebrate Christmas on the 6th of January, old style, which is equal to the 19th of January, new style. Their festival of Easter in 1907 fell on the 5th of May, five weeks after the western Easter of that year.

WORK.

Wherever Armenians have church edifices of their own, and in a few other places, efforts are made to teach the children their native tongue, so as to make the services of the church and the teaching in the Sunday schools intelligent to them, and to instruct them in the language, history, and literature of their race. The schools are held in the same halls or rooms rented for religious and social work, and the teaching in most cases is either gratuitous or for a nominal salary. There are also a number of libraries in different places, well supplied with the works of standard Armenian authors and with Armenian newspapers and periodicals, in order to offer the readers an opportunity to study their national literature and history. Frequently, in connection with the libraries, courses of lectures on various educational and scientific subjects are given in the Armenian language, a small fee being charged. The current expenses are small, as the books are mostly presents, and are generally kept in the parish hall or in whatever other place is rented for church services.

A number of societies exist which contribute to the support of Armenian schools in Turkey. The most important of these is the United Educational Society of Harput, which has its headquarters at Boston, with branches in several other cities of the United States. Its object is to promote education in eastern Turkey by supporting the existing Armenian Church schools, and to raise an endowment fund for higher education. It is claimed that there is an Armenian educational

[1] Since the revolution this condition has been annulled.

[2] Since the outbreak of the war in Europe these ranks have been annulled, so that the sole civil as well as ecclesiastical representative of the nation is the Catholicos at Etchmiadzine.

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society named for each place in Armenia from which enough have come to this country to support a school in their native place, but the activities of these have all been temporarily suspended by the war.

Prior to this war, practically every Armenian in the United States had some one in Turkey dependent upon him, and large sums of money were sent annually for the relief of these dependent persons. In most cases the money was sent through the State Department at Washington and was distributed by the United States consuls, the American missionaries, or other persons known to the Government. Since the outbreak of the war many of these channels have been closed, and the Armenian people have not only been subjected to bitter persecution, plunder, and unprecedented forms of massacre and barbarity, but have been shut off from their usual relief. An American Committee for Armenian and Syrian Relief, with headquarters in New York City has, however, been formed, which, in connection with the Red Cross and such agencies as were available, has accomplished much. Considerable sums have also been raised by Armenian committees and sent to the Catholicos at Etchmiadzine. Mention should also be made of the Armenian General Benevolent Union, founded in Cairo, Egypt, in 1906, which has numerous local organizations in this country.

STATISTICS.

The general statistics of the Armenian Church for 1916 are given, by states, in the table on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	34	73	−39	(2)
Members	27,450	19,889	7,561	38.0
Church edifices	10	3	7	(2)
Value of church property	$142,500	$38,000	$104,500	275.0
Debt on church property	$31,300	$4,000	$27,300	682.5
Parsonages:				
Churches reporting		1	−1	
Value		$2,500	−$2,500	
Sunday schools:				
Number	7	4	3	(2)
Officers and teachers	17	9	8	(2)
Scholars	665	340	325	95.6

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a general increase in the statistics of the church. The membership advanced from 19,889 in 1906 to 27,450 in 1916, showing an increase of 38 per cent; 7 church edifices were added to the list, making 10 in all; the value of church property increased from $38,000 to $142,500; and the debt on church property, as reported by 7 churches, was $31,300 as against $4,000 reported by 1 church in 1906. The decrease in the number of organizations from 73 to 34 is due to a somewhat different method of reporting. In 1906 the reports included a large number of communities loosely organized for religious services, while in 1916 the reports, as sent in by the officials of the church, included only those organizations which were well established. The significant figures, as indicated above, are the increases in membership, number of church edifices, and value of church property. Similar to these is the increase in the number of Sunday schools from 4 to 7, and the increase in the number of scholars from 340 to 655, a gain of 95.6 per cent. No general report on contributions for missionary or benevolent purposes can be presented. As stated in the paragraph on Work, the Armenian communities of the United States have been very generous in the assistance they have rendered to their people abroad, but the returns were not in shape for tabulation.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $32,440, reported by 24 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 16 organizations in 1916, was 4,938, constituting 31.1 per cent of the 15,872 members reported by these organizations. Assuming that the same proportion would apply to the 11,578 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 8,540.[1]

Of the 34 organizations, with 27,450 members, all reported the use of the Armenian language only. In 1906, there were 2 churches, with a membership of 335, which reported English only.

The number of priests in the denomination was reported as 17. Of these, 14 returned schedules from which a few facts were available. Eleven reported annual salaries averaging $727.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Armenian Church	34	34	27,450	29	15,334	7,116	10	20	10	10	$142,500
New England division:											
Massachusetts	11	11	9,285	11	6,227	3,058	2	5	2	2	22,000
Middle Atlantic division:											
New York	4	4	2,693	4	1,931	762	2	2	2	2	50,000
East North Central division:											
Illinois	3	3	245	3	245			3			
Michigan	5	5	5,000					5			
Wisconsin	3	3	165	3	165			3			
Pacific division:											
California	4	4	3,347	4	1,687	1,660	3	1	3	3	37,500
States with one organization only [1]	4	4	6,715	4	5,079	1,636	3	1	3	3	33,000

[1] One organization each in Connecticut, New Jersey, Pennsylvania, and Rhode Island.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Armenian Church	34	7	$31,300	24	$32,440	6	7	17	605
New England division:									
Massachusetts	11	2	7,500	10	6,894				
Middle Atlantic division:									
New York	4	1	10,000	2	6,300	1	1	2	90
East North Central division:									
Illinois	3								
Michigan	5			4	1,259				
Wisconsin	3								
Pacific division:									
California	4	2	5,800	4	8,890	2	3	10	215
States with one organization only [1]	4	2	8,000	4	8,897	3	3	5	360

[1] One organization each in Connecticut, New Jersey, Pennsylvania, and Rhode Island.

ASSEMBLIES OF GOD, GENERAL COUNCIL.

HISTORY.

Following upon the great revival in 1907, a considerable number of churches, missions, or assemblies in the United States and Canada entered upon an individual and distinctively evangelistic type of mission work. This was at first purely independent and voluntary, but some association and mutual fellowship became recognized as valuable and in 1914 a call was made for all interested in Bible order, system, united doctrine, etc., to meet at Hot Springs, Ark. About 100 delegates came to this meeting, representing a variety of denominations, some of them never having belonged to any denomination. An organization was agreed upon and incorporated in Arkansas in October and in Missouri in November, under the name of "Assemblies of God, General Council."

DOCTRINE.

The Assemblies of God are mostly Arminian in doctrine, emphasizing the inspiration of the Scriptures; the fall and redemption of man; the baptism of the Holy Ghost; sanctification as the goal for all believers; the church a living organism; a divinely called and scripturally ordained ministry; divine healing; the premillennial and imminent coming of Jesus to judge the world in righteousness, while reigning on earth for a thousand years; everlasting punishment for the wicked, and a new heaven and a new earth for the believers. While they recognize human government and affirm unswerving loyalty to the United States, the Assemblies of God claim that as followers of the Prince of Peace they are constrained to declare that they could not conscientiously participate in war and

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armed resistance which involves the actual destruction of human life.

POLITY.

The polity of the denomination is a combination of the congregational and presbyterian systems. The local churches are congregational in the conduct of their affairs. They act, however, under the advice and suggestions of elders or presbyters. There are state bodies called district councils, and there is a General Council, for consideration of affairs belonging to the church at large.

The general presbyters and an executive presbytery consisting of 7 persons are elected for supervision of the field work. Annual licenses are given worthy candidates, and on approval these are ordained to the full ministry by any district council or by a local assembly through the council of ministers. Outgoing missionaries, whether ordained or not, must be indorsed by the missionary committee of the General Council.

WORK.

Missionary work is engaged in directly by all churches in the home field, and many local assemblies support missionaries on the foreign field wholly, or in part.

Missionary funds go through the central missionary committee, but a considerable amount is sent by individuals and churches directly to missionaries whom they support or help to support. Not very much attention has been paid to educational matters, but the Mt. Tabor Bible Training School at Chicago is heartily indorsed by the General Council. The body has also a gospel publishing house at St. Louis, Mo.

STATISTICS.

The general statistics for the General Council of the Assemblies of God for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

As this is a new denomination no comparison with figures for 1906 is available. The general table shows a total of 118 organizations, with 6,703 members; 63 church edifices; church property valued at $101,779; and debt on church property, reported by 31 churches, amounting to $12,460. Ten churches reported parsonages, with a total value of $7,021. The number of Sunday schools reported is 81, with 460 officers and teachers and 4,379 scholars. Church expenditures amounting to $61,941, reported by 96 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury. No general contributions for missions or benevolences were reported by the denomination as a whole.

The number of members under 13 years of age, as reported by 96 organizations in 1916, was 430, constituting 7.4 per cent of the 5,788 members reported by these organizations. Assuming that the same proportion would apply to the 915 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 498.[1]

Of the 118 organizations, 111, with 5,651 members, reported services conducted in English only, and 7, with 1,052 members, reported services in foreign languages, of which, 2, with 336 members, used foreign languages only. The languages reported were German, Lithuanian, Rumanian, Scandinavian, and Syrian. German, in connection with English or other foreign languages, was used in 3 organizations, with 556 members, and 1 organization, with 36 members, used German only.

The denomination is a distinctly missionary and evangelistic organization and reported 600 persons on its ministerial rolls. Most of these, however, are engaged in general evangelistic work while pursuing other occupations, and schedules were received from only 49. Of these, 27 reported annual salaries averaging $578.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Assemblies of God, General Council	118	118	6,703	118	2,739	3,964	61	46	63	68	$101,779
Middle Atlantic division:											
New York	6	6	736	6	298	432	3	3	3	4	10,590
New Jersey	5	5	143	5	65	78	2	2	2	2	4,825
Pennsylvania	3	3	335	3	128	207	1	2	1	2	10,190
East North Central division:											
Illinois	3	3	331	3	160	171	1	2	1	2	6,300
Wisconsin	2	2	316	2	115	201	1	1	1	1	3,000
West North Central division:											
Iowa	4	4	182	4	75	107	3	1	4	3	6,000
Missouri	11	11	531	11	218	313	6	3	6	7	7,275
Nebraska	2	2	60	2	23	37	1	1	1	1	4,000
Kansas	6	6	242	6	81	161	3	3	3	4	5,225
South Atlantic division:											
Maryland	4	4	170	4	75	95	2	1	2	2	5,500
West Virginia	2	2	69	2	28	41	.....	2	.....	.....	.....
Florida	6	6	285	6	122	163	5	1	5	5	1,750
East South Central division:											
Alabama	4	4	189	4	86	103	2	1	2	2	625
West South Central division:											
Arkansas	12	12	923	12	375	548	10	1	10	10	8,550
Oklahoma	13	13	780	13	288	492	6	5	7	6	9,725
Texas	25	25	897	25	382	515	12	11	12	13	11,103
Pacific division:											
Washington	2	2	60	2	26	34	1	1	1	2	2,550
California	4	4	286	4	115	171	2	2	2	2	4,571
States with one organization only[1]	4	4	174	4	79	95	.....	3	.....	.....	.....

[1] One organization each in Arizona, Kentucky, Minnesota, and Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Assemblies of God, General Council	118	31	$12,460	10	$7,021	96	$61,941	79	81	460	4,379
Middle Atlantic division:											
New York	6	.....	.....	.....	.....	6	8,753	5	5	37	247
New Jersey	5	.....	.....	.....	.....	5	3,721	3	3	19	115
Pennsylvania	3	1	2,000	.....	.....	2	2,800	3	3	9	89
East North Central division:											
Illinois	3	.....	.....	.....	.....	3	4,820	3	3	16	285
Wisconsin	2	1	1,000	.....	.....	2	3,590	2	2	17	190
West North Central division:											
Iowa	4	1	200	1	300	4	574	2	2	16	75
Missouri	11	1	216	1	600	8	2,958	8	8	35	394
Nebraska	2	1	570	.....	.....	2	180	1	1	8	60
Kansas	6	3	1,175	.....	.....	4	2,819	4	4	31	231
South Atlantic division:											
Maryland	4	2	2,200	.....	.....	3	1,928	3	3	21	138
West Virginia	2	.....	.....	.....	.....	2	405	1	1	11	50
Florida	6	1	65	.....	.....	6	675	1	1	7	128
East South Central division:											
Alabama	4	.....	.....	.....	.....	4	1,396	1	2	6	150
West South Central division:											
Arkansas	12	5	965	2	2,050	12	5,512	8	8	42	610
Oklahoma	13	5	1,295	2	750	8	5,953	11	11	85	615
Texas	25	8	1,237	3	1,321	17	8,123	16	17	68	745
Pacific division:											
Washington	2	.....	.....	.....	.....	2	1,145	2	2	9	85
California	4	2	1,537	1	2,000	3	5,080	3	3	17	121
States with one organization only[1]	4	.....	.....	.....	.....	3	1,509	2	2	6	41

[1] One organization each in Arizona, Kentucky, Minnesota, and Virginia.

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BAHAIS.

HISTORY.

Parallel with the prophecies of different religions relating to the establishment of a divine dispensation or kingdom among men have been prophecies relative to the coming of a great divine teacher, or divinely manifested "One," who would reform religion, restore its pristine purity, secure its wider adoption, and establish spiritual unity among the peoples of all the different nations, races, and religions.

On May 23, 1844, there appeared in Shiraz, Persia, a young man named Ali Mohammed who declared himself to be the Bab (Arabic for door or gate), the forerunner of the Promised Divine One whom he heralded as "He Whom God Would Manifest."

The Bab encountered great opposition on the part of the Mussulman priests, and at their instigation was placed under military surveillance. This, however, did not prevent his teaching and his exhortation of the people to holiness and sanctity of living, in order that they might be fitted to meet the teacher who, he said, was soon to appear with manifest signs of divine power and strength, and through whose teachings the divine unity of mankind would be established, and of whose revelation to the world he, the Bab, was the "First Point."

At the end of the first two years of his ministry he was seized and imprisoned, and for four years continued to teach his followers through letters and epistles. Then came a trial in which he was condemned to death upon the charge of heresy to the principles of Islam, and, with one of his followers, he was executed in the city of Tabriz, Persia, July 9, 1850.

The writings of the Bab were gathered together in what is known as the "Holy Book of Bayan"; but the most noteworthy of his institutions was a college consisting of 18 of his first followers, who, together with himself as "The Point," formed what was called "The Nineteen Letters of the Living." To these 18 followers he intrusted the guidance of the movement, commanding them to be at all times ready for the appearance of the appointed one, "He Whom God Would Manifest." Meanwhile, a large number of disciples had joined the movement, and this aroused the antagonism of the ecclesiastics, who instituted a series of bitter persecutions. Over 20,000 conscientious believers gave up property, families, and lives, rather than deny their faith, and as late as 1901 there were 170 devoted believers martyred at one time in the city of Yezd.

Mirza Hausain Ali, of Nur, in northern Persia, later known by the title of Baha'o'llah (the Glory of God Manifest), was born in Teheran in 1817, A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia.

During the violent persecutions of the followers of the Bab (then known as Babis), following closely after the martyrdom of "The First Point," Mirza Hausain Ali was imprisoned in Teheran, and later was exiled to Bagdad, together with a number of his followers. During his residence there he continued his teaching, and as the movement gained strength and the local Moslem Mullahs began to fear the effect upon their followers, he was ordered to a more distant exile, first in Constantinople, then in Adrianople, and finally in Acre (Akka), a penal colony on the Mediterranean, south of Beirut, and just north of Mt. Carmel. In the presence of a few chosen ones among his followers, Baha'o'llah, on the eve of his exile declared himself to be the "One" whose coming the Bab had foretold, "He Whom God Would Manifest." While in this exile, Baha'o'llah received and instructed a large number of disciples, some of them coming from a long distance, while he ministered to others through his writings. These writings are very numerous, and consist chiefly of explanations given to various inquiries regarding his, Baha'o'llah's, mission and doctrine, together with exhortations to his followers, and certain advice and laws, obedience to which is conducive to the best secular as well as spiritual welfare of mankind. From the time of Baha'o'llah's residence in Adrianople the movement became known as the Bahai Movement, and the believers as the Bahais.

In the spring of 1892 Baha'o'llah died. Although his revelation was complete during his ministry, his cause was not fully explained, and did not become established in the world in general. For this reason, in his testament, as well as in various parts of his teachings, he commanded his followers after his departure, to turn their faces toward his eldest son, Abbas Effendi, who was thereafter looked upon as the representative of Baha'o'llah—"The Center of the Covenant" of God to the people of the world, the expounder of the teachings of Baha'o'llah, the "One" who would establish Baha'o'llah's cause in the world, and upon whose shoulders his mantle should fall.

DOCTRINE.

The general principles of the Bahais, as expressed in the teachings of the founder and his followers, have been set forth as follows:

> Baha'o'llah taught the actual oneness of the religions of the world; the oneness of all humanity; the universal brotherhood of man; universal peace; and the perfect harmony of religion and science. He enjoined men to search diligently for truth and to abolish all prejudices, whether religious, national, racial, or social.
>
> Thus his mission is the spiritual unity of mankind. While he came in the East, his mission is to the West as well, and his teachings are suited to all classes and conditions of men. At the present time there are Bahais located not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United

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States, Canada, Japan, India, and elsewhere; and this phenomenal spread of the movement is due to the fact that Baha'o'llah fulfilled the prophecies of all religious beliefs, both past and present; and through the power of the Bahai Movement, Abdul Baha is creating a new religious unity in the world.

As the Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindus the reincarnation of Krishna, and the Atheists a better social organization, so Baha'o'llah represents all of these, and thus destroys the rivalries and enmities of the different religions; reconciles them in their primitive purity, and frees them from the corruption of dogmas and rites, for Bahaism has no clergy, no religious ceremonial, no public prayers. Its only dogma is belief in God and in his manifestations.

Abbas Effendi makes but one claim for himself as to his spiritual station, which is that of service in the path of God. He signs himself "Abdul Baha Abbas," which, being translated, means: "Abbas, the Servant of God." While the Bahais consider that there is no personal return of God's prophets or messengers, they hold that the same spirit of divinity which spoke through them in the past has again appeared in this day as a point of direction for the spiritual union of all people.

Ritual holds no place in the religion of the Bahais, which must be expressed in all the actions of life, accomplished in neighborly love, and manifested in various practical ways. Everyone must have an occupation; the education of children is enjoined and regulated; no one has the power to receive confessions of sin or to give absolution; the priests of the existing religions should renounce celibacy, and should preach by their example, mingling in the life of the people; monogamy is universally recommended; the equality of the sexes, commanding equal educational advantages, is proclaimed; besides vast equitable social readjustments, the equalization of the means of livelihood, and the complete establishment of justice among men are urged.

In international relations the Bahais urge the necessity of a universal language to bring men into closer fellowship and mutual understanding, emphasize the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs—and most earnestly teach the power of the Holy Spirit in the life of humanity.

Questions not treated of specifically in the publications of the body are left to the civil law of each country and to the decisions of the Bait-ul-Adl, or House of Justice, instituted by Baha'o'llah. Respect toward the head of the state is a part of respect toward God. "You are all leaves of the same tree and drops of the same sea," Baha'o'llah has said.

The principal works of Baha'o'llah are the Kitab-ul-Ighan, the Kitab-ul-Akdas, the Kitab-ul-Ahd, and numerous letters or tablets addressed to sovereigns and to private individuals.

POLITY.

There is no regular organization of Bahais, the propagandism being through the medium of assemblies, in which the believers and inquirers meet at stated intervals for the study of the "Revealed Words." All persons interested are welcome to attend these meetings, at which questions are answered, and scriptures are expounded by teachers. It is a fundamental law of the Bahais that no one shall receive pay for teaching or lecturing. Their belief is that spiritual instruction should not be sold. "Freely ye have received, freely give," is the principle upon which the Bahais teach. The teachers, unless financially independent, are self-supporting in a trade or vocation, thus making this method of free instruction possible.

One may be a Bahai and still retain active membership in another religious body. In fact, such persons can be true followers of Baha'o'llah only as they consistently live in accordance to the laws laid down by the founder of the religion which they profess, and in "living up to these ideals, setting aside man-made creeds and interpretations, forms, and ceremonies, it is found that to the degree that men see God aright, they will see Him alike." Herein lies the principle of unity which the Bahais believe is to bring the religious world together under one great "Tent of Peace."

WORK.

At the present time the Bahais in America are engaged in the project of building a great universal Temple for worship, called the Mashrak-el-Azkar, or as translated from the Persian, the "Dawning Point of the Mentionings of God."

This universal Temple is to be built upon the shores of Lake Michigan in Chicago. Contributions for the erection of this magnificent edifice are coming from the people of all religious beliefs, who have espoused the Bahai cause in various countries. The temple proper or sanctuary for prayer and praise will be surrounded by auxiliary charitable and philanthropic institutions, including schools, hospitals, homes for orphans, incurables, and the aged, and a university for the study of the higher sciences and arts.

STATISTICS.

The general statistics of the Bahai assemblies for 1916 are given, by states, in the table on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	57	24	33	(1)
Members	2,884	1,288	1,604	125.5
Church edifices	1	.....	1	.....
Value of church property	$1,273	.....	$1,273	.....
Sunday schools:				
Number	4	1	3	(1)
Officers and teachers	12	7	5	(1)
Scholars	123	32	91	(1)

[1] Per cent not shown where base is less than 100.

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As compared with the figures for 1906, those for 1916 show a considerable increase. There were 57 local assemblies as against 24, and a membership of 2,884 as against 1,280, an increase in membership of 125.3 per cent. With regard to this membership it is to be stated that as the Bahais do not make a condition of membership that persons withdraw from other church connection, it is affirmed that there are large numbers all over the country who attend the Bahai meetings and are closely identified with the movement, but have not discontinued their connection with churches. The figures of membership given indicate simply those distinctly enrolled and not identified with any other religious body. One church edifice was reported; the value of church property was $1,273; and there were 4 Sunday schools, with 123 scholars. No parsonages were reported.

Church expenditures amounting to $6,877, reported for the first time in 1916, by 23 organizations, include running expenses and kindred items, and contributions for the general fund of the body.

The number of members under 13 years of age, as reported by 38 organizations in 1916, was 183, constituting 8.3 per cent of the 2,193 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 241.[1]

Of the 57 organizations, 55, with 2,831 members, reported church services in English only, and 2, with 53 members, reported services in Persian and English. The report for 1906 showed all the organizations as using English only.

There is no regular ministry in the body.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Bahais	57	57	2,884	54	901	1,822	1	56	1	2	$1,273
New England division:											
Massachusetts	5	5	172	5	69	103	.....	5	.....	.....	.....
Middle Atlantic division:											
New York	7	7	295	6	82	164	.....	7	.....	1	100
New Jersey	6	6	98	6	39	59	.....	6	.....	.....	.....
Pennsylvania	3	3	132	3	51	81	.....	3	.....	.....	.....
East North Central division:											
Ohio	4	4	223	4	72	151	1	3	1	1	1,173
Illinois	2	2	562	1	200	300	.....	2	.....	.....	.....
Michigan	5	5	53	5	21	37	.....	5	.....	.....	.....
Wisconsin	5	5	165	5	75	90	.....	5	.....	.....	.....
Pacific division:											
Washington	3	3	190	3	72	108	.....	3	.....	.....	.....
California	5	5	497	5	79	418	.....	5	.....	.....	.....
States with one organization only[1]	12	12	502	11	141	311	.....	12	.....	.....	.....

[1] One organization each in Alabama, Arizona, Colorado, Connecticut, District of Columbia, Florida, Georgia, Maryland, Minnesota, Missouri, Oregon, and Tennessee.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Bahais	57	.....	.....	23	$6,877	4	4	13	123
New England division:									
Massachusetts	5	.....	.....	.....	.....	.....	.....	.....	.....
Middle Atlantic division:									
New York	7	.....	.....	3	1,512	.....	.....	.....	.....
New Jersey	6	.....	.....	4	1,310	.....	.....	.....	.....
Pennsylvania	3	.....	.....	.....	.....	.....	.....	.....	.....
East North Central division:									
Ohio	4	.....	.....	1	167	.....	.....	.....	.....
Illinois	2	.....	.....	1	400	.....	.....	.....	.....
Michigan	5	.....	.....	2	75	1	1	3	15
Wisconsin	5	.....	.....	2	420	1	1	1	22
Pacific division:									
Washington	3	.....	.....	1	36	.....	.....	.....	.....
California	5	.....	.....	3	767	.....	.....	.....	.....
States with one organization only[1]	12	.....	.....	6	2,100	2	2	8	86

[1] One organization each in Alabama, Arizona, Colorado, Connecticut, District of Columbia, Florida, Georgia, Maryland, Minnesota, Missouri, Oregon, and Tennessee.

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BAPTIST BODIES.

GENERAL STATEMENT.

The Baptist bodies of to-day trace their origin as distinct communities to the Protestant Reformation. It is claimed, indeed, that the churches of the apostolic age, in doctrine, ordinances, and polity, were counterparts of the Baptist churches of the present day, and that this state of things continued until changed by centralizing influences eventuating in the papacy. It is also claimed that even after this change Baptist principles were held at different times by various bodies, or sects, which were pronounced heretical by the Church of Rome, and were frequently subjected to severe persecution. But although some of the principles now maintained by Baptists were found among these bodies, or sects, they were mingled with others which modern Baptists repudiate, and it would probably be impossible to trace a distinct line of regular Baptist churches from the apostolic age to the present time. Nevertheless, it is believed to be true that in every century since the beginning of the Christian era there have been persons or sects holding substantially the same principles as are now held by Baptist churches.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines immediately began to appear. In the first quarter of the sixteenth century, they were found in Germany and Switzerland, and were called Anabaptists (Re-Baptizers), because they insisted that persons baptized in infancy must, upon profession of conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion. These early Anabaptists were in the main of high character, though in some instances they held doctrines which led to fanatical outbreaks which aroused no little prejudice against them.

Gradually, in spite of severe persecution, the Anabaptists grew in numbers. Some of them, driven from Germany, found refuge in the Low Countries and these were gathered, under the lead of Menno Simons, into the groups of Mennonites[1] who passed over into England, and doubtless played an important part in giving currency to Baptist principles. To their influence, in all probability, the English Baptists owe their first churches, established in Amsterdam in 1608 and in London in 1611. Glimpses of them appear in the days preceding the Commonwealth, and during the Cromwellian period they became more prominent. It was due to this Mennonite influence that the early Baptist churches in England were Arminian rather than Calvinistic in type, and were termed General Baptists, indicating belief in a universal atonement, in distinction from Particular Baptists, indicating a limited atonement. The first Calvinistic or Particular Baptist church was formed in London in 1638, its members seceding peaceably from an older Separatist congregation. In 1641 a further secession from the same Separatist church occurred, and the new group became convinced from study of the New Testament that the apostolic baptism was immersion. They sent one of their number to Holland, where he was immersed by a minister of the Collegiate church at Rhynsberg, where the practice of immersion had been introduced, and on his return the rest of the church were immersed. Gradually this practice was adopted by all the Baptist churches and became in the popular mind their distinguishing feature. The General and Particular Baptists were united in 1891.

The first Baptist church in America was probably established by Roger Williams, the "Apostle of Religious Liberty," in Providence, R. I., in 1639, although this honor is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clarke as its pastor, the same year or shortly after. Roger Williams was a Separatist[1] minister who came to the Massachusetts Colony in 1631, and was banished from that colony because "he broached and divulged new and dangerous opinions against the authority of magistrates." Having established himself at Providence, he adopted essentially Baptist views and soon gathered a number of converts to this faith. As there was no Baptist church in existence in America at that time, he baptized Ezekiel Holliman, who thereupon baptized him. Williams then baptized ten others, and this company of Baptist believers organized themselves into a church. John Clarke came from New Hampshire to Newport about the same time, and, apparently without any connection with the work of Williams, established a Baptist church in that town.

These early American Baptist churches belonged to the Particular, or Calvinistic, branch. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the Colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652 the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh Day Baptist body organized its first church at Newport in

[1] See Mennonite Bodies, p. 416.

[2] See Congregational Churches, p. 234.

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1671. Arminianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the revival movement, generally known as the New Light movement, which followed Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists, in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary War, the question of the evangelization of the Negro race assumed importance, and a Colored Baptist church was organized in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small part of their growth, there developed, especially in the mountain sections of the Middle West and in the Southern states, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the Two-Seed-in-the-Spirit Predestinarian Baptists.

About the same time, as missionary work became organized into societies, many of these associations opposed, not so much mission work itself, as its organization, through fear of a developing ecclesiasticism. These were variously termed "Old School," "Anti-Mission," "Hard Shell," and "Primitive" Baptists; but gradually the term "Primitive" became the most widely known and adopted. In contradistinction to these, the associations, or churches, which approved of missionary societies, came to be designated Missionary Baptists, though there was no definite denominational organization under that name.

The denominations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ, or Churches of Christ, arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also may be classed the Adventists, the Brethren (Dunker, Plymouth, and River), Mennonites, and certain other bodies. The Armenian and Eastern Orthodox Churches practice baptism by immersion, but do not limit it to those of mature years.

It thus appears that a survey of Baptist bodies should include not only those which make the term an integral part of their title, but some which are not ordinarily classed with them. It is also evident that among those who accept the name Baptists there are many differences, some of great importance. Seventh Day Baptists agree with other Baptist bodies except in regard to the Sabbath, but the distinction between Primitive Baptists and Free Baptists is much more marked than between Baptists and Disciples. Any presentation of the strength of Baptist denominations must take into account these divergencies.

By far the largest body of Baptists, not only in the United States, but in the world, is that popularly known as "Baptists," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United," "General," "Free," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern," and "Colored." This does not imply any divergence in doctrine or ecclesiastical order. All are one in these respects. It is rather a distinction adopted for administrative purposes, and based upon certain local or racial characteristics and conditions, the recognition of which implies no lack of fellowship or of unanimity of purpose. Should these distinctions cease to exist, there is nothing whatever to prevent the same unity in matters of administration which now exists in belief, fellowship, and ecclesiastical practice.

The denominations grouped under the name Baptist in 1916 and in 1906 are listed in the table below with the principal statistics as reported for the two periods. Certain changes are to be noted. Regular Baptists are listed as a separate denomination, the term, however, being used in a different sense from its use in 1890, when it was applied to the Baptists, Northern, Southern, and National Conventions. The Regular Baptists as presented in this report are akin to the United Baptists and certain branches of the Primitive Baptists. The United American Free Will Baptists of 1906 are listed as the Colored Free Will Baptists.

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COMPARATIVE SUMMARY OF BAPTIST BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
BAPTIST BODIES.										
1916.										
Baptists:										
Northern Convention	8,159	1,232,135	8,105	$94,644,133	$7,302,769	3,166	$3,325,422	8,188	112,901	1,028,953
Southern Convention	23,627	2,708,870	19,770	58,848,373	3,153,158	1,820	4,471,683	18,162	160,171	1,665,996
National Convention	21,113	2,938,579	20,146	41,184,920	3,433,366	690	964,325	20,099	123,817	1,181,270
General Six Principle Baptists	10	456	11	25,850	.....	1	3,000	6	53	276
Seventh Day Baptists	68	7,980	62	307,600	2,150	41	95,200	66	877	5,005
Free Baptists	171	12,570	159	670,720	19,846	67	106,650	147	1,532	11,642
Free Will Baptists	750	54,833	656	517,240	6,260	14	9,630	396	2,547	22,421
Colored Free Will Baptists	170	13,362	104	178,385	9,525	.....	.....	90	483	4,168
Free Will Baptists (Bullockites)	12	194	6	3,450	.....	.....	.....	1	3	12
General Baptists	518	33,466	390	421,837	17,362	6	11,100	305	2,140	18,545
Separate Baptists	46	4,254	41	47,565	110	.....	.....	30	237	1,711
Regular Baptists	401	21,521	192	141,480	1,462	2	3,100	50	264	2,587
United Baptists	254	22,097	82	52,147	20	.....	.....	17	92	701
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	105	6,872	51	40,600	.....	.....	.....	8	48	399
Primitive Baptists	2,143	80,311	1,697	1,601,807	12,053	7	14,900	.....	.....	.....
Colored Primitive Baptists	336	15,144	236	154,690	8,507	12	13,940	88	406	3,201
Two-Seed-in-the-Spirit Predestinarian Baptists	55	679	37	23,950	.....	.....	.....	.....	.....	.....
1906.										
Baptists:										
Northern Convention	8,272	1,052,105	8,244	74,620,025	5,149,678	2,581	5,535,612	8,220	102,506	851,269
Southern Convention	21,104	2,009,471	18,878	34,723,882	1,239,022	1,271	2,493,091	15,035	106,017	1,014,690
National Convention	18,534	2,261,607	17,913	24,437,272	1,757,190	709	617,241	17,910	100,069	924,665
General Six Principle Baptists	16	685	14	19,450	.....	1	1,500	9	94	414
Seventh Day Baptists	77	8,381	71	292,250	1,942	39	69,440	68	843	5,117
Free Baptists	1,346	81,359	1,111	2,974,130	138,233	318	454,226	1,099	9,170	65,101
Free Will Baptists	608	40,280	556	296,585	3,536	8	3,400	263	1,440	12,720
Free Will Baptists (Bullockites)	15	298	8	6,900	.....	.....	.....	1	4	25
General Baptists	518	30,097	380	252,019	6,999	6	8,900	240	1,520	11,658
Separate Baptists	76	5,180	60	66,980	380	.....	.....	45	312	1,962
United Baptists	196	13,698	77	36,715	115	1	200	23	168	1,380
Duck River and Kindred Associations of Baptists (Baptist Church of Christ)	93	6,416	86	44,321	107	1	156	9	37	402
Primitive Baptists	2,922	102,311	2,008	1,674,810	16,207	16	38,295	.....	.....	.....
Colored Primitive Baptists in America	797	35,076	501	206,539	6,968	21	10,095	166	911	6,224
Two-Seed-in-the-Spirit Predestinarian Baptists	55	781	38	21,500	.....	.....	.....	.....	.....	.....
United American Free Will Baptists	251	14,489	152	79,278	3,485	6	1,475	100	382	3,307

BAPTISTS.

HISTORY.

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but 8 Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution. Down to the middle of the eighteenth century it seemed probable that the General, or Arminian, wing would be dominant in New England at least, although in Philadelphia the controversy had resulted in a victory for the Calvinists. With The Great Awakening in 1740, and the labors of Whitefield, two significant changes appeared in Baptist church life. Calvinistic views began to predominate in the New England churches, and the bitter opposition to the Baptists disappeared. By 1784 the 8 churches in Massachusetts had increased to 73, and extension into the neighboring colonies had begun. With this growth, however, there developed a conflict similar to that found in the history of other denominations. The "New Lights," later known as "Separates," were heart and soul with Whitefield in his demands for a regenerated church membership; the "Old Lights," or "Regulars," earnestly opposed the introduction of hitherto unrecognized qualifications for the ministry or, indeed, for church membership. From New England the movement spread, becoming for a time especially strong in several Southern states. In the South the two parties eventually united in fellowship, and reorganized as United Baptists. In New England the conflict wore itself out, the Baptist churches being modified by both influences.

With the general emancipation from ecclesiastical rule that followed the Revolutionary War, all disabilities were removed from the Baptists in the different states, and the new Federal Constitution effaced the last vestige of religious inequality. Under the influence of the later preaching of Whitefield, the close of the eighteenth century was marked by a renewal of

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revival interest, and a new development of the Arminian type of Baptist churches. For some time the Free Baptists, or Free Will Baptists, as they were variously called, drew considerable strength from the regular Baptists, but the latter soon became as strong as ever.

The next significant movement in the Baptist churches was that connected with the development of foreign missions. In 1792 the Baptists of England had organized a missionary society to send William Carey to India, and many of the Baptist churches in the United States had become interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed, and other churches united, and among its first missionaries were Adoniram Judson, his wife, and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together and overcoming the disintegrating tendencies of extreme independence. Heretofore the Baptists alone had had no form of ecclesiastical organization. Now, through the necessities of administration, there was furnished just what was needed to combine the different units into a whole, and arouse what has come to be known as "denominational consciousness." For a time this convention undertook to care also for home missions, which had already been carried on in a somewhat desultory manner through a Domestic Missionary Society in Massachusetts and a similar one in New York. With the increasing migration westward and the rapid development of the states, both North and South, the tax upon the convention, in addition to its foreign missionary interests, beçame too great, and it was deemed advisable to organize a home missionary society, which was done in 1832. With the development of interest in publication, a tract society had been formed in 1824, which in 1840 was renamed the American Baptist Publication Society.

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As the discussion in regard to slavery became acute, there arose the differences which resulted in the present three conventions—Northern, Southern, and National. The northern churches, Baptist as well as others, were strongly antislavery; the southern churches, Baptist as well as others, were, if not always proslavery, certainly not antislavery. A crisis was reached when the question was raised whether the General Missionary Convention (called also the Triennial Convention because it met once in three years) would appoint as a missionary a person who owned slaves. To this a very decided negative was returned, and since that involved a denial of what were considered constitutional rights, the southern churches withdrew in 1845 and formed the Southern Baptist Convention,[1] whose purpose was to do for the southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern states.

The development of the National Baptist Convention, representing the Negro churches, was necessarily slow, and was not complete until many years after the organization of the Southern Baptist Convention.

DOCTRINE.

Baptists agree with other evangelical bodies on many points of doctrine. Their cardinal principle is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinance, and the practice of the early church, immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Con-

[1] See p. 68.

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fession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists heresy trials are rare.

POLITY.

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held sometimes by a board of trustees, sometimes by the entire society, and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take. Many of them conduct missionary or educational work in the fields covered by them.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry, a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized state conventions or state mission societies, state educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various states or districts, and are supported by the churches. In some states there are two or more of these general bodies. There are also general or national organizations for missionary, publication, or educational purposes. Like the local associations, none of these larger organizations has any authority over the individual churches.

WORK.

The organized activities of the Baptist churches are, for the most part, conducted by societies whose membership includes individuals and delegates from churches or associations, membership in all cases being based on contributions. Until the separation of the northern and southern churches, the home missionary work was carried on chiefly by the American Baptist Publication Society, organized in 1824, and the American Baptist Home Mission Society, organized in 1832; and the foreign missionary work, by the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, organized in Philadelphia in 1814. Since the organization of the Southern Baptist Convention, the publication society has continued its work throughout the different states, and has retained its distinctly national character. The American Baptist Home Mission Society, however, subsequently represented the northern churches only, as did also the foreign missionary society, which in 1846 changed its name to the American Baptist Missionary Union, and again in 1910, to the American Baptist Foreign Missionary Society.

A general movement, manifest throughout the country, in church life as well as in business and public matters, is that for centralization of administration, in the interest of both economy and efficiency. The Baptist churches felt this, as did every other denomination, and began to consider whether their

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benevolent societies, hitherto in some respects distinct from each other, might not be brought into some form of general organization which, by removing possibilities of friction and securing cooperation, would make for greater efficiency. After considerable discussion a move in this direction was made in 1907, which has been carried out quite successfully and, it is expected, will work great good to both the activities of the churches and their general denominational life.

Educational work among the Baptists in the United States has made great strides in recent years, but the same general independence of ecclesiastical control is manifest in this department as in the government of the local churches, and is illustrated in the University of Chicago. The same is true of the management of Baptist philanthropic institutions. In some cases, however, the membership of the boards is limited to persons connected with Baptist churches.

In addition to the work done by the denominational societies, a large amount of missionary and educational work is carried on by individual churches, which is not included in any denominational statement.

NORTHERN BAPTIST CONVENTION.

HISTORY.

After the withdrawal of the Southern churches, the Baptist churches of the North continued to grow. The intense controversies of the eighteenth century and the early part of the nineteenth century were no longer manifest. Educational institutions developed and there came to be a general unity of purpose and of life. The individualism which distinguished earlier times gradually gave place to a closer associationalism. Various organizations which had already proved their value elsewhere were adopted into the denominational life, all tending toward mutual church action. The Young People's Union rallied the forces of the young people, both for church life and general denominational activity. The Baptist Congress was formed for the consideration of matters affecting the general welfare of the churches. The American Baptist Missionary Union, which had fallen heir to the foreign work of the general convention, the American Baptist Home Mission Society, the American Baptist Publication Society, and other organizations, were carried on with energy.

The chief change in denominational methods of late years was the organization of the Northern Baptist Convention, at Washington, D. C., in 1907. This is a strictly delegated body from the Baptist churches of the North and West, and the three great denominational societies, including the separate societies of women, have placed themselves under its direction. They report each year to the convention, and a single committee prepares a budget for the following year, based on the estimates of the societies, which is apportioned according to states, associations, and churches. Organic union of the societies is beset with legal difficulties, but this method secures the chief advantages of organic union. The result has been to consolidate agencies, eliminate useless expenditures, prevent overlapping of missionary work, and in general to secure a unity, economy, and efficiency that was before sadly lacking. Increasingly satisfactory results along these lines have been observable from year to year, especially in the line of compactness of organization.

In common with other denominations, the Baptist churches have felt the influence of the trend toward denominational union and fellowship. Questions have arisen in regard to a closer affiliation with the Disciples and with the Free Baptists. As yet the former movement has not developed, but arrangements with the Free Baptists for securing harmony, if not unity, of administration along certain lines of missionary work have developed until there is practically complete union of the two bodies in their denominational life.[1] The Convention is a constituent member of the Federal Council of the Churches of Christ in America, and of the Advisory Committee on a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church. With the entrance of the United States into the war with Germany, the Convention worked efficiently for the Army and Navy through the chaplain service and through the Red Cross.

Following upon this is a thoroughly planned and organized five-year program for the purpose of stimulating greater interest in education—students and funds for colleges and seminaries; in missions—home and foreign; and in converts. The figures run into millions but the stupendous task is being phenomenally accomplished.

DOCTRINE AND POLITY.

The doctrine and polity of the Northern Baptist churches have been set forth in the statement on Baptists.[2] In general, the Northern churches are held to be less rigidly Calvinistic in their doctrine than the Southern churches. They, however, interchange membership and ministry on terms of perfect equality. In the Northern Convention, the dividing line between the white and Negro churches is not as sharply drawn as in the Southern. There are Negro members of white churches, and Negro churches in white associations, while white and Negro associations mingle more freely.

[1] See Free Baptists, p. 108. [2] See p. 48.

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WORK.

The home missionary work of the Northern Baptist churches is carried on through various organizations. First in order of establishment is the American Baptist Publication Society, which, although not confined in its operations to the northern churches, is classed with the Northern Convention, as its headquarters are in the North. This society has three departments—publishing, missionary, and Bible. The missionary department employs Sunday school and chapel-car missionaries and colporteurs, and distributes Bibles and other literature. The American Baptist Home Mission Society, organized in 1832, employs general missionaries and pastors among people both of English and foreign tongues in the United States, Mexico, Porto Rico, and Cuba, aids city missions, builds meetinghouses, maintains schools for Negroes and Indians, and promotes general evangelism. Third in order is the Woman's American Baptist Home Mission Society, originally organized in 1877, and consolidated in 1909 with the Women's Baptist Home Mission Society, and the Society of Michigan, with headquarters in Chicago. Its object is primarily the employment of women missionaries, mainly among foreigners, Negroes, and Indians, and the maintenance of training schools for workers.

The report for 1916 shows the following figures for these different organizations: American Baptist Publication Society—agents, 171; Sunday schools organized, 173; churches established, 22; receipts, $137,502. American Baptist Home Mission Society—agents, 1,274; churches aided, 2,722; receipts, $865,517. Church Edifice Department—churches aided, 67; receipts, $35,170. Woman's American Baptist Home Mission Society—agents, 237; churches aided, 144; receipts, $258,771. Total for the national societies—agents, 1,682; churches aided, 2,955; receipts, $1,296,960. If to this last total there be added $781,440, reported for state mission work, the grand total will be $2,078,400.

The foreign missionary work is carried on by the American Baptist Foreign Mission Society, organized in Philadelphia in 1814, as the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. In 1846 the name was changed to the American Baptist Missionary Union, and again in 1910 the name was changed, becoming American Baptist Foreign Mission Society. In cooperation with this society is the Woman's American Baptist Foreign Mission Society, which is a continuation of the two former societies, the Woman's Baptist Foreign Missionary Society, and the Woman's Baptist Foreign Mission Society of the West. The fields occupied are India (including Burma and Assam), China, Japan, Africa, and the Philippine Islands. In Europe the work is carried on in Sweden, Germany, France, Belgium, Spain, Finland, Denmark, Norway, and Russia, but is confined almost entirely to assistance in the training of ministers and in the current expenses of local churches. American missionaries are not sent out, and the whole work is on a different basis from that in Asia and Africa. The statistics for the Asiatic and African work for the year 1916 show 5 countries occupied; 127 stations where there are resident missionaries; 688 American missionaries; 9,185 native helpers; 1,732 churches, with 183,505 members; 2,602 schools, with 85,552 scholars; 69 hospitals and dispensaries, treating 83,391 patients; property having an estimated value of $2,015,000; and endowments amounting approximately to $1,625,292. The total income, $1,280,509, was derived as follows: General donations in the United States, $652,578; specific donations (nearly all from American sources) $79,511; from the Woman's Society, $354,151; legacies, $166,450; and annuity agreements matured, $27,819. In addition to this total there was received from income on permanent investments, $88,586; and from sale of property, rents, interest, etc., $27,207, making a grand total available for the work of the society of $1,396,302.

The European work was carried on by 2,512 agents, and the report shows 1,205 organized churches, with 142,979 members; 2,510 Sunday schools, with a membership of 132,423; and 6 theological seminaries, with 73 students. The total amount contributed by these European missions for self-support was $851,887, and for benevolence, $35,329.

The educational work, under the care of the Board of Education of the Northern Baptist Convention, is represented by 61 colleges, academies, etc., with 22,417 pupils. Included in this number are 8 theological seminaries, reporting 102 teachers, 997 students, property valued at $1,031,728, and endowments of $3,577,541. The remaining 53 schools are colleges and academies. The total value of the property of the 61 schools is $31,930,381, and of the endowments $45,577,118. The total income reported for the support of these schools in 1916 was $5,085,008, including $4,571,983 added to the funds by the Five Year Program.

The schools maintained in whole or in part by the Northern Baptist Convention for Negroes in the Southern states, under the care of the American Baptist Home Mission Society, numbered 13 higher schools and 11 of secondary grade, with a total enrollment in 1916 of 384 teachers and 8,059 pupils.

The philanthropic institutions, either controlled by or identified with the Northern Baptist churches, are 34 in number, including 6 hospitals, 8 orphanages, and 20 homes for the aged. No estimate is available as to the number of inmates. The value of property owned by these institutions is estimated at $2,032,000.

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The Baptist Young People's Union of America is a fraternal organization for all Baptist Young People's Societies, and reports 7,936 Baptist Young People's Unions, with 281,550 members, and 1,315 Christian Endeavor Societies, with 52,982 members.

The publication interests of the Northern Baptist churches are extensive. The principal publication organization is the American Baptist Publication Society, with headquarters in Philadelphia, which, in addition to the customary publication of about 50 religious books each year, issues regularly 34 Sunday school papers and other publications, with an annual circulation in excess of 58,000,000 copies. This society maintains branches and agencies in the principal cities of the United States, as well as in Toronto, Canada, and London, England. The total receipts of the society for the year ending March 31, 1917, for all departments, were $1,475,133, an increase of $706,447 over those of 1906. In addition to the work done by the American Baptist Publication Society, the German Baptist Publication Society, with headquarters at Cleveland, Ohio, publishes 6 papers and periodicals, and reports for the year receipts amounting to $116,895. The Swedish Baptists of the North also maintain a publication society, with headquarters at Chicago, and a limited publication work is also done by Hungarian, Rumanian, Polish, Italian, and Slovak Baptist organizations.

Other organizations identified with the churches are the American Baptist Historical Society, organized in 1853, with headquarters at Philadelphia; the Backus Historical Society, organized in the same year, with headquarters at Boston, Mass.; and the American Baptist Education Society, organized in 1888, having for its object the assistance of Baptist educational institutions. The latest organization is the General Baptist Convention, organized in 1905, which meets every three years for the discussion of general denominational, moral, and religious questions.

Under the new arrangements with the Free Baptists, the general missionary and benevolent work of the Free Baptist churches, as explained in the statement for that body, is united with that of the Northern Baptist Convention, and is included in the reports of the different departments as noted above.

STATISTICS.

The general statistics of the Northern Baptist Convention for 1916 are given, by states and associations, in the tables on pages 55 to 68, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is shown in the tabular statement in the next column.

From this table it appears that the denomination has gained in membership, in value of church property, and Sunday school scholars, but has lost in number of organizations reported, in church edifices, and in the number of Sunday schools. Some of these losses are explained by the fact that certain associations identified with the Northern Convention in 1906 were reported with the Southern Convention in 1916. The membership reported in 1916 was 1,232,135, as against 1,052,105 in 1906, showing a gain of 17.1 per cent. The value of church property rose from $74,620,025 to $94,644,133, a gain of 26.8 per cent. The debt on church property as reported in 1916 by 1,783 organizations was $7,302,769, as against $5,149,678 reported by 1,557 organizations in 1906. The number of organizations decreased by 113, or 1.4 per cent, the number of church edifices by 139, or 1.7 per cent, and the number of Sunday schools by 32. The number of churches reporting parsonages, however, increased 585, or 22.7 per cent, the total for 1916 being 3,166; and the value of parsonages rose from $5,535,612 to $8,325,422, or 50.4 per cent. While there was a decrease noted in the number of Sunday schools, the number of scholars increased from 851,269 to 1,028,952, a gain of 20.9 per cent. The total contributions for missions and benevolences fell from $12,548,532 in 1906 to $7,930,892 in 1916, a decrease of 36.8 per cent, the loss being entirely for domestic work, especially educational institutions. The figures for 1906 included a special contribution for a single university. The gifts for foreign work increased from $815,636 to $1,280,509, or 57 per cent.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	8,159	8,272	−113	−1.4
Members	1,232,135	1,052,105	180,030	17.1
Church edifices	8,105	8,244	−139	−1.7
Value of church property	$94,644,133	$74,620,025	$20,024,108	26.8
Debt on church property	$7,302,769	$5,149,678	$2,153,091	41.8
Parsonages:				
Churches reporting	3,166	2,581	585	22.7
Value	$8,325,422	$5,535,612	$2,789,810	50.4
Sunday schools:				
Number	8,188	8,220	−32	−0.4
Officers and teachers	112,901	102,506	10,395	10.1
Scholars	1,028,952	851,269	177,683	20.9
Contributions for missions and benevolences	[2]$7,930,892	$12,548,532	−$4,617,640	−36.8
Domestic	[2]$6,650,383	$11,732,896	−$5,082,513	−43.3
Foreign	[2]$1,280,509	$815,636	$464,873	57.0

[1] A minus sign (−) denotes decrease.
[2] Includes contributions for Free Baptists, not separately reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $16,082,462, reported by 7,848 organizations, covered general running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 6,192 organizations in 1916, was 33,360, constituting 3.4 per cent of the 982,633 members re-

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ported by these organizations. Assuming that the same proportion would apply to the 249,502 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 41,830.[1]

Of the 8,159 organizations, 7,446, with 1,148,182 members, reported church services conducted in English only, and 713, with 83,953 members, reported services in foreign languages, of which 392, with 34,309 members, used foreign languages only. The number of foreign languages reported was 23. The German language was reported as being used by 173 organizations, with 22,168 members, of which 109, with 11,989 members, used German only; the Swedish language was reported by 332 organizations, with 29,669 members, of which 199, with 17,253 members, used Swedish only. As compared with the report for 1906, this shows a decrease of 1 in the number of foreign languages reported, but a large increase in the number of organizations reporting foreign languages and English, and a decrease in the number reporting the use of foreign languages only.

The number of ministers on the rolls of the denomination was given as 8,631. Schedules were received from 5,684, distributed by states, as shown in the table opposite.

Of the 5,684 ministers reported, 4,690 were in pastoral work and 994 not in pastoral work. The number reported as in pastoral work only was 4,132 and the average annual salary reported by 4,107 was $1,166. The number of pastors reporting other occupations was 321, the number of supplies, assistants, etc., 237. Of those not in pastoral work, 503 were reported as retired, while 75 were engaged in denominational work, 121 in educational and editorial work, and 144 in evangelistic and philanthropic work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	5,684	4,132	558	994	$1,166
Arizona	35	18	3	14	1,073
Arkansas	1	1			
California	147	127	4	16	1,320
Colorado	88	59	10	19	1,186
Connecticut	91	86	5		1,159
Delaware	15	12	1	2	1,038
District of Columbia	29	23	3	3	1,843
Florida	3	3			802
Idaho	33	29	2	2	1,059
Illinois	569	327	105	137	1,183
Indiana	241	163	31	47	1,064
Iowa	188	139	13	36	1,112
Kansas	236	158	23	55	966
Kentucky	4	4			645
Maine	164	136	10	18	919
Maryland	3	1	1	1	1,500
Massachusetts	348	278	20	50	1,422
Michigan	283	216	31	36	995
Minnesota	138	125	8	5	1,094
Missouri	25	18	2	5	734
Montana	33	21	4	8	1,143
Nebraska	134	103	9	22	1,043
Nevada	4	3		1	1,367
New Hampshire	78	63	3	12	919
New Jersey	210	169	12	29	1,336
New Mexico	41	18	14	9	944
New York	755	550	52	153	1,267
North Carolina	4	3	1		1,200
North Dakota	47	40	1	6	935
Ohio	306	229	27	50	1,214
Oklahoma	2	1		1	1,200
Oregon	98	50	12	36	1,023
Pennsylvania	592	432	54	106	1,267
Rhode Island	93	75	4	14	1,286
South Dakota	71	56	3	12	991
Tennessee	1	1			
Texas	6	3		3	980
Utah	7	6		1	1,283
Vermont	81	71	2	8	868
Virginia	2	1		1	2,000
Washington	121	94	11	16	1,035
West Virginia	210	97	73	40	909
Wisconsin	133	111	4	18	1,014
Wyoming	14	12		2	1,130

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Northern Baptist Convention	8,159	8,148	1,232,135	7,295	417,285	685,732	7,746	206	8,105	7,748	$94,644,133
New England division:											
Maine	399	397	32,537	355	9,670	19,335	388	4	395	386	1,907,742
New Hampshire	155	155	15,027	141	4,826	9,143	149	2	164	147	1,117,650
Vermont	113	112	9,797	105	3,182	5,601	112	1	116	112	818,600
Massachusetts	350	350	86,551	323	27,933	50,267	343	4	356	343	9,478,701
Rhode Island	103	103	18,771	98	5,685	11,062	100	2	106	99	1,707,030
Connecticut	152	152	26,243	152	10,195	16,048	149	2	162	150	2,780,372
Middle Atlantic division:											
New York	936	932	182,443	815	59,239	99,838	924	10	943	923	20,423,318
New Jersey	270	270	62,769	244	21,507	35,510	269	1	295	269	6,067,525
Pennsylvania	749	748	153,864	643	51,037	78,850	727	19	800	725	12,615,613
East North Central division:											
Ohio	466	465	77,775	410	26,844	42,572	451	.....	473	450	5,610,963
Indiana	494	494	75,374	429	26,207	40,288	487	3	502	486	3,203,181
Illinois	459	459	84,406	424	30,079	48,830	447	7	470	451	5,550,720
Michigan	399	399	49,766	357	16,815	29,185	389	3	408	388	3,712,216
Wisconsin	208	208	20,425	201	7,064	11,873	202	1	212	202	1,555,106
West North Central division:											
Minnesota	239	239	28,145	222	10,101	15,819	225	6	239	228	1,970,264
Iowa	357	357	44,939	347	16,152	25,435	349	3	364	349	2,575,253
North Dakota	90	90	6,268	90	2,640	3,628	72	13	74	72	299,290
South Dakota	102	102	8,852	76	2,403	3,496	90	9	99	91	542,050
Nebraska	188	188	19,643	177	7,193	11,561	170	9	175	170	919,725
Kansas	400	399	46,906	371	16,664	26,503	372	23	378	374	1,806,554
South Atlantic division:											
Delaware	15	15	3,651	13	1,379	2,013	15	.....	16	15	485,500
Maryland	2	2	180	2	83	97	2	.....	2	2	12,000
District of Columbia	17	17	9,667	17	3,498	6,169	17	.....	18	16	967,900
West Virginia	636	636	62,459	511	20,362	29,436	519	35	525	506	1,670,115
East South Central division:											
Kentucky	1	1	22	1	9	13	1	.....	1	1	2,000
Mountain division:											
Montana	44	44	4,073	40	1,417	2,494	33	6	35	37	289,130
Idaho	61	61	5,682	58	2,000	3,529	52	4	55	55	224,803
Wyoming	35	35	1,841	26	540	959	28	3	28	31	123,425
Colorado	109	109	16,528	108	6,161	10,197	84	17	86	87	842,758
Arizona	44	44	2,927	41	1,129	1,689	34	6	35	38	158,030
Utah	14	14	1,305	14	458	847	14	.....	14	14	168,700
Nevada	7	7	356	5	126	222	7	.....	7	7	32,500
Pacific division:											
Washington	174	173	17,738	157	5,941	10,651	167	4	174	166	1,253,093
Oregon	127	127	15,635	105	5,636	9,239	118	7	124	119	710,808
California	244	244	39,570	217	13,110	22,333	239	2	254	239	3,041,498

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Northern Baptist Convention	8,159	1,783	$7,302,769	3,166	$8,325,422	7,848	$16,082,462	7,517	8,188	112,901	1,028,952
New England division:											
Maine	399	29	37,020	188	382,900	356	376,352	342	371	3,908	32,447
New Hampshire	155	12	17,225	106	214,700	141	197,351	139	149	1,735	12,683
Vermont	113	8	5,748	87	165,285	110	138,837	109	112	1,202	8,491
Massachusetts	350	93	719,648	141	460,970	347	1,436,643	337	365	7,611	79,995
Rhode Island	103	18	89,352	43	149,500	102	267,644	97	101	1,999	16,069
Connecticut	152	32	119,078	82	284,450	144	369,217	137	148	2,352	17,866
Middle Atlantic division:											
New York	936	205	1,772,239	510	1,418,650	918	2,500,955	873	900	14,900	137,368
New Jersey	270	133	677,787	170	685,645	265	965,971	262	292	5,940	52,136
Pennsylvania	749	253	1,172,078	248	825,150	726	1,919,782	700	753	12,438	129,657
East North Central division:											
Ohio	466	84	392,276	119	345,860	460	917,963	456	496	7,301	69,470
Indiana	494	82	278,327	75	203,152	483	624,053	462	484	6,198	55,328
Illinois	459	112	441,999	176	537,875	446	1,125,838	435	488	7,323	68,715
Michigan	399	64	235,618	210	420,225	381	729,887	379	422	5,582	49,233
Wisconsin	208	52	82,481	88	228,800	202	307,326	184	212	2,285	17,175
West North Central division:											
Minnesota	239	52	129,795	100	221,325	231	498,472	214	258	2,735	24,742
Iowa	357	51	90,146	174	436,975	338	633,063	327	351	4,360	35,572
North Dakota	90	14	9,953	43	79,900	83	108,966	73	113	739	6,864
South Dakota	102	15	26,601	37	101,250	97	168,044	90	102	902	8,161
Nebraska	188	25	22,755	91	181,400	182	274,389	173	193	2,220	17,079
Kansas	400	76	96,035	143	262,015	386	470,399	368	387	4,705	40,363
South Atlantic division:											
Delaware	15	4	7,804	4	8,800	14	44,106	13	14	246	2,376
Maryland	2	1	100	1	1,800	1	950	1	1	16	110
District of Columbia	17	10	109,082	2	8,000	17	130,498	17	17	712	8,320
West Virginia	636	31	64,858	51	145,125	608	326,134	525	552	4,591	45,514
East South Central division:											
Kentucky	1	.....	.....	.....	.....	1	130	1	1	8	30
Mountain division:											
Montana	44	15	38,700	11	33,700	43	67,197	39	40	391	3,267
Idaho	61	26	23,191	25	38,900	58	68,623	58	64	668	5,446
Wyoming	35	8	9,220	7	12,250	31	23,659	32	38	315	2,460
Colorado	109	41	88,896	34	80,000	104	216,221	96	107	1,428	12,991
Arizona	44	11	7,790	18	31,375	40	37,708	42	48	356	2,911
Utah	14	7	24,167	3	3,000	14	20,764	14	17	162	1,244
Nevada	7	3	2,235	1	1,000	6	7,414	6	6	65	584
Pacific division:											
Washington	174	74	157,119	53	77,825	159	271,821	164	187	2,061	15,984
Oregon	127	44	40,556	37	96,975	114	162,661	111	125	1,503	12,839
California	244	98	312,890	88	180,645	240	673,424	241	274	3,914	35,462

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Northern Baptist Convention	8,159	8,148	1,232,135	7,295	417,285	685,732	7,746	206	8,105	7,748	$94,644,133
Arizona:											
Arizona	44	44	2,927	41	1,129	1,689	34	6	35	38	158,030
California:											
Central	12	12	1,234	12	469	765	11	1	11	11	88,411
Clear Lake	10	10	806	8	204	392	10	.....	10	10	46,600
German	7	7	562	.....	.....	.....	7	.....	8	7	45,800
Los Angeles	54	54	15,240	51	5,232	9,282	53	.....	56	52	979,032
Nevada-Sierra	6	6	181	4	38	72	5	.....	5	5	20,300
Pacific	10	10	1,034	9	359	513	10	.....	11	10	66,425
Sacramento	12	12	1,229	12	412	817	11	.....	11	12	133,500
Sacramento River	16	16	1,474	15	477	937	16	.....	17	16	104,900
San Francisco	28	28	4,389	19	953	1,655	28	.....	29	28	695,330
San Joaquin Valley	28	28	4,951	26	1,744	2,652	27	1	29	27	153,100
San Jose	20	20	1,863	20	742	1,121	20	.....	23	20	170,100
Santa Ana Valley	16	16	3,553	16	1,365	2,188	16	.....	17	16	241,000
Santa Barbara	10	10	836	10	264	572	10	.....	11	10	47,500
South West	15	15	2,218	15	851	1,367	15	.....	16	15	249,500
Colorado:											
Baca County	12	12	270	12	116	154	.....	6	.....	.....	.....
Gunnison	13	13	1,532	13	510	1,022	12	1	12	12	55,058
Midland	12	12	1,607	12	575	1,032	8	4	8	8	74,350
Rocky Mountain	36	36	8,435	35	3,196	5,069	33	3	34	34	435,700
San Luis Valley	10	10	499	10	191	308	8	2	8	9	52,550
Southern Colorado	21	21	3,901	21	1,469	2,432	19	.....	20	19	202,950
Southwestern	5	5	284	5	104	180	4	1	4	5	22,150

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Connecticut:											
Ashford	17	17	1,838	17	635	1,203	16	.....	19	16	$133,900
Fairfield	25	25	4,059	25	1,454	2,605	25	.....	27	25	517,530
Hartford	30	30	5,937	30	2,481	3,456	30	.....	31	30	920,900
New Haven	37	37	8,116	37	3,296	4,820	36	1	39	37	800,040
New London	25	25	3,563	25	1,285	2,278	24	1	26	24	278,902
Stonington Union	18	18	2,730	18	1,044	1,686	18	.....	20	18	129,200
Delaware:											
Delaware Union	15	15	3,651	13	1,879	2,013	15	.....	16	15	485,500
District of Columbia:											
Columbia	16	16	7,364	16	2,922	4,442	16	.....	17	15	922,900
Philadelphia	1	1	2,303	1	576	1,727	1	.....	1	1	45,000
Idaho:											
Central	16	16	1,026	16	395	631	15	1	15	15	38,138
Camas Prairie	4	4	237	4	66	171	4	.....	4	4	16,600
East	11	11	920	9	313	529	8	2	9	10	33,960
First	23	23	2,669	22	912	1,682	21	1	22	21	119,915
Palouse	2	2	205	2	87	118	1	.....	1	1	2,000
Spokane	3	3	445	3	160	285	2	.....	2	2	7,800
Association not given	2	2	180	2	67	113	2	.....	2	2	6,400
Illinois:											
Aurora	22	22	3,113	21	1,069	1,942	22	.....	23	22	256,900
Bloomfield	41	41	5,713	41	2,164	3,549	41	.....	41	41	396,516
Bloomington	29	29	4,815	29	1,801	3,014	28	.....	29	29	294,000
Chicago	87	87	25,769	86	9,587	16,110	83	2	99	84	2,257,164
Dixon	12	12	1,755	12	619	1,136	12	.....	12	12	127,750
German	17	17	2,612	17	1,069	1,543	16	1	16	17	177,200
Greene-Jersey	23	23	4,062	23	1,649	2,413	22	1	22	22	116,290
Morgan-Scott	13	13	2,139	12	787	1,131	13	.....	14	13	88,600
Ottawa	19	19	2,473	19	895	1,578	19	.....	20	19	190,300
Peoria	24	24	5,348	24	2,066	3,282	24	.....	25	24	300,700
Quincy	19	19	2,476	19	1,010	1,466	19	.....	20	19	83,600
Rock Island	19	19	2,244	19	874	1,370	18	1	19	19	139,550
Rock River	15	15	2,537	15	936	1,601	15	.....	15	15	200,614
Salem	21	21	2,892	21	1,108	1,484	20	1	20	20	130,825
Southern Illinois	37	37	5,613	25	1,637	2,504	36	1	36	26	126,586
Springfield	27	27	6,431	19	1,466	2,351	27	.....	27	27	269,261
Swedish	34	34	4,714	22	1,812	2,356	32	.....	32	32	394,464
Indiana:											
Bedford	11	11	2,072	7	565	834	11	.....	11	11	36,100
Bethel	9	9	1,069	7	323	541	9	.....	9	9	40,050
Brownstown	17	17	1,848	13	635	937	16	.....	16	16	34,350
Central	23	23	6,038	20	1,930	3,241	22	1	25	22	463,800
Coffee Creek	21	21	2,107	16	628	859	21	.....	21	21	27,269
Curry's Prairie	25	25	3,459	19	745	1,261	25	.....	25	25	156,905
Evansville	17	17	1,636	17	582	1,054	16	1	16	16	55,825
Flat Rock	25	25	4,676	23	1,584	2,627	25	.....	26	25	166,600
Fort Wayne	20	20	3,199	15	1,063	1,674	19	.....	19	20	168,100
Freedom	24	24	2,447	19	912	1,190	24	.....	24	24	66,950
Friendship	24	24	3,678	23	1,515	1,968	24	.....	24	24	123,990
Harmony	23	23	3,849	19	1,264	1,783	23	.....	24	23	130,575
Hillsdale	1	1	28	.....	.....	.....	1	.....	1	1	1,500
Indianapolis	6	6	967	6	385	582	6	.....	6	6	48,000
Johnson County	10	10	1,762	10	777	985	10	.....	10	10	65,700
Judson	23	23	3,267	23	1,343	1,924	23	.....	23	23	139,100
Laughery	16	16	2,043	13	493	866	16	.....	16	16	56,860
Logansport	21	21	4,195	20	1,622	2,481	21	.....	21	21	219,200
Long Run	16	16	1,678	14	628	907	16	.....	17	16	48,000
Madison	18	18	2,823	17	985	1,778	18	.....	19	18	61,550
Monticello	12	12	1,399	11	504	706	12	.....	12	12	43,100
Mount Zion	10	10	742	6	175	252	10	.....	10	10	15,306
Noble-Lagrange	5	5	561	5	221	340	5	.....	5	5	19,700
Northern	14	14	3,542	14	1,333	2,209	14	.....	17	14	359,600
Orleans	13	13	2,061	12	791	1,204	13	.....	13	13	40,850
Perry County	8	8	460	8	153	307	8	.....	8	8	9,000
Salamonie	11	11	3,257	11	1,170	2,087	10	.....	12	10	166,300
Sand Creek	17	17	2,367	14	855	1,212	17	.....	17	17	73,050
Tippecanoe	11	11	2,594	11	977	1,617	11	.....	14	11	172,800
Union	22	22	3,336	22	1,362	1,974	20	1	20	19	135,100
White Lick	21	21	2,224	14	687	868	21	.....	21	20	48,970
Iowa:											
Burlington	14	14	1,476	14	577	899	14	.....	14	14	78,200
Cedar Rapids	15	15	2,700	11	545	1,089	15	.....	16	15	226,025
Cedar Valley	40	40	5,991	39	2,162	3,817	40	.....	41	40	396,026
Central	22	22	4,462	20	1,341	2,305	22	.....	24	22	271,800
Creston	18	18	1,474	18	574	900	18	.....	19	18	80,000
Danish	11	11	1,313	11	589	724	11	.....	11	11	38,725
Davenport	8	8	2,401	8	849	1,552	7	.....	11	7	149,000
Des Moines Western	31	31	3,663	30	1,525	2,114	31	.....	31	31	173,700
Dubuque	17	17	1,530	16	526	953	17	.....	17	17	104,300
East Grand River	9	9	511	9	239	272	9	.....	9	9	13,025

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Iowa—Continued.											
East Nodaway	3	3	785	3	311	474	3	.....	5	3	$32,165
English River	10	10	915	10	337	578	9	1	9	9	36,000
Fox River	12	12	982	12	387	595	12	.....	12	12	25,920
German	12	12	1,570	12	697	873	12	.....	13	12	63,200
Keokuk	11	11	1,756	11	643	1,113	11	.....	11	11	104,350
Northern	18	18	2,135	18	849	1,286	17	1	18	17	83,100
Oskaloosa	15	15	1,856	15	672	1,184	15	.....	16	15	85,300
Sioux Falls	1	1	50	1	20	30	1	.....	1	1	2,500
Sioux Valley	19	19	1,742	19	649	1,093	19	.....	19	19	196,100
Southern Iowa	30	30	2,977	30	1,128	1,849	26	1	26	26	95,752
Southwestern	15	15	2,663	14	740	1,540	15	.....	15	15	191,800
Swedish	15	15	1,029	15	415	614	14	.....	15	14	83,700
Washington	11	11	958	11	377	581	11	.....	11	11	44,565
Kansas:											
Arkansas Valley	23	23	2,825	18	998	1,479	20	2	20	21	76,400
Blue Valley	12	12	818	11	319	469	12	.....	12	12	40,500
Central	15	15	2,005	14	779	1,187	15	.....	15	15	98,175
Chikaskia	22	22	2,095	18	766	1,065	21	.....	21	21	56,090
Fall River	16	16	1,227	14	437	748	14	2	14	14	63,100
Fort Scott	22	22	2,324	22	858	1,466	21	1	22	21	56,985
German	16	16	1,306	16	597	709	16	.....	16	16	62,100
Jewell	7	7	766	7	317	449	7	.....	7	7	26,725
Kansas River	18	18	3,895	18	1,433	2,462	18	.....	18	18	221,530
Miami	25	25	3,082	25	1,242	1,840	24	1	24	24	112,040
Missouri River	35	35	6,293	35	2,254	4,039	35	.....	35	35	220,375
Ninnescah	9	9	744	9	318	426	9	.....	9	9	21,800
North East	18	18	2,184	18	862	1,322	18	.....	18	18	69,841
Oberlin	16	16	1,124	14	427	640	13	3	13	13	25,243
Republican Valley	10	10	1,272	10	517	755	10	.....	10	10	68,150
Solomon Valley	10	10	944	9	266	482	10	.....	10	10	34,900
South Central	10	10	518	10	210	308	7	3	7	7	20,550
South East	26	26	4,748	22	1,393	2,473	25	1	28	25	193,525
South West	13	13	655	9	247	347	8	4	8	9	25,050
Swedish	11	11	843	10	317	506	11	.....	11	11	39,800
Upper Solomon Valley	11	11	544	11	197	347	11	.....	12	11	31,250
Wakeeney	8	8	371	8	150	221	6	2	6	6	8,350
Walnut Valley	36	35	5,613	32	1,522	2,291	30	4	31	30	201,400
West Central	11	11	710	11	238	472	11	.....	11	11	32,675
Kentucky:											
Portsmouth	1	1	22	1	9	13	1	.....	1	1	2,000
Maine:											
Androscoggin	23	23	2,316	15	668	1,281	21	.....	22	21	171,250
Bowdoinham	20	20	1,559	19	501	1,022	20	.....	20	20	106,100
Cumberland	26	26	3,075	25	630	1,405	26	.....	26	26	236,992
Damariscotta	18	18	1,076	16	364	613	17	.....	18	17	53,700
Farmington	28	28	1,067	23	370	602	26	1	26	26	57,250
Hancock	25	25	1,438	24	429	866	23	2	23	24	71,250
Lincoln	32	32	2,782	30	657	1,620	32	.....	34	32	109,100
New Durham	1	1	28	.....	.....	.....	1	.....	1	1	3,000
North Aroostook	22	22	2,154	22	771	1,383	22	.....	22	21	113,900
North Kennebec	26	26	2,941	23	958	1,689	26	.....	26	24	183,650
North York	27	27	1,785	24	496	1,140	27	.....	27	27	92,250
Oxford	22	21	1,208	20	416	784	22	.....	22	22	81,350
Penobscot	29	29	2,503	26	785	1,455	29	.....	29	29	174,200
Piscataquis	15	15	1,336	14	470	844	13	1	14	13	56,400
Rockingham	2	2	126	2	34	92	2	.....	2	2	13,200
South Aroostook	27	26	1,999	19	575	1,036	27	.....	29	27	74,050
South Kennebec	20	20	1,833	18	550	1,285	20	.....	20	20	125,300
South York	15	15	1,757	14	534	1,128	15	.....	15	15	100,500
Washington	21	21	1,552	21	462	1,090	19	.....	19	19	84,300
Maryland:											
Monongahela	1	1	25	1	13	12	1	.....	1	1	2,000
Welsh	1	1	155	1	70	85	1	.....	1	1	10,000
Massachusetts:											
Barnstable	17	17	765	16	226	304	17	.....	18	17	77,080
Berkshire	17	17	3,865	15	1,325	2,235	17	.....	19	17	318,354
Boston, East	34	34	12,990	31	4,021	7,491	34	.....	35	34	1,447,279
Boston, North	22	22	11,670	21	3,999	6,613	22	.....	22	22	2,228,671
Boston, South	23	23	6,431	21	2,056	3,853	22	1	23	22	531,400
Boston, West	23	23	8,753	23	3,294	5,459	23	.....	23	23	938,350
Framingham	17	17	2,808	16	886	1,873	16	1	16	16	214,000
Franklin Millers	15	15	1,260	14	385	791	15	.....	16	15	96,750
Merrimac River	27	27	8,394	24	2,669	4,393	26	1	26	26	547,150
Old Colony	17	17	3,133	17	1,087	2,046	17	.....	17	17	332,150
Providence	2	2	102	2	34	68	2	.....	2	2	4,500
Roger Williams	3	3	83	3	21	62	3	.....	3	3	9,600
Salem	25	25	6,491	23	1,712	3,817	24	.....	24	24	617,500
Taunton	22	22	5,041	18	1,050	2,193	21	.....	25	21	421,975
Wachusett	24	24	3,339	23	1,242	2,292	23	.....	23	23	328,292
Westfield	29	29	6,063	29	2,291	3,772	28	1	30	28	697,600
Worcester	33	33	5,163	27	1,635	2,805	33	.....	34	33	668,050

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—	Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Michigan:										
Alpena	24	24	1,253	22	424	786	21	.....	22	20	$71,100
Detroit	44	44	11,133	41	4,357	5,931	43	1	46	43	1,008,550
Flint River	18	18	3,019	18	1,147	1,872	18	.....	21	18	209,600
Grand Rapids	4	4	1,265	1	29	57	4	.....	4	4	192,500
Grand River	14	14	1,476	13	444	941	14	.....	14	14	80,000
Grand River Valley	17	17	2,284	16	863	1,403	17	.....	19	16	132,175
Grand Traverse	9	9	1,049	9	392	657	9	.....	9	9	74,500
Hillsdale	17	17	1,554	15	507	950	17	.....	17	17	112,356
Huron	28	28	1,891	26	571	1,262	26	.....	26	26	87,550
Jackson	26	26	3,445	26	1,178	2,267	26	.....	26	26	157,200
Kalamazoo River	23	23	4,039	23	1,333	2,706	23	.....	24	23	268,950
Lenawee	17	17	1,876	15	597	1,252	17	.....	19	17	133,450
Marquette	10	10	1,013	9	351	613	9	1	10	9	108,900
Muskegon	12	12	774	9	200	351	12	.....	12	12	61,175
Osceola	16	16	1,247	12	373	663	16	.....	18	16	57,800
Saginaw Valley	26	26	3,172	21	992	2,041	26	.....	27	26	297,800
St. Joseph River	9	9	1,678	9	582	1,096	8	.....	8	8	70,000
St. Joseph Valley	10	10	709	5	178	327	10	.....	10	10	43,700
Shiawassee	21	21	2,887	19	955	1,685	21	.....	22	21	204,100
Swedish, Northern	14	14	658	11	203	348	12	1	13	13	49,400
Swedish, Southern	11	11	715	11	280	435	11	.....	12	11	41,710
Washtenaw	10	10	1,322	9	402	857	10	.....	10	10	90,700
Wayne	19	19	1,307	17	457	685	19	.....	19	19	69,000
Minnesota:											
Central	12	12	1,614	11	505	854	11	1	12	11	98,400
Dano-Norwegian	18	18	1,697	16	649	694	17	.....	17	17	67,550
German	9	9	885	9	419	466	9	.....	10	9	49,600
Lake Superior	4	4	842	4	286	556	3	1	3	4	85,050
Minnesota Free Baptists	14	14	1,144	14	467	677	12	1	12	12	58,000
Minnesota Valley	16	16	1,406	16	515	891	16	.....	16	16	83,300
Northwestern	18	18	1,737	17	559	1,148	18	.....	20	18	83,450
Southeastern	11	11	1,209	11	496	713	11	.....	12	11	118,350
Swedish	89	89	8,011	87	3,103	4,734	85	2	91	86	421,114
Twin City	27	27	8,724	20	2,782	4,584	27	.....	30	27	846,200
Western	9	9	594	9	230	364	9	.....	9	9	31,600
Unassociated	12	12	282	8	90	138	7	1	7	8	27,650
Montana:											
Eastern Montana	9	9	1,499	6	488	859	9	.....	11	9	93,630
Flathead	7	7	325	7	124	201	2	5	2	5	14,535
Northern	13	13	700	13	260	440	8	1	8	9	64,265
Southern	9	9	937	9	317	620	9	.....	9	9	96,400
Western	6	6	612	5	228	374	5	.....	5	5	20,300
Nebraska:											
Blue River	11	11	1,359	11	516	843	11	.....	11	11	46,525
Colored	4	4	948	4	373	575	4	.....	4	4	22,000
Custer	14	14	978	12	236	334	11	1	11	11	30,000
Danish	3	3	175	3	73	102	3	.....	3	3	3,150
First Nebraska	11	11	1,799	11	607	1,192	11	.....	12	11	139,150
German	8	8	443	8	209	234	8	.....	8	8	16,200
Grand Island	18	18	1,815	16	707	1,026	18	.....	18	18	87,350
Nemehah	16	16	1,102	14	384	668	16	.....	16	16	46,775
North Central	6	6	174	6	64	110	4	2	4	4	4,200
North Platte	9	9	701	7	215	315	7	2	7	7	45,500
Northeastern	8	8	821	7	273	483	7	1	7	7	51,600
Northwestern	12	12	849	11	310	529	7	2	7	7	23,600
Omaha City	7	7	2,497	7	887	1,610	7	.....	11	7	154,850
Omaha Rural	10	10	1,366	9	474	789	10	.....	10	10	38,000
Southern Union	19	19	2,030	19	774	1,256	19	.....	19	19	97,850
Swedish	14	14	1,194	14	508	686	14	.....	14	14	58,400
York	12	12	1,159	12	488	671	12	.....	12	12	49,575
Unassociated	6	6	233	6	95	138	1	1	1	1	5,000
Nevada:											
Nevada-Sierra	7	7	356	5	126	222	7	.....	7	7	32,500
New Hampshire:											
Belknap	11	11	931	11	299	632	11	.....	12	11	51,900
Dublin	10	10	945	9	295	609	9	1	9	9	110,300
Lisbon	5	5	258	5	81	177	5	.....	5	5	22,000
Meredith	10	10	691	9	202	437	10	.....	12	10	50,600
Merrimack	7	7	1,073	7	405	668	7	.....	7	7	136,000
Milford	18	18	3,237	17	971	1,624	18	.....	19	17	216,100
New Durham	16	16	1,039	15	295	706	16	.....	16	16	58,800
Newport	13	13	1,435	11	556	827	13	.....	17	12	69,500
Portsmouth	17	17	1,719	15	495	1,141	17	.....	19	17	132,600
Rockingham	6	6	796	6	268	528	6	.....	8	6	51,500
Salisbury	18	18	1,850	16	622	1,186	15	1	18	15	136,850
Sandwich	12	12	698	10	233	409	10	.....	10	10	48,300
Wentworth	2	2	37	2	10	27	2	.....	2	2	2,500
Wolfeboro	10	10	318	8	94	172	10	.....	10	10	30,700

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
New Jersey:											
Camden	47	47	10,423	43	3,439	5,782	47	.....	57	47	$1,015,284
Central	20	20	4,477	20	1,613	2,864	20	.....	23	20	328,600
East New Jersey	39	39	10,911	35	3,561	6,102	38	1	40	38	1,671,623
Monmouth	25	25	4,773	23	1,440	2,379	25	.....	28	25	377,750
Morris and Essex	23	23	6,801	22	2,459	4,071	23	.....	27	23	782,775
North New Jersey	51	51	10,234	46	3,691	6,249	51	.....	52	51	1,042,255
Trenton	21	21	6,793	20	2,623	4,045	21	.....	23	21	413,400
West New Jersey	44	44	8,357	35	2,681	4,018	44	.....	45	44	435,838
New York:											
Allegany	16	16	2,215	15	810	1,365	16	.....	16	16	122,100
Black River	19	19	2,593	19	980	1,613	19	.....	19	19	198,100
Broome and Tioga	32	32	5,600	31	1,995	3,330	31	1	31	31	345,000
Buffalo	46	46	8,509	43	3,171	5,058	46	.....	47	46	965,850
Cattaraugus	15	15	2,067	10	737	1,107	15	.....	15	15	121,175
Cayuga	18	18	2,756	18	1,065	1,691	18	.....	18	18	215,400
Chautauqua	30	30	4,002	28	1,308	2,294	30	.....	30	30	267,200
Chemung River	34	34	6,376	32	2,330	4,094	33	.....	33	33	354,900
Chenango	23	23	3,597	22	1,228	2,113	23	.....	24	23	134,900
Cortland	20	20	2,282	17	729	1,293	20	.....	20	20	151,600
Deposit	10	10	847	6	295	415	9	.....	9	9	41,700
Dutchess	11	11	1,027	7	297	411	11	.....	11	11	60,550
Essex and Champlain	12	12	1,012	10	287	527	12	.....	12	12	81,800
Fairfield	1	1	57	1	24	33	1	.....	1	1	5,000
Franklin	21	21	3,269	17	1,072	1,766	21	.....	21	21	109,075
Genesee	28	28	4,200	27	1,642	2,483	28	.....	28	28	256,300
Hudson River, Central	38	35	6,414	28	1,775	3,403	38	.....	39	38	733,300
Hudson River, North	41	41	9,350	32	2,403	4,609	40	1	41	40	1,117,300
Lake George	13	13	815	12	276	507	13	.....	13	13	38,900
Livingston	9	9	961	8	282	470	9	.....	9	9	59,800
Long Island	72	72	24,063	62	7,730	13,438	71	1	77	70	2,887,440
Madison	16	16	2,073	13	638	1,042	16	.....	16	16	145,300
Mohawk River	15	15	2,194	13	711	1,326	15	.....	15	15	157,100
Monroe	40	40	11,990	35	4,145	6,884	38	2	39	38	1,068,075
Niagara	12	12	2,966	9	904	1,316	12	.....	13	12	160,050
Oneida	29	28	5,162	22	1,349	2,363	29	.....	29	29	486,700
Onondaga	21	21	6,333	21	2,531	3,802	21	.....	22	21	961,000
Ontario	13	13	2,151	12	775	1,241	13	.....	13	13	132,300
Orleans	11	11	2,086	10	691	1,212	11	.....	11	11	129,900
Oswego	17	17	2,385	16	949	1,393	17	.....	17	17	183,900
Otsego	14	14	1,774	14	739	1,035	14	.....	14	14	64,400
Rensselaerville	13	13	936	12	338	534	13	.....	13	13	40,000
St. Lawrence	19	19	2,030	16	453	917	19	.....	19	19	165,100
Saratoga	24	24	5,472	24	1,854	3,618	24	.....	25	24	382,600
Seneca	15	15	2,708	15	1,051	1,657	15	.....	17	15	112,400
Southern New York	59	59	27,679	42	7,584	12,576	55	4	58	55	7,100,300
Stephentown	9	9	807	9	255	522	9	.....	9	9	39,700
Steuben	20	20	1,426	18	415	738	20	.....	20	20	70,200
Union	13	13	1,490	13	655	835	13	.....	13	13	114,000
Washington Union	22	22	3,532	19	1,132	2,167	22	.....	22	22	296,303
Wayne	16	16	2,155	14	684	1,198	16	.....	16	16	131,700
West Pennsylvania, Welsh	1	1	47	1	20	27	1	.....	1	1	3,000
Worcester	15	15	1,135	13	402	602	15	.....	15	15	56,900
Yates	13	13	1,960	9	498	813	12	1	12	12	95,000
North Dakota:											
German	23	23	2,669	23	1,217	1,452	22	1	22	22	87,300
North Dakota	11	11	1,002	11	370	632	9	.....	9	9	86,100
North Western	12	12	633	12	249	384	10	2	10	10	17,550
Norwegian	13	13	559	13	236	323	9	3	9	9	23,950
Red River Valley	10	10	798	10	298	500	9	.....	10	9	59,940
Russian	3	3	98	3	53	45	3	.....	3	3	4,100
Swedish	13	13	436	13	192	244	9	3	10	9	19,900
Unassociated	5	5	73	5	25	48	1	4	1	1	450
Ohio:											
Adams	8	7	688	6	276	387	8	.....	8	8	28,100
Ashtabula	17	17	1,901	17	683	1,218	17	.....	18	17	145,200
Anglaize	18	18	2,072	14	657	1,018	14	.....	16	16	119,625
Cambridge	16	16	1,918	14	722	1,071	16	.....	16	16	71,800
Central	9	9	444	9	181	263	9	.....	9	9	6,800
Clermont	7	7	493	2	31	65	7	.....	7	7	17,050
Cleveland	40	40	11,536	33	3,792	5,504	38	.....	38	38	1,430,100
Clinton	18	18	2,304	17	856	1,368	18	.....	18	18	140,600
Columbus	20	20	4,486	19	1,758	2,687	19	.....	20	19	267,500
Coshocton	10	10	1,220	7	317	478	9	.....	9	10	40,250
Dayton	35	35	8,560	29	2,734	4,298	35	.....	36	34	687,400
French Creek	1	1	63	1	19	44	1	.....	1	1	3,500
Gallia	8	8	1,000	3	85	134	8	.....	9	7	6,700
Huron	11	11	1,365	11	427	938	11	.....	11	11	112,100
Lorain	14	14	1,630	13	569	1,052	12	.....	13	12	109,500

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	Number of organizations reporting.	Value reported.
Ohio—Continued.											
Mad River	14	14	1,438	13	443	551	13	.....	14	12	$31,400
Mansfield	10	10	1,368	10	497	871	10	.....	10	9	83,453
Marietta	22	22	2,224	22	705	1,519	22	.....	22	22	98,150
Marion	16	16	2,507	16	1,012	1,495	16	.....	16	16	146,500
Miami	26	26	8,336	25	3,124	4,765	26	.....	32	26	632,400
Mount Vernon	13	13	1,787	12	666	1,061	13	.....	13	13	157,900
Ohio	29	29	4,002	27	1,552	2,280	29	.....	30	29	111,160
Pomeroy	14	14	1,585	10	362	559	14	.....	15	14	44,400
Portsmouth	11	11	728	6	173	333	10	.....	10	10	29,575
Rio Grande	6	6	366	6	156	210	6	.....	6	6	11,600
Toledo	24	24	4,510	23	1,623	2,848	24	.....	25	24	319,650
Trumbull	11	11	3,050	11	1,294	1,756	10	.....	11	10	297,000
West Pennsylvania, Welsh	3	3	45	3	10	35	3	.....	3	3	4,500
Wooster	9	9	2,063	8	652	1,219	9	.....	10	9	221,400
Zanesville	16	16	2,225	15	703	1,465	15	.....	15	16	102,350
Zoar	10	10	1,861	8	765	1,020	9	.....	12	8	133,300
Oregon:											
Central	8	8	1,474	7	499	867	8	.....	8	8	52,190
Deschutes	4	4	371	4	137	234	4	.....	4	4	17,950
Eastern	8	8	236	.....	.....	.....	8	.....	8	8	12,300
German	7	7	916	7	395	521	7	.....	8	7	49,700
Grand Ronde	13	13	1,221	13	443	778	9	4	10	10	44,300
Middle	11	11	248	.....	.....	.....	11	.....	11	11	11,800
Rogue River	9	9	1,198	9	467	731	8	1	8	8	47,400
Swedish	4	4	363	3	192	139	4	.....	4	4	28,450
Umatilla	8	8	789	8	323	466	8	.....	8	8	24,980
Umpqua	15	15	2,002	15	780	1,222	13	1	15	13	63,600
West Willamette	14	14	1,819	13	602	1,021	12	1	12	12	59,088
Willamette	26	26	4,998	26	1,738	3,260	26	.....	28	26	299,050
Pennsylvania:											
Abington	30	30	9,731	26	3,173	4,609	30	.....	30	30	514,400
Allegheny River	11	11	1,039	10	354	672	10	.....	10	10	64,000
Beaver	20	20	4,392	16	1,263	1,818	19	1	19	19	250,700
Bradford	18	18	1,369	14	397	563	18	.....	18	18	56,800
Bridgewater	16	16	1,373	13	472	636	16	.....	16	16	52,809
Broome and Tioga	2	2	108	2	43	65	2	.....	2	2	4,000
Center	29	29	4,250	25	1,568	2,453	28	.....	32	28	376,300
Central Union	37	37	7,395	30	2,574	4,154	37	.....	43	37	502,550
Chautauqua	1	1	160	1	80	80	1	.....	1	1	1,500
Chemung River	2	2	645	2	238	407	2	.....	2	2	15,000
Clarion	22	22	2,285	18	849	1,298	22	.....	22	22	146,600
Clearfield	23	23	2,730	16	822	1,503	23	.....	27	23	175,900
Deposit	2	2	46	2	23	23	2	.....	2	2	4,500
French Creek	22	22	3,669	18	1,296	2,289	22	.....	23	22	240,880
Harrisburg	17	17	2,407	17	937	1,470	16	1	17	16	255,000
Indiana	21	21	1,857	20	763	1,087	20	.....	20	20	54,350
Monongahela	26	26	4,330	23	1,360	1,868	26	.....	39	22	275,650
North Philadelphia	43	43	9,947	42	3,704	6,108	42	1	44	42	882,650
Northumberland	48	48	7,308	42	2,299	3,381	47	1	57	46	538,150
Oil Creek	27	27	4,606	25	1,713	2,816	27	.....	27	27	271,100
Panhandle	2	2	226	2	98	128	2	.....	2	2	6,000
Philadelphia	89	89	43,628	76	13,488	20,937	84	5	97	82	4,131,039
Pittsburgh	82	82	19,521	70	6,897	10,252	79	3	87	82	2,357,997
Reading	30	30	4,162	23	1,035	1,588	27	3	32	27	366,725
Riverside	9	9	2,226	7	678	1,239	9	.....	13	9	204,090
Ten Mile	21	21	2,838	18	1,041	1,331	21	.....	21	21	119,500
Tioga	32	32	2,721	30	949	1,023	32	.....	32	32	110,678
Wayne	18	18	1,189	17	453	693	16	2	16	17	48,200
Welsh	16	16	3,908	14	1,364	2,034	16	.....	16	16	234,000
West Pennsylvania, Welsh	4	4	319	3	119	156	4	.....	4	4	81,500
Wyoming	29	28	3,509	21	987	1,509	27	2	29	28	273,045
Rhode Island:											
Narragansett	26	26	3,043	26	1,108	1,935	26	.....	26	26	171,000
Providence	23	23	5,269	20	1,444	2,784	22	1	24	21	515,085
Roger Williams	23	23	3,336	22	1,064	1,984	23	.....	23	23	248,457
Warren	31	31	7,123	30	2,069	4,339	29	1	33	29	771,888
South Dakota:											
Black Hills	13	13	779	7	190	256	10	3	10	10	32,100
Central	13	13	1,184	11	395	480	13	.....	13	13	110,300
Dano-Norwegian	13	13	478	12	214	246	8	3	8	8	15,050
German	14	14	1,772	.....	.....	.....	14	.....	14	14	101,800
German, North Dakota	2	2	273	2	120	153	2	.....	9	2	9,500
Northern	13	13	637	13	239	398	12	1	14	13	49,200
Rosebud	5	5	300	4	67	123	4	1	4	4	7,800
Sioux Falls	10	10	1,653	10	622	1,031	10	.....	10	10	124,600
Southern	8	8	910	8	332	578	8	.....	8	8	46,500
Swedish	11	11	866	9	224	231	9	1	9	9	45,200
Utah:											
Utah	14	14	1,305	14	458	847	14	.....	14	14	168,700

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Vermont:											
Addison	10	10	738	9	262	448	10	.....	10	10	$101,500
Berkshire	1	1	94	1	39	55	1	.....	1	1	5,000
Danville	16	16	1,271	13	378	684	16	.....	17	16	76,250
Lamoille	16	16	1,678	16	556	1,022	16	.....	18	16	127,650
Shaftsbury	19	19	2,532	17	674	1,224	19	.....	19	19	182,500
Vermont Central	18	17	874	16	254	477	17	1	17	17	105,100
Windham County	17	17	1,436	17	556	880	17	.....	18	17	127,800
Woodstock	16	16	1,274	16	463	811	16	.....	16	16	92,800
Washington:											
Big Bend	8	7	527	3	168	248	6	.....	6	6	26,700
Columbia	9	9	1,018	8	342	623	8	1	9	8	70,400
Comas Prairie	2	2	38	2	14	24	1	1	1	1	1,250
Mount Pleasant	6	6	952	6	317	635	6	.....	7	6	80,250
Palouse	8	8	740	8	244	496	8	.....	8	8	22,400
Spokane	22	22	2,653	20	835	1,576	22	.....	23	22	197,610
Bellingham Bay	17	17	1,433	16	482	882	16	1	16	16	49,200
Cowlitz	18	18	1,332	15	307	536	18	.....	18	18	62,200
Finnish	2	2	209	2	72	137	2	.....	2	2	14,100
German	3	3	179	3	76	103	3	.....	3	3	11,000
Norwegian-Danish	4	4	366	4	169	197	4	.....	4	4	26,000
Puget Sound	16	16	1,892	16	536	1,356	16	.....	18	16	108,070
Seattle	36	36	4,407	35	1,634	2,768	36	.....	37	35	391,513
Swedish	16	16	1,703	15	648	936	16	.....	17	16	181,500
Association not given	7	7	289	4	97	134	5	1	5	5	10,900
West Virginia:											
Broad Run	33	33	3,256	33	1,325	1,931	33	.....	33	33	154,350
Coal River	26	26	2,522	23	954	1,441	21	.....	21	19	31,850
Eastern	10	10	406	6	92	164	6	.....	6	5	7,100
Elk Valley	41	41	2,420	35	880	1,229	31	3	31	30	55,282
Goshen	17	17	1,989	13	584	943	13	.....	13	13	58,100
Greenbrier	39	39	4,867	30	1,568	2,260	36	.....	37	34	90,625
Guyandotte	36	36	5,824	29	1,622	2,223	35	.....	37	35	134,000
Harmony	38	38	2,948	31	1,023	1,400	32	.....	32	32	41,375
Harrisville	24	24	1,484	21	540	768	21	.....	21	21	35,800
Hopewell	36	36	3,143	25	962	1,306	34	.....	34	25	83,697
Judson	40	40	3,878	34	1,290	2,022	35	.....	35	36	121,875
Kanawha Valley	59	59	4,735	35	865	1,352	39	10	39	39	179,125
Mount Pisgah	26	26	2,391	18	708	914	16	2	16	17	37,576
Panhandle	12	12	2,071	11	781	1,170	11	1	11	11	89,900
Parkersburg	32	32	3,695	21	1,046	1,868	22	.....	25	22	174,100
Raleigh	43	43	3,205	35	917	1,325	28	4	28	28	47,550
Rock Castle	33	33	2,385	33	961	1,424	17	14	17	18	30,750
Teay's Valley	35	35	3,419	34	1,327	1,985	35	.....	35	35	66,500
Ten Mile	1	1	92	1	39	53	1	.....	1	1	11,100
Twelve Pole	23	23	2,287	15	665	831	23	.....	23	22	38,200
Union	32	32	5,492	28	2,248	2,827	30	1	30	30	231,260
Wisconsin:											
Central	18	18	1,652	17	594	994	17	.....	18	17	95,326
Dano-Norwegian	9	9	548	9	223	325	9	.....	9	9	29,100
Dodge	12	12	760	12	282	478	12	.....	12	12	69,900
Eau Claire	24	24	1,545	24	558	987	22	.....	22	22	133,271
German	16	16	1,927	15	698	1,061	15	.....	19	15	97,150
Janesville	10	10	1,337	7	254	340	10	.....	10	10	111,700
La Crosse	11	11	906	11	299	607	11	.....	11	11	60,800
Lafayette	8	8	511	8	182	329	8	.....	8	8	45,200
Lake Superior	1	1	248	1	76	172	1	.....	1	1	12,000
Madison	9	9	1,362	9	524	838	9	.....	9	9	82,200
Milwaukee	26	26	3,821	26	1,402	2,419	26	.....	28	26	394,969
Swedish	27	27	1,479	25	615	826	25	1	27	25	92,515
Walworth	10	10	1,040	10	387	653	10	.....	10	10	84,100
Winnebago	27	27	2,789	27	945	1,844	27	.....	28	27	246,875
Wyoming:											
Big Horn	16	16	540	14	213	311	13	1	13	15	27,125
Wyoming	19	19	1,301	12	327	643	15	2	15	16	96,306

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Northern Baptist Convention	8,159	1,783	$7,302,769	3,166	$8,325,422	7,848	$16,082,462	7,517	8,188	112,901	1,028,952
Arizona:											
Arizona	44	11	7,790	18	31,375	40	37,708	42	48	356	2,911
California:											
Central	12	5	21,800	2	4,200	12	22,629	12	12	159	1,225
Clear Lake	10	1	7,500	8	8,600	10	12,443	10	11	107	863
German	7					7	9,887	7	9	71	554
Los Angeles	54	39	100,751	12	32,700	54	277,617	53	62	1,319	12,558
Nevada-Sierra	6	3	2,140	2	5,000	6	3,859	6	6	39	251
Pacific	10	1	1,970	6	15,500	9	16,638	9	10	120	919
Sacramento	12	4	4,749	2	1,400	11	16,757	11	11	146	1,048
Sacramento River	16	6	11,085	8	16,200	15	17,917	16	18	177	1,359
San Francisco	28	18	78,005	2	2,500	28	79,541	28	31	443	4,075
San Joaquin Valley	28	6	7,650	22	45,445	28	68,511	28	35	428	4,857
San Jose	20	6	6,988	8	13,400	20	30,074	20	24	239	1,713
Santa Ana Valley	16	3	10,300	6	15,600	15	50,938	16	18	325	3,325
Santa Barbara	10	1	800	7	12,900	10	13,850	10	11	113	781
South West	15	5	59,152	3	4,200	15	52,763	15	16	228	1,934
Colorado:											
Baca County	12					10	733	3	3	20	169
Gunnison	13	4	9,800	9	17,500	13	18,314	13	13	171	1,576
Midland	12	4	3,990	2	6,350	11	17,235	12	17	191	1,486
Rocky Mountain	36	20	39,521	9	25,450	36	105,958	36	37	641	5,899
San Luis Valley	10	4	9,270	3	5,400	8	10,008	7	7	60	385
Southern Colorado	21	9	26,315	8	21,500	21	58,597	21	26	313	3,229
Southwestern	5			3	3,800	5	5,376	4	4	32	247
Connecticut:											
Ashford	17	3	14,100	9	17,850	16	22,506	16	17	214	1,498
Fairfield	25	5	10,738	12	39,600	25	60,021	24	26	363	2,617
Hartford	30	11	45,490	11	44,600	28	101,410	25	28	470	3,850
New Haven	37	9	26,650	23	111,200	34	103,144	35	39	706	5,494
New London	25	3	22,000	12	33,400	24	58,436	21	22	368	2,825
Stonington Union	18	1	100	15	37,800	17	23,700	16	16	231	1,582
Delaware:											
Delaware Union	15	4	7,804	4	8,800	14	44,106	13	14	246	2,376
District of Columbia:											
Columbia	16	10	109,082	2	8,000	16	120,854	16	16	680	7,820
Philadelphia	1					1	9,644	1	1	32	500
Idaho:											
Central	16	8	2,906	4	4,200	15	12,094	16	16	140	1,274
Comas Prairie	4	2	2,013	1	1,200	4	2,031	4	5	53	280
East	11	2	2,500	8	12,750	10	14,632	10	12	104	861
First	23	11	14,186	10	17,750	22	28,554	22	25	281	2,289
Palouse	2			1	800	2	2,689	1	1	11	160
Spokane	3	1	686	1	2,200	3	4,828	3	3	52	405
Association not given	2	2	900			2	3,795	2	2	27	177
Illinois:											
Aurora	22	4	3,850	11	22,000	21	34,334	20	23	318	2,619
Bloomfield	41	5	13,080	15	43,325	41	102,499	40	43	520	4,748
Bloomington	29	6	6,330	17	47,000	29	53,393	27	28	414	3,540
Chicago	87	51	283,053	20	86,450	86	468,758	85	114	2,197	22,611
Dixon	12	1	1,030	8	22,000	12	20,528	12	12	173	1,552
German	17	5	12,400	10	36,100	17	39,340	14	14	191	1,580
Greene-Jersey	23			6	18,000	22	17,382	22	22	300	2,769
Morgan-Scott	13	1	300	4	7,250	13	13,217	13	14	176	1,649
Ottawa	19	5	2,658	13	49,800	19	35,493	18	18	278	2,158
Peoria	24	1	150	12	23,300	21	55,484	21	26	380	4,036
Quincy	19			7	21,100	19	26,091	18	21	246	2,072
Rock Island	19	6	5,198	11	29,800	18	36,140	18	19	258	2,191
Rock River	15	2	1,100	10	32,000	14	30,567	14	16	263	2,048
Salem	21	1	1,300	10	22,550	21	24,465	20	21	234	1,971
Southern Illinois	37	5	10,600	4	9,400	34	29,841	36	36	404	4,324
Springfield	27	2	1,600	9	32,200	27	46,021	27	30	515	4,625
Swedish	34	17	99,350	9	35,600	32	92,285	30	31	456	4,222
Indiana:											
Bedford	11	1	1,200	1	3,000	11	5,757	11	11	111	1,014
Bethel	9	2	400	1	2,000	9	6,049	9	9	93	669
Brownstown	17	3	1,050	3	6,500	17	14,071	17	19	189	2,002
Central	23	9	17,200	5	16,500	23	80,338	22	24	477	5,587
Coffee Creek	21					21	6,412	21	21	186	1,253
Curry's Prairie	25	4	22,000	1	3,500	25	17,567	23	23	291	2,528
Evansville	17	4	4,017	2	2,750	17	11,602	16	18	179	1,334
Flat Rock	25	4	8,725	3	6,200	25	40,766	23	24	326	3,127
Fort Wayne	20	5	26,400	6	14,500	19	48,005	19	19	357	3,028
Freedom	24	4	9,000	2	3,000	23	18,325	20	20	223	1,415
Friendship	24	3	6,250	2	4,500	24	16,682	22	24	265	2,332
Harmony	23	4	18,300	3	4,202	22	35,433	21	22	308	3,189
Hillsdale	1					1	359	1	1	9	49
Indianapolis	6	1	3,000	1	1,800	6	7,953	6	6	87	657
Johnson County	10			1	6,000	10	12,656	10	10	113	1,073
Judson	23	4	19,650	4	7,500	23	23,144	23	23	308	2,466
Laughery	16	2	1,150	3	5,300	16	9,626	14	14	162	1,340
Logansport	21	3	17,160	6	17,000	21	65,295	21	21	324	3,149
Long Run	16			1	2,500	16	5,384	15	15	138	937
Madison	18	1	2,500	2	11,000	18	13,993	16	17	193	1,817
Monticello	12	2	1,131	3	10,300	12	17,770	12	12	177	1,244
Mount Zion	10					10	1,626	7	7	41	338
Noble-Lagrange	5			2	2,600	5	4,802	5	5	74	642

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Indiana—Continued.											
Northern	14	11	$68,025	5	$21,600	14	$46,966	14	18	305	3,214
Orleans	13	2	6,584	1	2,000	13	12,944	13	13	155	1,600
Perry County	8	.....	.....	.....	.....	8	2,850	7	7	41	267
Salamonie	11	4	13,200	6	22,300	10	38,047	11	12	216	2,647
Sand Creek	17	1	100	2	3,000	16	11,004	16	16	181	1,347
Tippecanoe	11	1	10,500	4	13,000	11	18,706	11	14	203	1,504
Union	22	5	19,835	5	10,600	18	18,655	18	21	276	2,327
White Lick	21	2	950	.....	.....	19	11,266	18	18	190	1,232
Iowa:											
Burlington	14	3	4,950	5	10,700	14	17,894	14	14	181	1,206
Cedar Rapids	15	4	20,625	12	43,000	15	39,536	15	15	233	2,268
Cedar Valley	40	9	9,265	26	55,100	35	109,797	36	38	629	4,935
Central	22	6	16,075	9	32,700	20	109,238	19	21	297	2,761
Creston	18	3	12,850	8	14,050	17	14,983	16	18	205	1,248
Danish	11	.....	.....	5	7,800	11	19,170	10	10	103	802
Davenport	8	1	3,000	3	9,400	8	25,140	8	14	215	2,524
Des Moines Western	31	2	2,300	17	45,950	31	54,176	31	32	370	3,127
Dubuque	17	3	1,612	13	31,150	15	18,340	14	14	183	1,328
East Grand River	9	2	800	.....	.....	9	1,169	7	7	50	252
East Nodaway	3	.....	.....	.....	.....	3	6,243	3	5	68	548
English River	10	.....	.....	4	6,000	9	7,818	9	9	124	663
Fox River	12	1	275	.....	.....	12	5,770	11	11	101	648
German	12	1	500	11	29,100	12	27,797	12	15	163	1,388
Keokuk	11	1	75	4	6,775	10	12,209	9	11	129	1,496
Northern	18	2	5,169	12	38,850	18	29,686	18	18	206	1,944
Oskaloosa	15	1	500	4	8,000	14	14,581	13	13	164	1,327
Sioux Falls	1	.....	.....	.....	.....	1	452	1	1	8	35
Sioux Valley	19	5	6,100	10	20,800	19	32,121	18	19	187	1,285
Southern Iowa	30	3	2,800	5	11,300	25	23,949	26	27	279	2,069
Southwestern	15	1	1,000	10	29,700	15	31,935	14	14	217	1,818
Swedish	15	3	2,250	12	27,100	14	18,997	13	15	122	989
Washington	11	.....	.....	4	8,900	11	12,062	10	10	126	821
Kansas:											
Arkansas Valley	23	3	1,100	14	24,400	22	29,591	21	21	259	2,598
Blue Valley	12	1	553	6	9,000	12	6,639	12	12	117	819
Central	15	4	3,250	4	6,800	15	29,181	14	15	200	1,917
Chikaskia	22	2	300	10	13,750	20	20,102	20	20	240	1,925
Fall River	16	3	10,025	3	4,400	15	9,714	14	14	138	1,047
Fort Scott	22	4	936	4	6,600	21	17,884	21	22	242	1,810
German	16	4	2,600	11	22,100	16	24,433	16	16	166	1,456
Jewell	7	.....	.....	3	5,600	7	10,205	7	8	82	544
Kansas River	18	5	11,189	10	14,070	18	38,102	17	19	312	2,834
Miami	25	.....	.....	5	10,500	24	19,153	23	24	333	2,512
Missouri River	35	20	24,018	6	13,300	34	55,323	35	36	528	4,671
Ninnescah	9	1	1,700	4	3,800	8	10,828	8	8	90	675
North East	18	3	8,982	7	15,450	18	24,886	17	17	205	1,552
Oberlin	16	4	1,732	4	3,820	15	9,562	10	13	121	1,122
Republican Valley	10	1	2,500	5	14,700	10	11,424	9	9	119	896
Solomon Valley	10	3	870	7	11,825	10	10,415	10	10	107	1,093
South Central	10	1	295	3	4,800	8	9,044	8	8	74	588
South East	26	6	14,950	8	19,000	25	37,464	26	34	452	4,297
South West	13	4	3,060	10	6,000	12	8,455	7	7	88	688
Swedish	11	2	650	7	17,000	11	14,104	11	11	113	853
Upper Solomon Valley	11	1	475	1	4,000	11	7,378	10	10	96	573
Wakeeney	8	.....	.....	2	1,950	8	5,986	7	7	60	444
Walnut Valley	36	3	5,950	7	24,550	35	51,807	34	35	453	4,662
West Central	11	1	900	2	4,000	11	8,719	11	11	110	787
Kentucky:											
Portsmouth	1	.....	.....	.....	.....	1	130	1	1	8	30
Maine:											
Androscoggin	23	3	2,600	5	14,500	17	27,178	18	18	258	2,232
Bowdoinham	20	1	214	12	20,100	18	16,164	16	16	203	1,654
Cumberland	26	3	12,700	12	21,000	23	44,572	22	24	386	3,015
Damariscotta	18	.....	.....	7	9,600	16	9,333	15	15	119	717
Farmington	28	.....	.....	8	13,600	23	10,210	24	26	223	1,403
Hancock	25	1	125	16	24,100	24	16,218	23	28	198	1,321
Lincoln	32	2	2,800	13	24,800	25	24,027	26	28	319	2,391
New Durham	1	.....	.....	1	1,000	1	500	1	1	8	50
North Aroostook	22	4	1,650	13	35,400	22	40,875	21	23	229	2,343
North Kennebec	26	4	3,850	14	33,100	25	36,066	22	22	263	3,007
North York	27	1	600	17	28,300	26	18,870	21	22	214	1,781
Oxford	22	3	5,750	10	25,250	21	16,090	19	19	159	1,250
Penobscot	29	2	3,506	11	22,900	26	30,880	25	31	279	2,734
Piscataquis	15	.....	.....	7	15,600	13	9,003	13	13	150	1,237
Rockingham	2	.....	.....	2	3,400	2	1,905	2	2	28	195
South Aroostook	27	3	975	15	29,050	22	19,664	26	34	270	2,322
South Kennebec	20	1	1,750	9	22,050	18	15,713	16	16	161	1,371
South York	15	.....	.....	9	25,300	15	23,158	15	15	239	1,796
Washington	21	1	500	7	10,850	19	15,926	17	18	202	1,623
Maryland:											
Monongahela	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Welsh	1	1	100	1	1,800	1	950	1	1	16	110

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Massachusetts:											
Barnstable	17	1	$225	9	$12,610	17	$17,091	16	16	110	786
Berkshire	17	2	18,400	11	29,750	17	43,422	16	21	237	2,749
Boston, East	34	13	138,470	6	36,425	34	241,272	34	38	1,111	12,865
Boston, North	22	9	304,147	1	4,000	22	275,072	22	23	714	10,615
Boston, South	23	7	40,700	6	20,600	23	98,506	23	24	599	6,492
Boston, West	23	7	24,250	9	52,425	23	145,316	23	24	656	8,019
Framingham	17	2	1,900	6	19,470	17	36,160	17	19	245	2,643
Franklin Millers	15	2	6,347	11	16,650	15	14,581	12	13	140	1,038
Merrimac River	27	4	13,350	9	24,800	25	91,183	24	27	628	6,728
Old Colony	17	7	57,736	9	27,600	17	53,904	17	18	360	3,486
Providence	2	.....	.....	2	4,500	2	1,475	2	2	31	142
Roger Williams	3	.....	.....	1	800	3	3,403	2	2	19	89
Salem	25	9	25,154	10	38,500	25	99,480	24	24	707	6,572
Taunton	22	8	25,316	8	24,015	21	79,646	21	25	521	4,846
Wachusett	24	3	3,828	16	48,655	24	55,218	24	26	443	3,572
Westfield	29	10	32,100	17	60,870	29	94,261	27	28	561	4,915
Worcester	33	9	27,725	10	39,300	33	86,653	33	35	529	4,438
Michigan:											
Alpena	24	2	1,350	7	12,900	20	12,806	21	21	203	1,398
Detroit	44	20	140,050	16	51,000	14	253,200	42	48	808	9,703
Flint River	18	1	6,000	13	29,900	18	31,513	18	23	228	2,758
Grand Rapids	4	.....	.....	1	1,500	4	23,000	4	4	96	619
Grand River	14	1	220	9	14,975	14	16,805	14	15	182	1,450
Grand River Valley	17	1	25,000	7	11,300	17	41,774	17	19	278	2,673
Grand Traverse	9	2	7,962	4	7,600	9	12,493	9	16	186	1,149
Hillsdale	17	2	3,600	8	13,800	17	23,855	17	17	253	1,699
Huron	28	1	650	12	27,750	27	20,943	26	26	280	2,311
Jackson	26	4	9,080	14	27,800	26	46,323	25	28	449	4,132
Kalamazoo River	23	3	2,850	14	32,100	23	45,069	23	27	461	4,422
Lenawee	17	3	3,475	12	17,700	15	20,013	15	16	226	1,768
Marquette	10	2	6,100	2	7,000	10	16,220	10	13	123	912
Muskegon	12	2	250	8	10,100	10	11,621	11	12	133	1,232
Osceola	16	2	940	9	12,450	16	10,611	12	14	127	1,157
Saginaw Valley	26	1	3,600	12	21,800	22	36,070	26	28	351	3,008
St. Joseph River	9	2	9,675	7	16,000	9	12,682	9	10	154	1,237
St. Joseph Valley	10	3	1,365	5	10,850	9	8,654	9	9	121	832
Shiawassee	21	3	9,100	15	34,400	21	39,690	21	23	334	3,212
Swedish, Northern	14	2	1,775	6	10,500	12	9,704	13	14	96	651
Swedish, Southern	11	4	1,026	6	11,350	11	9,163	11	13	93	500
Washtenaw	10	2	1,050	8	14,800	9	13,279	10	10	143	1,185
Wayne	19	1	500	15	22,650	18	14,399	16	16	197	1,225
Minnesota:											
Central	12	.....	.....	5	18,200	12	18,021	11	12	157	1,192
Dano-Norwegian	18	4	1,800	7	14,300	17	20,251	16	19	160	1,487
German	9	1	900	7	17,800	9	11,479	9	12	94	705
Lake Superior	4	2	8,700	3	2,500	4	13,070	4	4	74	618
Minnesota Free Baptist	14	2	1,100	9	20,200	14	35,658	14	14	146	1,012
Minnesota Valley	16	5	8,303	8	16,100	15	23,686	13	14	161	1,204
Northwestern	18	4	1,748	9	15,500	18	21,206	17	21	241	2,002
Southeastern	11	1	1,000	5	19,000	11	15,500	10	11	129	1,070
Swedish	89	21	30,469	36	70,625	89	131,365	77	102	774	7,229
Twin City	27	8	72,015	7	14,500	27	194,240	26	30	654	7,081
Western	9	2	475	4	12,600	9	9,130	9	9	95	843
Unassociated	12	2	3,285	.....	.....	6	4,866	8	10	50	299
Montana:											
Eastern Montana	9	5	15,290	1	2,500	9	14,508	8	8	95	853
Flathead	7	2	900	2	3,500	7	3,007	6	7	54	414
Northern	13	4	5,575	3	6,000	12	17,143	12	12	97	711
Southern	9	3	15,935	3	14,200	9	27,084	9	9	90	785
Western	6	1	1,000	2	7,500	6	5,455	4	4	55	504
Nebraska:											
Blue River	11	1	750	7	13,600	11	13,929	11	11	133	1,038
Colored	4	3	2,445	2	6,800	4	9,511	4	4	45	326
Custer	14	3	2,700	5	5,700	13	10,424	13	14	129	876
Danish	3	1	130	3	2,700	3	1,714	3	3	20	179
First Nebraska	11	.....	.....	5	16,350	10	34,141	10	11	176	1,486
German	8	2	775	3	4,600	8	7,906	7	8	56	428
Grand Island	18	2	1,000	7	13,800	17	19,934	17	20	220	1,788
Nemehah	16	2	1,700	5	9,400	16	11,766	15	16	177	1,227
North Central	6	.....	.....	1	600	5	1,580	4	4	30	228
North Platte	9	.....	.....	4	6,700	9	7,312	9	12	132	723
Northeastern	8	3	4,350	6	11,000	8	7,859	8	9	88	725
Northwestern	12	1	300	4	5,500	11	10,107	9	11	117	866
Omaha City	7	.....	.....	.....	.....	7	34,409	7	12	235	2,110
Omaha Rural	10	2	2,200	8	22,500	10	17,905	9	9	118	1,076
Southern Union	19	3	805	11	16,600	19	35,807	18	19	233	1,603
Swedish	14	1	2,600	11	28,950	14	31,940	13	14	142	1,213
York	12	.....	.....	9	16,600	12	16,318	12	12	140	951
Unassociated	6	1	3,000	.....	.....	5	1,767	4	4	29	236
Nevada:											
Nevada-Sierra	7	3	2,235	1	1,000	6	7,414	6	6	65	584

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
New Hampshire:											
Belknap	11			9	$12,600	10	$13,276	10	10	121	765
Dublin	10	2	$825	8	15,500	10	12,311	10	10	113	689
Lisbon	5			5	8,000	5	4,464	5	5	38	314
Meredith	10	3	6,500	9	21,700	10	17,491	9	9	117	692
Merrimack	7			3	8,200	7	16,014	7	7	128	900
Milford	18	2	7,700	13	29,600	18	33,322	18	21	207	2,586
New Durham	16			12	18,100	13	10,905	14	14	142	914
Newport	13	1	350	8	24,000	12	17,919	12	14	158	1,029
Portsmouth	17	2	700	14	30,550	16	22,162	14	15	214	1,492
Rockingham	6			5	12,500	5	8,435	5	5	67	719
Salisbury	18	2	1,150	9	19,350	16	29,089	16	18	188	1,568
Sandwich	12			5	8,200	9	7,310	9	9	77	576
Wentworth	2					2	294	2	2	11	45
Wolfeboro	10			6	6,400	8	4,659	8	10	64	394
New Jersey:											
Camden	47	29	153,275	31	109,095	47	147,971	47	59	1,330	12,107
Central	20	5	13,400	17	57,500	19	46,307	19	22	359	2,768
East New Jersey	39	25	194,751	18	103,000	39	222,005	38	41	1,050	8,545
Monmouth	25	10	34,515	19	80,300	24	62,054	24	25	402	2,998
Morris and Essex	23	13	79,750	12	62,500	23	147,010	22	25	456	4,789
North New Jersey	51	25	112,450	24	105,550	50	175,980	48	50	1,076	9,670
Trenton	21	7	37,166	16	57,900	21	74,320	21	23	514	4,782
West New Jersey	44	19	52,480	33	109,800	42	90,324	43	47	753	6,477
New York:											
Allegany	16	3	3,280	13	28,800	15	18,369	15	15	183	1,449
Black River	19	5	25,700	13	26,800	19	25,175	16	16	247	2,004
Broome and Tioga	32	4	40,650	18	50,800	31	62,539	28	29	502	4,447
Buffalo	46	20	102,600	17	55,300	45	123,313	45	46	786	7,237
Cattaraugus	15	5	10,565	9	19,000	14	17,374	13	13	193	1,631
Cayuga	18	1	200	12	24,800	17	34,671	17	17	254	1,981
Chautauqua	30	8	12,638	21	50,300	30	48,833	28	29	370	3,675
Chemung River	34	8	17,780	20	49,200	33	79,157	34	35	547	5,603
Chenango	23	2	1,700	14	31,500	22	35,522	21	22	288	2,351
Cortland	20	3	9,407	13	25,500	20	27,212	19	19	307	2,282
Deposit	10	1	150	6	13,300	8	7,716	8	8	100	654
Dutchess	11	1	500	5	9,500	11	12,980	11	11	80	501
Essex and Champlain	12	2	1,700	8	21,500	12	14,409	12	12	108	705
Fairfield	1			1	2,500	1	690	1	1	9	31
Franklin	21	4	2,679	13	36,500	21	31,163	17	18	301	2,667
Genesee	28	3	3,665	22	42,700	28	49,474	27	28	413	3,707
Hudson River, Central	38	12	35,290	19	73,000	35	100,257	31	33	518	3,687
Hudson River, North	41	10	70,285	20	61,200	41	129,188	39	41	772	6,484
Lake George	13	1	200	8	8,750	13	6,265	13	13	90	641
Livingston	9	1	75	7	13,700	9	11,907	9	9	104	658
Long Island	72	36	301,478	14	85,000	71	416,366	70	73	1,844	19,263
Madison	16	2	2,700	8	14,600	16	23,969	16	17	197	1,674
Mohawk River	15	3	11,600	9	21,150	15	29,470	15	15	235	2,287
Monroe	40	9	91,783	21	61,100	40	198,539	39	41	874	11,005
Niagara	12	1	7,000	7	17,500	12	32,165	12	12	265	2,413
Oneida	29	3	19,200	14	38,200	29	66,838	28	28	525	3,962
Onondaga	21	7	344,475	13	35,200	21	81,665	21	21	494	5,707
Ontario	13	3	1,167	11	29,000	13	20,287	13	13	206	1,831
Orleans	11			11	34,900	11	20,682	11	11	199	1,810
Oswego	17	4	17,650	10	19,800	17	29,876	16	16	236	2,267
Otsego	14			11	19,700	14	17,918	13	13	165	1,240
Rensselaerville	13			4	5,000	13	7,549	7	7	57	462
St. Lawrence	19	4	8,100	12	36,800	19	27,331	15	16	177	1,551
Saratoga	24	5	18,835	15	50,300	24	57,604	24	24	472	3,803
Seneca	15	1	1,692	11	20,750	15	25,199	14	14	214	2,236
Southern New York	59	23	592,100	12	120,200	58	487,180	57	64	1,374	14,376
Stephentown	9			6	8,400	9	5,646	9	9	96	479
Steuben	20	3	1,050	11	14,800	17	12,966	16	17	173	1,128
Union	13			9	30,500	13	13,535	11	11	86	591
Washington Union	22	2	465	14	40,700	21	34,723	20	21	294	2,722
Wayne	16	2	13,180	13	38,500	16	27,302	14	14	233	2,001
West Pennsylvania, Welsh	1			1	1,500	1	350	1	1	7	40
Worcester	15	2	900	8	16,400	15	9,923	14	14	134	844
Yates	13	1	400	6	14,000	13	17,658	13	13	171	1,281
North Dakota:											
German	23	6	3,357	20	39,000	23	40,214	23	59	279	3,125
North Dakota	11	1	2,500	7	17,700	10	30,152	10	10	129	1,047
North Western	12	2	200	6	6,650	11	8,000	11	12	103	702
Norwegian	13	1	175	3	4,700	13	8,244	6	7	48	458
Red River Valley	10	1	3,196	3	6,200	9	13,880	7	7	86	853
Russian	3					3	179	2	2	7	79
Swedish	13	3	525	3	4,950	11	7,882	11	13	71	490
Unassociated	5			1	700	3	415	3	3	16	110
Ohio:											
Adams	8	1	1,400	2	2,500	8	4,318	8	8	85	635
Ashtabula	17	4	18,088	10	20,750	17	21,215	17	17	220	1,794
Auglaize	18	4	6,400	3	5,550	17	21,620	17	17	234	1,954
Cambridge	16	2	11,100			15	11,854	16	19	174	1,682
Central	9	1	170			9	1,559	9	9	71	485
Clermont	7			1	1,000	7	3,158	6	6	62	380
Cleveland	40	8	65,950	17	82,800	40	178,666	40	43	964	10,468
Clinton	18	1	1,450	3	7,600	18	19,208	17	17	241	1,967
Columbus	20	6	25,463	6	18,600	20	49,650	20	21	390	3,570
Coshocton	10	1	9,000			10	9,222	9	11	145	956

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Ohio—Continued.											
Dayton	35	9	$24,465	10	$27,600	35	$133,729	35	38	706	8,436
French Creek	1	1	500			1	2,070	1	1	18	94
Gallia	8					8	483	8	9	57	386
Huron	11	1	430	7	18,100	11	13,991	11	11	173	1,179
Lorain	14	3	7,000	7	12,200	13	20,845	12	13	210	1,664
Mad River	14	1	300	2	2,000	14	9,878	14	14	171	1,019
Mansfield	10			2	7,880	10	16,252	10	10	157	1,291
Marietta	22	2	3,430	2	6,600	22	10,103	20	22	199	1,497
Marion	16	2	2,900	10	21,450	16	25,870	16	17	279	2,893
Miami	26	11	81,050	4	24,500	26	119,974	26	35	704	7,468
Mount Vernon	13	1	10,500	7	13,700	13	22,911	13	14	183	1,212
Ohio	29	3	8,600	4	12,500	29	18,014	29	30	318	3,497
Pomeroy	14			4	5,900	14	10,122	14	15	156	1,372
Portsmouth	11			1	3,000	10	3,409	10	10	99	742
Rio Grande	6					6	1,267	6	6	54	428
Toledo	24	6	29,428	6	13,530	23	87,638	23	26	470	4,418
Trumbull	11	5	22,690	3	12,500	10	37,234	11	13	227	2,506
West Pennsylvania, Welsh	3	1	100			3	297	3	3	8	50
Wooster	9	4	32,000	3	16,000	9	26,476	9	11	161	2,081
Zanesville	16	3	10,200	3	5,100	16	19,733	16	16	230	1,764
Zoar	10	3	19,662	2	4,500	10	17,197	10	14	135	1,582
Oregon:											
Central	8	2	5,000	4	11,400	8	9,963	8	8	124	931
Deschutes	4	3	2,993	3	3,050	4	4,600	4	4	49	457
Eastern	8					8	1,072	8	8	11	103
German	7	1	155	5	7,250	7	13,254	7	8	93	781
Grand Ronde	13	5	4,000	3	9,100	12	12,556	12	14	148	1,197
Middle	11										
Rogue River	9	4	5,350	2	3,900	9	10,772	8	8	101	896
Swedish	4	1	450			4	3,047	4	4	39	239
Umatilla	8	2	1,020	2	2,800	8	9,177	8	8	95	814
Umpqua	15	6	4,800	5	6,800	14	14,160	14	18	194	1,578
West Willamette	14	5	4,473	6	11,275	14	28,786	13	13	153	1,514
Willamette	26	15	12,315	7	41,400	26	55,274	25	32	496	4,329
Pennsylvania:											
Abington	30	14	55,060	12	46,300	29	85,016	29	29	594	6,860
Allegheny River	11	2	6,700	5	10,000	11	10,765	11	11	134	1,211
Beaver	20	8	33,635	11	32,200	20	40,884	20	20	342	3,383
Bradford	18	3	970	8	13,300	18	13,014	16	16	167	1,312
Bridgewater	16	2	140	6	13,000	15	8,929	13	13	154	1,113
Broome and Tioga	2			2	2,900	2	1,676	2	2	29	123
Center	29	6	46,130	10	40,500	27	63,458	27	32	408	4,018
Central Union	37	13	43,842	23	79,300	37	83,018	37	43	691	6,671
Chautauqua	1			1	1,000	1	1,111	1	1	10	40
Chemung River	2	1	2,050	2	4,500	2	4,247	2	2	39	519
Clarion	22	2	4,250	6	13,700	19	18,001	19	20	260	2,667
Clearfield	23	4	16,120	10	19,500	20	21,333	19	24	311	3,412
Deposit	2					1	216	1	1	7	46
French Creek	22	2	4,200	10	23,200	22	70,160	20	22	310	3,865
Harrisburg	17	9	26,475	6	34,000	17	30,379	17	18	264	2,078
Indiana	21	2	380	7	8,700	19	13,594	18	19	207	1,993
Monongahela	26	3	6,650	4	14,000	26	30,375	24	25	346	3,681
North Philadelphia	43	23	100,340	17	63,500	42	132,488	43	46	937	10,974
Northumberland	48	14	47,343	18	47,200	45	70,802	42	42	681	6,956
Oil Creek	27	10	22,946	7	20,300	27	56,961	26	26	409	4,000
Panhandle	2					2	1,438	2	2	31	163
Philadelphia	89	51	444,850	14	77,500	89	572,595	88	95	2,556	29,627
Pittsburgh	82	39	189,703	24	133,700	81	346,280	80	89	1,508	15,555
Reading	30	16	60,025	8	27,000	28	51,636	29	29	455	4,534
Riverside	9	2	13,500	4	18,000	9	29,357	9	11	238	2,396
Ten Mile	21	2	4,015	6	15,100	20	18,270	19	19	234	1,934
Tioga	32	7	7,966	10	19,550	32	23,431	28	33	319	2,608
Wayne	18	2	1,375	5	8,700	17	8,536	14	15	125	986
Welsh	16	9	26,300	3	11,000	16	71,025	16	18	279	3,129
West Pennsylvania, Welsh	4			1	3,000	4	5,664	2	2	24	155
Wyoming	29	7	7,113	8	24,500	28	35,123	26	28	369	3,643
Rhode Island:											
Narragansett	26	1	800	11	28,000	25	30,404	23	23	279	2,201
Providence	23	4	19,750	6	32,000	23	81,234	22	23	557	4,624
Roger Williams	23	5	4,077	13	36,600	23	42,538	22	22	423	2,951
Warren	31	8	64,725	13	52,900	31	113,468	30	33	740	6,293
South Dakota:											
Black Hills	13	1	3,000			13	7,359	9	9	83	465
Central	13	4	11,300	9	26,200	11	32,486	11	11	139	913
Dano-Norwegian	13			2	5,450	11	8,885	10	11	57	430
German	14					14	36,729	14	14	109	1,676
German, North Dakota	2	1	250	2	3,500	2	2,895	2	8	23	280
Northern	13	4	4,900	2	7,000	12	13,158	12	12	110	836
Rosebud	5			3	3,000	5	3,367	5	10	57	369
Sioux Falls	10	4	6,151	7	20,200	10	32,519	9	9	136	1,638
Southern	8			6	19,000	8	12,830	8	8	93	690
Swedish	11	1	1,000	6	16,900	11	18,116	10	10	95	864

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Utah:											
Utah	14	7	$24,167	3	$3,000	14	$20,764	14	17	162	1,244
Vermont:											
Addison	10	.....	.....	9	17,000	10	11,360	9	10	91	592
Berkshire	1	.....	.....	1	4,000	1	1,330	1	1	9	65
Danville	16	1	950	14	29,850	16	19,838	16	16	198	1,228
Lamoille	16	3	2,298	13	27,100	15	19,645	15	16	178	1,379
Shaftsbury	19	3	1,900	16	33,400	19	34,206	19	20	239	1,862
Vermont Central	18	1	600	6	10,500	18	11,450	17	17	142	984
Windham County	17	.....	.....	14	17,800	16	21,930	16	16	192	1,252
Woodstock	16	.....	.....	14	25,635	15	19,078	16	16	183	1,129
Washington:											
Big Bend	8	3	3,700	1	2,000	3	5,235	4	5	43	306
Columbia	9	4	13,100	1	700	9	14,146	8	16	141	860
Comas Prairie	2	1	300	.....	.....	2	367	2	5	15	125
Mount Pleasant	6	4	19,075	2	5,000	6	40,784	6	8	99	782
Palouse	8	2	485	3	4,800	8	6,453	8	8	71	535
Spokane	22	8	28,759	5	5,525	21	33,795	21	23	299	2,098
Bellingham Bay	17	2	1,800	6	9,800	17	18,339	17	17	209	1,595
Cowlitz	18	9	5,874	8	8,450	15	11,448	17	18	201	1,515
Finnish	2	1	340	1	2,000	2	3,373	2	2	20	158
German	3	1	300	2	4,500	3	3,612	3	3	23	152
Norwegian-Danish	4	1	500	2	3,000	4	4,849	4	5	41	272
Puget Sound	16	5	4,649	6	11,000	15	24,907	15	17	204	1,668
Seattle	36	20	57,316	8	11,200	34	74,942	35	39	493	4,243
Swedish	16	9	19,371	7	8,850	16	27,667	16	21	158	1,341
Association not given	7	4	1,550	1	1,000	4	1,904	6	6	44	334
West Virginia:											
Broad Run	33	1	1,600	3	18,000	33	22,645	30	30	257	2,215
Coal River	26	.....	.....	.....	.....	24	5,062	20	25	166	1,800
Eastern	10	1	4,000	.....	.....	9	567	5	5	26	187
Elk Valley	41	7	2,143	3	3,900	39	9,965	28	30	224	2,349
Goshen	17	1	150	1	2,000	16	11,557	15	17	147	1,349
Greenbrier	39	3	2,900	6	18,225	39	18,601	32	35	273	2,981
Guyandotte	36	1	2,100	5	19,000	36	41,455	36	38	427	4,687
Harmony	38	1	300	1	2,500	36	8,735	33	35	247	2,088
Harrisville	24	1	500	2	7,500	23	8,854	21	21	164	1,201
Hopewell	36	1	600	6	4,500	36	10,356	24	27	188	1,769
Judson	40	3	17,500	4	4,500	39	24,005	39	39	334	2,939
Kanawha Valley	59	1	157	3	7,200	49	32,918	46	48	435	4,254
Mount Pisgah	26	.....	.....	1	2,500	26	10,289	19	19	129	1,243
Panhandle	12	2	5,700	3	11,200	12	15,523	12	12	179	1,868
Parkersburg	32	3	9,300	2	12,000	31	30,471	30	33	309	3,026
Raleigh	43	.....	.....	1	2,000	41	13,366	30	30	224	2,449
Rock Castle	33	.....	.....	1	1,800	31	5,070	19	20	110	1,148
Teay's Valley	35	2	208	1	600	35	10,645	33	33	289	2,574
Ten Mile	1	1	500	.....	.....	1	1,005	1	1	10	103
Twelve Pole	23	1	200	3	5,700	22	7,294	22	22	151	1,849
Union	32	1	17,000	5	22,000	30	37,751	30	32	322	3,435
Wisconsin:											
Central	18	7	4,522	5	9,000	18	29,080	15	16	175	1,389
Dano-Norwegian	9	5	3,685	3	4,700	9	6,041	8	9	56	399
Dodge	12	4	2,780	6	14,200	12	8,986	9	9	86	575
Eau Claire	24	9	6,318	6	14,400	21	19,373	22	22	215	1,718
German	16	2	1,035	10	28,700	16	29,245	14	22	184	1,399
Janesville	10	2	1,980	3	11,000	9	20,860	9	9	152	1,119
La Crosse	11	4	13,309	6	11,150	11	15,013	11	12	117	995
Lafayette	8	.....	.....	4	8,400	8	8,529	7	8	88	583
Lake Superior	1	1	8,000	.....	.....	1	1,691	.....	.....	.....	.....
Madison	9	.....	.....	5	17,400	9	17,462	9	9	129	832
Milwaukee	26	4	20,244	12	52,900	25	79,685	24	26	406	3,354
Swedish	27	5	7,275	7	14,850	27	23,299	22	32	177	1,387
Walworth	10	3	1,320	7	15,400	10	13,882	10	10	141	949
Winnebago	27	6	12,013	14	26,000	26	33,880	24	28	359	2,466
Wyoming:											
Big Horn	16	5	2,020	4	4,750	15	7,919	15	16	118	937
Wyoming	19	3	7,200	3	7,500	16	15,740	17	22	197	1,523

SOUTHERN BAPTIST CONVENTION.

HISTORY.

At the time of the formation of the Triennial Convention in 1814,[1] the Baptist population was chiefly in New England and the Middle and Southern Seaboard states, and the center of executive administration was located first at Philadelphia and subsequently at Boston. With the growth of migration to the South and Southwest, the number of churches in those sections of the country greatly increased, and it became difficult to associate in a single advisory council more than a small percentage of the Baptist churches in the United States, especially as means of transportation were deficient and expensive. At the same time the question of slavery occasioned much discussion between the two sections, which was brought to a focus by the impression in the Southern states that the foreign mission society of the denomination, which had its headquarters in Boston,

[1] See Baptists, p. 49.

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was so thoroughly antislavery that it would not accept a slaveholder as a missionary. A letter addressed direct to that organization by the Alabama State Convention, asking for information, brought a courteous reply to the effect that while the board refused to recognize the claim of anyone, slaveholder or nonslaveholder, to appointment, "one thing was certain, they could never be a party to any arrangement which would imply approbation of slavery."

This decision led to formal withdrawal of the various Southern state conventions and auxiliary foreign mission societies, and to the organization at Augusta, Ga., in May, 1845, of the Southern Baptist Convention. About 300 churches were represented by delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, the largest number of Baptist churches in the South at that period being in Virginia. In all the discussions and in the final act of organization, there was very little bitterness, the prevalent conviction being that those of kindred thought would work more effectively together, and that, in view of the sharp differences between the two sections, it was wiser that separate organizations should exist. The specific purpose of the convention, as plainly set forth, was to carry out the benevolent purposes of the churches composing it; to elicit, combine, and direct their energies for the propagation of the gospel, and to cooperate for the promotion of foreign and domestic missions and other important objects, while respecting the independence and equal rights of the churches themselves.

Previous to the Civil War the convention met biennially; since that time it has met annually. Two boards were organized, both of which were appointed by and reported to the convention—a foreign mission board, located at Richmond, Va., and a domestic or home mission board, located first at Marion, Ala., afterwards at Atlanta, Ga. Subsequently boards were added to administer funds contributed for Bible distribution and to carry on Sunday school work. The Bible Board was afterwards consolidated with the Home Mission Board. The Sunday School Board failed through financial difficulties, but in 1891 a new board of the same nature was established at Nashville, Tenn., which has been highly successful.

Up to 1860 the missionary work of the convention was carried forward with marked enthusiasm and success. Every department of denominational life was quickened by the increased sense of responsibility and the increased confidence that sprang from direct control. Parallel with this was the growth in numbers and liberality of the denomination, which was strengthened by the standing conflict with the antimissionary spirit rife throughout the South, and manifest more particularly among the Primitive, United, and Two-Seed-in-the-Spirit Predestinarian Baptists. The denomination suffered severely during the Civil War, but since that time has shown great prosperity.

As was inevitable, emancipation brought about great changes in racial conditions, and, whereas before the war the Negro Baptists were, for the most part, identified with the white churches, after the war they formed their own state conventions and, later, a National Convention.[1] The first Negro association to be formed under the new régime was that in Louisiana in 1865, and it was soon followed by others in North Carolina, Alabama, Virginia, Arkansas, and Kentucky. An indication of the development of the Southern Convention is found in the fact that, whereas at the time of its formation the estimated membership of the churches identified with it was 450,000, of whom 250,000 were white and 200,000 Negro, the report for 1890 showed a membership of 1,280,066, consisting of whites alone.

With the entrance of the United States into the war with Germany the Southern Baptist Convention took up religious work for the Army and Navy most heartily and effectively. It was represented on the General Committee on Chaplains of the Federal Council of the Churches of Christ in America, though not a constituent member of that body, and contributed liberally toward the work of the Red Cross, Y. M. C. A., and kindred organizations.

DOCTRINE AND POLITY.

In doctrine the Southern Baptist churches are in harmony with those of the North, although in general they are more strictly Calvinistic, and the Philadelphia Confession of Faith is more firmly held than in the northern churches. In polity, likewise, there is no essential difference. The northern and southern churches interchange membership and ministry on terms of perfect equality, and their separation is purely administrative in character, not doctrinal or ecclesiastical.

WORK.

The work of the Southern Baptist churches is carried on through 3 denominational boards, having charge, respectively, of home missions, foreign missions, and Sunday school work. The home mission work, under the care of the Home Mission Board, covers the entire territory of the South, Cuba, Isle of Pines, and the Panama Canal Zone. It also covers the territory of southern Illinois and New Mexico, in cooperation with the Baptist State Mission Board of Southern Baptists in the states of the convention. It does cooperative work with the Negro Baptists in the South, conducts missionary effort among the foreigners, maintains work among the Indians in Oklahoma and other Southern states, and operates 36 mountain mission

[1] See National Baptist Convention, p. 97.

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schools in the southern Appalachian and Ozark highlands, with an attendance of nearly 6,000. A department of evangelism has a staff of 25 trained evangelists and Gospel singers, who participate both in the city campaigns and in other activities. A church extension department is raising a building loan fund of $1,000,000, and the erection of church buildings is annually aided by gifts and loans to the extent of about $100,000. An educational and publicity department conducts a large propaganda for the instruction of the denomination in the principles and activities of home missions. In 1916 the total number of persons employed in the work of the board was 1,507, the number of churches aided by them was 2,625, and the receipts for all purposes were $474,792. To this may be added about $600,000 raised by the state mission boards for work in their several states, making a grand total of $1,074,792. The board holds as assets properties and invested gifts amounting to approximately $800,000, most of which is church and mission school property, the remainder being in invested funds.

In close sympathy with the home mission work is that of the Sunday School Board, which is both missionary and educational in character. Pecuniary assistance is given by it to the Home Mission Board, and to the state boards for the employment of Sunday school missionaries and instructors, the expense being met from the proceeds of the business done in the publishing department at Nashville, Tenn. Assistance is also given to the Foreign Mission Board and to all the other activities of the denomination. A corps of trained specialists is maintained who traverse the territory of the convention, holding normal institutes for training Sunday school teachers, and instructing in efficient methods. Lectureships on Sunday school methods are sustained in the Louisville Theological Seminary, and the first chair of Sunday school pedagogy was established by this board in that institution. Free tract distribution, Bible distribution, and colportage work are also provided for by the board.

The foreign missionary work of the Southern Baptist churches, which was the immediate occasion of the organization of their convention, has always held a prominent place in their church life. The Foreign Mission Board occupies 61 stations and nearly 1,000 outstations in China, Japan, Africa, Italy, Mexico, Brazil, and Argentina. The report for 1916 shows 307 American missionaries, 809 native helpers, and 458 organized churches with 47,161 members. The educational work of the board was represented by 509 schools with 14,038 students. Of these, 8 were theological institutions, 12 were colleges, and 10 normal training schools. The board has 33 hospitals and dispensaries, of which 29 are in China, the other 4 being in Africa and Mexico. The total number of patients treated during 1916 was 70,479. Including the hospitals, schools, and 226 buildings owned by the board for purposes of worship, the total value of the property owned is estimated at $1,000,000; and the receipts of the board for the year were $529,405. There are publishing houses at Mexico City, Mexico; Canton, China; and Rio de Janeiro, Brazil. The result of the work is apparent in the fact that during the year 6,347 natives were received into the churches on confession of faith.

The Woman's Missionary Union cooperates with all the boards of the denomination, contributing largely to their financial support. These contributions in 1916 amounted to $491,111.

The educational institutions under the auspices of the Southern Baptists include 2 theological seminaries, 39 standard colleges and universities, 12 junior colleges, and 63 preparatory schools. The only one of these institutions with which the convention has organic relations is the Southern Baptist Theological Seminary at Louisville, Ky., the others being under the general supervision of the state conventions. The theological seminary at Louisville in 1916 reported 12 professors, 323 male and 100 female students, an endowment of $1,160,000, and buildings valued at $500,000. The Southwestern Baptist Theological Seminary at Waco, Tex., under the control of the Texas State Convention, had 15 professors, 165 male and 120 female students, an endowment of $450,000, and buildings valued at $450,000. The women in these institutions are preparing for missionary and social settlement work. In the 114 colleges, junior colleges, and preparatory schools there were in 1916 a total of 1,471 teachers and 21,210 students, of whom 1,934 were students for the ministry. In addition, there were 34 mountain mission schools, with 181 teachers and 5,303 students, and with property valued at $611,650. The total value of the land and buildings owned by these institutions is estimated at $15,187,031, and there are endowments to the amount of $7,964,382. The total amount contributed for the cause of education during the year was $2,424,169.

The denomination maintains 11 hospitals, in which during the year about 20,000 patients were treated, and 12 orphanages and homes for the aged. The value of property of these institutions is estimated at $2,000,000.

The number of young people's societies is reported as 4,711, with a membership of 175,540, an increase since 1906 of 2,818 societies and 105,530 members.

The publishing interests of the Southern Baptist churches are represented by 19 weekly, 4 monthly or semimonthly, and 2 quarterly publications.

STATISTICS.

The general statistics of the Southern Baptist Convention for 1916 are given, by states and associations, in the tables on pages 72 to 96, and the relation of these statistics to those of other bodies is shown in general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

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ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	23,627	21,104	2,523	12.0
Members	2,708,870	2,009,471	699,399	34.8
Church edifices	19,770	18,878	892	4.7
Value of church property	$58,348,373	$34,723,882	$23,624,491	68.0
Debt on church property	$3,153,158	$1,239,032	$1,914,136	154.5
Parsonages:				
Churches reporting	1,820	1,271	549	43.2
Value	$4,471,683	$2,493,091	$1,978,592	79.4
Sunday schools:				
Number	18,162	15,035	3,127	20.8
Officers and teachers	160,171	106,017	54,154	51.1
Scholars	1,665,996	1,014,690	651,306	64.2
Contributions for missions and benevolences	$4,028,366	$1,622,650	$2,405,716	148.3
Domestic	$3,498,961	$1,218,839	$2,280,122	187.1
Foreign	$529,405	$403,811	$125,594	31.1

From this table it appears that during the decade the denomination reported an increase in every respect. The number of organizations reported in 1916 was 23,627 as against 21,104 in 1906, showing a gain of 12 per cent. The membership rose from 2,009,471 to 2,708,870, or 34.8 per cent. The number of church edifices increased by 892, or 4.7 per cent, and the value of church property rose from $34,723,882 to $58,348,373, or 68 per cent. The debt on church property as reported in 1916 by 1,638 organizations was $3,153,158 as against $1,239,032 reported by 1,215 organizations in 1906. The number of organizations reporting parsonages increased by 549, or 43.2 per cent, the total in 1916 being 1,820; and the value of parsonages rose from $2,493,091 to $4,471,683, or 79.4 per cent. The number of Sunday schools increased by 3,127, or 20.8 per cent, and the number of scholars increased from 1,014,690 to 1,665,996, or 64.2 per cent. The contributions for missions and benevolences increased from $1,622,650 to $4,028,366, a gain of 148.3 per cent, the greater gain being for domestic work, especially along educational lines. Gifts for foreign work advanced from $403,811 to $529,405.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $15,063,743 were reported by 21,078 organizations. They cover general running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items passing through the church treasury.

The number of members under 13 years of age, as reported by 12,673 organizations in 1916, was 62,405, constituting 3.9 per cent of the 1,615,983 members reported by these organizations. Assuming that the same proportion would apply to the 1,092,887 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 104,609.[1]

Of the 23,627 organizations, 23,466 with 2,698,547 members reported services in English only, and 161 with 10,323 members reported services conducted in foreign languages alone or with English, of which 125 with 6,317 members used foreign languages only. The number of foreign languages reported was 10, including the Indian languages as one group. This group was reported by 112 organizations with 5,661 members, and following this was German, reported by 21 organizations with 1,669 members. As compared with the report for 1906, there was an increase of 5 in the number of languages reported, of 81 in the number of organizations reporting the use of foreign languages, and of 6,019 in the membership of such organizations.

The number of ministers on the rolls of the denomination was given as 15,946. Schedules were received from 5,143, distributed by states, as follows:

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	5,143	2,434	1,767	942	$1,072
Alabama	584	222	272	90	852
Arizona	1	1			
Arkansas	382	134	140	108	969
California	3	2		1	1,000
Colorado	1			1	
District of Columbia	1	1			
Florida	200	80	78	42	1,057
Georgia	686	253	285	148	1,164
Idaho	2		2		
Illinois	2	1		1	690
Iowa	1		1		
Kansas	3	2	1		925
Kentucky	82	41	31	10	1,010
Louisiana	106	74	22	10	912
Maryland	47	39	1	7	1,460
Michigan	1			1	
Mississippi	266	140	108	20	1,162
Missouri	30	8	10	12	1,016
Nebraska	1			1	
New Jersey	1			1	
New Mexico	4	3		1	1,440
North Carolina	580	298	204	78	1,035
Ohio	1	1			
Oklahoma	403	135	149	119	1,056
Pennsylvania	3	3			1,290
South Carolina	352	239	81	32	1,086
South Dakota	1	1			
Tennessee	377	134	148	95	1,137
Texas	713	390	186	137	1,061
Virginia	304	229	49	26	1,181
West Virginia	5	3	1	1	1,049

Of the 5,143 ministers reporting, 4,201 were in pastoral work and 942 not in pastoral work. In pastoral work only there were 2,434, and of these, 2,411 reported an average annual salary of $1,072. The number of pastors reporting other occupations was 1,496, the majority of them being farmers. Of those not in pastoral work, 385 were on the retired list, 24 were in denominational work, 50 in educational and editorial work, 170 in evangelistic and philanthropical work, and 313 in other occupations.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Southern Baptist Convention	23,627	23,580	2,708,870	17,117	869,610	1,202,591	19,597	1,126	19,770	19,268	$58,348,373
East North Central division:											
Ohio	1	1	81	.....	.....	.....	1	.....	1	1	2,000
Illinois	609	604	62,822	475	20,498	30,507	564	8	569	549	1,361,611
West North Central division:											
Missouri	1,909	1,905	210,889	1,225	58,705	85,295	1,729	89	1,734	1,630	5,684,705
South Atlantic division:											
Maryland	85	84	14,650	69	4,976	7,757	82	1	86	81	1,280,478
District of Columbia	5	5	2,767	5	1,153	1,614	5	.....	6	5	166,600
Virginia	1,058	1,055	170,151	1,032	69,848	94,744	1,012	19	1,028	1,008	4,932,805
West Virginia	11	11	2,449	11	937	1,512	11	.....	11	11	129,100
North Carolina	2,137	2,137	279,112	2,037	113,074	155,161	1,998	56	2,016	1,976	5,188,390
South Carolina	1,096	1,093	158,151	832	54,085	69,623	1,031	28	1,035	1,021	3,496,664
Georgia	2,408	2,408	305,055	2,147	113,239	155,966	2,234	47	2,251	2,227	6,582,197
Florida	686	683	57,732	497	17,963	25,944	597	63	606	600	1,753,561
East South Central division:											
Kentucky	1,839	1,835	252,554	1,176	74,166	102,815	1,622	93	1,634	1,619	5,349,799
Tennessee	1,727	1,718	202,867	1,041	55,889	76,571	1,447	38	1,463	1,432	3,766,547
Alabama	1,993	1,993	207,603	1,621	71,383	95,876	1,871	76	1,875	1,855	3,609,721
Mississippi	1,438	1,436	153,497	754	39,590	51,096	1,090	21	1,095	1,083	2,313,610
West South Central division:											
Arkansas	1,410	1,409	113,192	771	26,396	38,709	833	86	834	826	1,924,231
Louisiana	606	602	66,298	437	20,314	28,154	484	10	489	466	1,040,801
Oklahoma	1,112	1,108	87,028	717	24,760	36,237	665	116	677	652	1,881,552
Texas	3,362	3,358	355,251	2,136	99,986	140,966	2,260	323	2,309	2,163	7,678,015
Mountain division:											
New Mexico	135	135	6,721	134	2,648	4,044	61	52	61	63	205,986

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Southern Baptist Convention	23,627	1,638	$3,153,158	1,820	$4,471,683	21,078	$15,063,743	17,555	18,162	160,171	1,665,996
East North Central division:											
Ohio	1	.....	.....	.....	.....	1	500	1	1	10	28
Illinois	609	65	111,286	43	99,700	548	324,304	513	527	4,750	43,995
West North Central division:											
Missouri	1,909	85	112,490	80	189,538	1,719	1,302,974	1,509	1,527	15,013	138,161
South Atlantic division:											
Maryland	85	28	98,429	23	60,450	82	234,703	81	90	1,424	13,747
District of Columbia	5	2	22,000	.....	.....	5	33,489	5	6	146	2,866
Virginia	1,058	112	328,939	275	668,081	1,010	1,309,607	958	1,016	11,969	122,058
West Virginia	11	4	15,200	4	19,500	11	25,800	9	11	181	2,010
North Carolina	2,137	190	292,446	151	426,125	2,047	1,281,152	1,980	2,112	16,730	205,347
South Carolina	1,096	100	220,195	143	403,350	1,074	918,179	1,016	1,031	9,106	111,053
Georgia	2,408	138	194,698	114	381,375	2,219	1,317,049	1,791	1,852	15,575	162,054
Florida	686	67	107,446	54	188,614	643	372,322	488	505	4,057	37,595
East South Central division:											
Kentucky	1,839	81	165,816	83	250,500	1,649	1,227,699	1,439	1,483	13,064	137,096
Tennessee	1,727	90	216,395	93	218,450	1,548	863,333	1,253	1,284	10,551	119,254
Alabama	1,993	169	231,324	134	303,350	1,772	763,112	1,496	1,538	12,818	119,417
Mississippi	1,438	63	100,841	111	265,580	1,251	726,882	900	927	6,624	69,783
West South Central division:											
Arkansas	1,410	65	135,764	56	108,220	1,034	478,055	767	786	5,941	59,097
Louisiana	606	42	48,298	42	84,100	508	297,633	421	452	3,277	31,961
Oklahoma	1,112	83	206,880	122	172,750	867	693,762	621	638	5,959	61,897
Texas	3,362	231	527,955	286	622,000	2,974	2,827,434	2,217	2,282	22,171	221,692
Mountain division:											
New Mexico	135	23	16,756	6	10,000	116	65,254	90	94	805	6,585

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Southern Baptist Convention	23,627	23,580	2,708,870	17,117	869,610	1,202,591	19,597	1,126	19,770	19,268	$58,348,373
Alabama:											
Alabama	13	13	862	9	230	290	12	.....	12	12	6,950
Antioch	11	11	788	10	286	403	11	.....	11	10	10,250
Baldwin County	20	20	1,213	14	396	503	13	5	13	13	19,750
Bethel	31	31	2,896	26	1,154	1,366	30	.....	30	30	45,092
Bethlehem	28	28	2,457	22	948	1,116	26	2	26	26	20,530
Bibb County	33	33	3,433	23	1,150	1,445	32	.....	32	32	34,675
Big Bear Creek	33	33	2,578	27	1,026	1,150	29	3	29	29	15,550
Bigbee	22	22	1,503	15	414	565	21	.....	21	21	41,230
Birmingham	74	74	13,452	72	5,368	7,858	69	2	69	69	525,540
Blount County	39	39	3,189	32	996	1,529	36	2	36	35	30,200
Butler County	31	31	2,987	30	1,263	1,406	31	.....	31	31	29,775
Cahaba	27	27	2,676	21	728	780	27	.....	27	27	38,850
Calhoun County	53	53	6,721	41	2,256	2,956	48	3	48	48	139,210
Carey	31	31	3,404	25	1,279	1,761	30	.....	30	30	60,045
Cedar Bluff	17	17	1,163	12	363	495	16	1	16	16	8,800
Centennial	16	16	1,054	16	435	619	15	1	15	15	27,280
Central	18	18	1,668	17	648	791	17	1	17	18	22,835
Cherokee County	26	26	1,812	26	806	1,006	25	1	25	25	20,125
Chilton County	25	25	3,170	11	445	606	23	2	23	23	21,035
Clarke County	48	48	5,002	38	1,827	2,070	46	2	46	47	41,010
Clay County	23	23	2,234	19	825	972	23	.....	23	23	16,075
Clear Creek	38	38	2,801	34	1,032	1,412	30	5	30	30	30,300
Cleburne County	28	28	2,512	24	844	1,052	26	.....	26	26	18,400
Coffee County	27	27	3,607	18	951	1,312	27	.....	27	27	56,700
Colbert	14	14	2,286	11	752	986	12	.....	12	12	41,950
Columbia	44	44	5,764	32	1,647	2,685	42	2	42	41	81,825
Conecuh County	25	25	2,669	25	1,110	1,559	25	.....	25	25	42,050
Coosa River	43	43	5,054	29	1,609	2,193	41	1	41	41	100,415
Coosa Valley	14	14	1,458	14	620	838	14	.....	14	14	13,650
Crenshaw County	18	18	1,615	11	344	515	17	.....	18	17	13,700
Cullman	48	48	4,271	47	1,734	2,460	46	2	46	45	54,050
Dale County	31	31	3,987	28	1,396	1,869	31	.....	31	31	31,000
Dekalb County	50	50	4,236	36	1,407	1,925	45	5	45	44	28,015
East Liberty	24	24	3,133	21	1,109	1,533	22	2	22	22	49,650
Elmore County	26	26	2,924	21	900	1,401	25	1	25	25	34,150
Escambia	28	28	2,710	17	474	679	26	2	26	25	53,267
Etowah	34	34	4,597	28	1,577	2,044	34	.....	34	33	68,047
Eufaula	19	19	2,037	15	729	1,020	19	.....	19	19	63,375
Geneva	24	24	2,772	21	1,025	1,385	23	1	24	22	20,300
Gilliam Springs	24	24	2,110	18	681	899	23	1	23	23	19,900
Harmony Grove	14	14	1,070	14	445	625	12	1	12	13	10,050
Judson	22	22	2,522	21	1,072	1,450	22	.....	23	22	17,100
Lamar County	13	13	918	12	372	456	12	.....	13	12	7,115
Lauderdale County	14	14	1,066	13	374	588	13	.....	13	13	23,035
Liberty	1	1	88	.....	.....	.....	1	.....	1	1	600
Limestone County	15	15	1,346	14	483	720	13	2	13	13	17,300
Lookout Valley	6	6	280	6	110	164	4	1	4	3	1,125
Macedonia	12	12	647	11	267	343	6	2	6	5	3,010
Madison County Liberty	19	19	1,874	19	733	1,141	19	.....	19	19	31,930
Marshall County	35	35	4,462	27	1,645	2,236	35	.....	35	33	35,965
Mineral Springs	13	13	881	12	301	445	12	1	12	12	9,375
Mobile	27	27	3,525	22	1,519	1,751	24	1	24	25	243,500
Montgomery	25	25	3,996	19	837	1,291	24	1	24	24	263,200
Mud Creek	9	9	730	8	294	422	8	1	8	8	13,950
Mussel Shoals	46	46	5,581	37	2,042	2,579	45	1	45	45	94,975
New Hope	1	1	22	1	10	12	1	.....	1	.....	.....
New River	17	17	1,469	11	397	498	17	.....	17	16	6,430
North River	35	35	3,395	23	713	1,047	30	2	30	30	32,925
North St. Clair	24	24	1,882	17	595	788	21	3	21	21	16,950
Pine Barren	20	20	1,435	12	378	463	18	2	18	18	20,610
Pleasant Grove	14	14	1,054	11	368	570	12	1	12	10	13,495
Randolph County	27	27	3,120	17	737	961	27	.....	27	27	42,300
Russell County	17	17	1,551	17	608	943	17	.....	17	17	36,700
Salem-Troy	27	27	3,212	21	929	1,208	26	.....	26	26	75,450
Sardis	14	14	1,316	14	536	780	12	2	12	12	5,545
Selma	19	19	1,899	13	575	734	18	.....	18	17	112,500
Shady Grove	22	22	1,770	21	749	986	22	.....	22	22	11,070
Shelby	29	29	2,800	22	1,010	1,297	27	1	27	25	40,450
Sipsey	16	16	1,350	8	267	422	15	.....	15	15	10,600
Sulphur Springs	15	15	1,026	14	349	513	15	.....	15	15	8,030
Tallapoosa County	22	22	2,667	16	788	1,153	18	2	18	18	48,000
Tennessee River	33	33	3,039	32	1,328	1,674	32	1	32	31	31,450
Tuscaloosa County	37	37	5,191	33	2,005	2,805	36	1	36	36	89,470
Tuskegee	29	29	2,907	22	970	1,469	29	.....	29	29	86,242
Union	38	38	3,569	33	1,323	1,838	38	.....	38	38	41,380
Unity	31	31	3,424	25	1,201	1,315	30	.....	30	30	29,689
Washington County	20	20	1,535	19	665	852	18	1	18	18	22,050
Zion	37	37	4,059	28	1,518	1,823	34	2	34	34	45,624

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Arkansas:											
Barry	1	1	72	1	30	42	1	.....	1	1	$1,000
Bartholomew	67	67	6,550	44	1,824	2,412	52	7	52	51	100,725
Benton County, No. 1	16	16	1,479	11	321	560	13	.....	13	13	33,600
Benton County, No. 2	9	9	1,076	.....	.....	.....	.....	.....	.....	.....	.....
Big Creek	14	14	771	13	293	371	9	2	9	9	3,050
Black River	14	14	869	14	300	569	10	3	10	10	35,550
Blue Mountain	13	13	868	.....	.....	.....	.....	.....	.....	.....	.....
Buckner	42	42	3,162	34	1,032	1,511	31	2	31	31	24,640
Buckville	25	25	1,415	.....	.....	.....	4	.....	4	4	1,900
Caddo River	15	15	698	15	264	434	13	2	13	13	7,485
Caddo Valley	8	8	334	1	17	16	1	.....	1	1	500
Carey	16	16	1,471	13	450	587	15	.....	15	15	28,100
Caroline	72	72	9,517	55	2,659	3,832	60	6	60	60	365,510
Carroll County	13	13	1,068	10	318	551	9	.....	9	9	34,700
Clear Creek	28	28	1,747	21	535	927	17	4	17	17	27,900
Columbia	37	37	3,033	30	1,040	1,405	29	1	29	28	26,310
Concord	35	35	3,739	25	1,059	1,646	26	4	26	26	105,300
Crooked Creek	29	29	1,509	24	544	845	17	6	17	17	10,585
Current River	18	18	1,412	10	408	582	12	.....	12	12	12,280
Dardenelle	44	44	2,896	44	1,142	1,754	33	1	33	33	37,000
Enon	1	1	121	1	44	77	1	.....	1	1	1,000
Fayetteville	27	27	2,275	18	342	544	19	3	19	19	72,350
Fourche Valley	18	18	864	10	194	305	7	2	7	7	7,950
Friendship	34	34	3,708	25	1,129	1,613	30	1	31	30	95,367
Gainesville	37	37	3,177	18	585	959	35	1	35	35	34,925
Grand Prairie	35	35	2,207	2	29	52	7	1	7	7	18,800
Greenbrier	35	34	3,352	16	896	1,084	22	2	22	22	55,523
Hope	24	24	2,931	20	921	1,176	21	1	21	21	121,100
Howard	19	19	1,463	16	567	696	16	.....	16	16	13,325
Independence	28	28	1,925	.....	.....	.....	16	.....	16	16	16,650
Jonesboro	21	21	1,679	17	485	822	13	3	13	13	12,100
Judson	37	37	2,281	13	415	598	21	2	21	21	13,550
Liberty	43	43	4,349	31	1,323	1,792	38	3	38	38	58,375
Little Red River	10	10	1,177	10	462	715	9	.....	9	9	13,300
Little River	12	12	1,353	8	392	539	10	.....	10	10	28,050
Madison County	11	11	341	2	15	29	.....	2	.....	.....	.....
Mount Vernon	36	36	2,594	18	706	991	15	2	15	15	73,750
Mount Zion	62	62	5,234	42	1,603	2,376	37	10	37	37	205,500
Ouachita	18	18	1,149	.....	.....	.....	7	.....	7	7	14,321
Pee Dee	16	16	683	2	35	39	2	.....	2	2	800
Pike County	17	17	1,184	13	361	567	12	.....	12	12	8,260
Pine Bluff	43	43	3,637	.....	.....	.....	.....	.....	.....	.....	.....
Red River	30	30	3,658	21	1,062	1,548	27	.....	27	23	63,900
Rocky Bayou	30	30	1,865	16	312	479	20	4	20	20	6,050
Russellville	29	29	1,710	20	497	832	18	4	18	18	24,050
Saline	52	52	4,278	39	1,194	1,804	45	1	45	45	88,925
Southwestern	15	15	1,003	.....	.....	.....	.....	.....	.....	.....	.....
Spring River	21	21	1,318	.....	.....	.....	10	.....	10	9	4,725
State Line	9	9	610	5	115	161	5	2	5	5	3,750
Stevens Creek	29	29	1,868	.....	.....	.....	.....	.....	.....	.....	.....
Trace Ridge	8	8	344	5	86	134	3	.....	3	3	700
Union, No. 1	30	30	1,915	.....	.....	.....	.....	.....	.....	.....	.....
Union, No. 2	7	7	389	4	75	150	3	1	3	3	1,500
United	26	26	1,424	.....	.....	.....	.....	.....	.....	.....	.....
White River	24	24	1,380	14	315	493	12	3	12	12	9,500
District of Columbia:											
Columbia	5	5	2,767	5	1,153	1,614	5	.....	6	5	166,600
Florida:											
Alachua	20	20	1,590	20	648	942	19	1	19	19	32,629
Bethel	25	25	1,727	24	667	1,007	22	2	22	22	12,647
Beulah	16	16	1,308	13	564	578	16	.....	16	16	30,850
Black Creek	17	17	810	16	337	452	11	5	11	12	7,483
Caloosa	7	7	513	5	240	244	4	.....	4	4	6,900
Central	11	11	816	.....	.....	.....	11	.....	11	11	11,174
Florida	38	38	2,822	33	1,045	1,475	31	5	31	31	81,065
Geneva	1	1	100	1	40	60	1	.....	1	1	600
Graves	38	38	2,233	30	795	1,084	28	9	28	28	27,120
Harmony	16	14	1,114	.....	.....	.....	15	.....	15	15	20,460
Indian River	11	11	513	10	169	283	11	.....	11	11	25,957
Jacksonville	33	33	3,808	33	1,447	2,361	30	1	30	31	264,063
Lafayette	20	20	1,497	.....	.....	.....	8	12	8	8	3,500
Little River	4	4	389	.....	.....	.....	4	.....	4	4	4,475
Marion	32	32	2,523	25	930	1,196	31	1	31	31	126,110
Mercer	1	1	192	1	96	96	1	.....	1	1	1,000
Miami	11	11	1,484	8	492	735	11	.....	12	11	82,250
Middle Florida	30	30	2,604	.....	.....	.....	29	1	29	29	23,866
New River	15	15	969	.....	.....	.....	9	4	9	9	8,460
New Santa Rosa	23	23	1,563	15	490	673	19	3	19	19	15,042
Pasco	16	16	1,032	15	402	608	16	.....	16	16	81,325
Peace River	43	43	3,183	34	1,166	1,653	37	3	37	37	81,747
Pensacola Bay	25	25	2,378	14	532	897	19	3	19	19	44,257
Rocky Creek	17	17	990	13	284	498	15	.....	15	15	8,025
St. Johns River	18	18	1,259	14	398	513	15	1	15	15	30,700

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Florida—Continued.											
Santa Fe River	14	14	1,575	14	661	914	13	1	13	13	$39,570
Sardis	1	1	17	1	8	9	1	.....	1	1	500
Seminole	22	22	2,140	22	871	1,269	21	1	21	21	104,605
South Florida	46	46	4,751	32	1,359	1,954	43	2	43	43	113,631
Southwestern	2	2	147	2	65	82	2	.....	2	2	1,050
Suwanee	22	22	1,991	22	805	1,186	22	.....	22	22	41,000
Tampa Bay	26	25	4,307	23	1,520	2,413	25	1	31	25	252,125
Wekiwa	20	20	1,834	18	720	1,027	17	2	18	17	101,300
West Florida	43	43	3,393	39	1,212	1,735	38	5	39	39	65,875
Zion	2	2	180	.....	.....	.....	2	.....	2	2	2,200
Georgia:											
Appalachee	32	32	4,106	25	1,443	1,740	30	.....	30	30	107,865
Atlanta	49	49	18,239	28	4,076	6,450	48	.....	49	48	1,075,000
Baptist Union	11	11	852	10	345	457	10	.....	10	10	18,390
Bethel	47	47	4,781	44	1,903	2,691	47	.....	47	47	114,550
Bethlehem	8	8	1,161	6	388	486	6	1	6	6	2,550
Bowen	36	36	2,722	36	1,126	1,596	33	3	33	33	40,106
Bullock County	20	20	2,398	19	921	1,411	20	.....	20	20	38,850
Campbell	18	18	2,277	18	945	1,332	18	.....	18	18	21,175
Carrollton	31	31	4,577	31	1,899	2,678	31	.....	31	31	102,500
Catoosa	13	13	1,188	13	469	719	13	.....	13	13	13,900
Centennial	22	22	2,457	17	705	1,015	21	1	21	21	66,050
Central	33	33	3,043	30	1,202	1,637	33	.....	33	33	71,064
Central Western	11	11	1,239	.....	.....	.....	.....	.....	.....	.....	.....
Chattahoochee	39	39	7,471	39	3,281	4,190	39	.....	39	39	125,260
Chattooga	21	21	2,325	12	1,032	1,293	21	.....	21	21	32,450
Chestatee	13	13	946	9	128	197	4	.....	4	4	1,300
Clarkeville	13	13	1,482	11	563	706	12	.....	12	13	14,050
Colquit County	30	30	3,350	27	1,348	1,678	28	2	29	28	80,755
Columbus	31	31	4,127	26	923	1,288	30	1	31	30	249,635
Concord	22	22	2,896	20	1,148	1,487	22	.....	22	22	30,135
Consolation	28	28	2,747	28	1,237	1,510	22	3	22	21	18,565
Coosa	22	22	3,203	21	1,271	1,847	22	.....	22	22	34,410
Coosawattie	7	7	533	7	206	327	7	.....	7	7	6,450
Daniell	34	34	3,469	34	1,437	2,032	32	.....	32	32	50,550
Dodge County	31	31	2,757	29	1,000	1,623	31	.....	32	31	24,055
Ebenezer	27	27	2,236	.....	.....	.....	.....	.....	.....	.....	.....
Elijay	16	16	1,261	.....	.....	.....	.....	.....	.....	.....	.....
Emanuel	20	20	1,706	17	546	929	19	1	20	19	30,240
Enon	16	16	1,898	14	681	860	15	.....	15	15	12,650
Fairburn	27	27	3,443	27	1,504	1,939	26	1	26	25	42,235
Flint River	44	44	5,921	40	2,286	3,092	44	.....	44	44	133,900
Floyd County	33	33	5,368	31	2,111	2,991	32	1	32	32	107,350
Friendship	44	44	4,346	44	1,759	2,587	42	.....	43	42	129,550
Georgia	49	49	7,059	49	3,109	3,950	48	.....	49	48	129,100
Gilmer-Fannin	6	6	546	6	232	314	5	1	5	5	1,550
Good Samaritan	12	12	973	11	350	538	12	.....	12	12	10,350
Gordon County	25	25	3,508	25	1,377	2,131	25	.....	25	25	30,838
Haralson County	12	12	1,403	10	409	624	10	.....	10	10	12,450
Hebron	43	43	7,411	40	3,019	3,683	43	.....	48	43	77,892
Hebzibah	45	45	6,674	37	2,472	3,140	44	.....	44	44	232,500
Hiawassee	11	11	1,221	11	517	704	9	2	9	9	6,300
Hightower	57	57	9,536	57	4,043	5,493	57	.....	57	56	56,862
Houston	27	27	3,404	26	1,397	1,964	27	.....	27	27	87,600
Jasper	38	38	5,385	33	2,174	3,211	36	2	36	36	14,050
Kilpatrick	27	27	3,525	25	1,309	1,906	26	.....	26	25	51,450
Kimbell	20	20	2,511	20	1,172	1,339	20	.....	20	20	63,925
Laurens County	40	40	4,874	40	1,897	2,977	36	3	36	36	87,570
Lawrenceville	33	33	3,970	32	1,522	2,300	33	.....	33	33	57,035
Liberty	24	24	2,841	22	1,084	1,367	24	.....	24	24	27,460
Little River	41	41	5,083	40	2,108	2,793	41	.....	41	41	85,453
Lookout Valley	6	6	293	6	108	185	4	.....	4	4	1,400
Mallary	22	22	2,639	22	1,082	1,557	22	.....	22	22	32,970
Mell	30	30	2,791	28	853	1,239	30	.....	30	30	94,235
Mercer	22	22	2,674	18	1,108	1,284	22	.....	22	22	80,060
Middle	37	37	4,610	34	2,056	2,415	35	.....	35	35	75,055
Middle Cherokee	25	25	3,348	23	1,287	1,740	23	.....	23	23	642,330
Miller	8	8	690	6	120	186	7	.....	7	6	5,000
Morganton	20	20	2,261	19	903	1,291	19	1	19	19	16,150
Mountain	14	14	741	12	293	383	11	2	11	11	4,350
Mountaintown	14	14	1,157	9	341	446	9	.....	9	9	9,000
Mount Vernon	23	23	3,077	21	1,260	1,573	22	1	22	22	45,050
Mulberry	22	22	3,372	18	1,289	1,564	22	.....	22	22	27,505
New Hope	30	30	2,421	30	1,057	1,364	25	3	25	23	8,850
New Sunbury	24	24	4,648	23	1,793	2,780	23	1	23	23	114,566
New Union	10	10	660	9	230	375	10	.....	10	10	7,350
Noonday	30	30	5,412	27	2,073	2,904	29	.....	29	29	88,600
North Georgia	40	40	4,781	32	1,661	2,424	36	.....	36	36	56,100
Notla River	21	21	1,916	19	634	967	20	1	20	20	11,150
Piedmont	46	46	3,994	37	1,531	2,144	45	.....	45	45	117,170
Pine Mountain	26	26	2,282	26	909	1,373	25	1	25	25	36,825

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Georgia—Continued.											
Pleasant Grove	15	15	1,339	15	547	792	13	1	13	13	$8,850
Pleasant Valley	13	13	1,236	.....	.....	.....	.....	.....	.....	.....	.....
Polk County	19	19	2,294	13	720	911	18	.....	18	18	36,085
Pulaski County	22	22	2,772	22	1,093	1,679	22	.....	22	22	45,340
Rabun County	15	15	1,467	15	652	815	15	.....	15	15	9,475
Randolph County	1	1	62	.....	.....	.....	1	.....	1	1	500
Rehoboth	37	37	6,611	34	2,343	3,482	37	.....	38	37	292,452
Roswell	15	15	1,433	11	501	685	15	.....	15	15	14,900
Salem	12	12	780	5	162	198	12	.....	12	12	4,700
Sarepta	60	60	9,825	59	4,166	5,659	60	.....	61	60	131,285
Smyrna	30	30	2,461	30	1,008	1,453	28	2	28	28	40,950
South River	17	17	1,840	17	755	1,085	14	1	14	14	12,950
Southwestern	9	9	643	9	244	399	5	4	5	5	2,150
Stone Mountain	21	21	2,585	21	1,111	1,474	21	.....	21	21	68,250
Summerhill	18	18	1,436	18	587	849	16	2	17	16	37,200
Suwanee	1	1	92	1	40	52	1	.....	1	1	500
Tallapoosa	17	17	2,480	15	975	1,236	17	.....	17	17	20,700
Tattnall	17	17	1,656	16	623	996	17	.....	17	17	20,935
Taylor	15	15	1,612	11	387	540	15	.....	15	15	28,700
Telfair	21	21	1,865	20	793	1,053	19	2	20	19	28,700
Tucker	28	28	3,170	28	1,292	1,878	28	.....	28	28	65,759
Tugalo	38	38	6,811	36	2,887	3,554	37	.....	38	37	64,910
Turner	20	20	1,687	20	728	959	18	2	18	18	20,690
Valdosta	30	30	2,894	26	846	1,347	28	.....	28	28	41,130
Washington	33	33	4,705	32	1,964	2,691	32	1	32	32	119,710
Western	54	54	7,008	42	2,968	2,713	51	.....	51	50	165,435
Unassociated	1	1	85	1	35	50	1	.....	1	1	300
Illinois:											
Alton	40	40	6,836	38	2,403	4,157	38	1	39	22	230,775
Antioch	12	12	729	12	272	457	11	1	11	11	11,000
Apple Creek	11	11	945	5	102	122	8	.....	8	7	9,300
Bay Creek	8	8	723	3	132	268	6	.....	6	6	11,650
Big Saline	21	21	1,356	13	351	561	13	.....	13	13	9,300
Central Illinois	16	16	1,769	10	513	639	16	.....	17	16	48,850
Clear Creek	44	44	4,987	39	1,686	2,682	40	3	40	40	73,500
Fairfield	37	36	4,271	28	1,438	2,029	36	.....	36	36	86,102
Franklin	35	35	4,198	25	1,481	2,094	33	.....	33	33	63,825
Kaskaskia	26	26	1,790	19	431	696	26	.....	26	26	47,440
Louisville	18	18	1,641	17	637	983	18	.....	18	18	30,850
Macoupin	26	26	2,830	26	1,147	1,683	25	1	26	25	71,025
Mattoon	10	10	529	5	93	184	9	.....	9	9	11,440
Mount Erie	26	26	2,224	21	644	912	26	.....	26	26	28,705
Nine Mile	34	34	4,366	23	1,476	2,035	32	1	32	31	94,175
Olney	14	14	999	11	322	433	13	.....	13	13	63,500
Palestine	23	23	1,710	23	708	1,002	21	.....	21	22	30,725
Rehoboth	33	33	2,098	25	746	1,236	32	.....	32	32	44,475
Salem, South	28	27	2,482	24	826	1,239	27	.....	27	27	28,315
Saline County	24	22	3,285	15	1,122	1,499	23	.....	23	23	132,074
Sandy Creek	37	36	3,412	24	897	1,135	36	1	38	36	53,075
Shelby	8	8	447	8	177	270	7	.....	7	7	13,900
Union	32	32	2,343	23	776	1,127	23	.....	23	24	29,350
Westfield	12	12	1,240	11	442	617	12	.....	12	12	19,750
Williamson	34	34	5,012	27	1,676	2,447	33	.....	33	34	118,510
Kentucky:											
Allen	23	23	2,762	17	879	1,142	22	1	22	22	27,350
Baptist	15	15	2,531	15	1,105	1,426	15	.....	15	15	44,600
Barren River	50	50	5,498	6	108	285	47	2	47	47	38,450
Bell County	38	38	2,696	8	227	408	10	23	10	10	23,800
Bethel	42	42	6,554	38	2,512	3,370	41	1	41	41	221,559
Blood River	40	40	4,964	38	2,058	2,684	37	.....	37	37	60,500
Boones Creek	18	18	2,610	16	968	1,324	18	.....	18	18	112,500
Booneville	22	22	1,989	1	70	90	1	.....	1	1	1,000
Blackford	25	25	2,573	15	700	1,072	25	.....	25	25	22,400
Bracken	31	31	3,046	20	716	994	29	1	30	29	157,550
Breckinridge	16	16	2,251	8	496	713	16	.....	16	16	21,200
Campbell County	18	18	2,931	15	1,062	1,591	17	1	17	17	109,750
Central	13	13	2,567	9	850	1,035	13	.....	13	13	68,400
Clover Bottom	6	6	505	1	22	43	1	.....	1	1	500
Concord	23	23	3,656	23	1,613	2,043	23	.....	23	23	60,900
Crittenden	18	18	2,585	17	1,102	1,463	16	1	16	17	25,475
Daviess County	45	45	8,813	45	3,727	5,086	45	.....	46	45	211,550
East Lynn	12	12	1,914	11	744	1,054	12	.....	12	12	12,000
East Union	20	20	2,068	9	323	504	15	5	15	15	18,250
Edmonson	14	14	1,430	10	380	548	13	1	13	13	11,300
Elkhorn	32	32	9,355	31	3,835	5,175	32	.....	33	32	465,000
Enterprise	23	23	1,262	14	208	393	18	5	18	18	41,900
Franklin	14	14	3,565	13	1,445	1,845	14	.....	14	14	47,700
Freedom	11	11	959	7	295	452	11	.....	11	11	13,208
Gasper River	21	21	2,659	11	607	916	20	1	20	20	21,450
Goose Creek	11	11	903	.....	.....	.....	.....	.....	.....	.....	.....
Goshen	17	17	1,507	13	508	752	15	.....	15	15	17,850
Graves County	32	32	4,527	26	1,437	2,362	32	.....	32	32	86,300
Green River	11	11	1,095	.....	.....	.....	.....	.....	.....	.....	.....
Greenup	33	33	3,010	31	1,031	1,853	31	1	31	30	100,950

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Kentucky—Continued.											
Greenville	12	12	603	3	80	110	2	1	2	2	$1,000
Henry County	11	11	1,941	7	419	680	11	.....	11	11	33,800
Irvine	20	20	1,594	.....	.....	.....	.....	.....	.....	.....	.....
Landmark	11	11	1,153	6	365	494	11	.....	11	11	5,450
Laurel River	36	36	3,704	12	424	700	34	2	34	33	17,950
Liberty	41	41	4,661	25	1,391	1,775	38	3	38	38	60,310
Little Bethel	35	35	3,779	32	1,364	2,089	32	1	32	32	76,406
Little River	49	49	6,066	38	1,637	2,224	44	3	44	44	78,470
Logan County	21	21	2,220	19	938	1,101	21	.....	21	21	26,100
Long Run	49	49	16,416	33	4,596	6,462	47	2	53	47	847,868
Lynn	31	31	4,704	13	1,066	1,526	27	4	27	27	35,550
Lynn Camp	19	18	1,697	14	571	803	15	1	15	15	11,050
Mount Zion	30	30	3,867	4	534	775	27	2	27	27	56,400
Muhlenberg	38	38	5,220	32	1,961	2,840	38	.....	39	38	77,050
Nelson	21	21	4,107	11	1,668	1,865	21	.....	21	21	107,700
New Lebanon	1	1	31	1	16	15	.....	1	.....	.....	.....
North Bend	23	23	4,363	13	862	1,282	23	.....	24	23	192,150
North Concord	25	25	2,086	8	308	513	16	5	16	16	14,200
Ohio County	39	39	5,679	26	1,824	2,304	38	.....	38	38	50,775
Ohio River	30	30	4,288	30	1,759	2,529	30	.....	30	30	67,500
Ohio Valley	38	38	6,150	26	1,902	2,561	37	1	37	37	180,750
Oneida	8	7	509	.....	.....	.....	6	2	6	6	5,450
Owen County	10	10	1,728	5	524	548	10	.....	10	10	12,500
Pulaski County	35	35	4,556	24	1,269	2,122	33	2	33	33	64,950
Rockcastle	25	25	2,852	20	880	1,208	23	1	23	23	17,850
Russell County	24	24	1,596	12	338	413	22	1	22	22	12,350
Russels Creek	41	41	4,630	33	1,535	2,160	38	2	38	38	93,100
Salem	24	24	3,169	15	930	1,317	24	.....	24	24	45,300
Severns Valley	21	21	3,635	17	1,222	1,600	21	.....	21	20	53,800
Shelby	23	23	4,653	13	1,271	1,694	21	1	21	21	87,100
Simpson	13	13	2,338	6	522	578	13	.....	13	13	31,300
South Concord	16	16	2,218	7	423	489	16	.....	16	15	10,630
South District	29	29	5,905	24	2,237	2,994	28	1	28	28	141,500
South Kentucky	22	22	2,695	20	1,029	1,530	21	1	21	21	28,600
South Union	19	19	2,238	8	330	522	15	2	15	15	9,300
Sulphur Fork	20	19	3,060	10	697	986	20	.....	20	20	76,033
Tates Creek	25	25	4,125	24	1,715	2,375	23	2	23	23	61,500
Ten Mile	15	14	2,282	8	480	625	15	.....	15	15	28,100
Three Forks	12	12	1,159	.....	.....	.....	6	2	6	6	35,600
Union	21	21	2,296	12	696	839	20	.....	20	20	85,700
Upper Cumberland	14	14	1,085	5	149	164	8	2	8	8	11,240
Warren	24	24	4,468	14	1,521	1,694	24	.....	25	24	174,750
Wayne County	21	21	2,288	13	689	939	20	1	20	20	23,700
West Kentucky	38	38	4,044	25	833	1,411	38	.....	38	38	82,525
West Union	36	36	5,184	24	1,617	2,499	28	1	28	28	140,000
Whites Run	12	12	1,916	11	810	991	12	.....	12	12	34,950
Stewart County	2	2	154	2	64	90	1	.....	1	1	500
Stockton Valley	6	6	687	4	203	296	6	.....	6	6	2,600
Louisiana:											
Amite River	17	17	1,529	12	417	615	16	.....	16	14	17,163
Bartholomew	2	2	165	.....	.....	.....	1	.....	1	1	700
Bayou Macon	19	19	2,283	14	727	1,099	16	1	16	14	63,250
Bethlehem	37	36	3,509	34	1,302	2,019	34	.....	34	34	26,400
Big Creek	27	27	3,455	20	1,126	1,528	20	.....	20	19	14,955
Caddo	18	18	3,586	14	1,112	1,897	17	.....	17	15	142,550
Carey	27	27	2,649	21	777	1,006	26	.....	26	24	84,060
Central	26	26	2,514	16	696	812	21	.....	21	21	18,050
Columbia	5	5	413	2	58	116	2	.....	2	2	1,200
Concord	26	26	3,449	25	1,530	1,799	25	.....	25	25	83,575
Deer Creek	14	14	1,804	11	628	855	9	.....	9	9	19,150
Eastern Louisiana	28	27	3,020	19	1,002	1,218	19	.....	19	19	21,800
Everett	26	26	2,404	19	781	908	16	1	16	16	9,300
German	1	1	24	1	15	9	.....	1	.....	.....	.....
Grand Cane	23	22	2,162	18	719	953	20	1	20	20	63,160
Judson	8	8	1,183	6	390	695	8	.....	9	8	44,850
Liberty	21	21	2,631	14	750	988	20	.....	20	19	46,186
Louisiana	20	20	2,995	13	707	897	19	.....	20	19	48,636
Magee	4	4	788	3	218	389	4	.....	4	4	2,750
Mount Olive	25	25	2,791	24	887	1,192	20	.....	21	19	21,500
Natchitoches	12	12	960	9	274	443	10	.....	10	10	13,465
North Louisiana	14	14	1,039	12	359	484	11	.....	11	10	10,900
North Sabine	25	25	2,665	16	826	1,098	18	1	18	18	20,861
Orleans-St. Tammany	15	15	1,823	13	642	946	14	1	15	13	194,300
Ouachita	24	23	1,781	20	636	962	23	.....	23	22	19,550
Palestine	8	8	514	3	76	132	3	.....	3	3	1,100
Red River	16	16	1,610	13	475	738	16	.....	16	16	16,400
Sabine	26	26	2,170	19	600	842	21	3	21	20	12,200
Shady Grove	14	14	1,147	8	306	371	10	.....	10	9	8,450
State Line	4	4	519	3	165	179	4	.....	4	4	3,400

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Louisiana—Continued.											
Tangipahoa	10	10	1,727	10	661	1,066	10	.....	11	10	$20,400
Vernon	24	24	2,194	1	95	108	1	.....	1	1	1,800
Washington	21	21	2,712	15	768	1,108	21	.....	21	20	30,600
West Pearl River	12	12	1,141	3	190	227	4	.....	4	3	2,700
Unassociated	7	7	918	6	379	464	5	1	5	5	5,450
Maryland:											
Columbia	1	1	131	1	58	73	1	.....	1	1	8,500
Union	84	83	14,519	68	4,918	7,684	81	1	85	80	1,271,978
Mississippi:											
Aberdeen	34	34	2,916	21	807	1,165	27	.....	27	27	91,300
Bay Springs	27	27	2,883	21	822	1,350	22	1	22	22	33,730
Bethel	8	8	703	1	35	40	6	.....	6	6	2,650
Bogue Chitto	21	21	4,345	8	1,031	1,417	17	.....	17	17	55,170
Calhoun	43	43	3,570	19	772	1,047	35	.....	35	34	19,750
Carey	12	12	1,596	9	610	711	11	.....	11	11	33,700
Central	40	40	5,829	20	1,102	1,558	33	.....	33	33	201,550
Chester	36	36	3,887	19	1,025	1,300	31	.....	31	31	29,350
Chickasahay	32	32	3,280	14	637	775	23	1	23	23	30,700
Chickasaw	42	42	4,619	17	1,099	1,351	35	1	35	35	48,360
Choctaw	17	17	1,239	7	246	307	7	.....	7	7	7,000
Coldwater	45	45	4,446	27	1,285	1,657	36	1	36	36	88,350
Columbus	25	24	3,248	6	328	550	21	.....	23	18	102,150
Copiah	25	25	4,124	16	1,288	1,660	21	.....	21	21	80,550
Deer Creek	38	38	3,509	25	851	1,196	33	1	34	33	275,754
Gulf Coast	32	32	2,778	21	873	1,233	31	1	31	28	85,500
Harmony	31	31	2,195	17	497	728	27	.....	27	27	17,575
Harmony-Tennessee	3	3	151	.....	.....	.....	.....	.....	.....	.....	.....
Hobolochitto	28	28	2,596	12	681	765	19	.....	19	18	19,935
Hopewell	21	21	1,866	10	494	602	16	1	16	16	16,900
Jefferson Davis County	13	13	2,003	6	516	587	6	.....	6	6	6,000
Jones County	29	29	2,962	11	550	865	13	1	13	13	16,660
Judson	14	14	1,325	1	71	77	11	.....	11	11	7,050
Kosciusko	29	29	3,147	13	551	785	27	.....	27	27	18,850
Lauderdale	29	29	4,737	17	1,456	2,043	25	.....	25	25	87,050
Lawrence County	20	20	2,841	11	734	1,056	15	1	15	15	17,700
Leaf River	18	18	1,394	12	418	464	15	1	15	15	16,550
Lebanon	23	23	3,573	11	723	1,328	16	1	17	16	105,650
Liberty	18	18	1,284	8	306	368	15	.....	15	14	8,350
Lincoln County	38	38	5,988	38	2,742	3,246	36	1	36	38	78,416
Louisville	32	32	3,299	21	1,081	1,319	29	.....	29	28	48,150
Macedonia	3	3	199	3	85	114	2	.....	2	2	550
Magee Creek	2	2	271	1	102	124	2	.....	2	2	1,400
Mississippi	28	28	4,162	24	1,779	1,930	26	.....	26	26	45,350
Monroe	12	12	1,136	11	431	482	12	.....	12	12	23,600
Montgomery	6	6	738	6	373	365	6	.....	6	6	4,050
Mount Pisgah	40	40	2,553	7	337	441	30	.....	30	30	19,630
New Choctaw	7	7	162	.....	.....	.....	.....	.....	.....	.....	.....
New Liberty	47	47	4,298	37	1,453	1,887	35	6	35	36	25,550
Oktibbeha	26	26	2,398	7	347	452	16	.....	16	16	13,150
Oxford	24	24	2,892	15	914	1,129	18	.....	18	18	79,350
Pearl Leaf	21	21	2,718	10	624	807	18	.....	18	18	34,052
Pearl River	19	19	2,568	12	784	1,132	15	.....	15	15	45,500
Pearl Valley	13	13	676	.....	.....	.....	.....	.....	.....	.....	.....
Rankin County	28	27	2,991	16	874	1,026	22	1	22	22	23,250
Red Creek	27	27	1,469	.....	.....	.....	.....	.....	.....	.....	.....
State Line	4	4	477	2	63	83	2	.....	2	2	1,600
Strong River	30	30	3,738	16	1,048	1,153	20	.....	20	20	22,925
Sunflower	23	23	1,715	19	571	718	17	.....	18	17	63,500
Tallahala	8	8	478	.....	.....	.....	.....	.....	.....	.....	.....
Tippah	32	32	3,651	21	1,256	1,723	26	.....	26	26	51,950
Tishomingo	47	47	3,987	30	1,135	1,479	35	2	35	36	85,525
Trinity	23	23	2,156	13	674	803	20	.....	20	20	14,700
Union	17	17	1,142	7	175	237	7	.....	7	7	6,200
Walthall	12	12	2,075	4	396	443	6	.....	6	5	13,700
West Judson	29	29	3,621	13	608	745	21	.....	21	21	25,228
Yalobusha	28	28	2,615	12	382	521	23	.....	23	23	38,850
Yazoo	34	34	2,770	13	488	644	27	.....	27	27	42,150
Zion	24	24	3,158	15	971	1,058	24	.....	24	24	20,750
Unassociated	1	1	250	1	100	150	1	.....	1	1	700
Missouri:											
Audrain	19	19	2,557	18	1,006	1,435	19	.....	19	19	52,100
Barry County	33	33	2,852	31	915	1,259	28	3	28	28	49,890
Barton County	9	9	774	7	273	449	8	1	8	8	15,700
Bear Creek	21	21	1,555	13	422	645	21	.....	21	20	26,168
Benton County	15	15	1,155	9	354	542	13	.....	13	12	13,250
Bethel	26	26	4,293	19	1,000	1,503	26	.....	26	25	141,550
Big Creek	2	2	130	2	50	80	2	.....	2	2	800
Black River	21	21	2,086	11	381	688	18	2	18	15	42,850
Blue River	60	59	13,906	40	4,235	6,084	59	1	61	59	841,950
Bourbois	11	11	834	.....	.....	.....	.....	.....	.....	.....	.....
Butler	29	29	2,512	28	1,015	1,449	27	2	27	27	69,340
Caldwell-Ray	23	22	2,513	14	519	789	22	1	22	21	51,775
Camden County	21	21	1,650	6	133	210	4	2	4	4	1,400
Cane Creek	30	30	2,452	12	642	968	29	1	29	24	53,852
Cape Girardeau	17	17	1,748	14	658	937	16	1	16	16	33,700

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Missouri—Continued.											
Carroll County	1	1	137	1	44	93	1	.....	1	1	$1,000
Cedar County	14	14	839	3	77	122	14	.....	14	13	11,350
Charleston	20	20	2,101	9	339	620	18	2	18	17	99,447
Christian County	32	32	2,751	15	465	696	27	5	27	26	24,040
Concord	39	39	5,855	19	1,175	1,651	37	2	38	36	83,994
County Line	14	14	946	10	286	368	12	2	12	10	4,525
Culvre	20	20	2,073	14	556	810	20	.....	20	20	36,500
Currant River	1	1	85	1	35	50	1	.....	1	1	850
Dade County	14	13	1,149	9	283	482	13	1	13	13	12,750
Dallas County	12	12	1,132	2	67	94	2	.....	2	2	1,515
Daviess County	22	22	2,106	11	420	662	22	.....	22	22	54,150
Dixon	19	19	1,947	15	725	1,058	19	.....	19	17	17,306
Dry Fork	19	19	1,537	6	251	374	13	.....	13	11	28,450
East Grand River	1	1	66	1	27	39	1	.....	1	1	1,000
Eleven Points River	12	12	905	6	187	330	12	.....	12	10	16,250
Franklin	28	28	3,035	14	762	1,242	27	.....	27	25	61,150
Franklin County	21	21	1,215	12	259	396	20	1	20	20	14,779
Gentry	20	20	1,878	10	437	613	20	.....	20	20	46,930
Green County	43	43	7,199	27	2,215	3,411	43	.....	43	43	153,255
Harmony	21	21	3,458	17	865	1,298	21	.....	21	21	95,625
Howell County	18	18	1,422	6	171	267	17	1	17	14	25,289
Jefferson County	20	19	1,165	16	426	613	18	2	18	18	15,700
Johnson County	24	24	2,830	17	734	1,020	24	.....	24	24	58,200
Laclede County	18	18	1,575	9	279	397	16	2	16	13	18,320
Lafayette County	15	15	2,043	10	445	660	15	.....	15	15	61,750
Lamine	23	23	2,501	14	726	915	21	1	21	19	48,600
Lawrence County	34	34	3,796	17	625	864	25	5	25	12	16,140
Linn County	21	21	2,793	18	1,075	1,433	21	.....	21	20	107,220
Little Bonne-Femme	41	41	5,940	30	2,116	2,878	41	.....	41	41	195,950
Livingston	16	16	1,879	14	754	1,032	16	.....	16	16	44,900
Macon	31	31	3,307	15	794	1,340	29	.....	29	24	83,260
Meramec	13	13	853	12	312	528	8	5	8	8	15,220
Miller	24	24	2,444	14	531	762	24	.....	24	23	42,280
Missouri Valley	26	26	3,039	16	972	1,249	25	1	25	25	65,800
Monroe	15	15	1,603	11	489	650	15	.....	15	14	36,200
Mount Moriah	10	10	881	6	189	256	10	.....	10	10	15,500
Mount Pleasant	37	37	4,228	21	1,258	1,633	33	2	33	32	129,300
Mount Salem	15	15	986	7	253	274	15	.....	15	7	11,625
Mount Zion	27	27	2,645	19	798	1,071	25	2	25	24	72,000
Mount Zion (Ark.)	1	1	53	1	10	43	1	.....	1	1	1,600
Nevada	22	22	2,534	16	733	1,279	21	1	21	21	48,550
New Madrid	18	18	1,487	8	284	427	16	2	16	15	20,975
North Central	17	17	1,410	13	329	492	16	1	16	16	27,900
North Grand River	32	32	3,150	19	887	1,120	25	.....	25	24	52,600
North Liberty	38	38	4,271	31	1,445	2,244	37	.....	37	30	109,350
North Missouri	12	12	849	4	140	195	11	.....	11	11	20,105
Northwest Missouri	24	24	2,361	17	686	1,160	19	.....	19	19	71,825
Old Path	21	21	1,729	14	492	693	19	2	19	16	9,900
Phelps County	13	13	605	7	91	126	6	4	6	6	3,370
Pleasant Grove	22	22	2,153	14	612	763	22	.....	23	22	40,950
Polk County	34	34	4,359	20	1,045	1,657	31	1	31	33	45,325
Pulaski County	24	24	1,770	14	347	516	20	3	20	15	14,125
Reynolds County	22	22	1,967	16	554	917	17	4	17	17	22,400
St. Clair	21	21	1,456	15	423	655	28	1	20	19	21,560
St. Francis	23	23	2,404	9	537	590	23	.....	23	23	32,250
St. Joseph	39	39	5,862	37	2,336	3,277	38	1	39	38	309,250
St. Louis	36	36	9,686	36	3,777	5,909	35	.....	35	35	897,850
Saline	25	25	3,154	16	754	987	25	.....	25	25	84,975
Salt River	26	26	3,175	16	632	846	26	.....	26	26	100,000
Shannon County	16	16	744	8	105	209	12	4	12	7	3,600
Shoal Creek	35	35	3,198	23	873	1,373	34	1	34	30	56,125
Spring River	31	31	4,792	28	1,991	2,645	30	.....	30	30	139,300
Stoddard County	22	22	1,684	21	621	959	19	2	19	19	31,850
Taney County	7	7	147	6	48	76	2	4	2	2	600
Tebo	24	24	3,337	16	1,027	1,425	24	.....	24	24	54,900
Texas County	32	32	2,096	18	498	762	29	2	29	25	19,060
Washington County	19	19	851	12	249	291	13	2	13	12	9,600
Wayne County	24	24	2,236	15	640	862	21	3	21	21	33,450
Webster	26	26	1,992	18	559	824	25	1	25	22	26,525
West Fork	12	12	1,116	6	260	334	8	.....	8	7	34,100
Wright County	24	24	2,018	13	412	688	22	2	22	22	19,450
Wyaconda	29	29	4,083	20	1,273	1,682	29	.....	29	29	98,750
New Mexico:											
Central	15	15	873	15	335	538	7	7	7	7	30,300
Lincoln	12	12	439	12	170	269	9	2	9	9	14,800
Northeastern	33	33	1,388	33	519	869	16	13	16	14	36,831
Pecos Valley	9	9	997	9	397	600	7	.....	7	7	70,750
Portales	40	40	1,928	40	805	1,123	12	19	12	13	30,500
Southeastern	16	16	543	16	220	323	3	9	3	5	4,855
Southwestern	10	10	553	9	202	322	7	2	7	8	17,950
North Carolina:											
Alexander	30	30	4,234	30	1,781	2,453	29	1	29	28	19,762
Alleghany	8	8	367	8	146	221	8	.....	8	8	5,500
Anson	15	15	1,443	15	610	833	15	.....	15	15	13,225
Ashe	34	34	2,198	34	913	1,285	31	2	31	31	21,010
Avery	19	19	1,774	19	735	1,039	18	.....	18	17	12,450

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
North Carolina—Continued.											
Beulah	22	22	2,358	22	963	1,395	22	.....	22	22	$56,200
Bladen	22	22	2,014	22	856	1,158	20	.....	20	20	32,250
Briar Creek	29	29	3,983	13	835	1,148	28	.....	28	28	22,375
Brunswick	26	26	2,271	26	883	1,388	25	1	25	25	15,450
Brushy Mountain	24	24	2,751	24	1,094	1,657	23	1	23	23	52,200
Buncombe	36	36	5,082	33	1,912	2,828	34	1	35	34	161,175
Caldwell	42	42	4,319	42	1,755	2,564	38	2	38	38	53,450
Cape Fear-Columbus	37	37	5,071	37	2,045	3,026	36	1	36	36	44,790
Carolina	40	40	5,118	34	1,791	2,265	34	1	34	34	80,130
Caroline	2	2	245	1	32	63	1	.....	1	1	200
Catawba River	22	22	2,202	20	851	1,255	21	1	21	21	50,350
Central	31	31	5,446	31	2,316	3,130	31	.....	32	30	176,050
Chowan	55	55	11,726	55	4,979	6,747	55	.....	57	55	220,350
Cumberland	29	29	3,411	28	1,123	1,658	29	.....	31	29	61,559
Eastern	42	42	4,677	40	1,954	2,520	37	2	38	37	79,450
East Tennessee	1	1	34	1	12	22	1	.....	1	1	2,000
Elkins	11	11	1,391	11	577	814	10	.....	10	10	6,550
Flat River	36	36	6,367	36	2,869	3,498	36	.....	36	36	72,750
French Broad	29	29	3,748	26	1,490	2,041	25	.....	25	25	37,950
Green River	46	46	5,051	46	2,139	2,912	45	1	45	44	72,275
Haywood	24	24	2,800	16	900	1,406	22	2	22	15	49,400
Hiawassee	3	3	214	3	88	126	2	1	2	2	1,479
Johnston	44	44	4,874	44	2,075	2,799	44	.....	44	44	98,500
Kings Mountain	41	41	7,837	41	3,503	4,334	39	1	39	39	84,005
Liberty	25	25	3,359	24	1,237	1,968	23	1	24	23	94,500
Liberty Ducktown	29	29	2,445	18	717	952	23	1	23	23	12,450
Little River	27	27	3,910	27	1,750	2,160	27	.....	28	27	103,300
Macon County	28	28	3,401	25	1,345	1,686	25	2	25	24	30,050
Mecklenburg-Cabarrus	28	28	6,249	28	2,540	3,709	28	.....	28	28	235,500
Montgomery	22	22	2,001	22	806	1,195	21	.....	21	21	24,600
Mount Zion	50	50	10,112	49	4,134	5,804	49	.....	49	49	238,415
Neuse-Atlantic	62	62	5,391	59	2,128	3,093	54	2	54	54	220,225
New Found	20	20	1,582	20	674	908	19	1	19	19	28,400
North Spartanburg	1	1	135	1	58	77	1	.....	1	1	1,000
Pee Dee	23	23	3,012	23	1,279	1,733	21	1	21	21	101,475
Piedmont	37	37	4,973	37	1,877	3,096	34	2	34	34	201,050
Pilot Mountain	59	59	8,578	59	3,441	5,137	59	.....	59	59	245,589
Raleigh	33	33	6,049	32	2,491	3,198	32	1	33	32	140,600
Roan Mountain	23	23	2,830	23	1,233	1,587	19	2	19	19	21,500
Roanoke	63	63	7,641	61	3,068	4,369	62	.....	62	62	229,200
Roanoke (Va.)	1	1	90	1	35	55	1	.....	1	1	1,500
Robeson	51	51	7,214	49	2,742	3,856	45	.....	48	45	165,885
Sandy Creek	51	51	5,501	51	2,297	3,204	49	2	51	49	81,556
Sandy Run	38	38	7,130	38	3,070	4,060	38	.....	38	38	108,150
South Fork	57	57	7,970	57	3,342	4,628	54	1	54	53	146,715
South Mountain	18	18	1,779	17	605	992	18	1	18	18	12,307
South River	29	29	3,230	27	1,231	1,698	28	1	30	26	33,550
South Yadkin	42	42	5,677	41	2,361	3,184	41	.....	41	41	116,283
Stanley	30	30	4,200	30	1,763	2,437	27	3	27	27	57,775
Stone Mountain	29	29	1,985	24	656	929	22	2	22	21	12,200
Stoney Fork	12	12	1,064	8	334	516	9	.....	9	8	7,100
Surry	33	33	2,553	32	1,093	1,425	33	.....	33	33	38,600
Tar River	58	58	8,339	55	3,598	4,508	55	.....	55	54	121,801
Tennessee River	43	43	4,496	36	1,493	2,231	33	3	33	31	29,305
Three Forks	36	36	3,809	35	1,599	2,137	32	1	32	32	32,310
Transylvania	24	24	2,456	24	1,038	1,422	21	2	21	21	31,400
Tuckaseigee	26	26	2,459	26	943	1,516	21	3	21	20	27,250
Twelve Mile River	4	4	178	4	78	100	3	1	3	3	1,200
Union	39	39	5,964	39	2,499	3,465	39	.....	39	39	58,192
Waccamaw	2	2	138	.....	.....	.....	2	.....	2	2	1,500
West Buncombe	8	8	732	8	295	437	8	.....	8	8	7,200
West Chowan	58	58	12,703	58	5,835	6,868	57	.....	57	57	167,150
Western	26	26	2,715	25	1,084	1,559	21	3	21	21	17,350
Wilmington	34	34	5,274	34	2,263	3,011	34	.....	35	34	143,400
Yadkin	26	26	3,585	26	1,553	2,032	26	.....	26	26	30,050
Yancey County	32	32	3,210	26	1,214	1,634	27	2	27	26	35,200
Ohio:											
Bracken	1	1	81	.....	.....	.....	1	.....	1	1	2,000
Oklahoma:											
Atoka	24	24	1,473	6	137	300	6	1	6	5	20,050
Banner	31	31	1,892	18	452	777	11	6	11	11	29,573
Baron Fork	11	11	740	5	136	260	2	3	2	2	3,500
Beaver County	8	8	454	8	186	268	7	1	7	7	7,700
Beckham	20	20	1,911	12	574	753	13	2	13	13	27,400
Bryan County	28	28	2,098	28	848	1,250	14	4	14	14	28,475
Caddo County	28	28	2,641	18	810	1,104	22	3	22	22	46,000
Central	28	28	6,523	18	2,108	3,184	22	1	24	22	267,900
Cherokee	25	25	1,453	.....	.....	.....	.....	.....	.....	.....	.....
Chickasaw	15	15	1,113	13	439	549	10	2	12	10	1,140

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Oklahoma—Continued.											
Choctaw	25	25	754	.....	.....	.....	.....	.....	.....	.....	.....
Comanche	33	33	2,524	23	904	1,298	19	1	19	18	$43,050
Concord	23	22	2,592	14	863	1,223	16	1	16	16	33,825
Delaware	41	41	4,172	21	1,003	1,624	26	1	29	26	109,250
Enon	31	31	2,768	31	1,099	1,669	14	12	14	14	43,350
Frisco	31	31	2,367	16	461	711	20	3	20	13	35,400
Greer County	12	12	1,350	5	193	261	5	1	5	5	47,000
Harmon County	19	19	1,300	15	485	566	13	3	13	13	34,200
Harper County	7	7	328	6	105	136	5	2	5	5	7,600
Haskell County	21	21	1,398	10	299	386	9	1	9	9	14,000
Indian Mission	80	80	3,430	80	1,580	1,850	79	.....	79	79	51,993
Jackson	23	23	2,257	20	641	810	18	1	18	18	35,300
Jefferson	18	18	1,052	18	337	715	10	.....	10	10	15,790
Kiowa	12	12	1,221	7	408	598	6	1	6	6	36,000
Leflore-Latimer	38	37	2,961	15	532	748	23	1	23	23	23,700
Lincoln County	23	23	1,215	9	246	348	7	4	7	7	28,750
Little River	16	16	1,178	15	497	624	13	.....	13	12	14,950
McClain	11	11	916	6	259	359	7	1	7	7	11,125
McIntosh	15	14	700	8	146	222	6	2	6	5	6,800
Mayes	13	13	745	8	245	332	5	.....	5	5	9,500
Mills County	16	16	788	8	197	324	6	2	6	6	6,500
Mullens	35	35	2,655	18	511	853	17	9	17	17	52,362
Muskogee	25	25	2,732	18	955	1,455	19	5	19	18	144,450
Muskogee-Wichita	19	19	646	15	250	269	15	.....	15	14	11,050
North Canadian	33	33	2,256	20	594	840	15	9	16	14	38,000
Northeastern	24	24	1,955	18	553	1,054	13	6	13	13	49,300
Oklahoma-Indian	17	17	1,687	15	660	844	15	2	17	15	24,295
Pawnee	12	12	762	8	206	310	8	.....	8	8	16,220
Perry	24	24	2,802	10	432	554	22	1	22	22	36,000
Philadelphia	16	16	1,157	7	183	268	5	3	5	5	16,100
Pittsburg	23	23	2,087	23	828	1,259	19	.....	20	20	108,125
Pontotoc	22	22	1,530	14	451	757	8	4	8	8	32,064
Pottowatomie	30	30	2,495	18	710	1,234	21	4	21	21	75,950
Salt Fork Valley	19	19	1,849	13	539	739	18	1	18	18	47,000
Sequoyah-Adair	11	11	835	9	250	405	6	3	6	6	13,900
Southwestern	5	5	481	.....	.....	.....	3	.....	3	3	4,275
Texas-Cimmaron	17	17	928	13	311	485	9	6	9	9	19,300
Tillman	25	25	2,430	14	621	878	18	1	18	18	45,800
Woodward	29	28	1,427	23	496	784	20	2	21	20	53,540
South Carolina:											
Abbeville	29	29	3,717	23	1,209	1,473	28	.....	28	27	174,975
Aiken	23	23	3,200	16	952	1,300	23	.....	23	21	57,400
Barnwell	39	39	5,279	26	1,929	2,194	37	.....	37	37	87,650
Beaverdam	47	47	5,718	33	1,704	2,153	45	2	45	45	71,200
Broad River	48	48	8,559	39	3,319	3,970	46	1	46	45	150,550
Carolina	19	19	1,451	16	505	807	14	2	14	14	7,725
Charleston	29	29	3,951	23	978	1,117	28	1	29	28	198,775
Chester	19	19	2,170	15	691	837	17	.....	17	17	53,900
Chesterfield	34	33	3,732	24	1,245	1,668	31	1	31	31	35,600
Colleton	26	26	2,898	4	118	142	26	.....	26	26	38,170
Dorchester	7	7	469	3	73	77	7	.....	7	7	2,300
Edgefield	19	19	3,083	14	1,007	1,404	19	.....	19	19	65,200
Edisto	17	17	2,101	17	928	1,173	17	.....	17	17	27,350
Fairfield	35	35	4,608	23	1,261	2,151	35	.....	35	35	244,650
Florence	18	18	3,035	14	1,152	1,687	18	.....	18	18	86,100
Greenville	47	47	10,183	38	3,615	4,718	40	4	40	39	302,300
Kershaw	25	25	3,213	19	1,130	1,352	25	.....	25	25	55,500
Laurens	34	34	3,840	32	1,422	1,971	31	1	31	30	53,450
Lexington	24	24	2,814	23	1,211	1,553	24	.....	24	24	28,400
Moriah	24	24	4,159	23	1,753	2,224	24	.....	24	24	64,650
North Greenville	38	38	6,465	31	2,462	3,002	36	1	36	36	68,875
North Spartanburg	26	26	4,972	20	1,740	2,295	24	1	24	24	80,825
Orangeburg	36	36	5,347	25	1,963	2,190	35	1	35	35	130,350
Pee Dee	45	45	6,496	33	2,085	2,785	43	1	43	42	227,950
Pickens	13	13	1,993	11	709	889	13	.....	13	13	18,450
Piedmont	25	25	3,962	21	1,513	2,044	22	3	22	22	56,400
Reedy River	14	14	1,371	13	529	677	12	1	12	12	68,200
Ridge	18	18	3,678	17	1,633	1,900	18	.....	18	18	75,400
Robeson	3	3	342	3	141	201	3	.....	3	3	4,700
Saluda	49	49	10,633	41	3,909	5,063	46	2	47	46	210,450
Sandy Run	1	1	198	1	66	132	1	.....	1	1	1,500
Santee	25	25	3,225	21	1,304	1,519	25	.....	25	25	106,715
Savannah River	47	47	4,211	43	1,706	2,204	46	1	48	46	110,846
Southeast	34	33	3,075	16	788	1,032	29	.....	29	29	69,700
Spartan	31	31	7,388	19	2,071	2,858	30	1	30	30	165,050
Twelve Mile River	22	22	2,497	14	809	843	18	2	18	18	14,450
Union County	24	24	3,618	20	1,309	1,866	20	.....	20	20	65,700
Waccamaw	37	36	3,645	21	664	1,038	32	1	32	28	39,608
Welsh Neck	24	24	4,217	18	1,373	1,742	23	1	23	23	131,300
York	19	19	2,428	17	1,009	1,262	18	.....	18	18	53,350
Unassociated	2	2	210	2	100	110	2	.....	2	2	1,000

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Tennessee:											
Beech River	36	36	3,385	15	606	899	36	.....	36	35	$37,950
Bell County	1	1	54	.....	.....	.....	.....	1	.....	.....	.....
Beulah	50	50	5,243	23	926	1,333	44	1	44	44	105,150
Big Emory	34	34	4,144	33	1,640	2,458	33	1	33	33	48,550
Big Hatchie	29	29	4,029	16	1,065	1,277	29	.....	29	29	108,450
Bledsoe	17	17	1,828	13	635	844	16	.....	16	16	27,750
Blood River	2	2	520	2	222	298	2	.....	2	2	2,100
Campbell County	27	27	3,025	7	446	584	20	2	20	19	22,100
Central	50	48	8,543	38	3,061	3,951	48	.....	48	48	295,680
Chilhowee	35	35	6,404	21	2,013	2,089	35	.....	36	35	146,550
Clinton	33	33	4,047	15	797	1,172	31	.....	31	30	45,650
Concord	33	33	4,017	14	833	1,156	31	.....	32	31	97,558
Cumberland	26	25	2,839	25	1,310	1,529	26	.....	26	26	111,750
Cumberland Gap	49	49	4,754	48	1,990	2,642	46	3	46	46	44,875
Duck River	40	38	3,817	24	1,066	1,408	32	1	32	32	81,950
East Tennessee	30	30	2,904	27	1,013	1,536	25	3	25	27	45,950
East Union	1	1	497	1	200	297	1	.....	1	1	47,000
Eastanalles	33	33	3,373	20	690	959	30	.....	30	30	23,448
Ebenezer	29	29	2,489	25	857	1,251	28	.....	28	29	36,400
Enon	15	15	1,696	15	757	939	15	.....	15	15	14,900
Freedom	1	1	25	.....	.....	.....	.....	1	.....	.....	.....
Friendship	44	43	5,064	12	586	821	14	.....	14	15	32,700
Harmony	7	7	413	.....	.....	.....	.....	.....	.....	.....	.....
Hiawassee	14	14	1,124	1	43	52	1	.....	1	1	1,200
Holston	52	51	5,997	30	1,531	2,072	44	1	45	43	151,754
Holston Valley	26	26	2,396	6	350	461	26	.....	26	24	24,055
Indian Creek	28	28	1,811	12	280	474	24	1	24	22	14,700
Judson	17	17	776	13	187	370	16	.....	16	16	26,420
Lebanon	3	3	243	2	24	36	3	.....	3	3	10,000
Lauderdale	1	1	62	1	25	37	.....	1	.....	.....	.....
Liberty Ducktown	8	8	631	3	121	128	4	1	4	4	10,600
Little Hatchie	20	20	1,710	16	576	700	17	.....	17	17	31,500
Midland	20	20	1,997	19	772	1,105	20	.....	20	20	17,900
Mulberry Gap	48	48	5,782	34	1,944	2,494	44	1	44	40	27,770
Nashville	26	26	6,405	19	1,791	2,945	26	.....	26	26	405,400
New River	41	41	2,381	.....	.....	.....	24	.....	24	23	13,750
New Salem	29	29	3,715	18	892	1,272	28	1	28	28	49,325
Nolochucky	56	55	7,221	27	1,887	2,388	56	.....	56	56	160,000
Northern	33	33	3,916	17	969	1,051	28	2	28	28	24,250
Ocoee	56	56	8,650	56	3,332	5,318	50	2	51	50	251,675
Providence	22	22	1,983	10	390	506	19	.....	19	19	17,450
Riverside	21	21	1,418	8	176	254	13	3	13	13	10,700
Robertson County	11	11	2,214	11	960	1,254	11	.....	11	11	55,300
Salem	32	32	4,526	22	1,283	1,702	29	1	30	27	45,750
Sequatchie Valley	15	15	902	15	357	545	14	1	14	14	17,700
Sevier	47	47	6,275	24	1,459	1,659	38	1	38	37	45,600
Shelby County	19	19	4,466	16	1,302	2,319	18	1	18	18	204,865
South Union	4	4	368	2	56	118	2	1	2	2	1,350
South Western District	40	40	3,938	18	785	1,110	21	.....	22	21	19,700
Stewart	13	12	612	11	230	366	9	1	9	9	4,550
Stocktons Valley	15	15	1,126	9	226	345	12	.....	12	12	8,400
Sweetwater	55	55	6,302	23	1,511	1,735	54	.....	54	54	100,330
Tennessee	61	61	12,854	38	3,678	5,396	57	.....	57	57	387,645
Tennessee Valley	16	16	1,610	6	272	374	13	.....	13	12	10,600
Tishomingo	1	1	47	1	21	26	1	.....	1	1	750
Union	13	13	981	12	308	574	11	2	11	11	6,950
Unity	49	49	4,273	33	1,255	1,770	43	4	43	43	39,050
Walnut Grove	9	9	976	4	150	268	4	.....	4	4	2,200
Watauga	29	29	4,796	29	2,124	2,672	29	.....	29	28	62,467
Weakley County	36	36	3,605	21	824	1,232	32	.....	32	32	36,450
West District	26	26	3,109	25	1,195	1,799	26	.....	26	26	46,330
West Union	46	46	3,393	.....	.....	.....	.....	.....	.....	.....	.....
William Carey	29	29	2,927	26	1,220	1,440	29	.....	29	28	35,450
Wiseman	17	17	2,111	8	618	685	8	.....	8	8	9,200
Yancey County	1	1	128	1	52	76	1	.....	1	1	1,000
Texas:											
Alvarado	44	44	6,257	39	2,549	3,196	38	3	41	38	127,525
Anderson County	9	9	312	3	51	69	6	3	6	.....	.....
Angelina	23	23	2,394	12	535	756	16	5	16	6	10,400
Archer County	12	12	454	11	151	205	6	6	6	6	5,400
Austin	38	36	4,322	32	1,463	2,185	33	3	34	30	205,745
Baggett Creek	13	13	571	.....	.....	.....	.....	.....	.....	.....	.....
Baylor County	9	9	675	5	202	276	3	3	4	3	24,250
Bethlehem	16	16	802	12	205	303	5	3	5	5	5,550
Big Spring	28	28	1,771	24	584	755	12	11	12	12	41,400
Blanco	34	34	2,445	26	704	863	28	5	28	28	55,250
Bowie County	14	14	1,728	3	65	105	12	2	12	2	1,000
Brady	27	27	1,773	14	466	639	24	3	24	16	25,500
Brown County	28	28	3,553	9	948	984	27	1	27	7	41,000
Brownfield	20	20	1,749	20	698	1,051	9	7	9	9	20,050
Buck Creek	25	24	1,212	5	102	176	13	5	13	.....	.....

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Texas—Continued.										
Burnet-Llano	12	12	1,080	12	416	664	10	2	12	10	$20,675
Callahan County	21	21	1,811	18	605	972	16	2	21	16	22,400
Canadian	9	9	720	5	140	229	5	2	6	5	25,800
Central	16	16	1,205	16	462	743	14	.....	14	13	12,295
Central Texas	32	32	3,767	27	1,417	2,025	20	1	20	22	87,240
Cherokee	47	47	4,933	.....	.....	.....	12	.....	12	12	29,750
Cisco	33	33	3,362	31	1,385	1,887	24	4	24	23	35,300
Clay County	21	21	1,759	19	669	946	18	3	19	18	44,362
Coke County	6	6	540	6	224	316	4	1	4	4	7,800
Coleman County	29	29	2,498	15	791	1,037	26	2	26	16	43,840
Collin County	56	56	8,714	55	3,557	4,886	54	1	56	54	188,725
Collinsworth-Childress	16	16	1,584	14	458	607	8	4	8	8	39,600
Colorado	48	48	4,369	30	979	1,604	36	8	36	34	136,200
Comanche	26	26	2,693	26	1,033	1,660	24	2	28	23	30,350
Concho Valley	32	32	2,773	30	1,155	1,313	17	8	17	15	62,542
Corpus Christi	20	20	2,043	14	587	964	12	4	12	12	57,250
Corsicana	13	13	1,897	13	794	1,103	9	1	9	9	25,450
Creath	33	33	3,065	28	1,185	1,552	29	2	29	28	49,500
Dallas County	17	17	1,871	17	757	1,114	15	2	16	15	53,475
Dallas Missionary	40	40	10,154	30	3,524	5,461	37	1	37	38	720,200
Del Rio-Uvalde	22	22	1,775	20	574	854	14	4	14	15	40,100
Delta County	15	15	1,201	12	388	613	12	1	14	12	24,700
Denton County	28	28	4,009	27	1,624	2,325	27	1	28	27	82,400
Dickens County	15	15	816	15	359	457	6	5	7	6	6,000
East Fork	14	14	1,031	6	188	273	6	3	6	6	8,500
Ellis County	26	26	3,266	.....	.....	.....	25	.....	25	25	52,000
Ellis Missionary	13	13	2,491	13	995	1,496	11	2	11	11	137,000
El Paso	10	10	2,001	6	612	1,108	8	1	9	8	160,000
Enon	26	26	2,587	21	975	1,343	22	1	22	22	35,060
Erath	39	39	3,951	35	1,403	1,948	29	2	29	29	62,375
Fairland	8	8	466	.....	.....	.....	.....	.....	.....	.....	.....
Falls County	28	28	3,052	24	1,118	1,402	11	2	11	11	17,900
Fannin County	34	34	4,818	33	1,982	2,727	32	2	32	32	82,745
Fisher County	20	20	1,304	15	461	638	11	5	12	11	21,450
Freestone County	19	19	1,423	6	215	320	6	1	6	6	5,750
Freestone-Leon	9	9	1,065	9	403	662	8	.....	9	8	18,200
German	11	11	860	9	330	383	9	.....	9	9	27,700
Grayson County	30	30	2,004	.....	.....	.....	30	.....	30	30	20,000
Grayson Missionary	45	45	7,201	35	2,546	3,604	38	5	40	37	108,925
Hamilton County	18	18	1,807	9	326	436	14	2	14	14	27,050
Harmony	18	18	869	.....	.....	.....	17	1	17	17	11,200
Haskell County	29	29	2,432	28	1,016	1,406	17	11	17	17	57,925
Henderson County	16	16	1,578	6	156	238	3	3	3	3	3,530
Hill County	28	28	4,120	23	1,342	1,548	25	3	29	25	99,219
Hillsboro	14	14	1,034	5	125	189	7	1	7	7	9,800
Hopewell	20	20	2,294	14	598	894	12	2	12	12	14,150
Hopkins County	14	14	1,113	6	173	237	10	2	10	10	10,350
Hunt County	50	50	6,305	45	2,045	2,984	43	6	43	44	136,450
Jack County	16	16	992	16	393	509	13	1	13	13	17,350
Jones County	27	27	3,230	26	1,330	1,834	17	7	17	17	107,624
Kaufman	22	22	2,936	21	1,260	1,626	19	1	19	19	80,450
Lake Creek	8	8	600	1	38	46	6	.....	6	6	12,000
Lamar County	30	30	3,291	13	927	1,084	12	1	12	12	86,775
Lampasas	17	17	1,919	13	632	927	15	1	15	15	35,800
Lavaca River	19	19	1,635	15	366	574	16	2	16	16	50,400
Leon River	18	18	2,422	14	722	875	16	2	16	16	37,565
Liberty	31	31	2,564	11	374	564	9	1	9	9	7,153
Limestone County	27	26	3,478	14	785	1,147	22	.....	23	22	58,450
Little River	27	27	3,266	20	1,091	1,483	22	2	22	22	61,950
Medina River	16	16	1,423	15	572	726	13	1	13	13	15,050
Meridian	19	19	1,865	15	602	927	16	1	17	16	36,800
Mills County	21	21	1,230	19	483	674	11	5	11	10	11,550
Montague	22	22	1,653	10	413	651	14	1	14	14	29,943
Mount Zion	26	26	1,677	.....	.....	.....	.....	.....	.....	.....	.....
Nacogdoches	20	20	1,983	7	381	580	7	.....	7	7	15,400
Navarro	16	16	2,376	.....	.....	.....	12	.....	12	12	20,200
Navasota River	21	21	1,568	6	197	266	5	1	5	5	3,400
Neches River	44	44	3,600	34	1,107	1,484	34	1	35	34	56,875
New Bethel	29	29	2,172	.....	.....	.....	4	.....	4	4	5,300
North Colorado	12	12	760	.....	.....	.....	.....	.....	.....	.....	.....
Palo Duro	13	13	1,870	11	701	955	12	.....	13	11	85,200
Palo Pinto	26	26	2,334	19	909	1,033	14	1	14	14	52,012
Paluxy	24	24	1,816	5	263	398	16	.....	16	16	21,115
Panhandle	18	18	1,631	4	258	325	7	.....	7	7	53,250
Panola	9	9	650	7	226	277	8	.....	8	7	13,450
Parker County	43	43	3,831	30	1,434	1,906	35	2	36	34	46,875
Parker Landmark	8	8	545	.....	.....	.....	.....	.....	.....	.....	.....
Pecos Valley	10	10	1,248	7	408	649	5	2	5	6	37,755
Pedernales	12	12	639	7	160	269	5	1	5	5	4,150
Pittsburg	33	33	4,541	30	1,689	2,316	31	1	32	31	103,200

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Texas—Continued.											
Polk County	13	13	796	5	125	179	3	2	3	4	$1,725
Red Fork	15	15	1,901	6	448	648	7	2	7	7	52,500
Red River County	19	19	1,149	8	201	345	6	2	6	6	5,800
Red River Missionary	26	26	2,173	23	887	1,172	17	3	17	16	29,270
Rehoboth	50	50	6,363	21	1,123	1,599	40	1	41	40	105,900
Rio Grande	24	24	2,101	15	622	909	17	2	17	17	47,650
Round Grove	19	19	1,867	6	141	203	18	1	18	18	20,535
Runnels and Concho	22	22	2,390	16	803	1,141	14	4	14	14	50,375
Rusk County	12	12	1,385	10	513	673	12	.....	12	12	15,700
Sabine River	13	13	1,444	.....	.....	.....	8	.....	8	8	15,250
Salado	40	40	5,975	23	1,012	1,386	35	1	35	35	161,025
Salem	25	25	2,789	6	397	477	23	.....	23	23	22,150
Saline	17	17	1,852	5	137	165	1	4	1	1	1,250
San Antonio	45	45	7,173	20	1,538	2,310	36	1	37	35	245,697
San Marcos	26	26	3,261	24	1,169	1,798	25	1	25	25	59,900
San Saba County	17	17	1,112	8	307	454	11	2	11	9	10,325
Scurry County	16	16	1,157	13	464	587	7	6	7	7	9,700
Shelby County	35	35	2,253	19	485	811	16	3	16	16	16,900
Shiloh	28	28	3,072	27	1,273	1,734	26	2	26	26	71,210
Smith County	36	36	3,756	36	1,583	2,173	33	1	33	33	114,610
Soda Lake	20	20	2,945	4	175	277	18	.....	18	18	109,350
Southeast	54	54	5,955	52	2,340	3,540	37	12	38	34	214,575
South Panhandle	11	11	681	.....	.....	.....	.....	.....	.....	.....	.....
South Texas	12	12	858	5	95	183	4	2	4	4	7,650
Staked Plains	24	24	3,146	8	389	577	12	5	12	12	38,600
Stephens County	12	12	557	12	216	341	1	3	1	1	600
Stonewall	15	15	782	6	92	124	6	5	6	6	9,100
Sweetwater	54	54	6,132	54	2,717	3,415	31	11	31	30	121,782
Tarrant County	51	51	9,437	26	1,629	2,429	43	2	43	44	191,865
Texarkana	17	17	2,106	14	775	1,086	9	1	9	9	72,950
Thornton	21	21	1,418	11	334	440	13	4	13	12	12,950
Throckmorton	10	10	512	4	63	82	.....	4	.....	.....	.....
Tierra Blanco	13	13	1,270	7	274	334	8	2	8	8	31,000
Trans-Canadian	12	12	613	11	231	370	6	2	6	6	12,100
Trinity River	26	26	1,633	.....	.....	.....	.....	.....	.....	.....	.....
Tryon	8	8	455	3	63	99	3	.....	3	3	1,850
Tryon Evergreen	29	29	2,228	12	487	636	16	1	16	15	16,170
Union Baptist	48	48	7,908	42	2,942	4,204	41	4	43	41	258,491
Unity	14	14	1,042	9	350	414	5	1	5	5	8,900
Van Zandt County	21	21	1,703	6	167	230	2	4	2	2	1,900
Van Zandt Missionary	21	21	2,111	6	240	380	6	.....	6	6	8,400
Waco	48	48	9,854	21	2,456	3,850	42	1	43	42	280,650
Walker County	16	16	1,513	8	446	677	13	.....	13	12	18,750
Western Branch	20	20	1,300	20	558	742	15	1	15	14	18,425
Wheeler County	9	9	644	2	37	77	5	1	5	5	6,000
Wichita County	6	6	1,528	6	554	974	6	.....	7	6	32,640
Wilbarger	15	15	1,485	12	545	800	12	1	13	12	38,650
Wise County	41	41	4,016	19	885	1,282	36	1	37	36	62,800
Wood County	26	26	2,521	12	590	875	12	.....	12	12	54,700
Young County	20	20	1,400	20	572	828	12	6	12	12	32,950
Virginia:											
Accomac	30	30	4,457	30	1,921	2,536	29	.....	31	29	126,900
Albemarle	28	28	4,179	27	1,729	2,380	27	1	29	27	95,450
Appomattox	42	42	6,230	42	2,911	3,319	40	1	40	40	142,425
Augusta	38	38	5,112	38	2,037	3,075	36	1	37	35	146,215
Blackwater	27	27	6,631	27	2,842	3,689	27	.....	27	27	195,500
Blue Ridge	37	34	2,321	34	832	1,489	35	.....	35	34	36,540
Clinch Valley	15	15	1,130	15	448	632	14	.....	14	14	31,800
Concord	44	44	5,643	44	2,602	3,041	43	.....	44	43	120,750
Dan River	29	29	5,335	29	2,376	2,959	29	.....	29	29	73,950
Dover	54	54	20,002	54	8,416	11,586	53	1	53	53	937,075
Flat River	1	1	116	1	48	68	1	.....	1	1	1,000
Goshen	47	47	8,995	47	4,027	4,968	47	.....	47	47	142,100
Harmon	25	25	4,196	25	1,876	2,320	25	.....	25	25	117,050
James River	27	27	2,592	27	1,138	1,364	27	.....	28	27	47,650
Lebanon	43	43	3,606	43	1,593	2,013	42	1	42	42	152,925
Middle District	37	37	5,338	37	2,306	3,032	36	1	36	35	149,150
Mulberry Gap	1	1	100	1	50	50	1	.....	1	1	200
New Lebanon	33	33	2,082	32	805	1,196	22	5	23	22	43,549
New River	24	24	1,846	24	728	1,118	23	.....	23	23	24,710
Peninsula	27	27	5,501	26	2,064	2,729	26	.....	27	27	199,294
Petersburg	31	31	4,925	31	2,119	2,806	30	.....	31	30	171,900
Piedmont	31	31	4,112	31	1,908	2,204	30	.....	30	28	62,088
Pilot Mountain	1	1	36	.....	.....	.....	1	.....	1	1	50
Portsmouth	37	37	12,083	37	5,007	7,076	36	1	36	37	725,375
Potomac	61	61	7,593	53	2,554	4,147	58	2	60	58	225,900
Powells River	26	26	1,937	21	545	953	23	2	23	20	22,325
Rappahannock	60	60	11,680	57	4,909	5,895	55	.....	56	55	144,834
Roanoke	40	40	7,549	40	2,913	4,636	40	.....	40	40	182,650
Shenandoah	18	18	1,945	18	714	1,231	18	.....	18	18	59,800
Shiloh	41	41	5,259	41	2,260	2,999	41	.....	41	41	86,300
Strawberry	40	40	6,427	40	2,751	3,676	39	1	39	39	181,350
Tar River	1	1	67	1	32	35	1	.....	1	1	1,000
Valley	62	62	11,316	59	3,387	5,472	57	2	60	59	286,100
West Virginia:											
New Lebanon	3	3	958	3	382	576	3	.....	3	3	40,000
Shenandoah	7	7	1,055	7	379	676	7	.....	7	7	49,100
Valley	1	1	436	1	176	260	1	.....	1	1	40,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Southern Baptist Convention	23,627	1,638	$3,153,158	1,820	$4,471,683	21,078	$15,063,743	17,555	18,162	160,171	1,665,996
Alabama:											
Alabama	13	3	425			11	1,230	10	10	52	399
Antioch	11	1	442			9	2,302	11	11	72	442
Baldwin County	20	3	2,385	2	3,300	18	12,935	13	13	104	906
Bethel	31	3	1,125	4	3,900	27	7,817	24	26	230	1,628
Bethlehem	28			1	2,000	23	4,760	16	16	114	950
Bibb County	33	2	1,562	2	1,750	33	8,591	28	31	242	1,993
Big Bear Creek	33					29	2,715	18	20	115	1,111
Bigbee	22	2	590	1	2,500	20	9,216	16	16	145	1,103
Birmingham	74	18	62,013	8	40,500	71	116,849	68	73	1,168	10,967
Blount County	39	4	347	1	1,000	36	6,980	30	30	206	1,958
Butler County	31			4	8,400	29	10,844	24	24	173	1,322
Cahaba	27	2	172	3	8,500	27	10,931	21	21	165	1,088
Calhoun County	53	3	148	3	13,500	47	28,993	45	45	412	3,821
Carey	31	2	8,000	3	6,500	28	21,836	24	24	196	2,223
Cedar Bluff	17					17	2,813	13	13	74	709
Centennial	16					14	5,646	9	9	72	516
Central	18	1	263	2	3,400	18	4,015	12	13	105	803
Cherokee County	26	1	500	1	1,500	22	4,463	18	18	133	1,289
Chilton County	25	1	30			24	2,464	19	19	141	1,132
Clarke County	48	7	508	8	4,100	41	10,459	39	44	259	2,220
Clay County	23	1	300			20	3,422	18	18	124	1,204
Clear Creek	38	2	4,950			31	6,781	22	22	134	1,341
Cleburne County	28	2	400			25	3,838	16	16	116	1,131
Coffee County	27	1	4,840	1	2,500	24	8,154	18	18	163	1,747
Colbert	14	2	1,911	1	1,400	14	8,559	14	14	131	1,141
Columbia	44	4	935	1	7,400	38	12,631	23	23	225	2,246
Conecuh County	25	4	3,550	2	4,000	23	9,228	21	22	141	1,243
Coosa River	43	1	8,000	5	7,800	39	20,240	38	38	307	2,881
Coosa Valley	14					13	3,298	11	11	80	678
Crenshaw County	18	1	300	2	2,250	12	3,853	7	7	60	422
Cullman	48	3	3,050			45	9,856	34	34	250	2,313
Dale County	31	1	168	4	9,000	29	8,439	26	25	203	1,822
Dekalb County	50	5	291	1	1,800	39	6,383	32	32	247	2,449
East Liberty	24			1	5,000	23	12,857	22	22	195	2,218
Elmore County	26	7	178	3	5,000	24	12,055	23	23	176	1,631
Escambia	28	3	288	1	1,500	22	13,821	24	24	178	1,749
Etowah	34	1	16	2	5,800	27	12,930	27	29	317	3,545
Eufaula	19			3	5,100	16	8,368	10	10	92	735
Geneva	24	1	20	4	5,500	23	7,874	20	20	173	1,836
Gilliam Springs	24	2	33			17	1,761	13	15	77	903
Harmony Grove	14	2	375	1	1,500	10	1,309	8	8	54	511
Judson	22	4	773	2	4,500	19	5,159	12	12	105	1,054
Lamar County	13	1	400	1	1,500	9	2,230	7	7	49	422
Lauderdale County	14	3	3,267	2	1,300	9	5,633	8	9	69	696
Liberty	1							1	1	4	15
Limestone County	15	1	115	1	5,000	14	5,627	12	12	106	945
Lookout Valley	6					6	237	4	4	21	154
Macedonia	12	2	135			8	1,285	7	8	45	254
Madison County Liberty	19	3	769	3	6,400	16	8,264	15	15	137	1,264
Marshall County	35	3	1,692	4	3,500	29	9,968	26	26	205	2,462
Mineral Springs	13	2	350			12	1,322	10	10	73	770
Mobile	27	7	79,295	7	25,600	25	33,046	25	25	312	2,847
Montgomery	25	4	18,649	4	11,800	23	28,877	20	22	301	2,884
Mud Creek	9	2	349			8	674	7	7	48	374
Mussel Shoals	46	3	4,175	4	10,000	40	23,934	35	39	318	3,177
New Hope	1					1	6				
New River	17					15	1,054	12	12	88	830
North River	35	9	300	2	4,500	30	12,034	24	24	221	2,272
North St. Clair	24					23	4,380	21	21	152	1,368
Pine Barren	20			3	5,500	18	7,366	15	16	118	884
Pleasant Grove	14	1	300			12	2,067	12	12	80	645
Randolph County	27	1	20	1	2,000	27	5,564	23	23	149	1,558
Russell County	17	2	700	3	5,500	17	9,452	15	15	102	893
Salem-Troy	27	2	5,700	2	7,000	24	11,647	15	16	165	1,651
Sardis	14	1	13			10	819	5	5	50	484
Selma	19	1	500	3	3,500	15	27,860	17	18	162	1,239
Shady Grove	22					18	2,220	15	15	95	815
Shelby	29	4	1,055	2	2,700	27	8,241	25	25	189	1,822
Sipsey	16					16	808	10	10	60	426
Sulphur Springs	15	1	15			13	1,166	7	7	43	409
Tallapoosa County	22	1	40	1	2,500	22	11,201	15	16	141	1,372
Tennessee River	33	1	450	1	2,000	32	6,714	30	31	209	2,003
Tuscaloosa County	37	3	1,450	4	17,500	34	18,764	31	33	338	3,423
Tuskegee	29	2	315	1	1,200	28	15,886	25	26	210	2,045
Union	38	3	1,300	2	2,300	36	11,304	31	33	225	2,196
Unity	31	3	716	3	3,300	30	10,809	29	29	240	2,240
Washington County	20	1	50			15	5,189	17	17	140	959
Zion	37	2	316	3	7,850	33	9,695	25	26	197	1,979

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Arkansas:											
Barry	1					1	$61	1	1	4	35
Bartholomew	67	2	$335	3	$3,050	56	27,405	54	57	416	4,275
Benton County, No. 1	16					14	10,075	14	14	135	1,066
Benton County, No. 2	9										
Big Creek	14					7	396	6	6	35	236
Black River	14			1	800	12	8,102	10	10	93	836
Blue Mountain	13										
Buckner	42	3	276	1	1,000	32	10,864	32	34	244	2,389
Buckville	25					24	190				
Caddo River	15	3	372			10	2,676	6	6	37	328
Caddo Valley	8	1	40			1	350	1	1	5	70
Carey	16	2	460	1	800	15	6,301	11	11	81	691
Caroline	72	6	40,928	5	8,270	59	72,409	59	61	612	6,446
Carroll County	13	2	4,250			10	5,970	12	12	94	761
Clear Creek	28	2	3,250	2	1,700	19	5,384	18	18	123	1,020
Columbia	37			1	1,500	30	6,039	21	21	132	1,232
Concord	35	2	3,250	4	11,050	31	22,895	29	29	310	2,816
Crooked Creek	29	1	200	1	1,400	21	4,147	14	15	102	807
Current River	18			1	800	13	2,206	11	13	62	698
Dardenelle	44	5	930	5	4,100	32	12,734	28	28	225	1,982
Enon	1					1	114				
Fayetteville	27					25	7,604	20	20	162	1,824
Fourche Valley	18	1	92			11	2,903	9	9	48	547
Friendship	34	1	2,500	3	6,850	31	22,071	22	24	183	2,164
Gainesville	37	3	644			36	11,666	16	16	111	1,194
Grand Prairie	35					25	12,217	17	17	98	975
Greenbrier	35	2	11,773	1	4,000	28	11,402	17	17	135	1,938
Hope	24	2	1,100	2	11,000	22	27,285	19	20	244	1,964
Howard	19	1	10			19	2,397	12	12	64	601
Independence	28					26	3,372	21	21	146	1,395
Jonesboro	21					18	1,881	17	17	106	910
Judson	37	1	100	1	800	23	3,816	19	19	73	951
Liberty	43	2	1,050	2	4,000	39	22,875	33	35	259	2,591
Little Red River	10	1	4,000	1	1,500	10	4,184	10	10	75	834
Little River	12	3	4,348	3	4,400	12	9,441	9	9	93	926
Madison County	11					10	279				
Mount Vernon	36	3	4,350	4	11,500	19	32,495	19	19	160	1,516
Mount Zion	62	7	32,066	6	9,400	53	50,523	44	46	377	4,041
Ouachita	18					16	3,248	16	16	70	1,066
Pee Dee	16					11	397	2	2	9	80
Pike County	17	2	250	1	1,000	15	2,816	10	10	69	575
Pine Bluff	43										
Red River	30			1	10,000	28	15,226	27	29	214	2,165
Rocky Bayou	30					24	1,408	6	6	30	271
Russellville	29	2	600	3	4,000	24	7,371	18	18	147	1,200
Saline	52	4	18,425	3	5,300	46	17,824	33	33	216	2,359
Southwestern	15										
Spring River	21					18	1,112	5	5	26	298
State Line	9					6	769	4	4	25	200
Stevens Creek	29					23	110				
Trace Ridge	8					4	263	4	4	24	282
Union, No. 1	30										
Union, No. 2	7					3	40				
United	26										
White River	24	1	165			21	2,742	11	11	66	542
District of Columbia:											
Columbia	5	2	22,000			5	33,489	5	6	146	2,866
Florida:											
Alachua	20	2	1,050	1	4,000	20	9,331	20	21	157	1,285
Bethel	25	2	49			23	2,659	22	22	127	1,076
Beulah	16	1	1,000	1	3,000	16	7,320	13	13	86	741
Black Creek	17	2	35			16	1,666	4	4	16	177
Caloosa	7	1	200	1	2,500	4	3,080	4	4	39	363
Central	11			1	1,500	11	1,629	8	8	50	415
Florida	38	2	8,660	4	10,900	35	15,886	27	27	215	1,846
Geneva	1					1	125	1	1	5	60
Graves	38	2	712			33	6,115	21	21	124	1,016
Harmony	16			1	475	15	2,530	11	11	91	791
Indian River	11	5	5,565	2	6,000	10	6,635	10	10	72	646
Jacksonville	33	6	13,964	3	17,189	33	31,483	22	25	306	3,024
Lafayette	20					19	866	5	5	25	207
Little River	4					4	520	4	4	24	190
Marion	32	2	4,250	2	5,300	31	15,932	28	28	228	1,957
Mercer	1					1	76	1	1	5	28
Miami	11	2	5,800	3	14,700	10	19,879	10	11	125	1,310
Middle Florida	30			2	4,500	29	9,213	16	16	113	1,083
New River	15					12	1,699	5	6	36	277
New Santa Rosa	23	1	400			21	2,196	17	17	99	1,017
Pasco	16	2	775	1	2,500	16	5,569	11	11	80	648
Peace River	43	6	4,191	4	11,000	40	22,479	26	27	222	2,094
Pensacola Bay	25			1	600	23	9,583	21	22	163	1,439
Rocky Creek	17	2	410			12	2,601	5	5	21	213
St. Johns River	18			2	4,250	18	14,245	14	14	90	875

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Florida—Continued.											
Santa Fe River	14	1	$300	3	$13,200	14	$8,899	14	14	116	943
Sardis	1										
Seminole	22	4	4,683	6	21,000	22	30,725	20	20	208	1,999
South Florida	46	5	8,320	5	23,500	44	46,117	36	39	328	3,153
Southwestern	2					2	778	1	1	5	35
Suwanee	22	2	600	1	2,500	19	6,962	14	14	97	772
Tampa Bay	26	6	21,240	5	22,000	26	44,993	26	34	377	3,737
Wekiwa	20	5	23,481	2	7,500	20	19,757	16	17	161	1,844
West Florida	43	6	1,761	3	10,560	43	20,774	33	33	235	2,441
Zion	2							2	2	11	193
Georgia:											
Appalachee	32	1	140	1	2,000	30	21,086	27	27	239	2,620
Atlanta	49	15	87,900	4	31,500	49	169,137	49	52	1,097	13,292
Baptist Union	11	2	748			11	2,359	8	8	48	390
Bethel	47	4	862	2	4,500	47	30,660	36	38	313	2,683
Bethlehem	8					7	372	2	2	15	100
Bowen	36	4	2,140	1	2,500	34	13,816	30	30	214	1,915
Bullock County	20	1	149	2	4,800	20	9,739	18	18	129	1,267
Campbell	18	1	189			18	7,067	14	16	106	1,007
Carrollton	31	3	1,645	1	2,500	31	13,409	20	20	188	2,131
Catoosa	13	3	317			13	2,952	13	13	96	936
Centennial	22			1	3,000	22	9,644	12	12	109	1,172
Central	33			2	5,850	33	18,137	26	26	233	2,041
Central Western	11										
Chattahoochee	39	2	500	1	5,000	39	13,791	35	35	319	4,212
Chattooga	21	1	80	1	2,000	21	5,907	20	20	139	1,431
Chestatee	13					4	230	1	1	6	20
Clarkeville	13					13	2,549	11	12	83	817
Colquit County	30	2	3,535	1	2,500	28	23,400	20	23	172	2,099
Columbus	31	4	1,315	2	3,500	31	32,087	27	27	230	2,193
Concord	22	1	500			21	5,319	19	19	130	1,698
Consolation	28					28	6,994	27	31	210	2,102
Coosa	22			1	1,500	22	8,727	19	19	208	2,063
Coosawattie	7	1	25			6	1,252	7	7	35	326
Daniell	34	2	112	1	3,000	33	12,372	26	26	192	1,831
Dodge County	31	1	115	1	2,000	30	7,752	25	25	168	1,719
Ebenezer	27										
Ellijay	16										
Emanuel	20	2	200	1	1,600	19	6,807	11	11	70	661
Enon	16	1	100			14	1,067	12	12	70	612
Fairburn	27	1	50			27	6,755	23	23	199	1,888
Flint River	44	4	1,600	5	12,950	44	42,824	35	35	307	2,778
Floyd County	33	1	400			33	20,258	32	34	297	3,257
Friendship	44	2	7,300	5	16,500	41	24,552	31	33	292	2,958
Georgia	49	1	800	6	17,000	49	32,156	43	45	383	3,720
Gilmer-Fannin	6					5	198	5	5	22	210
Good Samaritan	12					11	1,287	6	6	37	378
Gordon County	25	4	262	1	4,000	24	4,932	23	23	163	1,636
Haralson County	12	2	140	1	1,000	12	4,960	7	7	56	616
Hebron	43	3	600			42	21,791	40	41	380	3,733
Hebzibah	45	2	1,000	7	29,225	43	54,557	34	38	373	3,986
Hiawassee	11					10	1,097	10	10	68	683
Hightower	57	3	626			54	8,266	33	35	234	2,606
Houston	27			3	14,000	27	26,120	21	21	186	2,071
Jasper	38					19	957	2	2	12	212
Kilpatrick	27			1	1,500	27	10,669	23	23	196	1,695
Kimbell	20	1	10,000	1	3,500	20	11,576	17	17	117	1,381
Laurens County	40					39	17,080	30	31	231	2,697
Lawrenceville	33	5	1,985			32	14,102	26	26	353	2,808
Liberty	24	2	125			24	4,196	19	20	156	1,694
Little River	41	4	12,275	5	6,900	41	27,173	35	36	298	3,170
Lookout Valley	6					6	271	5	6	37	288
Mallary	22	1	25	1	1,600	22	11,629	18	19	155	1,521
Mell	30	1	500	1	10,000	29	34,847	20	20	146	1,426
Mercer	22	1	25	2	9,000	22	23,289	16	18	149	1,505
Middle	37	2	1,700	2	4,000	37	21,010	31	32	202	1,830
Middle Cherokee	25	2	112	1	3,000	24	12,031	19	19	159	1,493
Miller	8					6	1,003	1	1	5	25
Morganton	20	2	764	1	1,250	19	2,890	18	18	108	1,172
Mountain	14					9	138	4	4	16	112
Mountaintown	14	1	1,500			9	3,365	8	8	48	478
Mount Vernon	23			1	2,000	23	8,588	21	21	156	1,722
Mulberry	22	1	12			22	3,181	22	22	171	1,497
New Hope	30					14	347	1	1	8	45
New Sunbury	24	2	4,510	1	15,000	23	30,424	20	21	243	2,447
New Union	10					9	881	6	6	46	359
Noonday	30	3	2,248	3	12,200	29	20,592	25	26	243	3,650
North Georgia	40			1	5,000	34	7,303	30	32	247	2,578
Notla River	21					21	1,728	18	18	98	971
Piedmont	46	6	4,585	4	13,500	44	24,170	41	41	297	3,023
Pine Mountain	28			2	3,300	26	7,647	20	20	132	1,127

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Georgia—Continued.											
Pleasant Grove	15					11	$664	7	7	37	373
Pleasant Valley	13										
Polk County	19	1	$10	1	$2,500	18	6,577	13	13	100	1,503
Pulaski County	22	2	6,600	3	9,500	22	13,480	19	20	150	1,717
Rabun County	15	1	100			13	2,272	13	13	90	925
Randolph County	1					1	20				
Rehoboth	37	5	20,875	7	23,000	37	99,525	33	40	495	5,009
Roswell	15					15	1,335	11	11	78	732
Salem	12					7	209	8	9	42	405
Sarepta	60	5	6,944	2	9,000	60	45,946	57	60	583	6,096
Smyrna	30			1	2,500	30	8,913	20	21	130	1,509
South River	17					13	1,363	11	11	85	618
Southwestern	9	1	20			9	676	2	2	14	157
Stone Mountain	21			3	15,500	21	12,632	17	17	156	1,580
Summerhill	18	1	5,500	2	4,000	18	7,167	16	16	114	893
Suwanee	1					1	50				
Tallapoosa	17	3	110			17	4,738	16	17	126	1,469
Tattnall	17	1	34	1	1,500	17	6,615	10	10	80	832
Taylor	15	2	280			14	3,656	10	10	67	712
Telfair	21	1	100	2	4,450	18	5,027	18	19	105	949
Tucker	28	1	41	3	9,500	28	10,111	24	24	164	1,896
Tugalo	38	2	150			38	12,038	33	36	295	3,305
Turner	20					19	3,569	9	9	62	681
Valdosta	30			1	2,500	29	17,455	16	16	133	1,394
Washington	33	1	40	4	15,500	32	33,733	30	34	272	2,868
Western	54	3	178	6	17,750	54	41,771	42	42	345	3,611
Unassociated	1					1	135	1	1	7	45
Illinois:											
Alton	40	14	27,513	11	34,100	39	59,203	39	49	622	6,965
Antioch	12	1	500			11	4,253	10	10	64	482
Apple Creek	11					10	2,850	9	9	74	488
Bay Creek	8	1	600			4	1,778	4	4	27	194
Big Saline	21					10	1,187	8	9	48	444
Central Illinois	16	2	1,800			15	8,800	13	13	115	1,160
Clear Creek	44	6	5,476	3	4,500	42	17,018	41	41	367	3,362
Fairfield	37	1	100	2	4,000	33	12,099	27	28	211	2,078
Franklin	35	4	5,125	2	5,000	33	18,741	32	32	284	3,351
Kaskaskia	26	2	1,100	1	600	26	8,281	25	25	198	1,478
Louisville	18	2	1,450	2	3,000	17	5,747	17	17	143	1,065
Macoupin	26	3	3,075	3	6,800	26	13,849	25	25	218	1,972
Mattoon	10	2	400			8	2,260	6	6	45	219
Mount Erie	26	1	1,100			24	6,412	23	24	210	1,517
Nine Mile	34	3	5,100	6	16,300	31	25,621	28	29	271	2,884
Olney	14			3	10,100	12	3,996	12	12	105	772
Palestine	23	1	1,200	1	1,500	20	8,865	18	18	198	1,275
Rehoboth	33	4	1,397			33	8,869	32	32	243	1,706
Salem, South	28	2	450			26	7,492	26	26	207	1,587
Saline County	24	4	19,800	4	7,500	19	62,841	19	19	211	3,606
Sandy Creek	37	7	3,500	1	800	35	8,642	34	34	277	1,908
Shelby	8					7	1,497	6	6	67	345
Union	32	2	1,600			25	8,335	21	21	161	1,451
Westfield	12			2	2,700	10	6,423	11	11	124	839
Williamson	34	3	30,000	2	3,000	32	19,245	27	27	260	2,847
Kentucky:											
Allen	23	1	1,200	1	600	22	9,966	16	17	109	1,228
Baptist	15	1	5,750	1	4,500	15	16,903	14	14	126	1,138
Barren River	50					49	4,852	21	21	119	1,312
Bell County	38	2	450	1	8,000	27	15,431	31	32	198	2,067
Bethel	42	2	10,400	12	37,200	42	40,857	42	42	407	3,938
Blood River	40	1	75			37	21,816	31	31	293	3,341
Boones Creek	18	1	7,000	1	10,000	17	44,472	12	13	130	1,485
Booneville	22					1	50	1	1	6	100
Blackford	25					24	4,018	22	22	139	1,252
Bracken	31	1	450	4	9,500	27	41,394	27	33	256	2,187
Breckinridge	16			1	1,500	16	6,205	15	15	143	1,155
Campbell County	18	3	8,772	1	2,500	18	21,761	18	18	245	2,759
Central	13			3	9,000	13	10,490	13	13	137	1,665
Clover Bottom	6					1	40	1	1	5	33
Concord	23	1	100	3	11,000	23	14,941	18	18	178	1,674
Crittenden	18					17	7,813	16	16	136	1,125
Daviess County	45	3	11,300	4	12,900	45	47,287	40	41	470	4,452
East Lynn	12					12	3,124	11	11	64	629
East Union	20			1	450	18	2,769	14	14	100	927
Edmonson	14					14	1,577	12	12	69	763
Elkhorn	32	6	26,850	6	22,500	32	90,695	32	34	499	6,034
Enterprise	23	4	4,247			19	6,709	20	20	144	1,359
Franklin	14			1	10,000	14	12,465	14	16	156	1,969
Freedom	11	1	220			10	1,724	10	10	55	598
Gasper River	21			1	1,000	20	4,919	21	22	146	1,385
Goose Creek	11										
Goshen	17					15	5,288	11	11	91	966
Graves County	32	2	2,318	1	5,000	31	18,390	22	22	219	3,160
Green River	11										
Greenup	33	1	500	2	4,000	32	13,200	29	31	268	2,315

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

Association.	Total number of organizations.	Debt on church property.		Parsonages.		Expenditures for year.		Sunday schools conducted by church organizations.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Kentucky—Continued.											
Greenville	12					4	$77				
Henry County	11			1	$2,000	11	9,991	10	10	86	1,005
Irvine	20										
Landmark	11	1	$100			6	488	5	6	36	276
Laurel River	36					26	2,567	21	21	130	1,808
Liberty	41					39	19,573	24	24	214	1,628
Little Bethel	35	1	700	1	2,000	34	19,390	30	30	249	2,118
Little River	49					47	20,988	37	37	249	2,736
Logan County	21			1	1,600	21	11,370	18	18	125	1,055
Long Run	49	6	25,232	3	13,500	49	170,172	48	54	964	11,249
Lynn	31					31	6,169	22	23	168	1,791
Lynn Camp	19	2	158			19	1,456	15	16	95	869
Mount Zion	30	1	170	1	1,200	27	21,734	24	24	213	1,884
Muhlenberg	33	2	539	1	1,500	38	12,424	37	37	281	3,160
Nelson	21	1	1,500	2	6,000	21	18,449	19	20	194	2,063
New Lebanon	1										
North Bend	23	4	15,000	4	10,000	23	33,973	22	27	367	3,408
North Concord	25	1	700			23	5,523	15	15	95	1,141
Ohio County	39			2	2,700	38	12,143	35	37	304	3,299
Ohio River	39			1	600	39	20,348	35	35	251	2,422
Ohio Valley	38	5	15,875	1	750	36	40,644	33	33	322	3,754
Oneida	8			1	500	7	360	5	5	32	525
Owen County	10					10	2,766	9	9	66	778
Pulaski County	35	3	3,800	2	6,300	34	16,134	33	34	334	3,670
Rockcastle	25	4	1,040			24	4,483	23	24	164	1,952
Russell County	24	1	200			21	1,790	16	16	98	880
Russels Creek	41			1	2,000	36	31,649	29	30	231	2,218
Salem	24			1	1,000	23	12,115	21	22	127	1,617
Severns Valley	21					20	14,925	16	18	108	1,707
Shelby	23	1	6,000	2	7,500	23	20,466	22	22	218	2,097
Simpson	13			1	4,000	13	10,486	13	13	118	1,050
South Concord	16					12	606	11	12	72	944
South District	29	2	400	4	15,000	28	40,373	29	30	288	3,273
South Kentucky	22	2	146			19	8,311	20	20	151	1,599
South Union	19					13	490	10	10	59	680
Sulphur Fork	20			1	4,000	19	10,345	19	19	150	1,425
Tates Creek	25	1	3,000			25	14,700	24	24	205	2,064
Ten Mile	15					15	6,196	13	13	103	786
Three Forks	12	1	2,500			5	6,682				
Union	21	2	4,200	2	3,200	19	27,216	14	14	146	1,142
Upper Cumberland	14	1	200			13	4,482	8	8	64	945
Warren	24	1	100	2	7,500	24	18,294	23	25	202	2,605
Wayne County	21	2	510	1	2,000	19	4,441	18	18	133	1,276
West Kentucky	38	4	1,195	3	6,000	38	19,822	31	31	256	2,659
West Union	36	2	2,919			29	34,785	31	31	292	3,256
Whites Run	12					12	9,617	12	12	108	1,018
Stewart County	2					2	160	2	2	11	88
Stockton Valley	6					3	370	3	3	17	160
Louisiana:											
Amite River	17					14	1,977	11	12	75	559
Barthelomew	2					2	1,536	1	1	6	40
Bayou Macon	19	3	9,000	3	11,900	18	17,192	15	15	127	1,307
Bethlehem	37	2	310	2	2,500	32	11,567	17	17	111	967
Big Creek	27					25	10,318	22	28	164	1,848
Caddo	18	6	18,200	3	13,500	16	34,727	14	14	196	1,930
Carey	27	3	1,275	5	5,400	22	18,521	21	23	186	1,945
Central	26	2	137	1	3,000	20	5,795	18	18	91	1,014
Columbia	5	1	15			4	104	1	1	5	45
Concord	26	1	2,000	3	2,950	24	12,559	24	25	159	1,621
Deer Creek	14	3	4,105	3	3,000	13	12,041	12	12	90	880
Eastern Louisiana	28	1	75			27	5,452	23	23	163	1,440
Everett	26	1	50			23	2,456	17	18	87	780
German	1							1	1	3	32
Grand Cane	23	1	400	3	6,800	22	25,700	21	21	188	1,601
Judson	8			3	5,100	8	11,831	8	11	84	919
Liberty	21	1	2,600	2	7,000	17	15,313	11	11	87	1,004
Louisiana	20	1	150	5	11,050	20	19,730	13	13	88	946
Magee	4					4	744	4	5	24	234
Mount Olive	25	3	5,900	3	4,800	22	12,171	11	11	93	1,140
Natchitoches	12	2	90			9	4,137	9	9	70	656
North Louisiana	14	2	1,100	1	600	12	5,559	8	8	56	438
North Sabine	25	2	340			24	5,975	19	19	132	1,169
Orleans-St. Tammany	15					14	18,288	15	20	228	1,499
Ouachita	24					21	3,053	21	26	157	1,419
Palestine	8					3	140				
Red River	16	1	26			14	6,478	14	14	91	839
Sabine	26					23	3,448	19	20	107	896
Shady Grove	14					11	605	7	9	35	425
State Line	4					3	516	4	4	20	168
Tangipahoa	10	2	400	3	5,500	10	8,552	9	9	109	1,115
Vernon	24					1	205	1	1	7	75
Washington	21	3	750	1	500	21	13,652	21	22	158	2,010
West Pearl River	12					3	311	3	3	14	187
Unassociated	7	1	1,375	1	500	6	6,975	6	8	66	813

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Maryland:											
Columbia	1	1	$500			1	$2,368	1	1	28	195
Union	84	27	97,929	23	$60,450	81	232,335	80	89	1,396	13,552
Mississippi:											
Aberdeen	34	3	3,650	3	8,000	29	33,152	25	25	195	2,001
Bay Springs	27	1	25	2	3,200	26	5,931	17	18	130	1,233
Bethel	8					1	50	1	1	5	75
Bogue Chitto	21			1	1,500	21	22,259	17	17	167	2,485
Calhoun	43			1	500	32	3,527	21	21	145	1,418
Carey	12			4	5,750	12	6,662	10	11	82	721
Central	40	2	1,400	11	35,700	37	43,583	32	32	278	3,082
Chester	35			2	3,200	32	5,418	26	26	153	1,509
Chickasahay	32	1	25	3	4,530	30	9,545	21	23	156	1,462
Chickasaw	42			1	3,000	42	13,279	24	25	153	2,060
Choctaw	17					7	1,624	6	6	31	404
Coldwater	45	2	740	7	13,000	45	30,024	34	34	234	2,301
Columbus	25			7	16,600	22	38,471	16	17	150	1,773
Copiah	25	2	275	5	9,850	25	20,545	20	20	155	1,872
Deer Creek	38	6	21,950	11	36,850	32	58,543	30	30	232	2,405
Gulf Coast	32	1	6,800	4	8,500	31	19,179	26	27	237	2,281
Harmony	31	1	800			25	6,061	16	16	80	779
Harmony-Tennessee	3										
Hobolochitto	28			3	3,500	24	8,351	15	16	101	1,121
Hopewell	21			1	2,000	21	8,651	11	11	79	817
Jefferson Davis County	13					13	6,267	5	5	30	416
Jones County	29			2	4,000	29	12,151	15	15	120	1,529
Judson	14					13	1,980	6	6	28	190
Kosciusko	29			1	2,500	28	7,472	16	16	89	970
Lauderdale	29	3	8,663	4	14,600	29	33,730	23	24	248	3,319
Lawrence County	20			1	2,500	20	7,470	14	14	82	999
Leaf River	18	3	260			18	5,756	14	14	87	704
Lebanon	23	3	14,537	5	10,500	23	37,428	19	20	216	2,419
Liberty	18					16	1,089	9	9	47	350
Lincoln County	38	3	7,125	1	5,000	37	20,009	35	41	309	3,151
Louisville	32	3	2,115	3	5,600	28	21,292	24	25	147	1,857
Macedonia	3					2	494	2	4	31	239
Magee Creek	2					2	603	2	2	8	95
Mississippi	28	1	4,000	4	6,000	27	16,582	24	24	192	1,760
Monroe	12	5	1,102	1	3,000	10	3,784	12	13	88	747
Montgomery	6	1	25			6	1,745	5	5	35	317
Mount Pisgah	40	2	450			30	6,145	15	15	84	809
New Choctaw	7					7	96				
New Liberty	47	2	158	1	1,500	36	3,931	35	36	178	1,932
Oktibbeha	26	1	300			23	3,425	9	9	50	637
Oxford	24			2	9,000	24	19,978	14	15	126	1,401
Pearl Leaf	21			1	1,000	21	9,143	18	18	151	1,608
Pearl River	19			1	5,000	18	10,174	14	15	105	1,074
Pearl Valley	13										
Rankin County	28	1	1,000	1	1,000	23	8,394	24	26	147	1,338
Red Creek	27										
State Line	4					3	398	2	2	8	88
Strong River	30	2	519			29	9,305	21	21	130	1,661
Sunflower	23	3	5,725	4	13,500	23	44,720	18	18	152	1,257
Tallahala	8										
Tippah	32	1	1,500	3	2,950	29	15,540	13	13	131	1,401
Tishomingo	47	4	15,235	2	6,200	42	19,361	24	25	170	1,519
Trinity	23	1	100			20	1,622	15	15	79	800
Union	17					6	2,041	5	6	37	228
Walthall	12	1	1,800			12	14,482	8	8	62	866
West Judson	29	2	337	1	2,000	27	13,215	14	14	88	1,004
Yalobusha	28	1	50	3	6,050	24	13,585	19	19	115	940
Yazoo	34	1	175	3	6,000	34	13,391	22	22	144	1,181
Zion	24			1	2,000	24	7,079	16	16	139	1,168
Unassociated	1					1	150	1	1	7	110
Missouri:											
Audrain	19			2	7,500	16	14,784	16	16	165	1,491
Barry County	33					32	11,526	19	19	123	1,268
Barton County	9					9	7,330	9	9	97	769
Bear Creek	21			1	800	20	7,797	15	15	97	731
Benton County	15					13	4,803	13	13	101	914
Bethel	26	1	7,000	3	8,500	25	33,580	24	24	288	2,786
Big Creek	2					2	185	2	2	18	105
Black River	21	2	1,075	2	2,700	20	8,547	16	16	136	1,475
Blue River	60	10	22,325	3	24,000	60	174,590	60	62	1,070	11,602
Bourbois	11										
Butler	29					29	41,908	28	28	286	1,956
Caldwell-Ray	23	1	600	2	5,000	19	14,031	19	19	247	2,102
Camden County	21					5	258	4	4	19	181
Cane Creek	30	1	700	3	6,500	28	8,449	25	25	194	1,883
Cape Girardeau	17	3	600	2	3,500	16	9,370	17	18	152	1,403
Carroll County	1					1	300	1	1	9	80
Cedar County	14	1	650			13	1,551	8	8	53	358
Charleston	20	1	3,500	1	9,000	20	41,902	20	20	185	2,031
Christian County	32	1	25			30	5,217	21	22	171	1,302
Concord	39	1	25	1	2,000	39	27,283	36	36	365	3,989

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Missouri—Continued.											
County Line	14					14	$1,000	7	7	48	375
Cuivre	20	1	$2,700			19	8,291	17	18	130	1,123
Currant River	1					1	210	1	1	5	30
Dade County	14					12	3,188	13	13	114	827
Dallas County	12					2	309	2	2	12	141
Daviess County	22	1	220	1	$2,400	20	14,415	19	19	190	1,387
Dixon	19	1	48	1	2,000	17	5,151	16	16	118	1,111
Dry Fork	19	1	5,000	1	2,000	10	4,147	5	5	62	571
East Grand River	1					1	263	1	1	10	58
Eleven Points River	12					12	2,843	9	9	75	727
Franklin	28	4	1,411	3	3,200	25	16,706	21	21	220	2,474
Franklin County	21					18	1,978	14	14	98	629
Gentry	20					18	12,348	17	17	159	1,242
Green County	43	5	11,512	2	7,500	43	50,244	43	44	504	5,204
Harmony	21			1	3,500	20	16,844	20	22	247	2,586
Howell County	18			2	4,200	18	5,624	11	11	95	953
Jefferson County	20					20	3,052	12	12	80	596
Johnson County	24					22	19,170	18	18	191	1,835
Laclede County	18	2	1,530			16	4,853	15	15	119	980
Lafayette County	15	1	200	4	6,600	15	15,582	15	15	152	1,322
Lamine	23	1	1,000	1	2,000	20	13,831	21	21	208	1,874
Lawrence County	34			1	1,500	29	16,018	23	23	333	2,207
Linn County	21	2	4,070	4	6,300	20	21,788	19	19	208	2,073
Little Bonne-Femme	41	2	3,150	1	1,500	41	37,074	38	38	341	3,078
Livingston	16					15	9,663	15	15	162	1,330
Macon	31					26	17,449	13	13	154	1,435
Meramec	13					10	2,561	9	9	66	476
Miller	24					22	8,049	18	18	140	1,442
Missouri Valley	29			2	3,500	26	15,050	22	22	252	2,141
Monroe	15	1	150	1	2,000	15	17,409	11	11	71	512
Mount Moriah	10					9	3,735	8	8	63	760
Mount Pleasant	37	1	650	3	8,000	33	24,729	28	28	290	2,563
Mount Salem	15					10	2,250	10	10	64	430
Mount Zion	27	1	800	1	3,000	23	14,175	21	21	164	1,463
Mount Zion (Ark.)	1					1	688	1	1	7	100
Nevada	22	2	1,625			22	10,510	22	23	239	1,604
New Madrid	18	1	75			15	7,116	15	15	124	1,589
North Central	17			1	1,800	15	4,702	15	15	119	968
North Grand River	32	2	1,136			25	12,901	22	22	202	1,448
North Liberty	38	2	2,450	2	7,000	34	25,553	31	31	343	2,582
North Missouri	12					7	2,825	10	10	78	631
Northwest Missouri	24	3	2,497	6	7,450	20	17,252	19	19	186	1,636
Old Path	21					21	2,440	17	17	109	849
Phelps County	13					7	632	3	3	25	272
Pleasant Grove	22	1	700			21	11,120	21	21	169	1,421
Polk County	34			1	1,000	33	12,944	33	33	257	2,280
Pulaski County	24					22	4,579	23	23	167	1,357
Reynolds County	22	3	2,475			20	10,247	14	14	98	802
St. Clair	21	1	600	1	900	20	6,038	18	18	154	1,182
St. Francis	23			1	3,000	22	5,901	16	16	132	1,355
St. Joseph	39	2	1,700	2	5,000	37	60,283	37	38	513	4,606
St. Louis	36	8	18,225	5	10,800	35	148,552	35	40	671	8,319
Saline	25			2	6,300	23	20,820	23	23	219	2,295
Salt River	26	1	150			26	17,978	24	24	220	2,076
Shannon County	16					14	2,106	7	7	44	296
Shoal Creek	35	3	582			30	15,620	29	31	292	2,764
Spring River	31	2	8,125	3	4,350	29	30,479	28	28	349	3,937
Stoddard County	22	2	467	3	6,000	21	6,493	18	18	150	1,375
Taney County	7					5	77	1	1	6	36
Tebo	24			2	5,438	23	15,869	22	22	213	2,147
Texas County	32			2	1,800	28	4,808	20	21	150	1,126
Washington County	19					14	1,152	4	4	23	256
Wayne County	24	1	400			23	3,679	18	18	128	1,165
Webster	26	3	1,442			26	6,015	22	22	182	1,314
West Fork	12					8	4,265	8	8	81	522
Wright County	24	1	300			24	4,455	20	20	149	1,203
Wyaconda	29	1	600			29	20,475	28	28	293	2,267
New Mexico:											
Central	15	3	2,100			12	10,336	12	13	129	1,095
Lincoln	12	4	1,500	2	1,000	12	4,725	10	11	61	542
Northeastern	33	6	3,138	1	2,000	27	12,382	18	18	148	1,199
Pecos Valley	9	3	8,500	1	1,500	9	12,640	7	7	92	862
Portales	40	3	500	2	5,500	34	14,933	29	31	208	1,999
Southeastern	16					14	2,906	7	7	48	386
Southwestern	10	4	1,018			8	7,242	7	7	59	502
North Carolina:											
Alexander	30	1	252			29	2,817	24	25	148	1,714
Alleghany	8			1	2,500	7	642	6	6	30	306
Anson	15			1	1,000	15	3,438	15	15	96	946
Ashe	34	1	30			33	4,761	27	29	162	1,628
Avery	19	2	2,085			19	2,277	17	17	127	1,413
Beulah	22	2	135	5	4,400	21	10,187	20	24	173	1,479
Bladen	22					22	6,449	21	21	138	1,379
Briar Creek	29	2	712			28	1,876	23	23	124	2,057
Brunswick	26			1	2,000	26	3,994	25	26	194	1,496
Brushy Mountain	24			1	1,000	23	6,098	20	20	127	1,748

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Maryland:											
Columbia	1	1	$500			1	$2,368	1	1	28	195
Union	84	27	97,929	23	$60,450	81	232,335	80	89	1,396	13,552
Mississippi:											
Aberdeen	34	3	3,650	3	8,000	29	33,152	25	25	195	2,001
Bay Springs	27	1	25	2	3,200	26	5,931	17	18	130	1,233
Bethel	8					1	50	1	1	5	75
Bogue Chitto	21			1	1,500	21	22,259	17	17	167	2,485
Calhoun	43			1	500	32	3,527	21	21	145	1,418
Carey	12			4	5,750	12	6,662	10	11	82	721
Central	40	2	1,400	11	35,700	37	43,553	32	32	278	3,082
Chester	35			2	3,200	32	5,418	26	26	153	1,509
Chickasahay	32	1	25	3	4,530	30	9,545	21	23	156	1,462
Chickasaw	42			1	3,000	42	13,279	24	25	153	2,060
Choctaw	17					7	1,624	6	6	31	404
Coldwater	45	2	740	7	13,000	45	30,024	34	34	234	2,201
Columbus	25			7	16,600	22	38,471	16	17	150	1,773
Copiah	25	2	275	5	9,850	25	20,545	20	20	155	1,872
Deer Creek	38	6	21,950	11	36,850	32	58,543	30	30	232	2,405
Gulf Coast	32	1	6,800	4	8,500	31	19,179	26	27	237	2,281
Harmony	31	1	800			25	6,061	16	16	80	779
Harmony-Tennessee	3										
Hobolochitto	28			3	3,500	24	8,351	15	16	101	1,121
Hopewell	21			1	2,000	21	6,651	11	11	79	817
Jefferson Davis County	13					13	6,267	5	5	30	416
Jones County	29			2	4,000	29	12,151	15	15	120	1,529
Judson	14					13	1,980	6	6	28	190
Kosciusko	29			1	2,500	28	7,472	16	16	89	970
Lauderdale	29	3	8,663	4	14,600	29	33,730	23	24	248	3,319
Lawrence County	20			1	2,500	20	7,470	14	14	82	999
Leaf River	18	3	260			18	5,756	14	14	87	704
Lebanon	23	3	14,537	5	10,500	23	37,428	19	20	216	2,419
Liberty	18					16	1,089	9	9	47	350
Lincoln County	38	3	7,125	1	5,000	37	20,009	35	41	309	3,151
Louisville	32	3	2,115	3	5,600	28	21,292	24	25	147	1,857
Macedonia	3					2	494	2	4	31	239
Magee Creek	2					2	603	2	2	8	95
Mississippi	28	1	4,000	4	6,000	27	16,582	24	24	192	1,760
Monroe	12	5	1,102	1	3,000	10	3,784	12	13	88	747
Montgomery	6	1	25			6	1,745	5	5	35	317
Mount Pisgah	40	2	450			30	6,145	15	15	84	809
New Choctaw	7					7	96				
New Liberty	47	2	158	1	1,500	36	3,931	35	36	178	1,932
Oktibbeha	26	1	300			23	3,425	9	9	50	637
Oxford	24			2	9,000	24	19,978	14	15	126	1,401
Pearl Leaf	21			1	1,000	21	9,143	18	18	151	1,608
Pearl River	19			1	5,000	18	10,174	14	15	105	1,074
Pearl Valley	13										
Rankin County	28	1	1,000	1	1,000	23	8,394	24	26	147	1,338
Red Creek	27										
State Line	4					3	398	2	2	8	88
Strong River	30	2	519			29	9,305	21	21	130	1,661
Sunflower	23	3	5,725	4	13,500	23	44,720	18	18	152	1,257
Tallahala	8										
Tippah	32	1	1,500	3	2,950	29	15,540	13	13	131	1,401
Tishomingo	47	4	15,235	2	6,200	42	19,361	24	25	170	1,519
Trinity	23	1	100			20	1,622	15	15	79	800
Union	17					6	2,041	5	6	37	228
Walthall	12	1	1,800			12	14,482	8	8	62	866
West Judson	29	2	337	1	2,000	27	13,215	14	14	88	1,004
Yalobusha	28	1	50	3	6,050	24	13,585	19	19	115	940
Yazoo	34	1	175	3	6,000	34	13,391	22	22	144	1,181
Zion	24			1	2,000	24	7,079	16	16	139	1,168
Unassociated	1					1	150	1	1	7	110
Missouri:											
Audrain	19			2	7,500	16	14,784	16	16	165	1,491
Barry County	33					32	11,526	19	19	123	1,268
Barton County	9					9	7,330	9	9	97	769
Bear Creek	21			1	800	20	7,797	15	15	97	731
Benton County	15					13	4,803	13	13	101	914
Bethel	26	1	7,000	3	8,500	25	33,580	24	24	288	2,786
Big Creek	2					2	185	2	2	18	105
Black River	21	2	1,075	2	2,700	20	8,547	16	16	136	1,475
Blue River	60	10	22,325	3	24,000	60	174,590	60	62	1,070	11,602
Bourbois	11										
Butler	29					29	41,908	28	28	286	1,956
Caldwell-Ray	23	1	600	2	5,000	19	14,931	19	19	247	2,102
Camden County	21					5	258	4	4	19	181
Cane Creek	30	1	700	3	6,500	28	8,449	25	25	194	1,883
Cape Girardeau	17	3	600	2	3,500	16	9,370	17	18	152	1,403
Carroll County	1					1	300	1	1	9	80
Cedar County	14	1	650			13	1,551	8	8	53	358
Charleston	20	1	3,500	1	9,000	20	41,902	20	20	185	2,031
Christian County	32	1	25			30	5,217	21	22	171	1,302
Concord	39	1	25	1	2,000	39	27,283	36	36	365	3,989

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Missouri—Continued.											
County Line	14					14	$1,000	7	7	48	375
Cuivre	20	1	$2,700			19	8,291	17	18	130	1,123
Currant River	1					1	210	1	1	5	30
Dade County	14					12	3,188	13	13	114	827
Dallas County	12					2	309	2	2	12	141
Daviess County	22	1	220	1	$2,400	20	14,415	19	19	190	1,387
Dixon	19	1	48	1	2,000	17	5,151	16	16	118	1,111
Dry Fork	19	1	5,000	1	2,000	10	4,147	5	5	62	571
East Grand River	1					1	263	1	1	10	58
Eleven Points River	12					12	2,843	9	9	75	727
Franklin	28	4	1,411	3	3,200	25	16,706	21	21	220	2,474
Franklin County	21					18	1,978	14	14	98	629
Gentry	20					18	12,348	17	17	159	1,242
Green County	43	5	11,512	2	7,500	43	50,244	43	44	504	5,204
Harmony	21			1	3,500	20	16,844	20	22	247	2,586
Howell County	18			2	4,200	18	5,624	11	11	95	953
Jefferson County	20					20	3,052	12	12	80	596
Johnson County	24					22	19,170	18	18	191	1,835
Laclede County	18	2	1,530			16	4,853	15	15	119	980
Lafayette County	15	1	200	4	6,600	15	15,582	15	15	152	1,322
Lamine	23	1	1,000	1	2,000	20	13,831	21	21	208	1,874
Lawrence County	34			1	1,500	29	16,018	23	23	333	2,207
Linn County	21	2	4,070	4	6,300	20	21,788	19	19	208	2,073
Little Bonne-Femme	41	2	3,150	1	1,500	41	37,074	38	38	341	3,078
Livingston	16					15	9,663	15	15	162	1,330
Macon	31					26	17,449	13	13	154	1,435
Meramec	13					10	2,561	9	9	66	476
Miller	24					22	8,049	18	18	140	1,442
Missouri Valley	26			2	3,500	26	15,050	22	22	252	2,141
Monroe	15	1	150	1	2,000	15	17,499	11	11	71	512
Mount Moriah	10					9	3,735	8	8	63	760
Mount Pleasant	37	1	650	3	8,000	33	24,729	28	28	290	2,563
Mount Salem	15					10	2,250	10	10	64	430
Mount Zion	27	1	800	1	3,000	23	14,175	21	21	164	1,463
Mount Zion (Ark.)	1					1	688	1	1	7	100
Nevada	22	2	1,625			22	10,510	22	23	239	1,604
New Madrid	18	1	75			15	7,116	15	15	124	1,589
North Central	17			1	1,800	15	4,702	15	15	119	968
North Grand River	32	2	1,136			25	12,901	22	22	202	1,448
North Liberty	38	2	2,450	2	7,000	34	25,553	31	31	343	2,582
North Missouri	12					7	2,825	10	10	78	631
Northwest Missouri	24	3	2,497	6	7,450	20	17,252	19	19	186	1,636
Old Path	21					21	2,440	17	17	109	849
Phelps County	13					7	632	3	3	25	272
Pleasant Grove	22	1	700			21	11,120	21	21	169	1,421
Polk County	34			1	1,000	33	12,944	33	33	257	2,280
Pulaski County	24					22	4,579	23	23	167	1,357
Reynolds County	22	3	2,475			20	10,247	14	14	98	802
St. Clair	21	1	600	1	900	20	6,038	18	18	154	1,182
St. Francis	23			1	3,000	22	5,901	16	16	132	1,355
St. Joseph	39	2	1,700	2	5,000	37	60,283	37	38	513	4,606
St. Louis	36	8	18,225	5	10,800	35	148,552	35	40	671	8,319
Saline	25			2	6,300	23	20,820	23	23	219	2,295
Salt River	26	1	150			26	17,978	24	24	220	2,076
Shannon County	16					14	2,106	7	7	44	296
Shoal Creek	35	3	582			30	15,620	29	31	292	2,764
Spring River	31	2	8,125	3	4,350	29	30,479	28	28	349	3,937
Stoddard County	22	2	467	3	6,000	21	6,493	18	18	150	1,375
Taney County	7					5	77	1	1	6	36
Tebo	24			2	5,438	23	15,869	22	22	213	2,147
Texas County	32			2	1,800	28	4,808	20	21	150	1,126
Washington County	19					14	1,152	4	4	23	256
Wayne County	24	1	400			23	3,679	18	18	128	1,165
Webster	26	3	1,442			26	6,015	22	22	182	1,314
West Fork	12					8	4,265	8	8	81	522
Wright County	24	1	300			24	4,455	20	20	149	1,203
Wyaconda	29	1	600			29	20,475	28	28	293	2,267
New Mexico:											
Central	15	3	2,100			12	10,336	12	13	129	1,095
Lincoln	12	4	1,500	2	1,000	12	4,725	10	11	61	542
Northeastern	33	6	3,138	1	2,000	27	12,382	18	18	148	1,199
Pecos Valley	9	3	8,500	1	1,500	9	12,640	7	7	92	882
Portales	40	3	500	2	5,500	34	14,933	29	31	208	1,999
Southeastern	16					14	2,906	7	7	48	386
Southwestern	10	4	1,018			8	7,242	7	7	59	502
North Carolina:											
Alexander	30	1	252			29	2,817	24	25	148	1,714
Alleghany	8			1	2,500	7	642	6	6	30	306
Anson	15			1	1,000	15	3,438	15	15	96	946
Ashe	34	1	30			33	4,761	27	29	162	1,628
Avery	19	2	2,085			19	2,277	17	17	127	1,413
Beulah	22	2	135	5	4,400	21	10,187	20	24	173	1,479
Bladen	22					22	6,449	21	21	138	1,379
Briar Creek	29	2	712			28	1,876	23	23	124	2,057
Brunswick	26			1	2,000	26	3,994	25	26	194	1,496
Brushy Mountain	24			1	1,000	23	6,098	20	20	127	1,748

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
North Carolina—Continued.											
Buncombe	36	2	$3,564	7	$19,850	36	$44,501	34	37	327	4,574
Caldwell	42	4	1,300	.....	.....	42	12,034	40	41	272	3,223
Cape Fear-Columbus	37	8	1,839	2	2,500	37	15,977	37	40	318	3,269
Carolina	40	3	4,200	.....	.....	37	15,345	39	39	308	3,175
Caroline	2	.....	.....	.....	.....	1	73	2	2	15	138
Catawba River	22	2	318	1	5,000	22	10,827	20	21	137	1,929
Central	31	3	31,200	2	11,000	30	37,170	30	38	389	5,224
Chowan	55	4	7,000	12	24,600	55	67,869	53	62	725	7,849
Cumberland	29	2	5,080	1	5,500	29	12,383	28	30	251	2,804
Eastern	42	1	150	4	8,500	40	21,331	40	47	344	3,626
East Tennessee	1	.....	.....	.....	.....	.....	.....	1	1	11	200
Elkins	11	1	66	.....	.....	11	634	11	12	65	857
Flat River	36	1	800	1	5,500	35	22,173	36	37	297	3,620
French Broad	29	2	810	1	2,000	28	10,855	25	26	197	2,168
Green River	46	4	3,808	3	5,200	45	11,937	44	45	329	3,296
Haywood	24	1	3,000	3	6,600	17	10,333	23	24	197	2,205
Hiawassee	3	.....	.....	.....	.....	3	155	3	3	13	200
Johnston	44	7	1,175	7	12,600	44	27,467	39	39	295	4,142
Kings Mountain	41	1	1,000	1	1,000	41	18,404	39	42	324	4,934
Liberty	25	5	12,530	3	4,900	25	13,603	25	28	276	3,190
Liberty Ducktown	29	.....	.....	.....	.....	22	1,792	24	24	130	1,377
Little River	27	6	15,100	2	1,300	24	17,589	23	24	186	2,712
Macon County	28	1	400	1	1,000	28	6,667	27	30	187	2,138
Mecklenburg-Cabarrus	28	8	24,525	9	35,500	28	54,447	27	29	298	5,339
Montgomery	22	2	505	1	1,000	22	7,865	21	21	129	1,272
Mount Zion	50	4	3,175	7	28,000	50	73,782	48	49	499	7,817
Neuse-Atlantic	62	6	7,469	7	17,100	60	54,682	50	51	404	4,761
New Found	20	1	40	.....	.....	20	1,762	19	19	119	1,069
North Spartanburg	1	.....	.....	.....	.....	1	255	1	1	9	90
Pee Dee	23	3	4,750	7	18,225	21	35,383	20	22	185	2,152
Piedmont	37	13	11,675	4	15,500	34	44,224	33	33	360	5,037
Pilot Mountain	59	7	13,725	3	10,500	56	49,007	55	61	507	7,148
Raleigh	33	3	12,420	.....	.....	32	37,127	32	34	397	5,774
Roan Mountain	23	.....	.....	.....	.....	22	4,413	23	27	196	2,309
Roanoke	63	13	49,415	8	35,200	61	110,512	56	62	520	6,572
Roanoke (Va.)	1	.....	.....	.....	.....	1	125	1	1	8	75
Robeson	51	6	18,750	4	18,500	51	40,250	49	51	463	6,177
Sandy Creek	51	4	3,900	3	11,500	49	25,431	45	45	348	3,791
Sandy Run	38	4	9,889	.....	.....	37	21,205	36	36	358	4,966
South Fork	57	9	6,182	10	29,200	56	37,603	54	54	461	6,938
South Mountain	18	1	156	.....	.....	16	2,362	18	19	115	1,236
South River	29	5	904	.....	.....	28	12,922	27	31	191	2,539
South Yadkin	42	4	3,200	6	19,000	41	30,294	40	41	360	4,932
Stanly	30	4	6,380	4	6,000	27	17,238	28	28	226	3,034
Stone Mountain	29	.....	.....	.....	.....	21	687	22	22	117	1,332
Stoney Fork	12	1	25	.....	.....	12	1,344	9	9	49	543
Surry	33	4	1,781	.....	.....	31	4,526	31	31	193	2,341
Tar River	58	5	2,855	2	9,350	55	32,501	57	61	482	5,491
Tennessee River	43	3	117	.....	.....	40	7,345	37	44	263	3,076
Three Forks	36	1	1,500	1	2,000	34	10,896	36	37	237	2,710
Transylvania	24	1	14	.....	.....	22	5,258	22	23	163	1,729
Tuckasiegee	26	1	22	.....	.....	25	3,858	22	28	163	1,739
Twelve Mile River	4	.....	.....	.....	.....	4	125	4	4	23	145
Union	39	3	4,700	1	4,000	38	17,673	38	40	311	3,533
Waccomaw	2	.....	.....	.....	.....	2	83	1	1	7	30
West Buncombe	8	.....	.....	.....	.....	8	1,153	8	8	49	506
West Chowan	58	3	820	7	16,500	58	66,352	57	70	681	7,388
Western	26	1	100	2	5,600	24	7,102	24	29	168	1,910
Wilmington	34	3	6,880	4	12,500	30	27,309	34	38	375	4,217
Yadkin	26	1	18	.....	.....	26	5,964	26	26	198	2,649
Yancey County	32	.....	.....	1	3,000	29	6,429	28	28	186	1,964
Ohio:											
Bracken	1	.....	.....	.....	.....	1	500	1	1	10	28
Oklahoma:											
Atoka	24	2	2,618	1	1,000	7	4,470	6	6	46	547
Banner	31	5	2,050	4	5,150	20	8,658	15	15	124	1,333
Baron Fork	11	.....	.....	1	2,500	6	2,243	4	5	34	350
Beaver County	8	.....	.....	.....	.....	7	4,470	8	8	68	516
Beckham	20	1	150	1	400	16	26,854	14	14	113	1,178
Bryan County	28	3	1,550	1	2,500	24	9,967	17	17	143	1,408
Caddo County	28	4	3,711	2	3,000	26	18,994	22	22	168	2,091
Central	28	7	44,990	7	13,200	23	97,077	20	23	309	4,629
Cherokee	25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Chickasaw	15	.....	.....	1	1,000	13	5,224	10	10	74	721
Choctaw	25	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Comanche	33	1	300	2	2,200	24	17,792	22	22	206	1,898
Concord	23	1	300	2	900	17	19,580	16	16	174	1,917
Delaware	41	3	8,700	8	15,100	29	60,493	28	30	354	4,813
Enon	31	1	2,000	2	2,000	30	19,719	22	22	185	2,164
Frisco	31	1	150	2	2,600	25	14,525	22	22	193	1,901
Greer County	12	2	20,165	2	3,500	8	9,877	6	6	61	712
Harmon County	19	2	6,280	2	1,250	13	5,330	12	12	93	899
Harper County	7	.....	.....	1	650	7	6,841	4	5	31	302
Haskell County	21	.....	.....	.....	.....	14	5,551	10	10	72	771

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Oklahoma—Continued.											
Indian Mission	80	2	$110	2	$2,050	80	$21,532				
Jackson	23	3	1,050	3	5,000	21	15,608	18	18	109	1,834
Jefferson	18	1	285			12	7,261	15	15	114	1,183
Kiowa	12	2	5,100	1	1,000	7	8,247	5	5	61	590
Leflore-Latimer	38	5	884	3	3,100	30	14,523	23	24	168	1,712
Lincoln County	23	1	9,000	1	2,000	14	12,529	7	7	66	649
Little River	16	1	20	2	2,500	13	7,004	9	9	61	698
McClain	11	1	135	1	600	10	4,797	7	8	56	677
McIntosh	15					11	4,310	7	7	41	385
Mayes	13	1	1,100	1	1,500	10	2,905	4	4	37	475
Mills County	16	1	108	1	500	8	2,598	8	8	54	493
Mullens	35	2	3,200	3	5,500	32	15,328	21	21	227	1,804
Muskogee	25	6	22,250	8	14,850	24	52,873	22	23	295	3,538
Muskogee-Wichita	19					15	3,436	1	1	3	26
North Canadian	33			4	6,500	27	15,694	24	24	212	2,115
Northeastern	24			5	10,300	21	13,794	19	22	217	1,904
Oklahoma-Indian	17			13	15,850	16	5,558	6	6	27	358
Pawnee	12	2	350			7	2,821	8	8	67	573
Perry	24			3	4,450	21	18,436	21	22	241	2,077
Philadelphia	16			2	1,500	15	7,639	11	11	96	981
Pittsburg	23	3	20,400	6	7,400	23	18,940	19	21	213	1,925
Pontotoc	22	3	6,500	2	4,900	20	8,538	11	11	105	1,245
Pottowatomie	30	3	21,700	1	900	25	15,575	20	20	189	1,894
Salt Fork Valley	19	1	200	5	6,000	19	25,557	19	20	231	1,920
Sequoyah-Adair	11	2	3,300	1	1,000	7	3,249	9	9	62	692
Southwestern	5					4	1,483				
Texas-Cimmaron	17	3	904	5	5,850	16	10,883	10	10	81	859
Tillman	25	2	1,800	2	5,000	25	18,789	21	21	177	1,730
Woodward	29	5	15,430	8	7,550	25	16,260	18	18	181	1,410
South Carolina:											
Abbeville	29	1	6,000	5	16,000	28	35,206	27	27	323	3,213
Aiken	23	1	5,500	3	9,300	23	27,977	22	22	178	2,010
Barnwell	39	2	230	9	21,250	37	26,936	32	34	241	2,295
Beaverdam	47	4	1,730	2	4,000	47	15,714	44	44	347	3,850
Broad River	48	2	4,100	3	8,000	46	29,100	46	47	446	5,590
Carolina	19	2	352			18	1,635	18	18	136	1,131
Charleston	29	4	24,300	7	21,700	28	41,235	26	28	288	3,744
Chester	19	2	700	7	13,400	19	13,022	14	14	113	1,181
Chesterfield	34	1	11			34	9,895	34	34	220	2,697
Colleton	26			2	900	26	6,553	19	19	125	1,098
Dorchester	7					7	549	4	4	18	126
Edgefield	19	1	5,000	1	1,500	18	14,657	17	17	162	1,824
Edisto	17	3	6,034	3	6,000	17	7,841	17	17	104	1,127
Fairfield	35	7	21,505	5	20,000	34	41,292	31	32	309	3,921
Florence	18	2	6,800	2	11,500	18	24,535	17	17	169	2,527
Greenville	47	6	38,275	6	22,600	46	77,880	45	45	549	8,044
Kershaw	25	2	2,385	1	2,500	25	8,741	25	26	176	2,022
Laurens	34	3	6,221	2	7,500	34	27,273	32	32	246	2,909
Lexington	24	1	28	1	2,500	24	7,164	22	22	173	2,018
Moriah	24	3	7,165	3	7,200	24	17,093	23	23	199	2,584
North Greenville	38	4	492	2	5,450	36	21,111	35	35	315	3,484
North Spartanburg	26	2	1,300	4	9,000	26	25,536	25	27	259	3,832
Orangeburg	36	3	11,050	6	19,500	35	34,208	33	33	295	4,054
Pee Dee	45	6	5,300	10	21,200	45	51,094	44	45	394	4,687
Pickens	13					13	3,959	12	13	92	1,022
Piedmont	25	2	2,000			25	11,040	24	24	214	2,694
Reedy River	14	5	10,165	4	8,000	14	20,382	13	13	122	1,391
Ridge	18			5	11,800	18	20,148	18	18	196	2,482
Robeson	3	1	40			3	947	3	3	26	208
Saluda	49	4	2,760	6	32,000	49	69,288	49	49	549	7,560
Sandy Run	1					1	155	1	1	9	90
Santee	25	5	7,172	8	23,500	25	46,892	23	23	214	2,287
Savannah River	47	3	4,900	8	21,000	47	27,130	43	43	326	2,742
Southeast	34	2	8,000	5	7,250	29	21,491	32	32	209	2,386
Spartan	31	4	13,080	4	7,500	31	44,611	30	31	364	5,749
Twelve Mile River	22	1	150			21	2,775	18	18	116	1,535
Union County	24	2	1,460	3	8,200	22	19,500	20	23	186	2,785
Waccamaw	37	1	1,300	1	4,000	36	5,812	34	34	242	2,580
Welsh Neck	24	4	10,150	8	32,000	24	37,751	24	24	264	3,427
York	19	4	4,600	7	17,100	19	19,846	18	18	178	2,027
Unassociated	2					2	205	2	2	14	120
Tennessee:											
Beech River	36	2	2,015			33	6,792	17	17	92	1,071
Bell County	1					1	39	1	1	3	30
Beulah	50	3	903	3	2,200	47	25,424	25	25	175	1,604
Big Emory	34			3	5,400	34	12,886	30	32	282	3,403
Big Hatchie	29	2	1,700	6	14,500	28	30,587	15	16	171	1,881
Bledsoe	17			2	6,600	16	7,316	13	13	107	1,231
Blood River	2					2	528	1	1	7	100
Campbell County	27	1	60	2	4,200	26	4,753	23	24	157	2,059
Central	50	10	46,835	7	19,000	48	68,102	42	42	441	4,803
Chilhowee	35	3	12,725	7	25,300	35	36,137	35	35	361	5,213

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Tennessee—Continued.											
Clinton	33	1	$450	4	$6,000	33	$7,166	28	29	225	2,517
Concord	33	1	64	1	1,500	32	20,701	27	27	234	2,332
Cumberland	26			3	7,500	26	28,052	23	23	181	1,684
Cumberland Gap	49	1	250			46	4,031	30	30	182	2,327
Duck River	40	1	800	5	10,700	33	25,201	35	36	278	2,785
East Tennessee	30					26	6,841	30	30	230	2,446
East Union	1					1	12,703	1	1	40	697
Eastanalles	33					32	4,220	26	26	146	1,409
Ebenezer	29			3	3,400	27	14,000	23	24	154	1,481
Enon	15					15	1,745	9	15	77	930
Freedom	1					1	2				
Friendship	44	3	2,375	2	3,000	42	20,661	40	40	305	2,728
Harmony	7										
Hiawassee	14					1	130	1	1	4	45
Holston	52	2	15,200	3	6,000	41	18,401	45	46	347	4,804
Holston Valley	26	1	300	1	1,500	25	6,000	25	25	188	1,937
Indian Creek	28					27	3,164	16	16	96	1,019
Judson	17					16	4,004	12	12	79	645
Lebanon	3					3	1,730	3	3	23	328
Lauderdale	1					1	110				
Liberty Ducktown	8					5	1,604	8	8	50	453
Little Hatchie	20	1	136	1	2,000	18	6,581	15	16	107	810
Midland	20					20	2,690	17	17	122	1,163
Mulberry Gap	48					46	2,699	34	35	194	1,995
Nashville	26	9	15,281	3	9,600	26	101,162	25	25	526	5,042
New River	41					31	531	16	16	96	860
New Salem	29			1	2,500	29	13,459	17	17	132	1,189
Nolochucky	56	2	15,500	5	14,850	56	28,246	51	52	447	5,735
Northern	33	1	500			32	2,062	23	24	126	1,263
Ocoee	56	9	36,485	2	4,500	54	65,715	47	48	534	6,704
Providence	22					21	2,563	16	17	102	956
Riverside	21					21	2,406	14	14	92	762
Robertson County	11	2	875	3	9,600	11	14,686	11	11	99	1,101
Salem	32			1	2,000	30	9,724	27	30	234	2,171
Sequatchie Valley	15			1	3,000	14	3,207	13	13	71	780
Sevier	47	1	20	1	2,000	45	11,418	26	26	247	2,644
Shelby County	19	6	14,650	6	18,950	19	52,120	19	21	344	4,221
South Union	4					3	25	2	2	10	88
South Western District	40	3	420			28	4,649	18	18	97	910
Stewart	13	1	30			13	912	9	9	44	461
Stocktons Valley	15					6	802	12	13	82	713
Sweetwater	55	2	3,150	5	8,100	55	26,181	52	52	433	5,080
Tennessee	61	11	41,581	6	11,800	59	80,124	56	57	702	11,205
Tennessee Valley	16					16	2,756	12	12	75	782
Tishomingo	1					1	91	1	1	6	31
Union	13					12	2,522	9	9	58	601
Unity	49	2	435	2	2,250	43	8,664	19	19	121	1,112
Walnut Grove	9					4	370	2	2	12	106
Watauga	29	4	2,450	3	5,500	29	11,708	23	24	183	2,767
Weakley County	36	1	170			33	7,451	20	20	197	1,779
West District	26	3	935	1	5,000	24	15,828	16	17	116	1,268
West Union	46							16	16	87	701
William Carey	29	1	100			29	6,684	19	21	149	1,431
Wiseman	17					16	2,577	11	11	63	776
Yancey County	1					1	200	1	1	8	85
Texas:											
Alvarado	44	4	4,150	5	13,000	44	53,007	43	46	446	4,426
Anderson County	9					7	135				
Angelina	23			1	5,000	20	11,828	8	8	76	1,006
Archer County	12	1	250			11	2,640	6	6	39	360
Austin	38	1	20,000	2	3,200	37	70,884	19	21	217	1,895
Baggett Creek	13										
Baylor County	9					9	21,130	5	5	48	451
Bethlehem	16	1	94			5	727	4	4	21	181
Big Spring	28	1	150	2	1,800	26	18,513	22	22	175	1,686
Blanco	34	3	1,050	1	2,000	34	19,747	26	26	200	1,835
Bowie County	14					12	357	2	2	9	80
Brady	27	2	482	2	3,850	27	11,556	15	15	100	984
Brown County	28	3	2,786			27	48,359	8	9	146	1,275
Brownfield	20	3	2,091	2	3,300	20	12,761	17	17	162	1,737
Buck Creek	25					17	3,537	1	1	6	40
Burnet-Llano	12	1	169	3	4,100	10	7,712	6	7	73	589
Callahan County	21	1	100	3	3,150	19	8,832	19	19	147	1,389
Canadian	9	1	700	3	5,500	5	7,972	6	6	62	565
Central	16					13	12,765	12	12	81	1,147
Central Texas	32	3	2,460	3	5,000	29	21,593	23	24	243	2,138
Cherokee	47					30	6,264	27	27	186	2,030
Cisco	33	1	700	5	7,500	31	20,637	22	22	234	2,230
Clay County	21	1	1,500	3	7,500	20	19,555	17	17	162	1,308
Coke County	6					5	3,038	5	6	42	481
Coleman County	29	3	4,568	2	4,500	25	33,179	19	19	141	1,654

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Texas—Continued.											
Collin County	56	5	$3,225	7	$18,200	54	$62,213	51	52	490	5,668
Collinsworth-Childress	16	2	9,700	3	4,200	16	20,372	11	12	113	1,467
Colorado	48	5	10,600	4	9,450	47	37,241	35	36	323	3,167
Comanche	26	2	700	4	6,200	24	11,420	22	23	197	1,868
Concho Valley	32	3	2,050	3	10,500	27	23,448	21	25	205	1,932
Corpus Christi	20	6	15,100	4	9,500	16	17,255	18	20	170	1,619
Corsicana	13	2	775	3	6,400	12	9,044	12	13	118	1,246
Creath	33	2	635	3	8,000	30	21,604	28	29	255	2,052
Dallas County	17	5	5,005	1	5,000	17	15,834	15	15	198	1,817
Dallas Missionary	40	12	134,551	3	9,500	40	207,035	38	40	957	11,510
Del Rio-Uvalde	22	7	6,675	5	9,700	21	20,184	21	21	194	1,762
Delta County	15	2	525	1	3,000	15	6,350	15	15	123	1,055
Denton County	28	3	1,400	6	11,200	28	27,156	25	26	250	2,837
Dickens County	15	2	345	2	2,000	14	7,977	10	10	76	645
East Fork	14	.....	.....	.....	.....	14	4,664	10	10	64	717
Ellis County	26	.....	.....	.....	.....	26	12,237	19	19	172	1,744
Ellis Missionary	13	2	22,165	3	6,000	12	20,675	10	10	169	1,928
El Paso	10	2	6,000	2	13,000	10	38,547	7	8	158	1,533
Enon	26	.....	.....	3	7,000	26	8,281	17	17	118	1,074
Erath	39	1	70	3	6,250	39	20,697	26	28	230	2,377
Fairland	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Falls County	28	1	100	2	2,500	13	8,348	28	28	232	2,328
Fannin County	34	1	88	5	10,350	33	27,522	34	34	349	3,797
Fisher County	20	.....	.....	1	2,000	19	8,990	14	14	125	1,086
Freestone County	19	1	275	.....	.....	19	3,191	8	8	53	509
Freestone-Leon	9	2	500	1	2,000	9	7,109	7	7	59	819
German	11	1	1,500	6	8,750	9	11,928	9	9	62	668
Grayson County	30	.....	.....	.....	.....	30	2,694	15	15	75	675
Grayson Missionary	45	4	22,572	1	6,000	43	46,260	39	41	456	4,839
Hamilton County	18	.....	.....	.....	.....	18	9,953	8	8	67	618
Harmony	18	2	280	.....	.....	18	2,635	11	11	63	358
Haskell County	29	4	7,970	3	3,000	27	38,508	25	26	205	1,884
Henderson County	16	1	500	.....	.....	16	6,394	4	4	22	328
Hill County	28	1	350	3	7,600	28	31,178	26	28	360	3,175
Hillsboro	14	.....	.....	.....	.....	11	1,512	5	5	29	286
Hopewell	20	5	785	.....	.....	13	3,487	8	8	52	553
Hopkins County	14	.....	.....	.....	.....	12	3,177	4	4	26	238
Hunt County	50	7	11,498	3	6,000	48	41,511	39	40	468	4,524
Jack County	16	1	375	2	2,300	14	5,794	11	11	85	598
Jones County	27	3	890	4	7,800	25	30,906	22	22	304	2,385
Kaufman	22	1	70	4	8,550	22	20,029	15	15	150	1,856
Lake Creek	8	.....	.....	.....	.....	8	3,713	5	5	32	355
Lamar County	30	4	22,140	3	8,500	28	16,647	22	22	215	2,149
Lampasas	17	1	145	3	4,500	17	8,684	15	15	123	1,186
Lavaca River	19	.....	.....	3	7,800	18	19,434	13	16	121	902
Leon River	18	.....	.....	.....	.....	18	12,160	16	16	137	1,543
Liberty	31	.....	.....	.....	.....	26	3,086	5	5	40	361
Limestone County	27	4	2,127	2	4,250	27	23,919	21	21	206	2,235
Little River	27	3	540	5	8,500	23	24,259	24	24	228	2,042
Medina River	16	2	4,200	6	5,800	16	18,027	14	14	100	1,091
Meridian	19	1	1,000	2	2,500	18	11,562	13	13	123	1,037
Mills County	21	.....	.....	1	1,500	13	6,959	15	15	108	970
Montague	22	1	400	1	1,500	22	11,206	12	12	121	1,128
Mount Zion	26	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Nacogdoches	20	.....	.....	1	2,500	17	9,112	6	6	53	566
Navarro	16	.....	.....	.....	.....	16	5,790	14	14	148	1,497
Navasota River	21	.....	.....	.....	.....	19	787	13	13	74	779
Neches River	44	4	4,750	5	8,500	42	20,272	29	29	206	1,910
New Bethel	29	.....	.....	.....	.....	26	3,581	20	20	122	1,150
North Colorado	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Palo Duro	13	1	1,500	3	8,250	12	33,514	13	13	139	1,749
Palo Pinto	26	1	1,300	.....	.....	19	11,472	16	16	182	1,496
Paluxy	24	.....	.....	1	600	21	4,853	5	5	54	437
Panhandle	18	.....	.....	4	7,250	14	23,449	7	7	105	978
Panola	9	1	150	1	1,000	6	2,543	7	7	42	377
Parker County	43	1	150	2	2,500	35	18,218	30	31	252	2,226
Parker Landmark	8	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pecos Valley	10	2	5,500	3	6,000	10	22,894	9	9	102	951
Pedernales	12	.....	.....	1	500	7	1,711	7	7	47	462
Pittsburg	33	5	809	4	8,200	31	26,800	30	30	250	2,928
Polk County	13	.....	.....	.....	.....	11	1,385	3	3	14	139
Red Fork	15	1	3,500	1	1,500	13	17,408	12	12	126	1,912
Red River County	19	.....	.....	.....	.....	7	823	5	6	38	365
Red River Missionary	26	1	22	2	4,000	26	15,196	22	22	163	1,373
Rehoboth	50	1	375	1	2,000	50	31,328	39	39	323	3,890
Rio Grande	24	2	1,350	7	14,700	22	15,086	20	20	170	1,769
Round Grove	19	.....	.....	.....	.....	18	6,161	6	6	45	329
Runnels and Concho	22	2	6,609	3	3,500	22	31,188	12	12	134	1,429
Rusk County	12	1	165	1	3,750	11	8,682	10	11	91	747
Sabine River	13	.....	.....	.....	.....	11	6,428	8	8	86	799

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Texas—Continued.											
Salado	40	3	$3,860	4	$18,500	40	$71,460	37	38	398	4,382
Salem	25					22	2,711	2	2	15	175
Saline	17					17	17,153	3	3	16	183
San Antonio	45	8	25,669	9	21,550	42	90,300	38	39	558	5,047
San Marcos	26	4	1,800	5	7,700	26	36,699	20	20	218	1,868
San Saba County	17	3	1,225	2	2,200	14	5,701	6	6	48	426
Sourry County	16			2	2,400	14	10,103	10	10	77	866
Shelby County	35	2	160			32	4,771	9	9	55	585
Shiloh	28	1	1,500	2	2,800	27	24,139	25	25	257	2,336
Smith County	36	5	20,603	1	5,000	35	28,905	27	27	267	2,769
Soda Lake	20	1	900	2	2,700	19	22,319	10	10	119	1,392
Southeast	54	4	21,218	7	18,250	48	61,888	45	47	470	4,311
South Panhandle	11										
South Texas	12	1	50			8	2,139	2	2	16	114
Staked Plains	24	1	350	5	11,500	24	44,717	19	19	167	2,163
Stephens County	12	1	150	1	750	12	2,530	5	5	41	272
Stonewall	15	1	200			13	9,631	4	4	23	163
Sweetwater	54	1	5,000	5	11,300	54	49,251	41	42	503	5,399
Tarrant County	51	3	7,275	4	6,750	48	106,210	45	49	656	6,224
Texarkana	17	3	5,300	3	8,200	15	23,654	12	13	167	1,467
Thornton	21	1	200			21	3,847	16	16	97	895
Throckmorton	10					3	600	3	3	18	178
Tierra Blanco	13			3	5,700	11	17,878	6	7	80	732
Trans-Canadian	12			4	5,000	11	7,520	8	8	65	512
Trinity River	26										
Tryon	8					3	249	2	2	11	85
Tryon Evergreen	29	1	100	2	2,250	24	10,801	11	16	76	609
Union Baptist	48	10	43,400	7	38,000	46	131,456	45	48	621	6,222
Unity	14			1	3,000	10	4,832	5	5	50	417
Van Zandt County	21					20	2,870	5	5	30	259
Van Zandt Missionary	21			1	1,500	21	11,994	6	6	44	467
Waco	48	5	7,050	4	14,500	45	109,171	44	47	649	6,653
Walker County	16	1	450	1	3,000	16	6,945	12	12	108	1,005
Western Branch	20	2	139	2	1,800	19	7,137	14	14	105	901
Wheeler County	9					9	5,776	8	8	64	529
Wichita County	6			4	13,500	6	19,855	5	8	151	1,606
Wilbarger	15			2	5,000	15	15,051	14	15	159	1,496
Wise County	41	1	1,000	3	4,700	41	21,697	37	37	243	2,818
Wood County	26	1	15,000			26	15,106	8	8	59	707
Young County	20			2	3,500	19	21,643	15	15	112	1,173
Virginia:											
Accomac	30	4	11,800	15	38,950	29	37,766	30	34	460	4,100
Albermarle	28	3	1,550	6	20,500	25	27,123	26	30	402	3,212
Appomattox	42	2	15,200	16	33,250	42	54,204	40	43	300	4,276
Augusta	38	2	796	18	52,173	37	57,583	35	35	391	4,351
Blackwater	27	3	21,550	18	37,000	27	43,133	27	28	405	4,746
Blue Ridge	37			8	15,950	30	9,220	24	28	274	1,820
Clinch Valley	15	3	3,375	3	7,500	13	7,478	15	15	138	1,678
Concord	44	8	15,400	12	19,963	43	41,718	41	42	400	3,618
Dan River	29	2	1,400	4	8,000	29	21,774	29	34	316	2,918
Dover	54	14	70,614	12	37,500	54	266,605	53	54	1,359	15,194
Flat River	1					1	191	1	1	5	30
Goshen	47	4	530	7	13,050	45	30,330	45	46	477	4,937
Hermon	25	3	1,800	5	9,600	25	22,810	25	26	302	2,962
James River	27	2	700	15	25,150	25	9,614	24	26	196	1,597
Lebanon	43	4	14,930	3	10,500	38	43,922	35	36	328	3,297
Middle District	37	3	7,474	1	7,000	37	30,026	36	38	479	4,326
Mulberry Gap	1					1	100				
New Lebanon	33			5	10,325	32	9,875	22	26	166	1,524
New River	24	1	165	1	1,600	23	3,596	22	22	148	1,660
Peninsula	27	4	5,665	7	22,300	27	45,646	27	31	382	4,751
Petersburg	31	7	19,325	10	20,450	30	51,534	28	28	371	3,750
Piedmont	31	3	3,800	8	10,512	29	14,423	29	30	248	2,158
Pilot Mountain	1					1	29				
Portsmouth	37	10	74,690	13	49,600	36	145,100	37	37	816	9,213
Potomac	61	7	22,143	10	36,525	58	46,817	54	58	567	5,039
Powells River	26	1	150			20	3,937	17	18	113	889
Rappahannock	60	5	1,176	25	40,933	55	50,686	55	59	710	6,607
Roanoke	40	4	2,801	8	24,300	40	57,163	38	38	430	5,345
Shenandoah	18	1	200	9	19,050	18	10,942	15	15	152	1,407
Shiloh	41	1	225	6	13,800	41	21,135	35	38	351	3,151
Strawberry	40	2	12,100	10	28,200	40	44,985	39	39	407	4,393
Tar River	1					1	266	1	1	7	47
Valley	62	9	19,380	20	54,400	58	103,876	53	60	779	9,062
West Virginia:											
New Lebanon	3	1	2,000	1	7,000	3	10,610	3	4	59	808
Shenandoah	7	2	10,200	3	12,500	7	11,229	5	5	95	865
Valley	1	1	3,000			1	3,961	1	2	27	337

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NATIONAL BAPTIST CONVENTION.

HISTORY.

The early history of the Negro Baptists in the United States is closely interwoven with that of the white Baptists, and yet from the period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches—that is, churches whose members, officers, and pastors were of the Negro race. The first organization of this kind of which there is any record was at Silver Bluff, in Aiken County, S.C. It was formed by eight slaves on the plantation of George Galpin in a settlement on the Savannah River, near Augusta, Ga., and appears to have dated from some years previous to 1778. Two of the slaves who were constituent members of this church became noted preachers. One of them, David George, was pastor until the capture of Savannah by the British in 1778. Subsequently he founded the First Baptist Church at Shelbourn, Canada, and went from there to Freetown, Sierra Leone, West Africa, in 1792. The other, Jesse Peters, helped Abraham Marshall (white) reorganize the First African Baptist Church at Savannah in 1788, where there had already been a Negro Baptist church since 1779, of which George Lisle was pastor. Since then there has always been somewhere in the county of Chatham, Ga., a Negro Baptist church.

The First African Baptist Church of Savannah grew, and in 1802 and 1805 two other churches were organized, the Second Baptist Church and the Ogeechee Colored Baptist Church, both of which are still in existence and strong and prosperous. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston; in 1808 the Abyssinian Church in New York City; in 1809 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

The First Baptist Church of Washington, D. C., was organized in 1802, including in its membership many Negro people. In 1833, when the congregation moved to a new edifice, the Negro members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church and the building passed into their hands. This experience in Washington was repeated in many places in the South where the Negro members worshiped with white organizations, until it seemed wise for them to have their own churches. During this time the number of Negro Baptists had multiplied in the South, though, as they had no ecclesiastical organization, any attempt to present consecutive history is very difficult.

The first effort at ecclesiastical organization appears to have been the formation of the Wood River Association of Illinois in 1838, although one was also established in Louisiana in the same year. The first state convention was organized in North Carolina in 1866, and in 1867 the second, third, and fourth, in Alabama, Arkansas, and Virginia, and in 1869 the fifth in Kentucky.

As in other cases the general denominational organization of the Negro Baptist churches arose from association in evangelistic and educational work. Previous to 1880 there were 3 organizations or societies covering more than 1 state among the Baptists for this work: The New England Missionary Convention, The Consolidated American Missionary Convention, and the General Association of Western States and Territories. Each of these covered but a small part of the country. In November, 1880, the Foreign Missionary Baptist Convention was organized in Montgomery, Ala., 10 states responding with delegates: Alabama 61, Arkansas 3, Florida 1, Georgia 3, Louisiana 2, Mississippi 10, North Carolina 4, Ohio 1, Tennessee 6, and Virginia 5.

In 1886 the National Baptist Convention was organized in St. Louis, Mo., the special object being "to consider the moral, intellectual, and religious growth of the denomination, to deliberate upon the great questions which characterized the Baptist churches, and further, to advise and consider the best methods possible for bringing us more closely together as churches and as a race." In 1893 the National Educational Convention was organized in Washington, D.C. In September, 1895, the Foreign Missionary Convention of the United States of America, the National Baptist Convention, and the National Baptist Educational Convention met in Atlanta, Ga., and all united in the present National Baptist Convention. The preamble to the constitution adopted at that meeting says: "It is the sense of the colored Baptists of the United States of America, convening in the city of Atlanta, Ga., September 28, 1895, in several organizations known as the Baptist Foreign Missionary Convention of the United States of America, engaged in missionary work on the west coast of Africa, the National Baptist Convention, which has been engaged in missionary work in the United States, and the National Baptist Educational Convention, which has sought to look after the educational interests, that the interest of the Kingdom of God requires that these several bodies above named should unite in one body. The object of this convention shall be to do missionary work in the United States of America, in Africa, and elsewhere, and to foster the cause of education."

During the years 1880–1897 the National Convention had grown until every state and territory where Negro Baptist churches existed was represented in it and also South America, the West Indies, and West and South Africa. Meanwhile two schools of thought had developed: One group holding that their own scholars were competent to produce the literature needed for

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the young people; the other group felt otherwise, and at Boston in 1897 delegates from North Carolina, Virginia, and the District of Columbia withdrew and organized the Lott-Carey Convention for Foreign Missions, which sought to cooperate with the American Baptist Missionary Union (white). It was accepted on condition that the convention adopt and sustain their method of organization and of raising funds, should select and appoint their own missionaries, subject to the approval of the executive committee of the Missionary Union, and that the convention should receive the benefit of advice and experience of the union in gathering its fund and in the conduct of its home missions. The union declined to accede to the suggestion that the convention be represented upon its executive committee and that the union pay one-half of the traveling expenses of the traveling secretary. For at least five years a general agreement for cooperation was carried out, but in 1905, at the Chicago session of the National Baptist Convention, the Lott-Carey Convention returned, though retaining a part of their autonomy, and became a district body of the National Baptist Convention.

In 1915 at the meeting of the National Baptist Convention in Chicago there arose a division in regard to the National Baptist Publication Board, which had been created in St. Louis in 1896. This board withdrew from the National Baptist Convention and was followed by a number of delegates, mostly from Texas and Arkansas, and was named the National Baptist Convention, Unincorporated. The two bodies held conventions in 1916 and 1917 and at the last meetings steps were taken to secure a reunion.[1]

DOCTRINE AND POLITY.

In doctrine and polity the Negro Baptists are in close accord with the Northern and Southern Conventions.[2] They represent the more strictly Calvinistic type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in associations, generally along state lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics, and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative.

In addition to the associations there are conventions which are held for the consideration of the distinctively missionary side of church life and not infrequently extend beyond state lines.

The lack of close ecclesiastical relations, characteristic of all Baptist bodies, is emphasized in the Negro Baptist churches, with the result that it has been very difficult to obtain satisfactory statistics of the denomination. The methods adopted in connection with the report for 1916 were such as to bring in probably the most complete returns that have been gathered at any time, and to this may be attributed largely the considerable increase noted below.

WORK.

At the first meeting of the Consolidated National Baptist Convention in 1895, the general interests and work of the churches were planned by the election through the state delegations of three boards—the Foreign Mission Board, the Home Mission Board, and the Educational Board. Since that time the work has expanded until there are now eight boards or agencies engaged in the prosecution of this work, including, in addition to those just mentioned, the Church Extension Board, the Woman's Auxiliary Convention, the Sunday School Publishing Board, the Baptist Young People's Board, and the Baptist Ministers Benefit Board. The Lott-Carey Convention continues its distinctive missionary work, although identifying itself with the National Baptist Convention.

The home mission work of the Negro Baptists is carried on chiefly through the Home Mission Board, with headquarters at Little Rock, Ark. The report for 1916 shows 16 home missionaries employed, 750 churches aided, and $17,408 contributed for this work. This board cooperates with the Southern Baptist Convention. The Church Extension Board works along parallel lines with the Home Mission Board.

The foreign mission work, under the care of the Foreign Mission Board, located at Philadelphia, is carried on in Central, South, and West Africa, the West Indies, and northern South America. Its first company of missionaries consisted of 6 persons who went to West Africa in 1883. In 1916 there were reported 13 missionaries and 96 native helpers, occupying 80 stations; 88 churches, with 19,812 members; 52 schools, with 15,311 pupils; and contributions to the amount of $21,587. The value of property owned is estimated at $41,400.

The National Baptist Educational Board reports 115 schools, including 31 colleges and academies, and 84 secondary schools. Of these, 13 colleges and 10 secondary schools are supported in whole or in part by the American Baptist Home Mission Society of New York, while 18 colleges and academies and 66 secondary schools are in cooperation with the National Baptist Educational Board. The total number of students and pupils reported in these schools for 1916 was 9,775, and the amount contributed for their support was $220,297. The property valuation is placed at $1,872,620, with an endowment amounting to $56,608. This is exclusive of the endowment belonging to the colleges under the care of the American Baptist Home Mission Society of New York.

[1] As this report is completed word comes that this reunion has been accomplished, so that once more there is one and only one National Baptist Convention consisting of Negro Baptists in the whole world.

[2] See Baptists, p. 48.

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In 1909 the National Training School for Women and Girls was founded in the District of Columbia, and is conducted by the Woman's Auxiliary of the National Baptist Convention. The object of the school is to provide for the training of women and girls "to the highest level of religious, moral, and industrial efficiency," and it is the largest and best equipped plant conducted by women of the Negro race in the United States. The report for 1916 shows 117 pupils, representing nearly every state in the Union, Africa, South America, and the West Indies. The value of the school property is estimated at $65,000, and the amount contributed during the year was $6,242.

The young people's work is under the general supervision of the National Baptist Young People's Board, with headquarters at Nashville, Tenn.; it reports 12,550 societies and about 500,000 members. The contributions made to the board in 1916 were $15,660, and it has property valued at $10,000.

The National Baptist Convention has a publishing house at Nashville, Tenn., the largest and best equipped of its kind among the Negro race. It has property valued at about $300,000, and a business amounting, in 1916, to $200,000.

There are a number of religious and denominational papers. Among these are the National Baptist Union Review at Nashville, the accredited organ of the denomination, the Christian Banner of Philadelphia, and the American Baptist of Louisville, which is the oldest among the Negro Baptist journals.

STATISTICS.

The general statistics of the National Baptist Convention for the year 1916 are given, by states, in the table on pages 100 and 101, and the relation of these statistics to those of other bodies is shown in general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	21,113	18,534	2,579	13.9
Members	2,938,579	2,261,607	676,972	29.9
Church edifices	20,146	17,913	2,233	12.5
Value of church property	$41,184,920	$24,437,272	$16,747,648	68.5
Debt on church property	$3,433,366	$1,757,190	$1,676,176	95.4
Parsonages:				
Churches reporting	690	709	−19	−2.7
Value	$964,325	$617,241	$347,084	56.2
Sunday schools:				
Number	20,099	17,910	2,189	12.2
Officers and teachers	123,817	100,069	23,748	23.7
Scholars	1,181,270	924,665	256,605	27.8
Contributions for missions and benevolences	$259,292	$116,355	$142,937	122.8
Domestic	$237,705	$97,628	$140,077	143.5
Foreign	$21,587	$18,727	$2,860	15.3

[1] A minus sign (−) denotes decrease.

These statistics, as previously explained, show a marked advance in every particular except in the number of churches reporting parsonages. The number of organizations reported in 1916 was 21,113 as against 18,534 in 1906, an increase of 13.9 per cent, and the membership as reported advanced from 2,261,607 to 2,938,579, an increase of 29.9 per cent. The church edifices as reported increased in number by 2,233, and the value of church property advanced from $24,437,272 to $41,184,920, or 68.5 per cent. Debt on church property amounting to $3,433,366 was reported in 1916 by 4,210 organizations, as against $1,757,190 reported by 3,100 organizations in 1906. The number of churches reporting parsonages decreased by 19, but the value of parsonages increased from $617,241 to $964,325. The increase of 12.2 per cent in the number of Sunday schools corresponded closely to the increase in number of organizations, and the increase of 27.8 per cent in the number of scholars accorded closely to that in church membership. Contributions for missions and benevolences increased from $116,355 to $259,292, or 122.8 per cent, the larger proportion being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $8,361,919 were reported by 19,988 organizations and cover general running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 12,789 organizations in 1916, was 103,391, constituting 5.5 per cent of the 1,867,584 members reported by these organizations. Assuming that the same proportion would apply to the 1,070,995 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 162,682.[1]

Of the 21,113 organizations with 2,938,579 members, all but 3 reported church services conducted in English only. Of these 3 organizations, 1 with 45 members reported French and English; 1 with 18 members, German and English; and 1 with 43 members, Italian and English. As compared with the report for 1906, there was an increase of 1 organization and 67 members using foreign languages in connection with English.

The total number of ministers on the rolls of the denomination was given as 19,423, but schedules were received from only 1,264. These were so incomplete as to be unavailable for tabulation, except that 1,194 reported annual salaries averaging $572.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
National Baptist Convention	21,113	21,071	2,938,579	21,018	1,128,237	1,805,001	20,070	478	20,146	20,117	$41,184,920
New England division:											
Massachusetts	4	4	1,474	4	598	876	2	1	2	2	43,500
Middle Atlantic division:											
New York	43	43	5,652	43	1,915	3,737	21	20	21	36	246,536
New Jersey	106	106	18,149	106	6,105	12,044	95	10	95	105	996,205
Pennsylvania	169	166	40,398	166	16,042	24,356	138	2	140	153	1,571,665
East North Central division:											
Ohio	178	178	27,978	178	10,274	17,704	168	7	168	168	940,355
Indiana	52	52	10,412	52	3,781	6,631	52	.....	54	52	282,725
Illinois	184	184	23,224	184	9,093	14,131	161	12	161	163	874,623
Michigan	18	18	1,229	18	512	717	18	.....	18	13	45,700
West North Central division:											
Minnesota	2	2	478	2	205	273	2	.....	2	2	26,000
Iowa	34	34	2,520	30	997	1,465	30	4	29	29	106,875
Missouri	282	282	41,218	282	12,977	28,241	261	19	262	262	769,456
Kansas	127	118	13,477	118	4,777	8,700	123	2	125	122	564,315
South Atlantic division:											
Maryland	88	88	29,405	88	11,291	18,114	80	7	80	79	577,950
District of Columbia	60	60	27,544	60	9,773	17,771	57	3	57	60	1,361,074
Virginia	1,408	1,403	276,630	1,395	111,721	164,498	1,338	14	1,346	1,282	4,511,177
West Virginia	235	235	16,238	235	6,995	9,243	161	55	161	179	432,168
North Carolina	1,376	1,373	212,019	1,373	86,646	125,373	1,358	9	1,362	1,357	2,299,358
South Carolina	1,353	1,353	255,479	1,351	103,494	151,385	1,337	2	1,337	1,333	2,353,678
Georgia	2,778	2,774	400,214	2,769	151,112	248,437	2,718	30	2,736	2,726	4,503,083
Florida	1,039	1,038	69,865	1,038	26,131	43,734	973	8	984	970	1,246,662
East South Central division:											
Kentucky	703	703	98,052	703	39,087	58,965	678	16	682	681	1,559,689
Tennessee	744	744	108,650	744	40,014	68,636	690	24	690	693	1,620,651
Alabama	2,157	2,156	311,102	2,153	117,801	193,010	2,067	57	2,071	2,076	3,168,222
Mississippi	2,531	2,527	287,796	2,527	109,096	178,700	2,487	2	2,487	2,466	2,843,412
West South Central division:											
Arkansas	1,473	1,472	174,157	1,472	66,655	107,502	1,388	17	1,390	1,417	1,791,606
Louisiana	1,421	1,418	146,720	1,418	52,024	94,696	1,319	36	1,321	1,330	2,169,100
Oklahoma	499	495	42,408	491	15,985	26,290	421	64	421	432	548,823
Texas	1,995	1,991	291,243	1,964	111,282	176,799	1,876	57	1,892	1,877	3,463,304
Mountain division:											
Colorado	12	12	2,020	12	799	1,221	12	.....	12	12	103,485
Pacific division:											
Washington	6	6	404	6	142	262	6	.....	6	6	31,525
California	32	32	2,316	32	886	1,430	32	.....	32	32	229,498
States with one organization only [1]	4	4	107	4	47	60	2	.....	2	2	2,500

[1] One organization each in New Mexico, Rhode Island, Wisconsin, and Wyoming.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
National Baptist Convention	21,113	4,210	$3,433,366	690	$964,325	19,988	$8,361,919	19,909	20,099	123,817	1,181,270
New England division:											
Massachusetts	4	1	4,300			2	7,375	2	2	16	134
Middle Atlantic division:											
New York	43	18	67,385	2	14,500	40	52,718	40	40	291	2,239
New Jersey	106	67	120,180	13	29,600	106	137,057	106	107	842	7,260
Pennsylvania	169	103	855,891	11	44,800	169	300,108	159	159	1,635	16,504
East North Central division:											
Ohio	178	47	99,662	14	28,850	171	143,480	171	171	1,576	11,549
Indiana	52	18	33,790	12	22,300	52	53,554	43	43	360	3,031
Illinois	184	52	91,065	13	17,050	148	139,166	124	124	1,018	8,191
Michigan	18	4	5,026	3	3,700	18	12,319	18	18	135	726
West North Central division:											
Minnesota	2	1	4,700			2	3,800	2	2	42	225
Iowa	34	10	6,880	5	8,050	33	18,550	33	33	235	1,587
Missouri	282	77	102,961	18	31,500	277	239,095	271	272	2,425	15,499
Kansas	127	40	29,067	18	13,550	120	85,329	101	101	736	5,623
South Atlantic division:											
Maryland	88	42	71,198	2	1,500	88	91,861	83	83	776	7,933
District of Columbia	60	41	259,730	3	16,500	58	121,226	60	60	696	7,658
Virginia	1,408	296	427,116	42	116,870	1,336	726,064	1,281	1,319	10,104	96,503
West Virginia	235	41	43,066	9	35,100	222	98,891	211	211	1,350	10,304
North Carolina	1,376	204	122,333	27	59,220	1,357	514,650	1,344	1,370	10,468	95,261
South Carolina	1,353	222	156,898	23	41,610	1,329	441,001	1,328	1,339	9,249	96,964
Georgia	2,778	512	258,750	32	46,100	2,710	960,606	2,430	2,444	10,731	130,290
Florida	1,039	176	79,964	51	80,475	998	319,771	1,003	1,004	4,326	38,754
East South Central division:											
Kentucky	703	47	23,741	17	26,800	697	247,480	678	678	3,858	32,473
Tennessee	744	166	164,564	24	41,730	613	311,817	704	714	4,475	38,272
Alabama	2,157	420	209,591	41	39,556	2,105	670,494	2,113	2,120	10,916	123,201
Mississippi	2,531	365	124,714	46	30,844	2,083	565,600	2,415	2,427	13,896	126,673
West South Central division:											
Arkansas	1,473	274	87,679	47	36,264	1,415	544,738	1,427	1,431	9,224	77,905
Louisiana	1,421	398	175,771	94	57,409	1,370	449,639	1,322	1,331	6,978	65,273
Oklahoma	499	127	48,015	34	21,647	476	160,914	468	491	2,581	24,613
Texas	1,995	415	253,485	78	79,950	1,939	906,017	1,909	1,953	14,459	133,647
Mountain division:											
Colorado	12	6	18,594	3	6,350	12	18,157	12	12	117	1,013
Pacific division:											
Washington	6	3	2,354	1	3,000	6	4,102	5	5	46	240
California	32	15	12,542	6	8,900	32	25,097	31	31	238	1,594
States with one organization only [1]	4	2	1,650	1	600	4	1,243	4	4	19	105

[1] One organization each in New Mexico, Rhode Island, Wisconsin, and Wyoming.

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GENERAL SIX PRINCIPLE BAPTISTS.

HISTORY.

In the records of the early Baptist churches in England there are numerous references to a discussion on the qualifications for church fellowship, especially in regard to the "laying on of hands," included in the list of foundation "principles of the doctrine of Christ," given in Hebrews vi, 1, 2. The General (Arminian) Baptists considered it essential, and included it in the ceremony of admission to the church, immediately after baptism. The Particular (Calvinistic) Baptists did not so consider it.

With the organization of Baptist churches in America, the same question came up and agitated the church at Providence, R. I., with the result that a number of members withdrew and in 1653 organized what was known as the General Six Principle Baptist Church, the six principles being those mentioned in the above passage in the Epistle to the Hebrews: Repentance, faith, baptism, laying on of hands, resurrection of the dead, and eternal judgment. Other churches were organized on the same basis, and in time two conferences were formed, one in Rhode Island and Massachusetts, and one in Pennsylvania. The Pennsylvania Conference has only a few churches remaining, the strength of the denomination being now in the Rhode Island Conference. These conferences are members of an international body entitled "The Old Baptist Union in all the World," which is represented by an international council, consisting of a bishop of the union, an international secretary, a treasurer, and representatives elected by the churches in the different countries. This council has authority to act in all "matters relating to the world-wide union or extension minutes," but the churches in each country or state manage their own internal affairs without interference from the international council or from the churches of any other country or state.

DOCTRINE AND POLITY.

In doctrine these churches are in sympathy with the Arminian rather than the Calvinistic Baptists. Their distinctive feature is still the laying on of hands when members are received into the church, not, however, as a mere form, but as a sign of the reception of the gifts of the Holy Ghost.

The general ecclesiastical organization corresponds to that of other Baptist bodies. The individual church is independent in its management, electing its own officers and delegates. The conferences, composed of delegates from the local churches, are for purposes of fellowship, and their decisions have only a general advisory character, although when a question has been submitted to a conference, or to its executive committee in the interval between the meetings of the conference, its decision is regarded as final. The two conferences, those of Rhode Island and Pennsylvania, are entirely distinct, although they interchange delegates or messengers for mutual counsel. Ordination to the ministry is dependent on approval of a majority of a council comprising the ordained ministers of a conference, not less than two ordained ministers officiating.

WORK.

There is no organized home missionary work. Whatever home mission work is done is by each individual church acting independently. There is a foreign missionary secretary, and some contributions are reported for work in China.

STATISTICS.

The general statistics of the General Six Principle Baptists for 1916 are given, by states, in the table opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	10	16	−6	(2)
Members	456	685	−229	−33.4
Church edifices	11	14	−3	(2)
Value of church property	$25,850	$19,450	$6,400	32.9
Debt on church property	.....	.....	.....	.....
Parsonages:				
Churches reporting	1	1	.....	.....
Value	$3,000	$1,500	$1,500	100.0
Sunday schools:				
Number	6	9	−3	(2)
Officers and teachers	53	94	−41	(2)
Scholars	276	414	−138	−33.3

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The table shows a decrease in every particular except the value of church property. The number of organizations fell from 16 to 10; the number of members from 685 to 456, a decrease of 33.4 per cent; the number of church edifices from 14 to 11; the number of Sunday schools from 9 to 6; and the number of Sunday school scholars from 414 to 276, a decrease of 33.3 per cent, almost identical with that for membership. The value of church property, on the other hand, rose from $19,450 to $25,850, an increase of 32.9 per cent; and the value of the parsonage reported by a single organization increased from $1,500 to $3,000. It is to be noted that the great majority of the returns were from the Rhode Island Conference, only one organization reporting from Pennsylvania, though that one reported more than half the membership for the entire conference in 1906. No report of general contributions for missions and benevolences was made.

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Certain items not included in the above summary are church expenditures, reported for the first time in 1916, and the languages used in church services.

Church expenditures, reported by six organizations, amounted to $2,483, and covered the running expenses, outlay for repairs and improvements, benevolences and other items. English is the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was nine. Schedules were received from four, of whom three reported annual salaries averaging $239.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Six Principle Baptists	10	10	456	10	163	293	10	.....	11	10	$25,850
New England division:											
Rhode Island	9	9	421	9	145	276	9	.....	10	9	21,850
Middle Atlantic division:											
Pennsylvania	1	1	35	1	18	17	1	.....	1	1	4,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Six Principle Baptists	10	.....	.....	1	$3,000	6	$2,483	6	6	53	276
New England division:											
Rhode Island	9	.....	.....	.....	.....	6	2,483	6	6	53	276
Middle Atlantic division:											
Pennsylvania	1	.....	.....	1	3,000	.....	.....	.....	.....	.....	.....

SEVENTH DAY BAPTISTS.

HISTORY.

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ simply discarded the false restrictions with which the Pharisees had burdened and perverted the Jewish Sabbath, but that otherwise He preserved it in its full significance. Accordingly, they have held that loyalty to the law of God and to the ordinances of Christ required continuance of the observance of the seventh-day as the Sabbath. Gathered in scattered communities, and frequently suffering severe persecution, even at the hands of Christians, for their supposed adherence to "Judaic" or "legal" customs, these believers are regarded by the modern Seventh Day Baptists as the links which connect them with Christ and the New Testament Church. Although it is difficult to learn the exact facts concerning them, owing partly to the lack of definite records, partly to the not always accurate accounts that have been handed down by hostile historians, it is claimed that among them in the earlier days were the sects known as Nazarenes, Cerinthians, and Hypsistari, and later certain communities of the Albigenses and Waldenses.

At the time of the English Reformation, when the Bible was accepted as the supreme authority on all questions of faith and conduct, the question of the Sabbath again came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Among the earlier Seventh Day Baptists in England were some of the prominent followers of Oliver Cromwell, one of them, Hon. Thomas Bampfield, being Speaker of the House of Commons. Others were Dr. Peter Chamberlen, royal physician; Nathaniel Bailey, compiler of Bailey's Dictionary and editor of classical textbooks; William Tempest; and William Henry Black. Fourteen Seventh Day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall churches in London. The former apparently had its origin in 1617, though the earliest records have been lost by fire.

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In 1664 Stephen Mumford, a Seventh Day Baptist, came from London and settled at Newport, R. I. His observance of the Sabbath soon attracted attention, and several members of the Newport church adopted his views and practices, though they did not change their church relation until 1671, when, after correspondence with the Seventh Day Baptist Church in Bell Lane, London, they organized the first Seventh Day Baptist Church in America. Other organizations were effected, at Philadelphia, as early as 1700, with Abel Noble as leader, and at Piscataway, Middlesex County, N. J., with Edmund Dunham as leader. From these three centers, Seventh Day Baptist churches have been established in almost every part of the United States. It was also from one of these communities that the impulse came for the founding of the Ephrata Community of German Baptist Brethren, resulting in the organization of the German Seventh Day Baptists in 1728.

The two hundredth anniversary of the American Seventh Day Baptists was celebrated on December 21, 1871, and in commemoration of this, a board of trustees of the Seventh Day Baptist Memorial Fund was elected and chartered, which now holds trust funds, for educational and other denominational work, amounting to $541,000.

With the development of interdenominational activities, illustrated by the organization of the Federal Council of the Churches of Christ in America, the Seventh Day Baptists have entered heartily into the various movements, and are included in the constituency of the Federal Council.

DOCTRINE.

In doctrine the Seventh Day Baptists are evangelical, and belong to the regular Calvinistic group of Baptists, being distinguished only by their observance of the seventh day instead of the first day as the Sabbath. They are in no sense "Judaizers" or "Legalizers," but believe in salvation through faith alone, and insist upon the observance of the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings of Christ.

Originally the Seventh Day Baptists were restricted communionists, and invitations to the Lord's Supper were given "to members of churches in sister relation." That form of invitation has, by common consent, gradually disappeared, and at present no specific invitation is given to the Lord's Supper, all present being at liberty to partake if they desire. Neither do Seventh Day Baptists forbid their members to partake of the communion in other churches or congregations, the matter being left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed.

POLITY.

In polity the Seventh Day Baptists were at first intensely independent congregationalists, and they have continued such with some slight modifications which experience has shown to be useful in the development of denominational life and work. Each local church is thus independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into associations and a General Conference, which, however, have only advisory powers. In the General Conference each church is entitled to 4 delegates as a church, and 2 additional delegates for each 25 members, while members of the 3 denominational societies—the Seventh Day Baptist Missionary Society, American Sabbath Tract Society, and Seventh Day Baptist Education Society—if present at the conference, are thereby entitled to membership. Churches which can not be represented by their own members are at liberty to appoint, as their delegates, members of other churches which are in full and regular membership in the conference, and the delegate or delegates present from any church are entitled to cast the full vote to which that church is entitled when the vote is taken by churches.

Applicants for church membership are admitted by a vote of the local church, generally on recommendation by a permanent committee composed of the pastor and deacons of the church. The local church is the prime authority in the ordination of elders and deacons, but of late years the associations have taken part in this service through a permanent committee which is represented in each council called by the local church. The conference, however, upon the request of a church, may approve or disapprove its action in the name of the denomination. In every case, however, the local church must first move in the matter of ordination and the calling of a council, but no church has the right to ordain or recognize such ordinations for other churches or the denomination.

WORK.

The churches carry on their missionary and other activities through boards or societies which were originally wholly independent of the General Conference, though their members were, according to the constitutions of the various boards and societies, also annual members of that conference. In forming a more compact organization in order to bring the societies into close relations with the General Conference, a plan has been adopted by which the boards of the incorporated societies are nominated by the conference and are elected by the societies at their annual meetings, in accordance with the provisions

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of their charters. The societies thus organized are the Seventh Day Baptist Missionary Society, carrying on both home and foreign work; the Seventh Day Baptist Education Society; and the American Sabbath Tract Society, which is both the publishing society of the denomination and, in a sense, a home missionary society through which the work of Sabbath reform is carried on.

A missionary spirit has always been characteristic of the denomination, as indicated by the coming of the first Seventh Day Baptists from England to America, which was missionary action on the part of the churches in London, England. It found expression at a very early period in "yearly meetings," which were essentially missionary gatherings. As the number of churches grew larger and they were more widely spread, the sending out of missionaries by the yearly meetings increased; and it was chiefly this missionary spirit which led, in 1802, to the organization of the General Conference for the special purpose of prosecuting that work more successfully. For about twenty years this general work was carried on under the direct management of the conference, through a missionary committee. In 1828 the American Seventh Day Baptist Missionary Society was organized, with membership, both annual and life, upon a financial basis. Subsequently modifications took place, including the organization of the Hebrew Missionary Society for work among the Jews. In 1843 the word "American" was dropped from the name, and in 1846 the present organization was completed and incorporated as the Seventh Day Baptist Missionary Society.

During the year 1916 this society conducted home mission work through 15 missionary pastors and workers and 5 general missionaries, serving and assisting in various ways 30 churches, at an expense of $6,390.

In the foreign field the same organization has had charge of work in China, British Guiana, Holland, and Java. An enterprise carried on for a time in Palestine was broken up by the unsettled state of the local government. The mission in China, begun before the middle of the last century, is still carried on with increasing vigor. The different departments there—evangelistic, missionary, medical, hospital, and educational—are under the immediate direction of the Shanghai Seventh Day Baptist Missionary Association, which is practically a branch of the Seventh Day Baptist Missionary Society. The work in Java is under the direct care of the churches in Holland, though it receives considerable financial support from the United States. The report of the foreign work of the Seventh Day Baptist churches for 1916 shows 8 stations, with 10 American missionaries and 20 native workers; 6 churches, with 229 members; 5 schools, with 213 pupils; 1 hospital, in which 5,360 patients were treated; 1 asylum, with 220 inmates; a total of $7,284 contributed by the churches for the work during the year; and property valued at $30,000. There are also 5 Seventh Day Baptist churches in Holland, which carry on missionary work, and together conduct a magazine which is supported by the American Sabbath Tract Society in the United States.

The organization of special societies for promoting education began in 1834 under the direction of the General Conference. At first academies were established and later a system of graded schools was developed. The Seventh Day Baptist Education Society took its present form in 1852, and although directly connected with Alfred University, Alfred, N. Y., acts for the entire denomination. In addition to the university at Alfred, with its college, theological, and academic departments, and 3 technical schools, 2 other colleges, at Milton, Wis., and at Salem, W. Va., are identified with the denomination. The returns for the 3 for 1916 showed 1,041 students, property and endowment valued at $1,227,585, and contributions to the amount of $3,200.

Among other organizations, one of the most prominent is the Woman's Board for Religious Work, organized in 1884, and doing excellent service along industrial, missionary, educational, and Sabbath reform lines.

Organized denominational Sabbath school work was begun in 1836, although Sabbath schools were already in existence in various churches, one at least having been organized as early as 1740 by the German Seventh Day Baptists at Ephrata, Pa. Previous to 1870 Sabbath school boards were appointed by the various associations and carried forward systematic work along this line within their various boundaries. In that year the General Conference appointed a denominational Sabbath school board, which is incorporated and has charge of the general work, including Sabbath school literature.

The first Young People's Christian Endeavor societies were formed in 1884, three years after the beginning of the movement under the Rev. F. E. Clark, at Portland, Me.; and within a brief period thereafter a larger percentage of Seventh Day Baptist churches had organized these societies than of any other denomination. In 1916 there were 41 societies with 1,206 members. They are identified with the denomination through a Young People's Executive Board, appointed by the General Conference.

STATISTICS.

The general statistics of the Seventh Day Baptist churches for 1916 are given, by states and associations, in the tables on pages 106 and 107, and the relation of these statistics to those of other bodies is shown in the

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general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	68	77	−9	(2)
Members	7,980	8,381	−401	−4.8
Church edifices	62	71	−9	(2)
Value of church property	$307,600	$292,250	$15,350	5.3
Debt on church property	$2,150	$1,942	$208	10.7
Parsonages:				
Churches reporting	41	39	2	(2)
Value	$95,200	$69,440	$25,760	37.1
Sunday schools:				
Number	66	68	−2	(2)
Officers and teachers	877	843	34	4.0
Scholars	5,005	5,117	−112	−2.2
Contributions for missions and benevolences	$16,874	$18,602	−$1,728	−9.3
Domestic	$9,590	$13,202	−$3,612	−27.4
Foreign	$7,284	$5,400	$1,884	34.9

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

As will be noted there has been a somewhat general decrease—68 organizations in 1916 as against 77 in 1906; 7,980 members as against 8,381—a loss of 4.8 per cent; and 62 church edifices as against 71. Similarly, the number of Sunday schools fell from 68 to 66, and the number of scholars from 5,117 to 5,005. On the other hand, there has been a slight increase in the value of church property, from $292,250 to $307,600, or 5.3 per cent, while the debt on church property, as reported by 4 churches, has advanced from $1,942 to $2,150. The number of churches reporting parsonages, 41, was an increase of 2 over 1906, and the value as reported, $95,200 as against $69,440, represents an increase of 37.1 per cent. There was a decrease of $3,612, or 27.4 per cent, in the contributions for domestic work, but those for foreign mission enterprises advanced from $5,400 to $7,284, an increase of 34.9 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $67,695, reported by 64 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 54 organizations in 1916, was 106, constituting 1.6 per cent of the 6,590 members reported by these organizations. Assuming that the same proportion would apply to the 1,390 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 128.[1]

English is the only language reported in the conduct of church services in this denomination.

The total number of ministers reported for the denomination was 75. Separate schedules were received from 45, of whom 35 were in pastoral work, and 10 otherwise engaged. Of those in pastoral work, 23 were full pastors, receiving an average annual salary of $843; 2 were acting as supplies or assistants; and 10 supplemented their income from the churches by other occupations—chiefly farming and education. Of those not in pastoral work, 8 were on the retired list and 2 were engaged in educational and editorial work.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Seventh Day Baptists	68	68	7,980	67	3,236	4,728	62	4	62	59	$307,600
New England division:											
Rhode Island	6	6	988	6	414	574	6	.....	6	6	49,000
Middle Atlantic division:											
New York	19	19	2,408	19	960	1,448	17	2	17	17	55,800
New Jersey	4	4	805	4	336	469	4	.....	4	4	89,500
Pennsylvania	3	3	156	3	56	100	2	.....	2	2	2,200
East North Central division:											
Illinois	4	4	295	4	116	179	3	1	3	3	3,300
Wisconsin	7	7	1,039	6	392	631	7	.....	7	7	33,200
West North Central division:											
Iowa	2	2	170	2	77	93	2	.....	2	2	5,000
Nebraska	2	2	368	2	148	220	2	.....	2	1	15,000
South Atlantic division:											
West Virginia	6	6	650	6	266	384	6	.....	6	5	17,250
West South Central division:											
Arkansas	3	3	184	3	80	104	3	.....	3	3	6,000
Pacific division:											
California	3	3	153	3	56	97	2	.....	2	2	6,150
States with one organization only[1]	9	9	764	9	335	429	8	1	8	7	20,200

[1] One organization each in Alabama, Colorado, Connecticut, Kansas, Louisiana, Michigan, Minnesota, North Carolina, and Ohio.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Seventh Day Baptists	68	4	$2,150	41	$95,200	64	$67,695	66	66	877	5,005
New England division:											
Rhode Island	6	.....	.....	3	9,000	5	5,735	5	5	67	335
Middle Atlantic division:											
New York	19	.....	.....	14	23,900	19	19,252	19	19	264	1,571
New Jersey	4	.....	.....	4	13,700	4	10,632	4	4	83	389
Pennsylvania	3	1	250	2	1,800	2	367	3	3	23	112
East North Central division:											
Illinois	4	.....	.....	2	2,500	3	2,537	4	4	40	181
Wisconsin	7	.....	.....	5	11,800	7	7,443	7	7	107	719
West North Central division:											
Iowa	2	.....	.....	2	4,000	2	1,792	2	2	26	138
Nebraska	2	.....	.....	1	3,000	2	6,493	2	2	44	320
South Atlantic division:											
West Virginia	6	.....	.....	3	10,200	6	3,521	6	6	66	416
West South Central division:											
Arkansas	3	1	200	.....	.....	3	822	2	2	20	122
Pacific division:											
California	3	1	1,500	.....	.....	3	2,475	3	3	28	139
States with one organization only [1]	9	1	200	5	15,300	8	6,626	9	9	109	563

[1] One organization each in Alabama, Colorado, Connecticut, Kansas, Louisiana, Michigan, Minnesota, North Carolina, and Ohio.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Seventh Day Baptists	68	68	7,980	67	3,236	4,728	62	4	62	59	$307,600
Central	8	8	773	8	281	492	7	1	7	7	21,500
Eastern	14	14	1,999	14	853	1,146	13	1	13	13	144,700
Northwestern	20	20	2,489	19	998	1,475	18	2	18	17	76,500
Pacific Coast	3	3	153	3	56	97	2	.....	2	2	6,150
Southeastern	7	7	697	7	284	413	7	.....	7	6	18,250
Southwestern	5	5	269	5	121	148	5	.....	5	4	8,000
Western	11	11	1,600	11	643	957	10	.....	10	10	32,500

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Seventh Day Baptists	68	4	$2,150	41	$95,200	64	$67,695	66	66	877	5,005
Central	8	.....	.....	7	10,000	8	6,025	8	8	112	516
Eastern	14	.....	.....	8	24,200	13	19,975	13	13	185	945
Northwestern	20	1	200	14	35,800	19	23,655	20	20	305	1,815
Pacific Coast	3	1	1,500	.....	.....	3	2,475	3	3	28	139
Southeastern	7	.....	.....	4	11,200	7	3,656	7	7	78	481
Southwestern	5	1	200	1	800	4	1,332	4	4	32	173
Western	11	1	250	7	13,200	10	10,577	11	11	137	936

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FREE BAPTISTS.

HISTORY.

The acceptance of Calvinistic theology by the Baptist churches of New England about the middle of the eighteenth century was not by any means unanimous. There was a strong Arminian sentiment which declined to approve the preaching that characterized The Great Awakening. There was also much dissatisfaction with the practical dominance of the Congregational churches, generally spoken of as "the standing order"; with the character of not a few ministers who, while well educated, were not regarded as fully converted; and especially with the laxity of discipline manifest in the "half-way covenant," by which non-church members were allowed to present their children for baptism and exercise many of the privileges of communicants.

The return of Whitefield to New England in 1769, with his cyclonic preaching, stirred the communities anew, and aroused again the feeling which had resulted in the "New Light" party. Among those who listened to him in Portsmouth, N. H., in 1770, was a young man, Benjamin Randall, who seems, however, to have been more impressed by the news of the sudden death of the evangelist two days later than he had been by his preaching. He was converted and joined the Congregational church in Newcastle, N. H. The general conditions of church life which he found, especially the laxity of church discipline, troubled him, and, as he was powerless to effect a reform, he found a more congenial church home in a Baptist church in Berwick, Me. He soon became noted as a leader of religious meetings, and, later, as a preacher. It was discovered, however, that he did not preach the sterner Calvinistic doctrines, and when questioned upon this point declared his disbelief in them. The result was that in 1779 he was tried, adjudged unsound in doctrine, and disfellowshiped. A considerable number, however, especially of those who had become dissatisfied with the condition of church life, as indicated above, sympathized with him, and the next year he organized in New Durham, N. H., a Baptist church, being formally set apart by his associates to the work of the gospel ministry.

The number of adherents spread in New Hampshire, and more rapidly in Maine. Most of their leaders were itinerant preachers who organized churches, all of which were connected at first with the mother church in what was called a "quarterly meeting." As they moved westward into other New England states and into New York state, the necessity of a larger organization brought into existence a "yearly meeting," and at length, in 1826, a general conference was called, to which all yearly meetings sent delegates. This general conference at first held annual sessions, then biennial, triennial, and, beginning in 1917, quadrennial sessions, that being the thirty-sixth general conference.

For several years they had no thought of starting a new denomination, but as their numbers increased they found themselves disfellowshiped and ostracized by the more rigid Calvinists, so that some distinctive name became necessary. For twenty years after the organization of the New Durham church they had been called "General Provisioners," "New Lights," "Come-Outers," "Randallites," "Freewillers," etc., and, finally, though with much protest on the part of many, they accepted the most prevalent of these names and called themselves Free Will Baptists, although to many of them the term "Free Baptist" seemed more nearly descriptive and to be preferred, since they believed not only in the doctrine of free will, but also in free grace and in free communion.

Following the death of Mr. Randall in 1808, the number of Free Baptists increased considerably, and a strong, though unsuccessful, effort was made to bring about a union between them and the community recently organized as "Christians," under the lead of Abner Jones and Elias Smith.

In 1892 the general conference became incorporated under the laws of Maine as the General Conference of Free Baptists; into it were merged the missionary societies of the denomination, and it became, in effect, an organization of the denomination, composed of delegates from yearly meetings and associations.

The Free Baptists claim to be the first religious body to declare themselves against slavery, the General Conference in 1835 taking a pronounced position on this question. They also took a strong stand on the temperance question at an early date. During the earlier years of their history, in their protest against an unregenerate ministry and church membership, and their emphasis on the necessity of the new birth and a vital spiritual experience, they made the mistake of undervaluing mental training, a result partly due to the fact that the educational institutions of the time were entirely in the hands of Calvinists or of a liberal and practically Unitarian element. In addition, in their reaction against the support of the clergy by taxation, which at that time made the Congregational churches virtually an established church in some of the New England states, they went to the extreme of paying their ministers no fixed salaries. These two factors resulted in an uneducated and poorly paid ministry, and greatly retarded the growth of the denomination. Although they eventually realized the disadvantages entailed by their position and changed their attitude, particularly in reference to education, their growth continued slow and their number fluctuated more or less.

Since 1904 there has been a continuous movement for the restoration of the fellowship between Baptists and Free Baptists. Committees from either side have been in conference, and in 1908 a statement of agree-

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ments was put forth which has been called a "Basis of Union," which attempted no doctrinal or theological harmonizing, but which recognized "as a fact that the original occasion and cause of separation of the two bodies have practically disappeared, and that in all essentials of Christian doctrine as well as church administration and polity, we are substantially one," and claimed that "differences, if still existing, may be left, where the New Testament leaves them, to the teaching of the Scriptures under the guidance of the Holy Spirit." After three years of discussion and of preparatory action, in October, 1911, decisive steps were taken toward combining as one denomination. The General Conference of Free Baptists, on October 5, 1911, turned over to the Baptist societies—the American Baptist Foreign Mission Society, and the American Baptist Home Mission Society—the funds, functions, properties, and powers, then in condition for transfer, previously belonging to the General Conference of Free Baptists, and these societies became the agents of Free Baptists for the prosecution of the home and foreign mission work. Since 1911 the action then begun has continued. Properties and funds have been further turned over as fast and as far as legal and ecclesiastical considerations permitted. In the different states the movement toward union and consolidation has been taken up and carried on, bringing state organizations and the funds and functions of the two peoples within the states into one common organization. In Maine and New Hampshire "United Baptist" conventions have been organized. In other states the Free Baptists, being much fewer in number, have for the most part become directly connected with the Baptist state conventions. The movement is slower in some states than in others, and in one or two states meets with determined opposition; but for the most part the members of these churches, whose differences, if ever great, are now inconsiderable, are coming to work and worship together as one great family.

These changes in organization make a fair census enumeration of Free Baptists practically impossible. Whereas before the reunion they numbered from 80,000 to 100,000 members, the present enumeration shows only 12,570. It does not follow from this that they have "died out." Indeed, they claim that from their point of view of history, doctrines, and sympathy, they are more numerous than ever. Some cling to the use of the old name "Free Baptists," or "Free Will Baptists," but the great majority rejoice in the old name "Baptist," as indicating a better service and a larger life.

DOCTRINE.

In doctrine the Free Baptists have always held that, though man in his fallen state can not become the child of God by natural goodness and works of his own, redemption and regeneration are freely provided for him; the call of the gospel is coextensive with the atonement, to all men, so that salvation is equally possible to all; the truly regenerate are through infirmity and manifold temptations in danger of falling, and ought therefore to watch and pray lest they make shipwreck of faith.

They hold, with Baptists in general, that baptism, of which immersion is regarded as the only proper form, should be administered only to those who for themselves repent and believe in the Lord Jesus Christ. Participation in the Lord's Supper is the "privilege and duty of all who have spiritual union with Christ." The invitation to the Lord's Supper is given to all, participation in it being left with the individual. The human will is declared to be "free and self-determined, having power to yield to gracious influences and live, or resist them and perish;" and the doctrine of election is defined not as an "unconditional decree" fixing the future state of man, but simply as God's determination "from the beginning to save all who should comply with the conditions of salvation."

POLITY.

In polity the Free Baptists are congregational, each local church being independent and self-governed, electing its own officers, judging as to the qualifications of its members, and forming the final court of authority in matters of Christian life.

WORK.

In October, 1911, the Foreign and Home Mission work of the Free Baptists was transferred to the American Baptist Foreign Mission Society and the American Baptist Home Mission Society, and has been blended with the work of the Baptist denomination in the general organization of the Northern Baptist Convention. As early as 1835 Free Baptists began foreign mission work in India, in the district southwest of Calcutta, now known as the Bengal-Orissa Field of the American Baptist Foreign Mission Society. At one time they had a small mission enterprise among the Bassas inland from Liberia, Africa. They have also a missionary and associates in the Barbados, supported still in part by Free Baptists of the West and Southwest. Their home mission work has centered largely in Storer College, an institution for the education of the Negroes at Harper's Ferry, West Virginia. Among the educational institutions founded by them are Hillsdale College, Hillsdale, Mich.; Bates College, Lewiston, Me.; Rio Grande College, Rio Grande, Ohio; Keuka College, Keuka Park, N. Y.; New Hampton Literary Institution, New Hampton, N. H.; and Maine Central Institute, Pittsfield, Me. The "Morning Star," the organ of the denomination, founded in 1826, was merged with the "Watchman," a Baptist paper published in Boston, in October, 1911.

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STATISTICS.

The general statistics of Free Baptists for 1916 are given, by states, in the table opposite. The conditions in the denomination have changed so greatly since 1906 that the presentation of the figures by associations was found to be impracticable. As already indicated in the statement as to the history of the Free Baptist denomination, the movement for consolidation with the Northern Baptist Convention has materially affected the figures, and this is evident from the comparative summary of the principal items of inquiry in 1916 and 1906 which follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	171	1,346	−1,175	−87.3
Members	12,570	81,359	−68,789	−84.5
Church edifices	159	1,111	−952	−85.7
Value of church property	$670,720	$2,974,130	−$2,303,410	−77.4
Debt on church property	$19,846	$138,233	−$118,387	−85.6
Parsonages:				
Churches reporting	67	318	−251	−78.9
Value	$106,650	$454,226	−$347,576	−76.5
Sunday schools:				
Number	147	1,089	−942	−86.5
Officers and teachers	1,532	9,170	−7,638	−83.3
Scholars	11,642	65,101	−53,459	−82.1
Contributions for missions and benevolences	(2)	$125,342		
Domestic	(2)	$62,760		
Foreign	(2)	$62,582		

[1] A minus sign (−) denotes decrease.
[2] No separate report; see Northern Baptist Convention, p. 53.

Each item, where comparison with 1906 was possible, shows a large decrease, varying from 76.5 per cent in the value of parsonages, to 87.3 per cent in the number of organizations. Instead of 1,346 organizations as reported in 1906 there were only 171 on the list in 1916, and the value of church property reported was $670,720 in 1916 as against $2,974,130 in 1906. During the same period, the membership fell from 81,359 to 12,570, a decline of 84.5 per cent. As a result of these changes, the figures presented in the table can scarcely be considered as representing in any accurate way the strength of this denomination. The probability is that before another census is taken the Free Baptist churches as a distinct body will have so thoroughly united with other bodies that separate statistical presentation will no longer be necessary.

It may be noted that the uniformity in the percentages of decrease indicates that the general status of the denomination remains essentially the same in strength of membership as related to number of organizations, number of church edifices, value of property, and number and size of Sunday schools. The contributions for domestic and foreign work, as stated above, have been consolidated with those of the Northern Baptist Convention, so that a separate report for 1916 is impracticable.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures as reported cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury. The sum reported, $123,363, an average for the churches reporting of $806, is an indication of the strength of the churches.

The number of members under 13 years of age, as reported by 138 organizations in 1916, was 245, constituting 2.2 per cent of the 11,224 members reported by these organizations. Assuming that the same proportion would apply to the 1,346 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 274.[1]

English is the only language reported in the conduct of church services in this denomination.

The total number of Free Baptist ministers reported as not connected with the Northern Baptist Convention, or other Baptist body, was 178. Schedules were received from 176, and the main facts in regard to these are given, by states, in the table below:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary of pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	176	117	51	8	$842
Arkansas	1		1		
California	1	1			
Illinois	12	4	8		733
Kansas	1	1			
Maine	53	36	15	2	820
Maryland	4	3	1		455
Massachusetts	8	6	1	1	1,146
Michigan	1	1			
New Hampshire	25	21	3	1	909
New York	18	14	3	1	780
Ohio	8	8			759
Oklahoma	10		8	2	
Pennsylvania	6	5	1		767
Rhode Island	8	8			1,061
Texas	8	2	5	1	930
Vermont	7	6	1		580
Virginia	4	1	3		
West Virginia	1		1		

From this table, it appears that of the 176 ministers who reported, 168 were in pastoral work, 4 were retired, and 4 were in denominational or evangelistic work. Of those in pastoral work, 28 served as supplies or assistants and 23 supplemented their income from their churches by pursuing other occupations. The remaining 114 reported an average annual salary of $842.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Free Baptists	171	171	12,570	169	4,405	8,004	155	10	159	159	$670,720
New England division:											
Maine	58	58	2,955	58	1,003	1,952	56	1	57	56	161,260
New Hampshire	26	26	2,308	26	741	1,567	26	.....	27	26	138,800
Vermont	7	7	213	7	77	136	6	.....	6	6	16,200
Massachusetts	7	7	1,465	7	485	980	7	.....	7	7	111,900
Rhode Island	2	2	514	2	216	298	2	.....	2	2	35,000
Middle Atlantic division:											
New York	10	10	887	10	331	556	10	.....	11	10	61,200
Pennsylvania	5	5	241	5	82	159	5	.....	5	5	22,000
East North Central division:											
Ohio	8	8	483	8	170	313	8	.....	8	8	41,800
Illinois	13	13	1,243	12	452	691	13	.....	13	13	41,100
South Atlantic division:											
Maryland	4	4	430	4	182	248	2	1	2	3	5,200
Virginia	5	5	268	5	82	186	4	.....	5	4	5,700
West South Central division:											
Oklahoma	4	4	75	4	36	39	.....	3	.....	1	25
Texas	19	19	1,271	18	463	747	13	5	13	15	19,035
States with one organization only [1]	3	3	217	3	85	132	3	.....	3	3	11,500

[1] One organization each in Kansas, Michigan, and West Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Baptists	171	14	$19,846	67	$106,650	153	$123,363	141	147	1,532	11,642
New England division:											
Maine	58	4	3,934	17	25,000	46	32,951	42	43	396	3,020
New Hampshire	26	.....	.....	19	37,900	24	28,313	24	28	319	2,393
Vermont	7	.....	.....	4	4,850	7	3,984	6	6	51	279
Massachusetts	7	2	6,750	2	3,800	7	20,047	7	7	157	1,391
Rhode Island	2	.....	.....	2	5,000	2	6,375	2	2	40	296
Middle Atlantic division:											
New York	10	.....	.....	7	10,300	10	11,899	10	10	134	882
Pennsylvania	5	.....	.....	2	2,400	4	1,700	5	5	48	309
East North Central division:											
Ohio	8	.....	.....	7	10,100	8	6,295	8	8	112	684
Illinois	13	3	6,700	1	1,000	13	3,871	12	12	103	1,045
South Atlantic division:											
Maryland	4	2	1,832	1	1,600	4	966	4	4	25	161
Virginia	5	1	30	2	1,700	5	1,750	4	5	32	156
West South Central division:											
Oklahoma	4	.....	.....	.....	.....	3	14	2	2	13	54
Texas	19	1	100	.....	.....	17	3,552	12	12	74	660
States with one organization only [1]	3	1	500	3	3,000	3	1,646	3	3	28	312

[1] One organization each in Kansas, Michigan, and West Virginia.

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FREE WILL BAPTISTS.

HISTORY.

One of the influential factors in early Baptist history, especially in the Middle states, was a Welsh church, organized in Wales in 1701, which emigrated the same year to Pennsylvania. Two years later it received a grant of land known as the "Welsh Tract," where the colony prospered and was able to send a number of able ministers to various sections. One of these, Elder Paul Palmer, gathered a company in North Carolina and, in 1727, organized a church at Perquimans, in Chowan County. The principal element appears to have been Arminian, in sympathy with certain communities in Virginia which had received ministerial assistance from the General Baptists of England. There was no thought, however, of organizing a separate denomination, the object being primarily to provide a church home for the community, a place for the administration of the ordinances, and for the teaching of Christian ethics.

Under the labors of Elder Palmer and other ministers whom he ordained, additional churches were organized, which grew rapidly, considering the sparsely settled country, and an organization was formed, called a yearly meeting, including, in 1752, 16 churches, 16 ministers, and probably 1,000 communicants. As the Philadelphia Association of Calvinistic Baptists increased in strength, a considerable number of these Arminian churches were won over to that confession, so that only 4 remained undivided. These, however, rallied, reorganized, and, being later reinforced by Free Will Baptists from the North, especially from Maine, regained most of the lost ground.

In the early part of their history they do not appear to have had a distinctive name. They were afterwards called "Free Will Baptists," and most of them became known later as "Original Free Will Baptists." They were so listed in the report on religious bodies, census of 1890, but have since preferred to drop the term "Original," and be called simply "Free Will Baptists."

In 1836 they were represented by delegates in a General Conference of Free Will Baptists throughout the United States, but after the Civil War they held their own conferences. In recent years they have drawn to themselves a number of churches of similar faith throughout the Southern states, and have increased greatly in strength. They hold essentially the same doctrines as the Free Baptist churches of the North, have the same form of ecclesiastical polity, and are to some degree identified with the same interests, missionary and educational.

As the movement for the union of the Free Baptist churches with the Northern Baptist Convention has extended, some who did not care to join in that movement have affiliated with the Free Will Baptists, though as yet there has been little formal action in that direction.

DOCTRINE.

The Free Will Baptists accept the five points of Arminianism as opposed to the five points of Calvinism, and in a confession of faith of eighteen articles, declare that Christ "freely gave himself a ransom for all, tasting death for every man"; that "God wants all to come to repentance"; and that "all men, at one time or another, are found in such capacity as that, through the grace of God, they may be eternally saved."

Believers' baptism is considered the only true principle, and immersion the only correct form; but no distinction is made in the invitation to the Lord's Supper, and Free Will Baptists uniformly practice open communion. They further believe in foot-washing and anointing the sick with oil.

POLITY.

In polity the Free Will Baptists are distinctly congregational. Quarterly conferences for business purposes are held in which all members may participate. The officers of the church are the pastor, clerk, treasurer, deacons, who have charge of the preparations for the communion service and care for the poor, and elders, who care for the spiritual interests of the churches and settle controversies between brethren. The quarterly conferences are united in state bodies, variously called conferences or associations, and there is an annual conference representing the entire denomination.

WORK.

The general activities of the churches are not as yet well organized, although considerable evangelistic work is done in the home field, and some of the churches contributed to the support of the foreign mission in Bengal, India, until recently under the supervision of the General Conference of the Free Baptists. In several of the Southern states the Free Will Baptist churches have recently organized state conventions, with state mission boards, boards of education, Sunday school and philanthropic work. There is a tendency to form one strong body, or to do more general missionary and educational work through these boards of the state organizations. For several years there has been a theological seminary at Ayden, N. C., in which young men are prepared for the ministry, and a denominational school has recently been established in Oklahoma. Through the efforts of the North Carolina State Convention, an orphanage is now being built at Middlesex, N. C. The denomination has a publishing house in Ayden, N. C., which publishes the organ of the churches, "The Free Will Baptist," and also issues a large supply of Sunday school literature. A cooperative association of many of the states has been organized, which is expected in the near future to embrace the entire brotherhood.

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STATISTICS.

The general statistics of the Free Will Baptists for 1916 are given, by states and associations, in the tables on pages 114 to 117, and the relation of these statistics to those of other bodies is shown in general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	750	608	142	23.4
Members	54,833	40,280	14,553	36.1
Church edifices	656	556	100	18.0
Value of church property	$517,240	$296,585	$220,655	74.4
Debt on church property	$6,260	$3,536	$2,724	77.0
Parsonages:				
Churches reporting	14	8	6	(1)
Value	$9,630	$3,400	$6,230	183.2
Sunday schools:				
Number	396	263	133	50.6
Officers and teachers	2,547	1,440	1,107	76.9
Scholars	22,421	12,720	9,701	76.3

[1] Per cent not shown where base is less than 100.

From this table it appears that there has been a very general increase in the strength of the denomination since 1906. The number of organizations reported was 750 in 1916, as against 608 in 1906, an increase of 23.4 per cent, and the membership was 54,833 as against 40,280, an increase of 36.1 per cent. The number of church edifices added to the list is 100, and 6 additional organizations reported parsonages. The value of church property advanced from $296,585 to $517,240, or 74.4 per cent, and the value of parsonages from $3,400 to $9,630, or 183.2 per cent. There was also a large advance in Sunday schools, from 263 to 396, and the number of scholars increased from 12,720 to 22,421, or 76.3 per cent. No contributions for missionary or benevolent purposes were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in the church services.

Church expenditures, amounting to $75,835, reported by 612 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 520 organizations in 1916, was 523, constituting 1.3 per cent of the 40,430 members reported by these organizations. Assuming that the same proportion would apply to the 14,403 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 709.[1]

English is the only language reported in the conduct of church services in this denomination.

The number of ministers on the denominational rolls was 873. Schedules were received from 582 and the main facts in regard to these are given, by states, in the table below:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	582	36	408	138	$476
Alabama	38	.....	31	7	.....
Arkansas	48	.....	41	7	.....
Florida	27	4	19	4	200
Georgia	66	1	54	11	300
Iowa	1	1	.....	.....	.....
Kansas	4	2	.....	2	525
Kentucky	5	.....	4	1	.....
Minnesota	1	.....	.....	1	.....
Mississippi	12	2	9	1	702
Missouri	61	1	40	20	450
Montana	6	.....	3	3	.....
Nebraska	6	3	2	1	358
North Carolina	139	13	93	33	495
Ohio	4	.....	4	.....	.....
Oklahoma	36	.....	31	5	.....
Oregon	2	1	.....	1	1,200
South Carolina	25	2	16	7	275
Tennessee	52	3	35	14	238
Texas	16	2	8	6	683
Washington	5	.....	1	4	.....
West Virginia	28	1	17	10	636

From this table it appears that 444 ministers were in pastoral work, and 138 not in pastoral work. A very small number, only 36, reported full salaries, averaging $476. The great majority, 345, supplemented their salaries by other occupations, and of these, 257 were reported as farming. Of those not in pastoral work, 42 were retired from active service, and 46 were engaged in evangelistic and philanthropic work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Free Will Baptists	750	750	54,833	749	22,013	32,764	656	62	656	664	$517,240
West North Central division:											
Missouri	68	68	4,868	68	2,014	2,854	59	5	59	57	45,395
Nebraska	11	11	581	11	254	327	10	.....	10	10	14,000
Kansas	6	6	373	6	168	205	4	2	4	4	7,800
South Atlantic division:											
West Virginia	7	7	296	7	114	182	2	5	2	2	700
North Carolina	253	253	22,914	253	8,838	14,076	250	2	250	249	243,165
South Carolina	31	31	2,281	30	908	1,317	27	1	27	27	10,265
Georgia	95	95	6,152	95	2,482	3,670	92	1	92	94	63,079
Florida	26	26	1,424	26	598	826	21	2	21	24	10,579
East South Central division:											
Kentucky	4	4	344	4	168	176	4	.....	4	4	3,975
Tennessee	51	51	4,681	51	1,849	2,832	42	8	42	42	32,212
Alabama	82	82	5,854	82	2,570	3,284	79	.....	79	82	41,825
Mississippi	18	18	921	18	382	539	13	1	13	13	4,850
West South Central division:											
Arkansas	62	62	2,926	62	1,203	1,723	41	15	41	43	25,395
Oklahoma	22	22	680	22	236	444	3	18	3	3	1,760
Texas	12	12	458	12	199	259	8	2	8	9	5,550
States with one organization only [1]	2	2	80	2	30	50	1	.....	1	1	450

[1] One organization each in Iowa and Ohio.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Will Baptists	750	42	$6,260	14	$9,630	612	$75,835	390	396	2,547	22,421
West North Central division:											
Missouri	68	1	40	.....	.....	57	4,448	32	32	245	1,629
Nebraska	11	.....	.....	5	4,500	10	1,952	5	5	50	243
Kansas	6	.....	.....	3	3,200	5	955	3	3	21	150
South Atlantic division:											
West Virginia	7	1	100	.....	.....	5	311	5	5	35	283
North Carolina	253	13	2,820	2	930	233	40,614	173	178	1,199	11,311
South Carolina	31	3	100	.....	.....	24	2,162	24	24	134	1,286
Georgia	95	11	1,794	3	500	84	9,453	37	38	232	1,801
Florida	26	1	500	.....	.....	21	3,270	10	10	54	423
East South Central division:											
Kentucky	4	.....	.....	.....	.....	3	370	3	3	12	120
Tennessee	51	2	270	.....	.....	36	3,193	24	24	166	1,469
Alabama	82	5	442	.....	.....	63	4,752	29	29	160	1,558
Mississippi	18	.....	.....	.....	.....	12	246	2	2	9	130
West South Central division:											
Arkansas	62	2	70	1	500	39	1,930	27	27	142	1,199
Oklahoma	22	1	38	.....	.....	10	869	11	11	62	533
Texas	12	1	50	.....	.....	9	1,307	5	5	26	280
States with one organization only [1]	2	1	36	.....	.....	1	3	.....	.....	.....	.....

[1] One organization each in Iowa and Ohio.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Free Will Baptists	750	750	54,833	749	22,013	32,764	656	62	656	664	$517,240
Alabama:											
Jasper	15	15	1,167	15	537	630	13	.....	13	15	5,570
Morning Star	13	13	755	13	335	420	12	.....	12	13	7,485
Mount Moriah	15	15	1,280	15	564	716	15	.....	15	15	13,550
Southeastern	14	14	1,137	14	511	626	14	.....	14	14	6,500
State Line	8	8	570	8	242	328	8	.....	8	8	2,850
Tennessee River	9	9	503	9	193	310	9	.....	9	9	4,450
Vernon	6	6	412	6	177	235	6	.....	6	6	1,245
Zion Rest	2	2	30	2	11	19	2	.....	2	2	175
Arkansas:											
Antioch	17	17	837	17	335	502	11	5	11	12	6,750
Arkansas	12	12	530	12	213	317	5	6	5	6	2,320
Little Missouri River	9	9	280	9	120	160	8	1	8	8	5,200
Old Mount Zion	9	9	533	9	219	314	5	2	5	5	3,000
Saline	8	8	445	8	205	240	7	.....	7	7	4,225
Tyronza	2	2	77	2	28	49	2	.....	2	2	2,500
Zion Hope	5	5	224	5	83	141	3	1	3	3	1,400
Florida:											
Liberty	4	4	245	4	101	144	3	1	3	3	4,000
North Florida	11	11	347	11	156	191	9	.....	9	10	2,504
United	11	11	832	11	341	491	9	1	9	11	4,375
Georgia:											
Chattahoochee	14	14	753	14	300	453	14	.....	14	14	7,750
Georgia Union	15	15	808	15	365	443	15	.....	15	15	9,725
Liberty	9	9	532	9	203	329	8	1	8	9	4,029
Martin United	16	16	1,078	16	385	693	16	.....	16	16	11,225
Midway	15	15	1,387	15	552	835	14	.....	14	14	10,875
North Florida	2	2	55	2	18	37	2	.....	2	2	1,700
Ogeechee	8	8	389	8	180	209	8	.....	8	8	7,850
South Georgia	16	16	1,150	16	479	671	15	.....	15	16	9,925
Iowa:											
Association not given	1	1	50	1	19	31	1	.....	1	1	450
Kansas:											
Northern Kansas	3	3	245	3	100	145	3	.....	3	3	7,500
Southwest Missouri and Southeast Kansas	2	2	83	2	38	45	1	1	1	1	300
Association not given	1	1	45	1	30	15	.....	1	.....	.....	.....
Kentucky:											
Cumberland	4	4	344	4	168	176	4	.....	4	4	3,975
Mississippi:											
Jasper	2	2	138	2	63	75	1	.....	1	1	800
State Line	3	3	181	3	75	106	3	.....	3	3	1,200
Tennessee River	1	1	101	1	40	61	1	.....	1	1	300
Zion Rest	12	12	501	12	204	297	8	1	8	8	2,550
Missouri:											
Southwest Missouri and Southeast Kansas	8	8	559	8	234	325	6	1	6	6	5,200
Indian Creek	2	2	138	2	55	83	2	.....	2	2	1,300
Laclede County	14	14	1,044	14	436	608	13	1	13	12	7,120
Nianguer	6	6	432	6	193	239	6	.....	6	6	2,800
Northeast Missouri	4	4	332	4	163	169	3	.....	3	2	2,500
Northwestern Association	4	4	405	4	162	243	4	.....	4	4	6,200
Saint Francis County	3	3	280	3	117	163	3	.....	3	3	4,700
Union	22	22	1,369	22	538	831	20	1	20	20	12,075
Association not given	5	5	309	5	116	193	2	2	2	2	3,500
Nebraska:											
Hastings	8	8	264	8	128	136	7	.....	7	7	8,000
Nemah River	3	3	317	3	126	191	3	.....	3	3	6,000
North Carolina:											
Cape Fear	45	45	3,410	45	1,297	2,113	45	.....	45	45	38,200
Central	49	49	6,516	49	2,433	4,083	49	.....	49	48	54,550
Eastern	60	60	5,817	60	2,314	3,503	58	1	58	58	55,355
French Broad	12	12	1,054	12	443	611	12	.....	12	12	8,550
Mount Moriah	1	1	63	1	28	35	1	.....	1	1	400
Pee Dee	7	7	661	7	231	430	6	1	6	7	2,650
Rock Fish	2	2	92	2	45	47	2	.....	2	2	1,200
Saint Anna	6	6	177	6	63	114	6	.....	6	6	2,825
Smyrna	1	1	126	1	56	70	1	.....	1	1	500
Western	43	43	3,769	43	1,430	2,339	43	.....	43	43	60,635
Wilmington	24	24	1,099	24	445	654	24	.....	24	23	17,425
Association not given	3	3	130	3	53	77	3	.....	3	3	875
Ohio:											
Ohio Yearly Meeting	1	1	30	1	11	19	.....	.....	.....	.....	.....
Oklahoma:											
Center	2	2	81	2	34	47	.....	2	.....	.....	.....
Dibble	3	3	59	3	17	42	.....	2	.....	.....	.....
Grand River	3	3	86	3	19	67	.....	3	.....	.....	.....
Hopewell	9	9	332	9	118	214	2	7	2	2	1,300
Southern	2	2	36	2	15	21	.....	2	.....	.....	.....
Association not given	3	3	86	3	33	53	1	2	1	1	400
South Carolina:											
French Broad	1	1	78	1	38	40	.....	.....	.....	.....	.....
Mount Moriah	4	4	60	4	29	31	4	.....	4	4	1,450
Pee Dee	3	3	175	3	51	124	2	1	2	2	990
Rock Fish	2	2	49	2	30	19	2	.....	2	2	830
Saint Anne	3	3	189	3	54	135	3	.....	3	3	2,200
South Carolina	17	17	1,711	16	699	956	15	.....	15	15	10,385
Wilmington	1	1	19	1	7	12	1	.....	1	1	500

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Tennessee:											
Cumberland	16	16	1,802	16	762	1,040	16	.....	16	16	$16,560
Eastern South Tennessee	6	6	266	6	103	163	3	3	3	3	1,212
Flat Creek	9	9	454	9	192	262	8	1	8	8	3,250
Tennessee River	5	5	300	5	124	176	5	.....	5	5	4,150
Western Division Stone	15	15	1,859	15	668	1,191	10	4	10	10	7,050
Texas:											
Central Brazos	2	2	63	2	32	31	.....	1	.....	1	500
Northeast Texas	4	4	91	4	33	58	4	.....	4	4	1,450
West Fork	5	5	224	5	98	126	4	.....	4	4	3,600
Association not given	1	1	80	1	36	44	.....	1	.....	.....	.....
West Virginia:											
Logan	7	7	296	7	114	182	2	5	2	2	700

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Will Baptists	750	42	$6,260	14	$9,630	612	$75,835	390	396	2,547	22,421
Alabama:											
Jasper	15	1	300	.....	.....	10	555	8	8	40	374
Morning Star	13	1	20	.....	.....	9	1,440	3	3	19	144
Mount Moriah	15	2	62	.....	.....	12	904	5	5	29	314
Southeastern	14	1	60	.....	.....	12	729	5	5	29	254
State Line	8	.....	.....	.....	.....	8	490	5	5	29	376
Tennessee River	9	.....	.....	.....	.....	6	500	1	1	7	50
Vernon	6	.....	.....	.....	.....	5	114	1	1	4	34
Zion Rest	2	.....	.....	.....	.....	1	20	1	1	3	12
Arkansas:											
Antioch	17	.....	.....	.....	.....	14	841	7	7	38	355
Arkansas	12	.....	.....	.....	.....	8	275	5	5	27	236
Little Missouri River	9	.....	.....	.....	.....	4	165	3	3	12	100
Old Mount Zion	9	1	35	.....	.....	6	236	4	4	23	179
Saline	8	.....	.....	1	500	5	343	5	5	28	192
Tyronza	2	.....	.....	.....	.....	.....	.....	1	1	4	45
Zion Hope	5	1	35	.....	.....	2	70	2	2	10	92
Florida:											
Liberty	4	1	500	.....	.....	4	2,370	3	3	20	198
North Florida	11	.....	.....	.....	.....	7	397	2	2	9	35
United	11	.....	.....	.....	.....	10	503	5	5	25	190
Georgia:											
Chattahoochee	14	1	60	.....	.....	13	742	5	5	36	272
Georgia Union	15	2	430	.....	.....	14	1,155	2	2	19	90
Liberty	9	.....	.....	.....	.....	8	729	2	2	8	69
Martin United	16	3	1,019	.....	.....	13	2,284	7	7	47	345
Midway	15	.....	.....	1	100	14	2,023	10	10	53	469
North Florida	2	.....	.....	.....	.....	1	48	.....	.....	.....	.....
Ogeechee	8	2	70	1	200	6	606	4	4	23	133
South Georgia	16	3	215	1	200	15	1,866	7	8	46	423
Iowa:											
Association not given	1	1	36	.....	.....	1	3	.....	.....	.....	.....
Kansas:											
Northern Kansas	3	.....	.....	3	3,200	2	500	1	1	5	40
Southwest Missouri and Southeast Kansas	2	.....	.....	.....	.....	2	270	1	1	8	50
Association not given	1	.....	.....	.....	.....	1	185	1	1	8	60
Kentucky:											
Cumberland	4	.....	.....	.....	.....	3	370	3	3	12	126
Mississippi:											
Jasper	2	.....	.....	.....	.....	1	34	1	1	5	45
State Line	3	.....	.....	.....	.....	3	50	.....	.....	.....	.....
Tennessee River	1	.....	.....	.....	.....	1	40	.....	.....	.....	.....
Zion Rest	12	.....	.....	.....	.....	7	122	1	1	4	55
Missouri:											
Southwest Missouri and Southeast Kansas	8	.....	.....	.....	.....	6	652	5	5	51	263
Indian Creek	2	1	40	.....	.....	2	180	2	2	15	85
Laclede County	14	.....	.....	.....	.....	11	369	4	4	28	176
Nianguer	6	.....	.....	.....	.....	6	126	1	1	5	35
Northeast Missouri	4	.....	.....	.....	.....	3	750	2	2	17	165
Northwestern Association	4	.....	.....	.....	.....	4	970	4	4	25	140
Saint Francis County	3	.....	.....	.....	.....	3	347	3	3	25	254
Union	22	.....	.....	.....	.....	20	844	7	7	56	335
Association not given	5	.....	.....	.....	.....	2	210	4	4	23	176

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Nebraska:											
Hastings	3			3	$2,700	7	$550	3	3	36	173
Nemah River	3			2	1,800	3	1,402	2	2	14	70
North Carolina:											
Cape Fear	45	1	$7			42	6,845	33	33	218	2,321
Central	49	8	1,630			46	9,704	26	26	199	1,779
Eastern	60	3	171	1	500	52	10,432	37	39	284	2,554
French Broad	12					11	1,398	9	9	60	602
Mount Moriah	1					1	127	1	1	6	57
Pee Dee	7	1	32			5	715	4	6	41	291
Rock Fish	2					2	115	2	2	9	111
Saint Anna	6			1	430	6	611	6	6	22	141
Smyrna	1					1	130	1	1	12	71
Western	43	8	900			42	7,688	30	31	219	2,089
Wilmington	24	2	80			23	2,691	21	21	113	1,133
Association not given	3					2	158	3	3	16	102
Ohio:											
Ohio Yearly Meeting	1										
Oklahoma:											
Center	2					1	6	1	1	7	50
Dibble	3					1	75	1	1	5	35
Grand River	3							2	2	10	97
Hopewell	9					6	569	6	6	36	309
Southern	2					1	40	1	1	4	42
Association not given	3	1	38			1	79				
South Carolina:											
French Broad	1					1	197	1	1	11	73
Mount Moriah	4					2	80	1	1	4	20
Pee Dee	3					2	60	1	1	5	43
Rock Fish	2					2	37	2	2	13	93
Saint Anne	3					2	110	3	3	9	104
South Carolina	17	3	100			14	1,653	15	15	88	923
Wilmington	1					1	25	1	1	4	20
Tennessee:											
Cumberland	16					14	1,363	9	9	63	467
Eastern South Tennessee	6					1	15	1	1	7	25
Flat Creek	9	1	35			7	429	2	2	16	123
Tennessee River	8	1	235			2	400	2	2	10	125
Western Division Stone	15					12	986	10	10	70	729
Texas:											
Central Brazos	2					1	10	1	1	5	60
Northeast Texas	4	1	50			3	640	1	1	6	64
West Fork	5					5	657	3	3	15	156
Association not given	1										
West Virginia:											
Logan	7	1	100			5	311	5	5	35	283

COLORED FREE WILL BAPTISTS.

(FORMERLY UNITED AMERICAN FREE WILL BAPTISTS.)

HISTORY.

For some years after the Civil War the lines between the white and Negro Free Will Baptist churches in the Southern states seem not to have been drawn very sharply. As, however, the latter increased in number and in activity, there arose among them a desire for a separate organization. Their ministers and evangelists, together with others, had gathered a number of churches in North Carolina, Georgia, Alabama, and Florida, and had met with such success that in 1901 they were organized as a separate denomination. While ecclesiastically distinct, these Negro Baptists are in close relation with the white Free Will Baptist churches of the Southern states, and trace their origin to the early Arminian Baptist churches of the Carolinas and Virginia and the Free Baptist movement in New England.

DOCTRINE AND POLITY.

In doctrine the Colored Free Will Baptists are in substantial agreement with the white churches of the same faith. In polity the local churches are not as completely autonomous as is the case in the other Free Will Baptist bodies. The denomination has a system of quarterly, annual, and general conferences, with a graded authority. Thus, while the local church is independent so far as concerns its choice of officers, its government, and the transaction of its business, any doctrinal question which it can not decide is taken to the district quarterly conference or to the annual conference. The district conference has no jurisdiction over the individual members of the local church, but can labor with the church as a body and exclude it from fellowship. In the same way the annual conference, sometimes called an "association,"

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has authority in matters of doctrine over the district or quarterly conference; and the general conference has similar jurisdiction over the annual conference. The general conference has also supervision over the denominational activities of the church, including missions, education, and Sabbath school work, and general movements, as those for temperance, moral reform, and Sabbath observance.

WORK.

The missionary work, whether home or foreign, is as yet unorganized, but pastors are actively engaged in meeting the needs of unoccupied sections, and the Woman's Home Mission and Education Society is doing a great deal of good in this line.

STATISTICS.

The general statistics of Colored Free Will Baptists for 1916 are given, by states and conferences, in the tables opposite, and the relation of these statistics to those of other bodies is given in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	170	251	−81	−32.3
Members	13,362	14,489	−1,127	−7.8
Church edifices	164	152	12	7.9
Value of church property	$178,385	$79,278	$99,107	125.0
Debt on church property	$9,525	$3,485	$6,040	173.3
Parsonages:				
Churches reporting	.....	6	−6	.....
Value	.....	$1,475	−$1,475	.....
Sunday schools:				
Number	90	100	−10	−10.0
Officers and teachers	453	382	101	26.4
Scholars	4,168	3,307	861	26.0

[1] A minus sign (−) denotes decrease.

The general disintegration of the Negro communities in the Southern states, caused by migration, is illustrated in the statistics for the Negro churches. Thus, in the case of the Colored Free Will Baptists, as against 251 organizations reported in 1906 there were only 170 in 1916, a decrease of 32.3 per cent, and the membership dropped from 14,489 to 13,362, or 7.8 per cent. The number of church edifices, however, increased, 164 being reported instead of 152; and the value of church property advanced from $79,278 to $178,385, or 125 per cent. There was also an increase in debt on church property, from $3,485, reported by 22 churches in 1906, to $9,525, reported by 35 churches in 1916. The Sunday schools show a diminution of 10 per cent in number but an increase of 26 per cent in scholars, 4,168 instead of 3,307. Parsonages reported in 1906 are not given in 1916. No general contributions for domestic or foreign missions and benevolences were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $36,647, reported by 168 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 83 organizations in 1916, was 410, constituting 4.9 per cent of the 8,314 members reported by these organizations. Assuming that the same proportion would apply to the 5,048 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 659.[1]

English is the only language reported in the conduct of church services in this denomination.

The total number of ministers reported as identified with the churches was 294. Of these, 87 sent in schedules, showing that 72 were in pastoral work and 15 not in pastoral work. Of those in pastoral work only 24 reported an average annual salary of $357.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Colored Free Will Baptists	170	169	13,362	169	5,247	8,115	164	3	164	168	$178,385
East North Central division:											
Illinois	3	3	241	3	84	157	3	.....	3	3	13,500
South Atlantic division:											
North Carolina	112	112	10,773	112	4,197	6,576	109	1	109	112	121,010
Georgia	35	35	1,592	35	646	946	33	2	33	34	21,375
East South Central division:											
Mississippi	7	7	290	7	116	174	7	.....	7	7	10,100
West South Central division:											
Arkansas	2	2	67	2	27	40	2	.....	2	2	1,850
Louisiana	8	8	276	8	120	156	7	.....	7	7	8,850
States with one organization only [1]	3	2	123	2	57	66	3	.....	3	3	1,700

[1] One organization each in South Carolina, Tennessee, and Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Free Will Baptists	170	35	$9,525	168	$36,647	87	90	483	4,168
East North Central division:									
Illinois	3	.....	.....	3	906	3	3	35	157
South Atlantic division:									
North Carolina	112	29	9,330	112	28,671	62	65	348	3,219
Georgia	35	4	96	33	4,841	16	16	64	557
East South Central division:									
Mississippi	7	1	45	7	928	3	3	21	106
West South Central division:									
Arkansas	2	.....	.....	2	226	.....	.....	.....	.....
Louisiana	8	.....	.....	8	799	.....	.....	.....	.....
States with one organization only [1]	3	1	54	3	276	3	3	15	129

[1] One organization each in South Carolina, Tennessee, and Virginia.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Colored Free Will Baptists	170	169	13,362	169	5,247	8,115	164	3	164	168	$178,385
Cape Fear	29	29	2,250	29	922	1,328	29	.....	29	29	24,575
Columbus	10	10	463	10	209	254	8	.....	8	10	3,885
Georgia, Eastern	15	15	533	15	205	328	15	.....	15	15	10,000
Northeast	34	34	2,500	34	1,010	1,490	33	1	33	34	34,050
Northwest	42	41	5,683	41	2,113	3,570	42	.....	42	42	60,200
Southeastern United	17	17	633	17	263	370	16	.....	16	16	20,800
Union United	20	20	1,059	20	441	618	18	2	18	19	11,375
Unknown	3	3	241	3	84	157	3	.....	3	3	13,500

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Free Will Baptists	170	35	$9,525	168	$36,647	87	90	483	4,168
Cape Fear	29	1	80	29	4,540	3	3	26	244
Columbus	10	2	20	10	805	2	2	39	300
Georgia, Eastern	15	1	8	15	1,629	5	5	23	190
Northeast	34	11	1,665	34	10,880	18	18	94	667
Northwest	42	16	7,619	42	12,722	35	38	304	2,137
Southeastern United	17	1	45	17	1,953	3	3	21	106
Union United	20	3	88	18	3,212	11	11	41	367
Unknown	3	.....	.....	3	906	3	3	35	157

FREE WILL BAPTISTS (BULLOCKITES).

HISTORY.

The movement started by Benjamin Randall in New Hampshire in 1780, which resulted in the organization of the body known as "Free Baptists," spread to Maine, where a considerable number of churches were formed. In 1835 there was a division, and some of the ministers, including John Buzzell, Charles Bean, Jeremiah Bullock, and others, with their churches, withdrew from the Free Baptists. These again separated under the leadership of Jeremiah Bullock and John Buzzell, and their followers were frequently nicknamed "Bullockites" and "Buzzellites." The latter have practically disappeared as a distinct body, but the former continue to exist in Maine, retaining the earlier name "Free Will Baptists." They have, however, no denominational connection with the churches of the same name in the Southern states.

STATISTICS.

The general statistics of the Free Will Baptists (Bullockites) for 1916 are given, by states, in the following table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 48.

The figures for 1916, as compared with those for 1906 for this denomination, show a general decrease; 12 organizations were reported as against 15, and 184 members as against 298. There were 2 less church edifices reported, and the value of church property decreased from $6,900 to $3,450. In neither year was there any report of debt, of parsonages, or of contributions for domestic or foreign work by the church as a whole.

Church expenditures of $275, reported by 3 churches, cover running expenses, benevolences, and such other items as passed through the church treasury during the year.

English is the only language reported in the conduct of church services in this denomination.

But three ministers were reported and a schedule was received from each. Two reported salaries amounting to $20, showing that in neither case does the minister depend upon church salary for support, but follows out the earlier denominational conception of the ministry.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Free Will Baptists (Bullockites)	12	12	184	12	71	113	6	5	6	6	$3,450
New England division:											
Maine	10	10	154	10	66	88	5	4	5	5	2,950
New Hampshire	2	2	30	2	5	25	1	1	1	1	500

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Will Baptists (Bullockites)	12	.....	.....	3	$275	1	1	3	12
New England division:									
Maine	10	.....	.....	2	175	1	1	3	12
New Hampshire	2	.....	.....	1	100	.....	.....	.....	.....

GENERAL BAPTISTS.

HISTORY.

The General, or Arminian, Baptists trace their origin as a distinct denomination to the early part of the seventeenth century. Their first church is believed to have been founded in Holland in 1607 or 1610 and their first church in England in 1611. During the latter half of the seventeenth and the first half of the eighteenth centuries many of the Baptist churches in New England held Arminian views, and early in the eighteenth century there were also a number of General Baptists in Virginia. These sent a request for ministerial aid to the General Baptists of London, in answer to which Robert Nordin was sent to Virginia in 1714. Nordin is supposed after his arrival to have organized at Burleigh the first Baptist church in Virginia, although it is possible that he found it already established. Later other Baptist churches were organized, and the movement spread into North Carolina, where a flourishing yearly meeting was formed, and to other colonies of the South.

As the Calvinistic Baptists, who had better educated and more aggressive leaders, increased in numbers and strength, the majority of the Arminian Baptist churches, both in New England and the South, became affiliated with them, although the General Six Principle Baptists of New England and a small body of churches in the Carolinas continued to hold the doctrines of the General Baptists. Later the Free Baptists of New England, who held essentially the same principles, attracted many who would otherwise have formed General Baptist churches. The small group of General Baptist churches in the Carolinas, being reinforced by Free Baptists from the North, in time became known as "Free Will Baptists," and included most of those holding Arminian views in that section of the country.

The historical origin of those Baptist bodies in the United States that bear the appellation "General Baptists" at the present time is somewhat uncertain, but it seems probable that they represent colonies sent to the Cumberland region by the early General Baptist churches of North Carolina. The first very definite information concerning them is that in 1823 a General Baptist church was organized in Vanderburg County, Ind., by Benoni Stinson and others. The following year Liberty Association was organized with four churches. The movement gradually extended to Kentucky, Illinois, Tennessee, Missouri, Arkansas, and Nebraska. More recently churches have been established in Oklahoma.

Two distinct influences appeared early in these churches, one for greater denominational emphasis, the other for union with other Baptist bodies, such as the Free Will and the Separate Baptists. Various efforts for such union were put forth, but without conspicuous success. One association united with the Free Will Baptists in 1868, but withdrew in 1877. In 1881 two associations had a conference with an association of "Missionary Baptists," as they were called, to distinguish them from Anti-Missionary or Primitive Baptists, but it failed to produce results. More recently a union with a Separate Baptist association caused some disturbance, but this also was not permanent. Notwithstanding the hindrances attending these discussions, the denomination has made progress, establishing churches and organizing missionary societies and Sunday schools. In 1915 the General Association of General Baptists formed a cooperative union with the Northern Baptist Convention.

DOCTRINE.

The confession of faith of the General Baptists consists of eleven articles which, with but two slight changes, are identical with those formulated by Benoni Stinson in 1823. The distinctive feature of this confession is the doctrine of a general atonement (whence the name, "General Baptist"), which is that Christ died for all men, not merely for the elect, and that any failure of salvation rests purely with the individual. Other clauses state that man is "fallen and depraved," and can not extricate himself from this state by any ability possessed by nature; that except in the case of infants and idiots, regeneration is necessary for salvation, and is secured only through repentance and faith in Jesus Christ; that while the Christian who endures

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to the end shall be saved, it is possible for him to fall from grace and be lost; that rewards and punishments are eternal; that the bodies of the just and unjust will be raised, the former to the resurrection of life, the latter to the resurrection of damnation; that the only proper mode of baptism is immersion, and the only proper subjects are believers; and that the communion, or Lord's Supper, should be free to all believers. Some of the churches practice foot-washing.

POLITY.

In polity the General Baptists are in accord with other Baptist bodies. The local churches are independent, but are united in local, state, and general associations, of advisory character, with no authority over the individual church. No association can legally form an organic union with any other denomination without the ratification of each individual church, and any local church wishing to withdraw from any association may do so, while any local association may withdraw from a state or general association.

When a church desires the ordination of one of its members, it makes recommendation to a body composed of the ordained ministers and deacons of the various local churches, corresponding closely to the councils of Congregational churches, though sometimes called a presbytery. This body conducts an examination of the candidate and, if he is found worthy, ordains him, acting as the representative of the church. It has, however, no authority except such as is given to it by the local church. The vote of the local church on the reception of members must be unanimous.

In 1870 a general association was organized to bring "into more intimate and fraternal relation and effective cooperation various bodies of liberal Baptists." With this most of the local associations are connected through delegates. While this general association is a General Baptist institution, its constitution permits the reception of other Baptist associations whose doctrines and usages harmonize with those of the General Baptists. This constitution states that the name can never be changed, and that no less than three-fourths of its trustees shall be members of General Baptist churches. It has general supervision over the college and educational interests of the denomination, the home and foreign mission work, publication interests, literature, etc.

WORK.

A home mission board is maintained under the direction of the general association, its object being to support home missionaries, establish churches in new fields, assist in building houses of worship, etc. Its funds are secured through voluntary contributions of individuals and churches. The various local associations also have boards which do similar work within their own territory, and which cooperate with the general board. The Home Mission Board of the Liberty Association of Indiana has a permanent fund of several thousand dollars, and has been the means of advancing the interests of the association and of the denomination as much perhaps as any other one agency. It employs 2 missionaries, has aided 6 churches, and has received in contributions the sum of $400. Largely through its efforts the present publishing house of the denomination was established.

For many years the General Baptists cooperated with the Free Baptists in foreign mission work, but, since this was found to be not entirely satisfactory, a foreign missionary society was organized in 1904, under direction and control of the general association. In order that the foreign work to be undertaken in future years might be successful, the society began at once to raise a permanent endowment fund of $10,000.

Through the Foreign Mission Board work is now being carried on in the Island of Guam, where in 1916 there were 2 stations, occupied by 3 American missionaries and 2 native helpers. There are 2 organized churches, with 75 members. The amount contributed for this work in 1916 was $1,850. The value of property belonging to the denomination in foreign fields is estimated at $2,000, and there is an endowment of $3,500.

The General Baptists have one educational institution, Oakland City College, in Indiana, which includes a theological department. It has a faculty of 10 teachers and an average attendance of about 350 students, property valued at $50,000, and an endowment of about $100,000. The amount contributed for the support of the school during the year was about $6,000.

The publishing house at Owensville, Ind., issues the "Messenger," the church organ, which was established in 1886, and has assisted largely in building up and strengthening the denomination and its institutions.

Sunday schools, Women's Missionary and Aid societies, and Christian Endeavor societies, are maintained in many of the churches.

STATISTICS.

The general statistics of the General Baptists for 1916 are given, by states and associations, in the tables on pages 123 to 125, and the relation of these statistics to those of other bodies is shown in general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows.

In general the decade has resulted in an increase, though not a great one. The number of organizations remains the same, 518; membership has advanced from 30,097 in 1906 to 33,466 in 1916, an increase of 11.2 per cent; there has been an increase of 10 in the number of church edifices; and the value of the church property has advanced from $252,019 to $421,837, or

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67.4 per cent. The amount of debt on church property reported by 32 organizations in 1916 was $17,362 as against $6,999, reported by 28 churches in 1906. There was a marked advance in the number of Sunday schools, from 240 to 305, or 27.1 per cent, and in the number of scholars, from 11,658 to 18,545, or 59.1 per cent. Contributions for missionary and benevolent enterprises amounted to $8,250 in 1916. No corresponding figures were furnished for 1906.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	518	518	.....	.....
Members	33,466	30,097	3,369	11.2
Church edifices	390	380	10	2.6
Value of church property	$421,837	$252,019	$169,818	67.4
Debt on church property	$17,362	$6,999	$10,363	148.1
Parsonages:				
Churches reporting	6	6	.....	.....
Value	$11,100	$8,900	$2,200	24.7
Sunday schools:				
Number	305	240	65	27.1
Officers and teachers	2,140	1,520	620	40.8
Scholars	18,545	11,658	6,887	59.1
Contributions for missions and benevolences	$8,250	.....	.....	.....
Domestic	$6,400	(1)	.....	.....
Foreign	$1,850	.....	.....	.....

[1] Not reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $64,698, reported by 424 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 345 organizations in 1916, was 417, constituting 1.7 per cent of the 23,829 members reported by these organizations. Assuming that the same proportion would apply to the 9,637 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 586.[1]

English is the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denominations was 589. As shown in the table below, schedules were received from 352 of these, showing 242 in pastoral work and 110 not in pastoral work. Forty-six reported full salaries, averaging $410 per year, while 146 supplemented their church salaries by other occupations, chiefly farming.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	352	50	192	110	$410
Arkansas	16	2	11	3	400
Illinois	37	8	23	6	333
Indiana	53	17	22	14	632
Kansas	1	.....	.....	1	.....
Kentucky	68	7	33	28	452
Missouri	134	13	79	42	125
Nebraska	4	.....	2	2	.....
Oklahoma	16	2	9	5	150
Tennessee	20	1	8	11	250
Washington	3	.....	.....	3	.....

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Baptists	518	517	33,466	498	12,762	19,115	388	81	390	393	$421,837
East North Central division:											
Indiana	78	77	7,497	74	2,882	4,442	73	3	75	73	171,720
Illinois	62	62	4,410	58	1,531	2,552	56	3	56	56	47,205
West North Central division:											
Missouri	168	168	8,857	162	3,332	5,120	111	39	111	115	76,857
Nebraska	9	9	244	9	112	132	2	3	2	2	4,000
East South Central division:											
Kentucky	108	108	8,663	102	3,350	4,528	96	8	96	97	87,230
Tennessee	32	32	1,789	32	709	1,080	25	3	25	26	16,625
West South Central division:											
Arkansas	36	36	1,227	36	503	724	18	14	18	17	10,500
Oklahoma	25	25	779	25	342	437	7	8	7	7	7,700

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Baptists	518	32	$17,362	6	$11,100	424	$64,698	305	305	2,140	18,545
East North Central division:											
Indiana	78	11	12,875	5	10,300	76	28,434	63	63	573	5,066
Illinois	62	4	327	.....	.....	58	7,780	47	47	339	2,501
West North Central division:											
Missouri	168	10	2,671	.....	.....	130	10,692	89	89	582	4,984
Nebraska	9	.....	.....	.....	.....	8	695	4	4	30	230
East South Central division:											
Kentucky	108	4	644	1	800	96	13,488	62	62	391	3,616
Tennessee	32	.....	.....	.....	.....	25	1,485	12	12	70	738
West South Central division:											
Arkansas	36	2	165	.....	.....	18	1,649	16	16	92	756
Oklahoma	25	1	680	.....	.....	13	475	12	12	63	644

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Baptists	518	517	33,466	498	12,762	19,115	388	81	390	393	$421,537
Arkansas:											
Hopewell	5	5	166	5	62	104	4	.....	4	4	3,300
Little Vine	1	1	7	1	3	4	.....	.....	.....	.....	.....
Missouri	5	5	223	5	90	133	2	3	2	2	600
Moark	7	7	418	7	184	234	5	1	5	5	4,500
Post Oak Grove	12	12	260	12	97	163	5	6	5	4	1,300
Wolf Bayou	6	6	153	6	67	86	2	4	2	2	800
Illinois:											
Liberty	2	2	270	2	96	174	2	.....	2	2	5,500
Mount Olivet	18	18	1,032	16	391	586	17	1	17	17	15,170
Ohio	18	18	1,287	17	386	766	14	1	14	14	9,975
Union Grove	24	24	1,821	23	658	1,026	23	1	23	23	16,560
Indiana:											
Flat Creek	23	22	1,290	21	481	751	22	1	23	22	32,750
Freedom	9	9	1,100	9	409	691	9	.....	9	9	11,500
Liberty	26	26	3,065	26	1,201	1,804	25	.....	26	25	98,100
Union Grove	1	1	34	1	17	17	.....	1	.....	.....	.....
United	19	19	2,008	17	774	1,119	17	1	17	17	29,370
Kentucky:											
Bethel	1	1	36	1	9	27	1	.....	1	1	200
Freedom	1	1	85	1	35	50	1	.....	1	1	1,000
Free Union	10	10	532	10	204	328	5	4	5	5	4,400
Green River Union	10	10	540	7	159	239	10	.....	10	10	5,200
Long Creek	15	15	1,136	15	464	672	12	1	12	12	7,900
Mount Union	15	15	939	15	411	528	15	.....	15	15	10,950
New Harmony	12	12	517	11	187	259	10	2	10	11	5,930
New Liberty	2	2	284	2	117	167	2	.....	2	2	2,370
Union	42	42	4,594	40	1,764	2,358	40	1	40	40	49,350
Missouri:											
Eastern Union	11	11	423	11	148	275	10	.....	10	10	6,327
Hopewell	10	10	586	10	249	337	8	1	8	8	6,950
Liberty	23	23	1,300	21	492	693	17	3	17	18	9,925
Little Vine	7	7	269	6	109	130	4	.....	4	4	1,500
Missouri	38	38	2,130	36	694	1,247	16	16	16	17	9,550
Moark	7	7	635	7	248	387	7	.....	7	7	8,700
New Liberty	26	26	1,410	26	545	865	21	4	21	24	18,005
North Liberty	9	9	556	9	231	325	7	2	7	7	5,300
Old Liberty	6	6	273	6	128	145	6	.....	6	6	2,650
United	6	6	440	5	129	241	5	1	5	4	4,100
West Liberty	9	9	304	9	134	170	8	1	8	8	3,250
White River	16	16	531	16	226	305	2	11	2	2	600
Nebraska:											
New Hope	9	9	244	9	112	132	2	3	2	2	4,000
Oklahoma:											
Cherokee	14	14	551	14	237	314	6	4	6	6	5,200
Indian Territory	6	6	132	6	62	70	1	3	1	1	2,500
Oklahoma	5	5	96	5	43	53	.....	1	.....	.....	.....
Tennessee:											
Bethel	3	3	63	3	25	38	2	.....	2	2	1,125
Mount Union	19	19	1,366	19	553	813	17	2	17	17	11,600
New Liberty	10	10	360	10	131	229	6	1	6	7	3,900

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Baptists	518	32	$17,362	6	$11,100	424	$64,698	305	305	2,140	18,545
Arkansas:											
Hopewell	5					3	220	3	3	20	155
Little Vine	1										
Missouri	5					4	82	1	1	5	64
Moark	7	1	140			5	1,119	4	4	24	178
Post Oak Grove	12					2	18	6	6	34	272
Wolf Bayou	6	1	25			4	210	2	2	9	87
Illinois:											
Liberty	2	1	100			2	1,119	2	2	24	170
Mount Olivet	18	1	135			17	2,699	15	15	97	709
Ohio	18	1	80			16	964	10	10	60	503
Union Grove	24	1	12			23	2,998	20	20	158	1,119
Indiana:											
Flat Creek	23	2	275			22	3,259	20	20	154	1,079
Freedom	9	3	1,900			9	1,706	7	7	56	632
Liberty	26	3	8,400	5	10,300	26	17,709	24	24	241	2,266
Union Grove	1					1	65				
United	19	3	2,300			18	5,695	12	12	122	1,089
Kentucky:											
Bethel	1					1	70				
Freedom	1							1	1	3	42
Free Union	10					7	200	3	3	13	105
Green River Union	10					8	243	4	4	26	193
Long Creek	15					13	1,425	8	8	47	412
Mount Union	15					13	1,464	7	7	43	349
New Harmony	12	1	4			10	554	5	5	29	220
New Liberty	2					2	287	1	1	5	55
Union	42	3	640	1	800	42	9,245	33	33	225	2,240
Missouri:											
Eastern Union	11	1	300			9	416	7	7	46	300
Hopewell	10					8	546	8	8	44	416
Liberty	23	2	425			19	945	8	8	45	362
Little Vine	7					3	80	1	1	8	75
Missouri	38	3	150			31	2,417	21	21	139	1,270
Moark	7					7	1,113	6	6	46	411
New Liberty	26	2	225			25	3,058	23	23	159	1,483
North Liberty	9					5	250	1	1	6	50
Old Liberty	6					4	320	4	4	23	186
United	6	1	1,500			5	452	4	4	27	196
West Liberty	9	1	65			8	810	3	3	19	123
White River	16					6	285	3	3	20	112
Nebraska:											
New Hope	9					8	695	4	4	30	220
Oklahoma:											
Cherokee	14					9	392	7	7	36	369
Indian Territory	6	1	680			2	38	5	5	27	275
Oklahoma	5					2	45				
Tennessee:											
Bethel	3					1	50				
Mount Union	19					16	759	12	12	70	758
New Liberty	10					8	670				

SEPARATE BAPTISTS.

HISTORY.

The term "Separate" as applied to church bodies had its origin in what is known as the "Separatist Movement" in England toward the close of the sixteenth century and early in the seventeenth century. It indicated primarily a withdrawing from the Anglican Church, without implying any specific doctrinal or ecclesiastical character. Among the churches which thus withdrew were some distinctively Baptist churches, though the first definite date appears to be that of 1662, when a church called the "English Puritan Separate Baptist Church" is said to have been organized. This in common with some of the other independent churches was compelled to emigrate to the colonies, and came to America in 1695.

In the early part of the eighteenth century a somewhat similar condition existed in New England. The revival movement in which Whitefield took so prominent a part, and which culminated in The Great Awakening, caused sharp discussion. Those who indorsed the revival were called "New Lights," and were opposed bitterly on two specific points; one was the use of lay preachers, and the other, the refusal to retain on church rolls those who were regarded by them as unregenerate because they had not experienced conversion. Denominational lines were not drawn, both the Congregational and Presbyterian churches, the latter under the lead of the Tennents, sharing in the controversy, which resulted in the withdrawal or "separation" of a number of churches. In all of these "separate" churches there were Baptists, and of 31

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ministers ordained as pastors from 1746 to 1751, 5 were Baptists before they were ordained and 8 became Baptists, among the latter being Isaac Backus, the famous Baptist theologian and historian. These Separate Baptist churches were distinguished from the regular Baptist churches by their milder Calvinism and their willingness to receive those who practiced infant baptism, even though they themselves preferred the form of immersion. As a result the Regular Baptists refused to recognize them, and for some time there was more or less hostility between the two branches. This, however, gradually disappeared, and in New England the two bodies coalesced, though there was never any formal act of union.

Among the more prominent leaders of the Separate Baptists was Shubael Stearns, a native of Boston, who was baptized and ordained in Tolland, Conn. In 1754 he left New England and settled at Sandy Creek, Guilford (now Randolph) County, N. C., where he made his permanent residence. With him had come 8 families, 16 persons in all, and there the same year he organized the first Separate Baptist church in the South. Before long it contained 606 members, and Daniel Marshall, Samuel Harris, and others soon became influential coworkers with Mr. Stearns. In seventeen years the southern Separate Baptists had spread westward to the Mississippi, southward to Georgia, and eastward to the sea, and had 125 ministers and 42 churches. Their first association, the Sandy Creek, was organized at Stearns Church in January, 1758. As early as 1776 they were found in Kentucky, and in 1785 organized the South Kentucky Association, which is still in existence. In 1815 they crossed into Indiana territory, established a church on Indian Creek, and in 1830 organized the Sand Creek Association. The first association in Illinois, the Shelby, was organized in 1845, and the Ambraw, one of their strongest associations, was formed in 1869. At present they are found in Illinois, Indiana, Kentucky, and Tennessee.

In 1787 the Regular and Separate Baptists in Virginia formed a union, adopting the name "United Baptist Churches of Christ in Virginia." In course of time similar unions were formed in most of the other states in which the southern branch of the Separate Baptists had organizations. A few Separate Baptist churches, however, refused to join in this movement, and have maintained distinct organizations until the present time. Owing largely to difficulty of communication, some practically kindred associations, such as the Duck River Association and others of similar character, have not identified themselves with the distinctive Separate Baptist body. Individual members of these associations have expressed their willingness to be classed with the Separate Baptists, but no official action in that direction has been taken.

DOCTRINE AND POLITY.

Separate Baptists reject all creeds and confessions of faith, but the various associations publish, in the minutes of their yearly meetings, articles of belief. These are not always worded exactly alike, but in the main are in substantial agreement. The declaration of the Indiana State Association, which may be taken as an illustration, emphasizes the Scriptures as the infallible Word of God, the only safe rule of faith and practice; the existence of three divine personages in the Godhead; and three ordinances—baptism, the Lord's Supper, and foot-washing. The immersion of believers is considered the only proper mode of baptism. They hold that regeneration, justification, and sanctification take place through faith in the life, death, resurrection, ascension, and intercession of Christ; that both the just and unjust will have part in the resurrection, and that God has appointed a day in which He will judge the world by Jesus Christ.

The strict Calvinistic doctrines of election, reprobation, and fatality have never been accepted by the Separate Baptist churches, the special points of emphasis in their preaching being the general atonement of Jesus Christ and the freedom of salvation for all who will come to Him on the terms laid down in His Word. In the statements of some associations the doctrines of "adoption by the Spirit of God" and the "perseverance of the saints" are included. The Lord's Supper is observed in the evening and is regarded, not as a church table, but the Lord's table. Each one who partakes is expected to follow the scriptural rule, "Let a man examine himself, and so let him eat of that bread and drink of that cup."

In polity the Separate Baptists are thoroughly congregational, recognizing the autonomy of the local church, the purely advisory character of the association, and the rights of the individual Christian.

WORK.

In the line of home missionary work each association, independent of any other, conducts its own work, but the amount of money expended for this object is not reported. No provision has as yet been made for foreign missionary work.

Although the denomination has no established institution of learning, education is firmly believed in. Sunday schools are very generally maintained throughout the different associations and are usually prosperous.

STATISTICS.

The statistics of the Separate Baptists for 1916 are presented, by states and associations, in the tables on pages 127 and 128, and the relation of these statistics to those of other bodies is shown in general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

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ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	46	76	−30	(2)
Members	4,254	5,180	−926	−17.9
Church edifices	41	60	−19	(2)
Value of church property	$47,565	$66,980	−$19,415	−29.0
Debt on church property	$110	$380	−$270	−71.1
Sunday schools:				
Number	30	45	−15	(2)
Officers and teachers	237	312	−75	−24.0
Scholars	1,711	1,962	−251	−12.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a considerable decrease since 1906. In 1916 there were only 46 organizations, as against 76. The membership fell from 5,180 to 4,254, a decrease of 17.9 per cent; the number of church edifices fell from 60 to 41; and the value of church property fell from $66,980 to $47,565, a decrease of 29 per cent. No parsonages were reported. As against 45 Sunday schools there were but 30, while the number of scholars was given as 1,711 as against 1,962, showing a decrease of 12.8 per cent. No specific reason can be given for this general decrease, but seems to be in accord with the somewhat general disintegration of church organizations going on in the section where the denomination has its home. Contributions for missions and benevolent purposes are by local churches and not by the denomination as a whole.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $9,468, reported by 33 churches, cover running expenses, outlay for repairs or improvements, benevolences, and other items that passed through the treasury of the church during the year.

The number of members under 13 years of age, as reported by 31 organizations in 1916, was 71, constituting 2.2 per cent of the 3,203 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 94.[1]

English is the only language reported in the conduct of church services in this denomination.

The total number of ministers reported was 47, and a separate schedule was received from each. All appear to be engaged in pastoral work, but only 20 made report as to the salary received during the year 1916. The average for them was $133, showing that with them, as with those who made no report on this item, probably a considerable portion of their support came from other sources.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Separate Baptists	46	46	4,254	40	1,726	2,228	41	.....	41	40	$47,565
East North Central division:											
Indiana	17	17	1,698	17	722	976	17	.....	17	17	27,165
Illinois	5	5	477	5	213	264	5	.....	5	5	5,950
East South Central division:											
Kentucky	19	19	1,859	18	791	988	19	.....	19	18	14,450
Tennessee	5	5	220	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY. Number of organizations reporting.	Amount of debt reported.	EXPENDITURES FOR YEAR. Number of organizations reporting.	Amount reported.	SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS. Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Separate Baptists	46	2	$110	33	$9,468	30	30	237	1,711
East North Central division:									
Indiana	17	1	75	17	6,322	13	13	120	753
Illinois	5	.....	.....	5	1,641	5	5	42	239
East South Central division:									
Kentucky	19	1	35	11	1,505	12	12	75	729
Tennessee	5	.....	.....	.....	.....	.....	.....	.....	.....

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Separate Baptists	46	46	4,254	40	1,726	2,228	41	.....	41	40	$47,565
Ambraw	5	5	477	5	213	264	5	.....	5	5	5,950
Indiana Central	8	8	852	8	364	488	8	.....	8	8	15,325
Mount Olivet	5	5	220	.....	.....	.....	.....	.....	.....	.....	.....
Nolynn	10	10	1,399	10	646	753	10	.....	10	10	10,800
North Indiana	9	9	846	9	358	488	9	.....	9	9	11,840
South Kentucky	9	9	460	8	145	235	9	.....	9	8	3,650

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Separate Baptists	46	2	$110	33	$9,468	30	30	237	1,711
Ambraw	5	.....	.....	5	1,641	5	5	42	229
Indiana Central	8	.....	.....	8	2,779	5	5	36	265
Mount Olivet	5	.....	.....	.....	.....	.....	.....	.....	.....
Nolynn	10	.....	.....	9	1,183	6	6	40	358
North Indiana	9	1	75	9	3,549	8	8	84	490
South Kentucky	9	1	35	5	323	6	6	35	371

REGULAR BAPTISTS.

HISTORY.

Under this head are included a number of associations of Baptists who claim to represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. They are thus distinguished from the Primitive Baptists, representing the extreme of Calvinism, and the General, Free Will, and other Baptists, inclining more to the Arminian doctrine; but are in general sympathy with the United Baptists and Duck River and Kindred Associations of Baptists. Some use the term "Regular" alone, and some the term "Regular Primitive," but so far as reported all are included under the one head of "Regular." They are to be found chiefly in North Carolina, Virginia, Tennessee, Kentucky, and the adjoining states. The question has arisen as to the consolidation of these three groups, but as yet no definite action has been taken.[1]

DOCTRINE AND POLITY.

In doctrine the Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; and that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible and those who are lost might have complied with the gospel command and been saved.

The different confessions of faith adopted by other Baptists, such as the London Confession, the Philadelphia Confession, and the New Hampshire Confession are not in use. Each association has its own confession and there will be found in numerous cases some slight difference, although there is such general correspondence as to permit the classification of these associations together. They are strict in admission to the Lord's Supper, practicing close communion, and for the most part observing the ceremony of footwashing.

In polity the Regular Baptists are distinctly congregational. The churches meet for fellowship in associations and frequently send messengers to other associations, but there is no organic union between the different associations and the lists of churches not infrequently vary from year to year.

[1] Use of the term "Regular" has varied at different times. In the report of churches for 1890 it was applied to the great body of Baptists included in the Northern, Southern, and National Conventions. That use, however, has dropped out and at present the term seems to be limited to the churches described above.

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STATISTICS.

The general statistics of the Regular Baptists for 1916 are given, by states and associations, in the tables below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916 and showed 401 organizations, with a membership of 21,521. The number of church edifices reported was 192, and the value of church property $141,480, while the debt on church property reported by 15 organizations, was $1,462. Two churches reported parsonages, valued at $3,100. There were 50 Sunday schools, with 2,587 scholars.

Church expenditures, amounting to $11,855, were reported by 143 organizations. They cover general running expenses and any other items that passed through the church treasury. No contributions for missions or benevolences were reported.

The number of members under 13 years of age, as reported by 194 organizations in 1916, was 64, out of the total number of 11,528 members reported by these organizations. Assuming that the same proportion would apply to the 9,993 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 119.[1]

English is the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 494. Schedules were received from 476, and of these, 35 reported annual salaries averaging $120. The great majority supported themselves in whole or in part by other occupations, chiefly farming.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Regular Baptists	401	401	21,521	230	4,923	8,232	191	34	192	189	$141,480
East North Central division:											
Indiana	19	19	1,214	13	359	442	11	2	11	10	12,300
West North Central division:											
Missouri	4	4	115	1	15	18	.....	1	.....	.....	.....
South Atlantic division:											
Virginia	64	64	3,094	44	856	1,442	40	3	41	40	42,300
West Virginia	42	42	1,763	21	365	621	9	8	9	11	6,705
North Carolina	59	59	3,714	32	896	1,458	32	.....	32	32	18,950
East South Central division:											
Kentucky	160	160	8,609	79	1,744	2,854	64	16	64	62	40,050
Tennessee	43	43	2,582	32	666	1,181	28	2	28	27	15,775
Alabama	3	3	129	3	62	67	3	.....	3	3	1,809
Mississippi	2	2	93	1	5	20	1	1	1	1	400
States with one organization only [1]	5	5	208	4	65	129	3	1	3	3	3,200

[1] One organization each in Idaho, Illinois, Kansas, Ohio, and Washington.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Regular Baptists	401	15	$1,462	2	$3,100	143	$11,855	50	50	264	2,587
East North Central division:											
Indiana	19	1	8	.....	.....	8	1,041	7	7	42	295
West North Central division:											
Missouri	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Atlantic division:											
Virginia	64	2	68	1	2,200	25	3,942	11	11	66	610
West Virginia	42	1	23	.....	.....	13	934	3	3	14	105
North Carolina	59	1	30	.....	.....	24	1,535	12	12	55	709
East South Central division:											
Kentucky	160	8	940	.....	.....	48	1,847	6	6	32	374
Tennessee	43	2	393	1	900	17	1,262	9	9	43	369
Alabama	3	.....	.....	.....	.....	3	512	.....	.....	.....	.....
Mississippi	2	.....	.....	.....	.....	1	30	.....	.....	.....	.....
States with one organization only [1]	5	.....	.....	.....	.....	4	752	2	2	12	65

[1] One organization each in Idaho, Illinois, Kansas, Ohio, and Washington.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Regular Baptists	401	401	21,521	230	4,923	8,232	191	34	192	189	$141,480
Alabama:											
Liberty	2	2	103	2	47	56	2	.....	2	2	1,000
Mount Pleasant	1	1	26	1	15	11	1	.....	1	1	800
Idaho:											
Hiawassee	1	1	7	1	3	4	.....	1	.....	.....	.....
Illinois:											
Mount Tabor	1	1	75	1	29	46	1	.....	1	1	1,200
Indiana:											
Mount Pleasant	5	5	266	4	64	84	3	1	3	3	2,600
Mount Tabor	10	10	824	5	154	275	5	.....	5	4	7,500
Richland	4	4	124	4	41	83	3	1	3	3	2,300
Kansas:											
Beulah	1	1	68	1	20	48	1	.....	1	1	1,000
Kentucky:											
Eastern District	5	5	216	5	100	116	3	2	3	3	1,900
Enterprise	44	44	2,791	20	500	779	16	3	16	17	7,950
Green River Valley	5	5	171	.....	.....	.....	.....	.....	.....	.....	.....
Indian Bottom	18	18	1,145	16	369	621	15	2	15	12	10,725
Mountain	12	12	653	.....	.....	.....	.....	.....	.....	.....	.....
New Salem	28	28	1,700	16	349	651	13	2	13	13	6,975
Pineville District	3	3	105	1	4	12	.....	1	.....	.....	.....
Sardis No. 1	12	12	334	.....	.....	.....	.....	.....	.....	.....	.....
Sardis No. 2	3	3	78	1	7	21	.....	1	.....	.....	.....
Union	28	28	1,087	18	293	448	16	4	16	16	11,000
Zion	1	1	173	1	59	114	.....	1	.....	.....	.....
No association	1	1	155	1	63	92	1	.....	1	1	1,500
Mississippi:											
Ebenezer	1	1	25	1	5	20	.....	1	.....	.....	.....
Liberty	1	1	68	.....	.....	.....	1	.....	1	1	400
Missouri:											
Beulah	3	3	83	.....	.....	.....	.....	.....	.....	.....	.....
Indian Bottom	1	1	33	1	15	18	.....	1	.....	.....	.....
North Carolina:											
Blue Ridge	7	7	446	3	50	98	3	.....	3	3	800
Little River	13	13	900	5	159	323	5	.....	5	5	2,800
Mitchell's River	6	6	109	3	23	60	2	.....	2	2	2,800
Mountain Union	19	19	1,247	11	344	587	11	.....	11	11	6,980
Primitive	14	14	952	10	310	390	11	.....	11	11	4,900
Ohio:											
Mud River	1	1	14	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee:											
East Union	1	1	63	1	28	35	1	.....	1	1	150
Eastern District	15	15	958	9	275	400	9	.....	9	9	4,500
Hiawassee	7	7	480	7	143	337	7	.....	7	7	7,200
Mount Zion	2	2	93	2	39	54	2	.....	2	2	475
New Liberty	4	4	170	3	29	71	2	1	2	2	600
Nolachusky	8	8	504	4	36	86	2	1	2	2	900
Powell's Valley	6	6	314	6	116	198	5	.....	5	4	1,950
Virginia:											
Eastern District	21	21	1,275	15	338	585	11	3	11	11	11,400
Ketocton	18	18	670	12	208	322	12	.....	13	12	19,700
Little River	2	2	158	.....	.....	.....	.....	.....	.....	.....	.....
Mountain Union	3	3	189	3	80	109	3	.....	3	3	1,900
Pineville District	1	1	84	1	31	53	1	.....	1	1	600
Union	19	19	718	13	199	373	13	.....	13	13	8,700
Washington:											
New Salem	1	1	44	1	13	31	1	.....	1	1	1,000
West Virginia:											
Baptist Valley	11	11	434	10	156	260	4	3	4	5	3,600
Indian Creek	5	5	176	2	21	53	1	1	1	1	800
Mud River	7	7	228	2	47	52	2	.....	2	2	950
Pineville District	6	6	304	3	62	71	1	1	1	2	1,506
Sardis No. 1	5	5	222	.....	.....	.....	.....	.....	.....	.....	.....
Sardis No. 2	8	8	399	4	79	185	1	3	1	1	150

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Regular Baptists	401	15	$1,462	2	$3,100	143	$11,855	50	50	264	2,587
Alabama:											
Liberty	2					2	502				
Mount Pleasant	1					1	10				
Idaho:											
Hiawassee	1					1	5				
Illinois:											
Mount Tabor	1					1	460	1	1	6	40
Indiana:											
Mount Pleasant	5					2	205	2	2	10	85
Mount Tabor	10					4	585	4	4	25	170
Richland	4	1	8			2	251	1	1	7	40
Kansas:											
Beulah	1					1	225	1	1	6	25
Kentucky:											
Eastern District	5					3	67				
Enterprise	44					17	483	5	5	26	279
Green River Valley	5										
Indian Bottom	18	4	518			10	257				
Mountain	12										
New Salem	28	2	320			8	237	1	1	6	95
Pineville District	3										
Sardis No. 1	12										
Sardis No. 2	3										
Union	28	2	102			9	801				
Zion	1					1	2				
No association	1										
Mississippi:											
Ebenezer	1										
Liberty	1					1	30				
Missouri:											
Beulah	3										
Indian Bottom	1										
North Carolina:											
Blue Ridge	7					1	5	1	1	6	52
Little River	13					5	160	3	3	12	204
Mitchell's River	6					2	575				
Mountain Union	19					10	429	5	5	26	388
Primitive	14	1	30			6	366	3	3	11	125
Ohio:											
Mud River	1										
Tennessee:											
East Union	1							1	1	4	30
Eastern District	15					6	224	4	4	21	170
Hiawassee	7	2	393	1	900	7	889	2	2	11	115
Mount Zion	2					1	75	1	1	4	39
New Liberty	4										
Nolachusky	8					1	25				
Powell's Valley	6					2	49	1	1	3	15
Virginia:											
Eastern District	21					6	589	6	6	35	371
Ketocton	18			1	2,200	9	2,347	2	2	15	66
Little River	2										
Mountain Union	3					2	37	3	3	16	173
Pineville District	1					1	32				
Union	19	2	68			7	937				
Washington:											
New Salem	1					1	62				
West Virginia:											
Baptist Valley	11					5	221	2	2	10	55
Indian Creek	5					1	43				
Mud River	7	1	23			2	135				
Pineville District	6					3	225	1	1	4	50
Sardis No. 1	5										
Sardis No. 2	8					2	310				

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UNITED BAPTISTS.

HISTORY.

With the immigration of Baptists from the New England and Middle states into Virginia, the Carolinas, Tennessee, and Kentucky, and the more intimate fellowship that grew up in those isolated communities, the distinction between the different Baptist bodies, Calvinistic or Particular, and Arminian or General, became in many cases less marked, and a tendency toward union was apparent. In Virginia and the Carolinas, particularly, and also in Kentucky, during the latter part of the eighteenth and early part of the nineteenth centuries, a considerable number of the Separate Baptists and those who were known as "Regular Baptists," claiming to represent the original English Baptists before the distinction between Particular and General became prominent, combined under the name of "United Baptists." The Separate Baptists emphasized less strongly the Arminian characteristics of their belief, while the Regular Baptists were more ready to allow special customs, particularly foot-washing, wherever they were desired. This movement, which took definite form in Richmond, Va., in 1794, and in Kentucky in 1804, for a time gained strength and the associations kept their identity; but gradually, as they came into closer relations with the larger Baptist bodies of the North and South, many United Baptist churches ceased to be distinct and became enrolled with other Baptist bodies.

Of late years there has developed considerable fellowship with associations still using the name "Regular," and with those listed in the census report as the "Duck River and Kindred Associations of Baptists," and there has been talk of a consolidation of these different associations. As yet no definite steps to this end have been taken.

The name "United Baptist" still appears on the minutes of many associations whose churches are enrolled with the Baptists of the Northern Convention, or the Southern Convention, chiefly with the latter, but there are some which retain their distinctive position. In many cases, even where they are not on the rolls of the Southern Baptist Convention, they are still in intimate relations with its churches, attend the same meetings, and are identified with them in many ways.

DOCTRINE AND POLITY.

In doctrine the United Baptists hold that salvation is all of grace and in no sense of works; yet that it is conditional upon performance of the requirements of the gospel which, they claim, is to be preached to all men; and, as all men are commanded to repent, it necessarily follows that all men are given ability to repent, being led to repentance by the goodness of God, or, on the other hand, being led to rebellion and resistance by the devices of Satan; but that, in either case, it is as the individual inclines the ear and heart, or yields himself to obey. They observe the ceremony of foot-washing, and are strict in their practice of close communion. In polity they are strictly congregational.

STATISTICS.

The general statistics of the United Baptists for 1916 are given, by states and by associations, in the tables opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	254	196	58	29.6
Members	22,097	13,698	8,399	61.3
Church edifices	82	77	5	(2)
Value of church property	$52,147	$36,715	$15,432	42.0
Debt on church property	$20	$115	−$95	−82.6
Parsonages:				
Churches reporting		1	−1	
Value		$200	−$200	
Sunday schools:				
Number	17	23	−6	(2)
Officers and teachers	92	168	−76	−45.2
Scholars	701	1,360	−659	−48.5

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

On account of the changes that have taken place in the United Baptist associations, returns have not been received from some that were reported in 1906, but have been received from a considerable number that were not reported at that time; as a result, any comparison of figures reported for 1916 with those for 1906 is of uncertain value. In general it may be said that the figures reported for 1916 were considerably in excess of those for 1906. Thus, there were 254 organizations as against 196, an increase of 29.6 per cent, and the membership increased from 13,698 to 22,097, or 61.3 per cent. There were 82 church edifices as against 77, and the value of church property as reported increased from $36,715 to $52,147. The parsonage reported by 1 church in 1906 did not appear in the returns for 1916. There has been a diminution in the number of Sunday schools, and a large decrease in the number of officers and teachers, and scholars, but this seems to be because, as shown by the reports received from different sections, the custom of having Sunday schools was not general. No contributions for benevolent work at home or abroad were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures reported by 69 churches amounted to $4,837 and cover the running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

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The number of members under 13 years of age, as reported by 84 organizations in 1916, was 20, constituting 0.3 per cent of the 7,868 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 56.[1]

English is the only language reported in the conduct of church services in this denomination.

Schedules were received from 411 ministers of the United Baptist churches. Only 15 of these, however, reported salaries, the average annual salary being $113. The great majority appeared to be engaged in other occupations, probably to a considerable degree in farming, in connection with their pastoral work. In this connection it is to be remembered that these churches are almost entirely rural churches, in the mountainous sections of Kentucky, West Virginia, and adjoining states.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Baptists	254	254	22,097	127	4,291	7,215	81	30	82	82	$52,147
East North Central division:											
Ohio	1	1	73	1	35	38	1	.....	1	1	750
West North Central division:											
Missouri	21	21	1,334	16	388	668	7	1	7	7	5,300
South Atlantic division:											
West Virginia	40	40	3,565	20	639	1,092	7	14	7	7	6,235
East South Central division:											
Kentucky	192	192	17,125	90	3,229	5,417	66	15	67	67	39,862

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Baptists	254	2	$30	69	$4,837	16	17	92	701
East North Central division:									
Ohio	1	.....	.....	1	50	.....	.....	.....	.....
West North Central division:									
Missouri	21	.....	.....	7	439	2	2	13	72
South Atlantic division:									
West Virginia	40	1	15	9	806	3	3	7	78
East South Central division:									
Kentucky	192	1	5	52	3,542	11	12	72	551

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Baptists	**254**	**254**	**22,097**	**127**	**4,291**	**7,215**	**81**	**30**	**82**	**82**	**$52,147**
Barren River	6	6	316	1	46	74	1	.....	1	1	1,000
Bethel	13	13	839	12	296	523	4	.....	4	4	2,800
Bethlehem	21	21	1,559	13	331	657	6	5	6	6	4,435
Blain Union	17	17	1,485	9	296	564	9	1	9	9	3,250
Central Missouri	8	8	495	4	92	145	3	1	3	3	2,500
Cumberland River	18	18	1,447	6	253	341	5	.....	5	6	1,712
Green River	20	20	1,762	1	30	35	.....	.....	.....	.....	.....
Iron Hill	22	22	1,310	13	264	477	11	2	11	11	3,350
Laurel River	20	20	1,716	12	496	781	7	1	7	7	2,300
Mount Zion	14	14	1,015	9	219	359	5	2	5	5	2,000
New Zion	17	17	1,527	7	236	275	1	9	1	1	1,000
Paint Union	43	43	4,869	19	778	1,287	17	2	18	17	19,750
Second North Concord	4	4	476	3	148	241	3	.....	3	3	1,200
Zion	31	31	3,281	18	816	1,456	9	7	9	9	6,850

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Baptists	254	2	$20	89	$4,837	16	17	92	701
Barren River	6								
Bethel	13			3	280				
Bethlehem	21	1	15	6	329				
Blain Union	17			4	44				
Central Missouri	8			4	159	2	2	13	72
Cumberland River	18			5	318	4	4	23	176
Green River	20								
Iron Hill	22	1	5	10	1,330				
Laurel River	20			2	31				
Mount Zion	14			6	50	1	1	5	59
New Zion	17			4	499	2	2	5	50
Paint Union	43			12	1,108	5	4	20	170
Second North Concord	4			3	95	3	2	12	95
Zion	31			11	544	2	2	9	88

DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST).

HISTORY.

Baptist principles gained a particularly strong foothold in the mountain regions of Tennessee, Kentucky, Georgia, and Alabama. The very isolation and lack of intercommunication served to emphasize individual beliefs, make fellowship between different forms of belief difficult, and develop independence of church life.

One of the earliest associations to be organized in this section was the Elk River Association, founded in 1808, which was strongly Calvinistic in doctrine and thoroughly independent in polity. With the growth of the more liberal influences of the revival movement of that time and the introduction of Methodism there grew up a counter movement, emphasizing a stricter theology and making for a more rigid rule in the church. This manifested itself especially in the growth of the Two-Seed-in-the-Spirit Predestinarian Baptists.[1] In this controversy the Elk River Association was divided. A minority, holding to the milder form of doctrine, organized the Duck River Association, and this furnished the nucleus for a number of churches holding essentially the same general doctrines as the Separate Baptists, but not identifying themselves with the latter, largely because of local conditions at that time.

Later, the discussion arose as to the legitimacy of missionary societies, and there came another division, some withdrawing and identifying themselves with the churches that became known as the Missionary Baptists, leaving the others bound still more closely together. This fellowship included in 1906 seven associations, located in Tennessee, Alabama, and Mississippi. In the report for 1890 they were classed as the "Baptist Church of Christ," but while the individual churches usually call themselves "Baptist Churches of Christ," in common with a great many organizations of the United, Separate, Primitive, and other Baptist bodies, they claim no denominational name other than that of associations of Baptists.

Associations formerly identified with these associations, appear to have dropped out of relation with them. Whether they have disintegrated or have become associated with other Baptist bodies is not evident.

DOCTRINE.

In doctrine the Duck River and its kindred associations are Calvinistic, though liberal, believing that "Christ tasted death for every man," and made it possible for God to have mercy upon all who come unto Him on gospel terms. They believe that sinners are justified by faith; that the saints will "persevere;" and that baptism of believers by immersion, the Lord's Supper, and foot-washing, are gospel institutions, and should be observed until the second coming of Christ. While acknowledging the similarity of their doctrinal position to that of the Separate Baptists, they have not as yet seen their way clear to form a union with them, although an increasing sentiment appears to exist among the churches in favor of such union. Similar discussion has arisen with regard to the United and Regular Baptists, but no action has been taken.

POLITY.

In polity they are in accord with other Baptists, believing that no one member has a ruling voice over another. All business is transacted by a majority vote, no one person being given any ecclesiastical power over a church or churches. Admission to the church is by examination and vote of the church, and ordination to the ministry is by one or more

[1] See p. 150.

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churches, the candidate being expected to demonstrate his consciousness of a divine call to preach the gospel. The minister has no right to demand a stated salary, but the local church is expected to give liberally, "that they which preach the gospel [may] live of the gospel."

The association meetings are purely for purposes of fellowship, and communication with kindred bodies is by messenger or letter. The only form of discipline is withdrawal of fellowship, on evidence of difference of views, or of conduct unbecoming a member of the church.

WORK.

While not represented by any distinctive missionary societies or benevolent organizations, they are not to be classed with antimissionary churches. Since they occupy mountainous sections chiefly, and represent the less wealthy communities, their missionary spirit finds expression in local evangelistic work. As they have come in contact more and more with other churches, their sense of fellowship has broadened, and with this has been apparent a desire to share in the wider work of the general church.

STATISTICS.

The general statistics of the Duck River and Kindred Associations of Baptists for 1916 are given, by states and associations, in the tables below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows.

The figures for 1916 show a reasonable increase over those for 1906 in number of organizations—from 93 to 105—and in members from 6,416 to 6,872, an increase of 7.1 per cent. The number of church edifices, however, fell from 86 to 51, and there was a considerable decrease in the value of church property, from $44,321 to $40,600, or 8.4 per cent. Sunday school statistics remained very nearly the same. No debt on church property, no parsonages, and no denominational contributions for domestic or foreign work were reported in 1916.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	105	93	12	(2)
Members	6,872	6,416	456	7.1
Church edifices	51	86	−35	(2)
Value of church property	$40,600	$44,321	−$3,721	−8.4
Debt on church property	.....	$107	−$107	.....
Parsonages:				
Churches reporting	.....	1	−1	.....
Value	.....	$156	−$156	.....
Sunday schools:				
Number	8	9	−1	(2)
Officers and teachers	48	37	11	(2)
Scholars	399	402	−3	−0.7

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures, reported for the first time in 1916, and the languages used in church services.

Church expenditures of $2,518, reported by 67 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

English is the only language reported in the conduct of church services in this denomination.

The number of ministers connected with the different associations was given as 110, but schedules were received from only 42. Of these, 14 reported annual salaries averaging $70 each.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Duck River, etc., Baptists	105	105	6,872	60	1,737	2,555	51	5	51	49	$40,600
East South Central division:											
Tennessee	67	67	4,589	36	1,138	1,661	33	2	33	32	30,500
Alabama	33	33	2,034	21	558	819	17	2	17	16	9,450
Mississippi	5	5	249	3	41	75	1	1	1	1	650

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Duck River, etc., Baptists	105	.....	.....	67	$2,518	8	8	48	399
East South Central division:									
Tennessee	67	.....	.....	46	1,689	3	3	15	125
Alabama	33	.....	.....	19	775	5	5	33	274
Mississippi	5	.....	.....	2	54	.....	.....	.....	.....

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Duck River, etc., Baptists	105	105	6,872	60	1,737	2,555	51	5	51	49	$40,600
Duck River	20	20	2,218	15	763	1,040	14	.....	14	14	14,750
East Union	3	3	181	.....	.....	.....	.....	.....	.....	.....	.....
Ebenezer	4	4	177	2	20	28	.....	1	.....	.....	.....
Liberty	9	9	461	3	74	90	3	.....	3	3	1,200
Mount Pleasant	26	26	1,648	18	480	738	14	2	14	13	8,700
Mount Zion	16	16	769	8	138	260	8	.....	8	8	6,250
New Liberty	5	5	221	5	72	149	5	.....	5	4	6,000
Stocktons Valley	5	5	123	4	40	53	2	1	2	2	900
Union	17	17	1,074	5	150	197	5	1	5	5	2,800

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Duck River, etc., Baptists	105	.....	.....	67	$2,518	8	8	48	399
Duck River	20	.....	.....	10	1,158	1	1	7	50
East Union	3	.....	.....	3	7	.....	.....	.....	.....
Ebenezer	4	.....	.....	2	6	.....	.....	.....	.....
Liberty	9	.....	.....	3	370	1	1	6	50
Mount Pleasant	26	.....	.....	18	455	4	4	27	224
Mount Zion	16	.....	.....	9	151	2	2	8	75
New Liberty	5	.....	.....	4	60	.....	.....	.....	.....
Stocktons Valley	5	.....	.....	5	256	.....	.....	.....	.....
Union	17	.....	.....	13	55	.....	.....	.....	.....

PRIMITIVE BAPTISTS.

HISTORY.

With the development of organized church life shown in the formation of benevolent and particularly of missionary societies, of Sunday schools and similar organizations, during the early part of the nineteenth century, there developed also considerable opposition to such new ideas. The more independent church associations were based on the principle that the Scriptures are the sole and sufficient authority for everything connected with the religious life. The position taken was, in brief, that there were no missionary societies in the apostles' days, and therefore there should be none to-day. Apart from this, however, there seemed to many to be inherent in these societies a centralization of authority which was not at all in accord with the spirit of the gospel. Sunday schools also were considered unauthorized of God, as was everything connected with church life that was not included in the clearly presented statement of the New Testament writers. These views appeared particularly in some of the Baptist bodies, and occasioned what became known as the "antimission movement."

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Apparently the first definite announcement of this position was made by the Kehukee Baptist Association of North Carolina, formed in 1765, at its meeting with the Kehukee church in Halifax County in 1827, although similar views were expressed by a Georgia association in 1826. The Kehukee Association unanimously condemned all "modern, money-based, so-called benevolent societies" as contrary to the teaching and practice of Christ and His apostles, and, furthermore, announced that it could no longer fellowship with churches which indorsed such societies. In 1832 a similar course was adopted by the Country Line Association, at its session with Deep Creek Church in Alamance (then Orange) County, N. C., and by a "Convention of the Middle States" at Black Rock Church, Baltimore County, Md. Other Baptist associations in the North, South, East, and West, during the next ten years, took similar action. In 1835 the Chemung Association, including churches in New York and Pennsylvania, adopted a resolution declaring that as a number of associations with which it had been in correspondence had "departed from the simplicity of the doctrine and practice of the gospel of Christ, * * * uniting themselves with the world and what are falsely called benevolent societies founded upon a money basis," and preaching a gospel "differing from the gospel of Christ," it would not continue in fellowship with them, and urged all Baptists who could not approve the new ideas to come out and be separate from those holding them.

The various Primitive Baptist associations have never organized as a denomination and have no state conventions or general bodies of any kind. For the purpose of self-interpretation, each association adopted the custom of printing in its annual minutes a statement of its articles of faith, constitution, and rules of order. This presentation was examined carefully by every other association, and, if it was approved, fellowship was accorded by sending to its meetings messengers or letters reporting on the general state of the churches. Any association that did not meet with approval was simply dropped from fellowship. The result was that, while there are certain links binding the different associations together, they are easily broken, and the lack of any central body or even of any uniform statement of belief, serves to prevent united action. Another factor in the situation has been the difficulty of intercommunication in many parts of the South. As groups of associations developed in North and South Carolina and Georgia, they drew together, as did those in western Tennessee, northern Mississippi and Alabama, and Missouri, while those in Texas had little intercourse with any of the others. Occasional fraternal visits were made through all of these sections, and a quasi union or fellowship was kept up, but this has not been sufficient to secure what might be called denominational individuality or growth. This is apparent in the variety of names, some friendly and some derisive, which have been applied to them, such as "Primitive," "Old School," "Regular," "Anti-Mission," and "Hard Shell." In general, the term "Primitive" has been the one most widely used and accepted.

DOCTRINE.

In matters of doctrine the Primitive Baptists are strongly Calvinistic. Some of their minutes have eleven articles of faith, some less, some more. They declare that by Adam's fall or transgression all his posterity became sinners in the sight of God; that the corruption of human nature is total; that man can not, by his own free will and ability, reinstate himself in the favor of God; that God elected or chose His people in Christ before the foundation of the world; that sinners are justified only by the righteousness of Christ imputed to them; that the saints will all be preserved and will persevere in grace unto heavenly glory, and that not one of them will be finally lost; that baptism and the Lord's Supper are ordinances of the gospel in the church to the end of time; that the institutions of the day (church societies) are the inventions of men, and are not to be fellowshiped; that Christ will come a second time, in person or bodily presence to the world, and will raise all the dead, judge the human race, send the wicked to everlasting punishment, and welcome the righteous to everlasting happiness. They also hold uncompromisingly to the full verbal inspiration of the Old and New Testament Scriptures.

Some Primitive Baptists maintain, as formulated in the London Baptist Confession of Faith of 1689, that God eternally decreed or predestinated all things, yet in such a manner that He does not compel anyone to sin, and that He does not approve or fellowship sin. The great majority of them, however, maintain that, while God foreknew all things, and while He foreordained to suffer, or not prevent, sin, His active and efficient predestination is limited to the eternal salvation of all His people and everything necessary thereunto; and all Primitive Baptists believe that every sane human being is accountable for all his thoughts, words, and actions.

Immersion of believers is the only form of baptism which they acknowledge, and they insist that this is a prerequisite to the Lord's Supper. They hold that no minister has any right to administer the ordinances unless he has been called of God, come under the laying on of hands by a presbytery, and is in fellowship with the church of which he is a member; and that he has no right to permit any clergyman who has not these qualifications to assist in the administering of these ordinances. In some sections the Primitive Baptists believe that washing the saints' feet should be practiced in the church, usually in connection with the ordinance of the Lord's Supper. Of late years a group of churches in Georgia have used organs in

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public worship, but most of the churches are earnestly opposed to the use of instrumental music of any kind in church services. Sunday schools and secret societies are unauthorized. These are claimed not to be in accordance with the teachings of the Bible.

POLITY.

In polity the Primitive Baptists are congregational in that they believe that each church should govern itself according to the laws of Christ as found in the New Testament, and that no minister, association, or convention has any authority. They believe that if, in the view of its sister churches, a church departs in doctrine or order from the New Testament standard, it should be labored with, and if it can not be reclaimed, fellowship should be withdrawn from it. Admission to the church takes place after careful examination by the pastor and church officers, and by vote of the church. Ministers are ordained by the laying on of the hands of pastors and elders called by the church of which the candidate is a member. No theological training is required. The gifts of the candidate are first tested by association with pastors in evangelistic work, and he is then recommended for ordination. There is no opposition to education, the position being that the Lord is able to call an educated man to preach His gospel when it is His will to do so, and that it is the duty of the minister to study, and especially to study the Scriptures, but they hold that lack of literary attainments does not prevent one whom the Lord has called from being able to preach the gospel.

WORK.

Notwithstanding the strong opposition to missionary societies, the Primitive Baptists are by no means opposed to evangelistic effort, and preachers, both regular pastors and others who are in a position to do so, travel much and preach the gospel without charge, going where they feel that the Spirit of God leads them, and where the way is opened in His providence. The members and friends whom they freely serve freely contribute to their support. Although opposed to Sunday schools, they believe in giving their children religious training and instruction.

STATISTICS.

The general statistics of the Primitive Baptists for 1916 are given, by states and associations, on pages 139 to 147, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is shown in the next column.

From this table it appears that the denomination has suffered a general and considerable loss. The number of organizations dropped from 2,922 in 1906 to 2,143 in 1916, a decrease of 26.7 per cent, and the membership fell from 102,311 to 80,311, a decrease of 21.5 per cent. A large reduction took place also in the number of church edifices, which decreased 15.3 per cent; in the value of church property, which decreased 4.4 per cent; in the debt on church property, which decreased 25.6 per cent; and in the value of parsonages, which decreased 61.1 per cent. No Sunday schools and no general contributions were reported.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	2,143	2,922	−779	−26.7
Members	80,311	102,311	−22,000	−21.5
Church edifices	1,697	2,003	−306	−15.3
Value of church property	$1,601,807	$1,674,810	−$73,003	−4.4
Debt on church property	$12,053	$16,207	−$4,154	−25.6
Parsonages:				
Churches reporting	7	16	−9	(2)
Value	$14,900	$38,295	−$23,395	−61.1

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This general decrease is explained in part by divisions among the associations, as indicated above, and in part by the general disorganization affecting the rural communities, especially of the Southern states where this denomination is strong.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $96,270, reported by 964 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 1,632 organizations in 1916, was 50, constituting 0.1 per cent of the 61,967 members reported by these organizations. Assuming that the same proportion would apply to the 18,344 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 65.[1]

Of the 2,143 organizations, with 80,311 members, all but 1 reported church services conducted in English only. One organization with 63 members used German and English. In the report for 1906 all the organizations were shown as using English only.

The total number of ministers on the rolls of the denomination was 1,292. Schedules were received from 976, but these ministers were for the most part self-supporting and only 57 reported salaries, averaging $338 per year. Of the total number reporting, 651 were engaged in farming.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Primitive Baptists	2,143	2,142	80,311	2,006	28,269	46,406	1,695	105	1,697
New England division:									
Maine	4	4	57	2	4	9	.....	2	.....
Middle Atlantic division:									
New York	23	23	385	17	72	213	19	2	19
Pennsylvania	10	10	115	8	33	72	4	1	4
East North Central division:									
Ohio	46	46	1,308	46	434	874	43	1	43
Indiana	96	96	5,432	92	1,966	3,366	85	6	85
Illinois	53	53	2,621	51	848	1,596	50	2	50
West North Central division:									
Iowa	10	10	344	10	146	198	5	.....	5
Missouri	59	59	2,636	59	995	1,641	49	3	49
Nebraska	6	6	158	6	67	91	5	1	5
South Atlantic division:									
Delaware	2	2	61	1	12	29	1	.....	2
Maryland	9	9	201	7	40	108	7	.....	7
District of Columbia	2	2	51	2	13	38	1	1	1
Virginia	198	198	9,314	169	2,688	5,480	163	7	163
West Virginia	14	14	673	6	145	273	5	.....	5
North Carolina	279	279	10,481	240	3,021	5,962	239	1	240
South Carolina	11	11	430	11	157	273	10	.....	10
Georgia	420	420	15,871	406	6,032	9,199	357	3	357
Florida	60	60	1,898	60	795	1,103	55	.....	55
East South Central division:									
Kentucky	55	55	2,360	55	872	1,378	36	7	36
Tennessee	208	208	8,925	181	2,906	4,454	189	8	189
Alabama	243	242	7,652	241	3,117	4,508	184	7	184
Mississippi	101	101	3,401	101	1,404	1,997	91	3	91
West South Central division:									
Arkansas	97	97	2,247	97	936	1,311	51	21	51
Louisiana	12	12	398	12	166	232	1	1	1
Oklahoma	27	27	662	27	264	398	4	5	4
Texas	88	88	2,543	88	1,065	1,478	36	17	36
Pacific division:									
Washington	5	5	106	5	39	67	3	2	3
Oregon	2	2	31	2	9	22	.....	2	.....
States with one organization only[1]	4	4	60	4	24	36	2	2	2

[1] One organization each in Idaho, Massachusetts, Michigan, and Wisconsin.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.
Primitive Baptists	2,143	1,580	$1,601,807	45	$12,053	7	$14,900	964	$96,270
New England division:									
Maine	4	.....	.....	.....	.....	.....	.....	.....	.....
Middle Atlantic division:									
New York	23	19	76,000	.....	.....	.....	.....	11	2,032
Pennsylvania	10	5	7,300	.....	.....	.....	.....	1	75
East North Central division:									
Ohio	46	42	65,025	2	900	1	1,500	27	5,526
Indiana	95	82	123,100	2	350	.....	.....	63	5,621
Illinois	53	45	51,850	1	100	.....	.....	31	2,706
West North Central division:									
Iowa	10	5	5,800	.....	.....	.....	.....	3	535
Missouri	59	43	55,250	2	615	.....	.....	35	3,077
Nebraska	6	3	4,200	.....	.....	.....	.....	4	1,250
South Atlantic division:									
Delaware	2	1	1,000	.....	.....	.....	.....	1	525
Maryland	9	7	8,350	.....	.....	.....	.....	5	925
District of Columbia	2	1	7,500	1	225	.....	.....	2	614
Virginia	198	163	184,967	3	760	3	12,000	111	11,416
West Virginia	14	5	8,100	1	35	.....	.....	5	340
North Carolina	279	238	270,075	8	2,134	.....	.....	148	13,005
South Carolina	11	10	5,900	.....	.....	.....	.....	11	501
Georgia	420	333	361,540	8	2,959	.....	.....	208	25,677
Florida	60	47	32,525	4	2,197	.....	.....	21	5,163
East South Central division:									
Kentucky	55	38	23,625	3	184	2	500	26	1,139
Tennessee	208	177	145,400	3	664	1	900	102	8,669
Alabama	243	159	80,525	6	330	.....	.....	74	4,196
Mississippi	101	81	43,000	.....	.....	.....	.....	26	830
West South Central division:									
Arkansas	97	39	16,025	1	100	.....	.....	22	956
Louisiana	12	1	1,000	.....	.....	.....	.....	.....	.....
Oklahoma	27	4	2,000	.....	.....	.....	.....	5	150
Texas	88	27	18,050	.....	.....	.....	.....	15	1,177
Pacific division:									
Washington	5	4	2,700	.....	.....	.....	.....	4	133
Oregon	2	.....	.....	.....	.....	.....	.....	1	5
States with one organization only[1]	4	1	1,000	.....	.....	.....	.....	2	7

[1] One organization each in Idaho, Massachusetts, Michigan, and Wisconsin.

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ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Primitive Baptists	2,143	2,142	80,311	2,006	28,269	46,406	1,695	105	1,697
Alabama:									
Antioch	17	17	656	17	268	388	17	.....	17
Bethel	2	2	56	2	18	38	2	.....	2
Beulah	16	16	596	16	264	332	13	.....	13
Buttahatchie	4	4	82	4	35	47	4	.....	4
Cane Creek	10	10	230	10	101	129	9	1	9
Choctawhatchee	11	11	419	11	146	273	11	.....	11
Echeconnee	1	1	37	1	10	27	.....	.....	.....
Euharlee	1	1	22	1	9	13	1	.....	1
Fellowship	22	22	457	22	181	276	14	.....	14
Five Mile Creek	9	9	167	9	68	99	1	.....	1
Flint River	7	7	191	7	80	111	7	.....	7
Hillabee	19	19	696	19	293	403	18	1	18
Liberty	1	1	46	1	26	20	1	.....	1
Little Vine	15	15	273	15	114	159	13	.....	13
Lost Creek	8	8	181	8	82	99	2	.....	2
Lower Wetumpka	7	7	325	7	121	204	7	.....	7
Mount Zion	18	18	512	18	217	295	16	.....	16
Mud Creek	12	12	393	12	150	243	8	3	8
New Hope	3	3	43	3	19	24	1	.....	1
Patsaliga	9	9	211	9	82	129	7	1	7
Pilgrims Rest	4	4	106	4	43	63	2	.....	2
Running Water	1	1	22	1	11	11	.....	.....	.....
Sand Mountain	4	4	71	4	28	43	3	.....	3
Second Creek	5	4	124	4	40	84	4	1	4
Sequachie Valley	3	3	83	3	30	53	3	.....	3
Upatoie	1	1	98	1	40	58	1	.....	1
Wetumpka	9	9	320	9	146	174	6	.....	6
Wills Creek	19	19	1,124	19	471	653	9	.....	9
Unassociated	5	5	111	4	24	60	4	.....	4
Arkansas:									
Cadron	4	4	43	4	18	25	.....	.....	.....
Harmony	1	1	32	1	12	20	1	.....	1
Little Zion	4	4	104	4	42	62	1	3	1
Mount Gilead	4	4	84	4	45	39	4	.....	4
Mount Willow	8	8	108	8	47	61	1	.....	1
Mountain Springs	11	11	167	11	69	98	4	7	4
New Hope	11	11	233	11	83	150	2	5	2
North Ouachita	7	7	181	7	80	101	6	1	6
Original New Hope	5	5	64	5	27	37	5	.....	5
Pine Light	2	2	51	2	24	27	2	.....	2
Point Remove	4	4	73	4	25	48	2	1	2
Rich Mountain	10	10	347	10	124	223	7	2	7
Salem	8	8	285	8	136	149	6	2	6
South Arkansas	14	14	247	14	110	137	10	.....	10
Washington	4	4	228	4	94	134	.....	.....	.....
Delaware:									
Salisbury of Maryland	2	2	61	1	12	29	1	.....	2
District of Columbia:									
Ketocton	2	2	51	2	13	38	1	1	1
Florida:									
Antioch	4	4	69	4	31	38	3	.....	3
Mount Enon	19	19	689	19	300	389	16	.....	16
Ochochonee	1	1	42	1	22	20	1	.....	1
Original Flint River	1	1	7	1	4	3	1	.....	1
Pilgrims Rest	6	6	110	6	45	65	6	.....	6
San Pedro	9	9	326	9	140	186	9	.....	9
Suwannee	19	19	639	19	246	393	18	.....	18
Unassociated	1	1	16	1	7	9	1	.....	1
Georgia:									
Allapaha River	19	19	587	19	245	342	18	.....	18
Bethel	21	21	842	21	353	489	20	.....	20
Beulah	1	1	10	1	5	5	1	.....	1
Blue Ridge	3	3	185	3	89	96	2	1	2
Brushy Creek Union	18	18	875	13	264	385	18	.....	18
Echeconnee	26	26	1,141	24	444	625	17	.....	17
Euharlee	11	11	289	11	120	169	11	.....	11
Fellowship	9	9	273	9	113	160	9	.....	9
Harmony	10	10	225	10	81	144	10	.....	10
Liberty	1	1	44	1	13	31	1	.....	1
Little Echeconnee	6	6	103	6	28	75	5	.....	5
Little River	8	8	356	6	111	170	8	.....	8
Lotts Creek	21	21	1,005	21	401	604	19	.....	19
Lower Canoochee	10	10	727	9	255	385	10	.....	10
Lower Wetumpka	1	1	13	1	6	7	1	.....	1
Marietta	11	11	256	11	108	148	5	.....	5
Mount Olive	13	13	327	13	140	187	12	.....	12
New Hope	19	19	585	19	261	324	9	.....	9
Ochlockonee	10	10	367	9	120	190	10	.....	10
Ocmulgee	9	9	239	9	88	151	6	.....	6

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ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Georgia—Continued.									
Oconee	14	14	440	14	171	269	12	.....	12
Original Flint River	13	13	478	13	167	311	10	1	10
Original New Hope	4	4	67	4	20	47	4	.....	4
Original Upper Canoochee	14	14	547	13	201	339	13	.....	13
Primitive Ebenezer	15	15	430	15	177	253	14	.....	14
Primitive Western	9	9	218	9	78	140	8	.....	8
Providence	6	6	199	5	67	109	6	.....	6
Rocky Creek	1	1	11	1	5	6	1	.....	1
Satilla River	3	3	90	3	43	47	.....	.....	.....
Sequachie Valley	2	2	146	2	73	73	2	.....	2
Towaliga	16	16	747	16	270	477	16	.....	16
Union	27	27	1,210	26	464	699	15	.....	15
Upatoie	12	12	447	12	180	267	12	.....	12
Upper Canoochee	15	15	984	15	334	604	13	.....	13
Yellow River	27	27	899	27	349	550	26	.....	26
Unassociated	15	15	509	15	188	321	13	1	13
Idaho:									
Hiwassee	1	1	7	1	3	4	.....	1	.....
Illinois:									
Bethel	7	7	284	7	108	176	7	.....	7
Central	4	4	122	4	50	72	4	.....	4
Kaskaskia	5	5	88	5	39	49	4	.....	4
Muddy River	11	11	582	11	201	381	10	1	10
Okaw	5	5	105	5	49	56	4	1	4
Skillet Fork	12	12	930	12	314	616	12	.....	12
Wabash	9	9	510	7	87	246	9	.....	9
Indiana:									
Blue River	12	12	946	12	375	571	12	.....	12
Conns Creek	5	5	178	5	61	117	5	.....	5
Danville	13	13	399	13	153	246	11	.....	11
Lebanon	4	4	171	4	56	115	4	.....	4
Little Zion	8	8	448	7	134	304	7	.....	7
Patoka	11	11	1,260	11	485	775	8	3	8
Salem No. 1	7	7	478	7	156	322	5	2	5
Salem No. 2	5	5	378	5	125	253	5	.....	5
Wabash	1	1	28	1	13	15	1	.....	1
White River	7	7	234	7	104	130	6	1	6
White Water	13	13	432	13	152	280	13	.....	13
Unassociated	9	9	480	7	152	238	8	.....	8
Iowa:									
Hazel Creek	1	1	15	1	7	8	1	.....	1
Missouri Valley	2	2	132	2	45	87	2	.....	2
Mount Pleasant	2	2	104	2	52	52	2	.....	2
Western	5	5	93	5	42	51	.....	.....	.....
Kentucky:									
Burning Spring	16	16	825	16	301	524	6	5	6
Highland	6	6	266	6	100	166	6	.....	6
Little Flock	4	4	138	4	51	87	2	1	2
Miami	1	1	18	1	8	10	1	.....	1
Powells Valley	4	4	126	4	57	69	2	.....	2
Red River	6	6	267	6	113	154	4	1	4
St. Clairs Bottom	2	2	40	2	19	21	1	.....	1
Soldier Creek	8	8	381	8	144	237	8	.....	8
Three Forks	1	1	24	1	10	14	1	.....	1
Washington	1	1	20	1	8	12	.....	.....	.....
Unassociated	6	6	145	6	61	84	5	.....	5
Louisiana:									
Amite	1	1	28	1	16	12	.....	1	.....
Little Hope	1	1	26	1	9	17	1	.....	1
Louisiana	10	10	344	10	141	203	.....	.....	.....
Maine:									
Maine	4	4	57	2	4	9	.....	2	.....
Maryland:									
Ketocton	2	2	52	2	11	41	2	.....	2
Salisbury	7	7	149	5	29	67	5	.....	5
Massachusetts:									
Massachusetts	1	1	9	1	2	7	1	.....	1
Michigan:									
Sandusky	1	1	20	1	8	12	1	.....	1
Mississippi:									
Amite	10	10	313	10	142	171	9	1	9
Bethany	14	14	569	14	265	304	12	.....	12
Buttahatchie	1	1	10	1	5	5	1	.....	1
Good Hope	13	13	336	13	144	192	13	.....	13
Hopewell	11	11	351	11	133	218	10	.....	10
Liberty	7	7	351	7	141	210	6	.....	6
Little Black	6	6	166	6	70	96	5	1	5
Little Vine	3	3	62	3	26	36	3	.....	3
New Hope	10	10	485	10	174	311	10	.....	10
Primitive	7	7	209	7	86	123	6	.....	6
Regular Baptist	6	6	222	6	97	125	4	1	4
Tallahatchie	4	4	82	4	23	59	3	.....	3
Tombigbee	9	9	245	9	98	147	9	.....	9

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ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Missouri:									
Center Creek	5	5	205	5	84	121	.....	1	.....
Culvre Siloam	8	8	114	8	40	74	8	.....	8
Fishing River	11	11	549	11	209	340	9	.....	9
Harmony	1	1	36	1	19	17	1	.....	1
Hazel Creek	2	2	71	2	28	43	1	1	1
Little Piney	5	5	152	5	58	94	5	.....	5
Little Piney No. 2	2	2	65	2	18	47	1	1	1
Nodaway	4	4	165	4	67	98	4	.....	4
Ozark	8	8	350	8	139	211	7	.....	7
Salem	5	5	506	5	173	333	5	.....	5
Yellow Creek	8	8	423	8	160	263	8	.....	8
Nebraska:									
Missouri Valley	3	3	81	3	35	46	3	.....	3
Unassociated	3	3	77	3	32	45	2	1	2
New York:									
Lexington	9	9	114	6	18	49	7	1	7
Roxbury	4	4	55	4	11	44	4	.....	4
Warwick	5	5	131	2	19	59	4	.....	4
Unassociated	5	5	85	5	24	61	4	1	4
North Carolina:									
Abbotts Creek	14	14	239	12	60	106	12	.....	12
Bear Creek	21	21	408	21	132	276	20	.....	20
Black Creek	19	19	1,054	16	281	696	16	.....	16
Contentnea	22	22	805	19	205	416	18	1	18
Fishers River	19	19	861	16	265	459	16	.....	16
Kehukee	36	36	1,256	32	338	734	33	.....	33
Little River	21	21	867	15	205	447	16	.....	16
Lower Country Line	14	14	537	13	184	342	13	.....	18
Mayo	15	15	559	12	133	315	12	.....	12
Mill Branch	3	3	124	3	62	62	3	.....	3
Mountain	7	7	629	6	180	338	7	.....	7
Nolachucky	1	1	101	.....	.....	.....	1	.....	1
Roaring River	11	11	326	9	61	165	9	.....	9
Salem	9	9	343	8	127	189	7	.....	8
Senter	13	13	712	13	274	438	13	.....	13
Seven Mile	10	10	326	7	86	154	7	.....	7
Silver Creek	5	5	143	5	60	83	4	.....	4
Upper Country Line	17	17	449	13	133	272	13	.....	13
White Oak	19	19	668	18	224	425	17	.....	17
Zion	3	3	74	2	11	45	2	.....	2
Ohio:									
Miami	4	4	93	4	32	61	3	1	3
Muskingum	17	17	387	17	107	280	15	.....	15
Owl Creek Harmony	6	6	179	6	62	117	6	.....	6
Sandusky	6	6	232	6	73	159	6	.....	6
Scioto	13	13	417	13	160	257	13	.....	13
Oklahoma:									
Center Creek	1	1	44	1	22	22	.....	.....	.....
First Primitive Baptist	6	6	172	6	67	105	2	2	2
North Ouachita	1	1	9	1	5	4	.....	1	.....
Panhandle	1	1	32	1	14	18	1	.....	1
Salem	1	1	22	1	11	11	.....	1	.....
Union	4	4	77	4	24	53	1	1	1
Western	13	13	306	13	121	185	.....	.....	.....
Oregon:									
Siloam	2	2	31	2	9	22	.....	2	.....
Pennsylvania:									
Juniata	4	4	59	3	17	36	2	.....	2
Red Stone	2	2	8	1	1	3	.....	.....	.....
Unassociated	4	4	48	4	15	33	2	1	2
South Carolina:									
Mill Branch	5	5	141	5	48	93	5	.....	5
Prince William	6	6	289	6	109	180	5	.....	5
Tennessee:									
Big Creek	2	2	53	2	12	41	2	.....	2
Big Sandy	9	9	373	9	150	223	9	.....	9
Blue Ridge	1	1	42	1	20	22	1	.....	1
Collins River	4	4	115	4	45	70	.....	3	.....
Cumberland	11	11	576	11	221	355	11	.....	11
Elk River	11	11	589	11	267	322	11	.....	11
Fellowship	1	1	10	1	4	6	.....	.....	.....
Flint River	1	1	14	1	7	7	.....	1	.....
Flint River No. 2	3	3	56	3	23	33	3	.....	3
Forked Deer	7	7	271	7	109	162	7	.....	7
Fountain Creek	5	5	121	5	52	69	5	.....	5
Hiwassee	14	14	688	9	196	293	14	.....	14
Maynardsville	10	10	650	.....	.....	.....	10	.....	10
Mississippi River	8	8	173	8	64	109	8	.....	8
Nolachucky	7	7	400	3	36	63	6	.....	6
Obion	7	7	262	7	108	154	6	1	6
Powells Valley	12	12	605	12	240	365	11	.....	11
Powells Valley No. 1	8	8	481	8	160	321	8	.....	8
Powells Valley No. 2	3	3	41	3	19	22	1	.....	1

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ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Tennessee—Continued.									
Predestinarian	9	9	244	9	72	172	8	1	8
Red River	3	3	84	3	35	49	2	.....	2
Regular Baptist	7	7	223	7	104	118	6	.....	6
Round Lick	10	10	426	10	176	252	9	1	9
Saint Clairs Bottom	1	1	27	.....	.....	.....	.....	.....	.....
Sequachie Valley	13	13	455	7	59	94	12	.....	12
Tennessee	6	6	440	6	186	254	6	.....	6
Tennessee No. 2	7	7	405	7	184	221	7	.....	7
Tennessee River Bend	4	4	77	4	31	46	3	.....	3
Washington District	1	1	30	1	15	15	1	.....	1
West Tennessee	18	18	748	18	257	491	18	.....	18
Unassociated	5	5	245	4	53	105	4	1	4
Texas:									
Duffan	8	8	339	8	136	203	1	4	1
Little Flock	5	5	173	5	72	101	5	.....	5
Little Hope	4	4	91	4	41	50	3	1	3
Mount Zion	6	6	151	6	68	83	5	1	5
Neches River	4	4	69	4	33	36	2	2	2
New Harmony	5	5	115	5	47	68	.....	.....	.....
Panhandle and Oklahoma	4	4	129	4	61	68	.....	1	.....
Primitive Baptist	12	12	320	12	123	197	6	1	6
Southwest Primitive	4	4	185	4	66	119	2	2	2
Southwest Texas	4	4	174	4	69	105	3	.....	3
Union	12	12	282	12	117	165	2	1	2
Unity	2	2	72	2	31	41	1	1	1
Village Creek	3	3	40	3	19	21	2	1	2
West Providence	6	6	174	6	78	96	2	1	2
West Texas	6	6	153	6	61	92	.....	1	.....
Western Oklahoma	1	1	30	1	15	15	.....	.....	.....
Unassociated	2	2	46	2	28	18	2	.....	2
Virginia:									
Corresponding	5	5	127	5	30	97	5	.....	5
Ebenezer	12	12	565	11	167	375	10	1	10
Kahukee	2	2	21	2	4	17	2	.....	2
Ketocton	13	13	362	13	108	254	13	.....	13
Lower County Line	1	1	12	1	7	5	1	.....	1
Mayo	12	12	480	9	146	306	9	.....	9
Mountain	10	10	560	10	211	349	10	.....	10
New River	24	24	1,738	23	556	1,120	23	.....	23
Pig River	23	23	1,115	22	313	726	22	.....	22
Saint Clairs Bottom	6	6	280	6	105	175	6	.....	6
Salisbury	1	1	10	1	4	6	1	.....	1
Smiths River	20	20	1,147	13	164	504	17	1	17
Staunton River	16	16	561	9	137	231	8	.....	8
Stony Creek	5	5	198	5	64	134	3	2	3
Three Forks	13	13	396	7	88	155	8	.....	8
Upper County Line	1	1	6	.....	.....	.....	.....	.....	.....
Washington District	25	25	1,374	23	467	800	18	3	18
Zion	9	9	343	9	117	226	7	.....	7
Washington:									
Siloam	5	5	106	5	39	67	3	2	3
West Virginia:									
Corresponding	1	1	8	.....	.....	.....	.....	.....	.....
Elk Horn	10	10	602	4	129	238	4	.....	4
Red Stone	3	3	63	2	16	35	1	.....	1
Wisconsin:									
Red River	1	1	24	1	11	13	.....	1	.....

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND EXPENDITURES, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.
Primitive Baptists	2,143	1,580	$1,601,807	45	$12,053	7	$14,900	964	$96,270
Alabama:									
Antioch	17	17	6,850					9	228
Bethel	2	1	1,000						
Beulah	16	9	5,150	1	6			7	342
Buttahatchie	4	4	1,400						
Cane Creek	10	5	1,900	1	24			5	141
Choctawhatchee	11	11	7,600					5	345
Echeconnee	1								
Euharlee	1	1	200						
Fellowship	22	14	5,350					7	257
Five Mile Creek	9	1	400						
Flint River	7	7	6,100					1	75
Hillabee	19	17	11,650					9	411
Liberty	1	1	200					1	1
Little Vine	15	9	2,950					2	15
Lost Creek	8	2	800						
Lower Wetumpka	7	7	4,350	1	150			3	51
Mount Zion	18	14	5,450					8	150
Mud Creek	12	8	3,500					3	148
New Hope	3	1	200						
Patsaliga	9	7	2,800					3	41
Pilgrims Rest	4	2	1,100						
Running Water	1								
Sand Mountain	4	3	1,250	1	15				
Second Creek	5	4	1,425	1	100			2	660
Sequachie Valley	3	3	2,100	1	35			2	210
Upatoie	1	1	1,000						
Wetumpka	9	6	2,000					4	71
Wills Creek	19								
Unassociated	5	4	3,200					3	1,050
Arkansas:									
Cadron	4								
Harmony	1								
Little Zion	4	1	500					2	13
Mount Gilead	4								
Mount Willow	8								
Mountain Springs	11	4	1,050					1	5
New Hope	11	1	250					3	32
North Ouachita	7	6	1,750					1	65
Original New Hope	5	4	3,375					4	289
Pine Light	2	1	250						
Point Remove	4	2	900						
Rich Mountain	10	7	1,950					2	9
Salem	8	3	2,150	1	100			3	385
South Arkansas	14	10	3,850					6	158
Washington	4								
Delaware:									
Salisbury of Maryland	2	1	1,000					1	525
District of Columbia:									
Ketocton	2	1	7,500	1	225			2	614
Florida:									
Antioch	4	3	1,400	1	80			1	202
Mount Enon	19	14	14,925	1	50			6	200
Ochochonee	1	1	1,250					1	650
Original Flint River	1	1	300					1	55
Pilgrims Rest	6	4	1,600	1	67			2	700
San Pedro	9	6	2,400					2	25
Suwannee	19	17	5,650					7	124
Unassociated	1	1	5,000	1	2,000			1	3,207
Georgia:									
Allapaha River	19	15	6,600	1	45			7	319
Bethel	21	19	25,400					14	2,618
Beulah	1								
Blue Ridge	3	1	300						
Brushy Creek Union	18	18	25,050					14	1,815
Echeconnee	26	17	22,050	1	35			14	1,715
Euharlee	11	10	5,850					7	383
Fellowship	9	9	9,750	1	804			6	1,021
Harmony	10	10	6,600	1	350			3	228
Liberty	1	1	1,000						
Little Echeconnee	6	5	4,600					1	2
Little River	8	7	8,450					7	527
Lotts Creek	21	16	10,150					6	445
Lower Canoochee	10	10	21,400	1	700			10	2,549
Lower Wetumpka	1	1	600					1	50
Marietta	11	5	2,800					3	210
Mount Olive	13	6	3,500					3	205
New Hope	19	9	8,000					5	106
Ochlockonee	10	10	17,900					10	2,162
Ocmulgee	9	6	5,200					3	109
Oconee	11	11	8,700					4	340
Original Flint River	13	10	7,150					6	401
Original New Hope	4	4	1,200					1	104
Original Upper Canoochee	14	12	10,000	1	125			6	314

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND EXPENDITURES, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.
Georgia—Continued.									
Primitive Ebenezer	15	13	$9,650					4	$221
Primitive Western	9	8	6,900					5	485
Providence	6	6	11,000					4	1,080
Rocky Creek	1	1	150						
Satilla River	3								
Sequachie Valley	2								
Towaliga	16	16	26,500					15	1,420
Union	27	14	8,350					4	275
Upatoie	12	12	6,700					7	410
Upper Canoochee	15	13	23,500	1	$400			11	2,031
Yellow River	27	25	31,040					14	734
Unassociated	15	13	25,500	1	500			13	3,398
Idaho:									
Hiwassee	1							1	5
Illinois:									
Bethel	7	5	5,700	1	100			3	111
Central	4	4	4,300					2	210
Kaskaskia	5	4	4,000					3	120
Muddy River	11	10	10,350					5	138
Okaw	5	1	500					1	10
Skillet Fork	12	12	12,500					8	354
Wabash	9	9	14,500					9	1,763
Indiana:									
Blue River	12	12	14,150					7	309
Conns Creek	5	5	5,500					3	225
Danville	13	11	14,750					9	518
Lebanon	4	4	9,500					3	220
Little Zion	8	7	5,500					4	63
Patoka	11	8	11,900					11	776
Salem No. 1	7	5	13,700					4	564
Salem No. 2	5	5	10,500	1	700			4	420
Wabash	1	1	800	1	150			1	475
White River	7	6	5,900					4	275
White Water	13	11	18,000					7	916
Unassociated	9	7	12,900					6	860
Iowa:									
Hazel Creek	1	1	600					1	25
Missouri Valley	2	2	3,600					2	510
Mount Pleasant	2	2	1,600						
Western	5								
Kentucky:									
Burning Spring	16	10	1,450					4	52
Highland	6	6	5,200	2	170			4	194
Little Flock	4	2	950					2	37
Miami	1	1	1,000						
Powells Valley	4	2	1,175	1	14			2	110
Red River	6	3	2,400					2	102
St. Clairs Bottom	2	1	400					1	12
Soldier Creek	8	8	5,550			1	$400	7	486
Three Forks	1	1	600						
Washington	1					1	100	1	3
Unassociated	6	4	4,900					3	143
Louisiana:									
Amite	1								
Little Hope	1	1	1,000						
Louisiana	10								
Maine:									
Maine	4								
Maryland:									
Ketocton	2	2	2,700					1	175
Salisbury	7	5	5,650					4	750
Massachusetts:									
Massachusetts	1	1	1,000						
Michigan:									
Sandusky	1								
Mississippi:									
Amite	10	9	2,600					3	95
Bethany	14	12	6,150					4	53
Buttahatchie	1	1	300					1	3
Good Hope	13	12	5,050					4	153
Hopewell	11	10	6,800					3	84
Liberty	7	2	800					2	13
Little Black	6	4	1,350					1	25
Little Vine	3	3	500					1	10
New Hope	10	10	6,900					3	291
Primitive	7	5	1,850					1	20
Regular Baptist	6	4	2,300						
Tallahatchie	4	3	2,500					1	50
Tombigbee	9	6	5,900					2	53
Missouri:									
Center Creek	5							1	15
Cuivre Siloam	8	8	8,800					7	452
Fishing River	11	9	12,500					7	675
Harmony	1	1	1,200	1	200			1	625
Hazel Creek	2	1	1,000					1	50
Little Piney	5	2	1,500					1	50
Little Piney No. 2	2	1	800					2	175
Nodaway	4	4	8,000	1	415			3	318
Ozark	8	5	2,150					3	172
Salem	5	5	8,880					4	215
Yellow Creek	8	7	10,500					5	330

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND EXPENDITURES, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.
Nebraska:									
Missouri Valley	3	3	$4,200					3	$1,200
Unassociated	3							1	50
New York:									
Lexington	9	7	14,800					2	157
Roxbury	4	4	9,000					3	170
Warwick	5	4	46,500					2	1,151
Unassociated	5	4	5,700					4	554
North Carolina:									
Abbotts Creek	14	12	10,700	1	$475			6	167
Bear Creek	21	20	14,775	2	85			10	546
Black Creek	19	16	27,400					15	1,502
Contentnea	22	18	18,950					13	1,138
Fishers River	19	16	13,500					11	451
Kehukee	36	33	52,550					19	833
Little River	21	16	19,250					9	792
Lower Country Line	14	12	17,550					10	2,436
Mayo	15	12	10,150	1	300			9	913
Mill Branch	3	3	1,150					1	38
Mountain	7	7	5,350					4	71
Nolachucky	1	1	1,800					1	200
Roaring River	11	9	4,000	1	125			4	38
Salem	9	7	12,900	1	24			5	230
Senter	13	13	10,100					6	645
Seven Mile	10	7	6,175					5	95
Silver Creek	5	4	2,325					2	1,030
Upper Country Line	17	13	27,400	2	1,125			9	930
White Oak	19	17	12,850					8	825
Zion	3	2	1,200					1	125
Ohio:									
Miami	4	3	5,300			1	$1,500	4	291
Muskingum	17	15	21,325	2	900			10	1,175
Owl Creek Harmony	6	6	10,900					2	3,010
Sandusky	6	6	9,400					4	605
Scioto	13	12	18,100					7	445
Oklahoma:									
Center Creek	1								
First Primitive Baptist	6	2	600					2	15
North Ouachita	1								
Panhandle	1	1	400						
Salem	1							1	50
Union	4	1	1,000					2	85
Western	13								
Oregon:									
Siloam	2							1	5
Pennsylvania:									
Juniata	4	2	1,800						
Red Stone	2	1	2,500						
Unassociated	4	2	3,000					1	75
South Carolina:									
Mill Branch	5	5	2,100					5	172
Prince William	6	5	3,800					6	329
Tennessee:									
Big Creek	2	2	1,300	1	200			2	590
Big Sandy	9	9	5,500					3	176
Blue Ridge	1	1	200					1	20
Collins River	4								
Cumberland	11	10	12,400					5	139
Elk River	11	11	11,300					8	1,760
Fellowship	1								
Flint River	1								
Flint River No. 2	3	2	900						
Forked Deer	7	7	4,850					1	30
Fountain Creek	5	5	2,100					1	50
Hiwassee	14	13	13,200			1	900	11	1,093
Maynardsville	10	10	10,000					10	1,200
Mississippi River	8	6	5,100					2	20
Nolachucky	7	6	8,200					5	601
Obion	7	6	6,100					3	365
Powells Valley	12	9	4,050					6	75
Powells Valley No. 1	8	5	5,250					4	98
Powells Valley No. 2	3								
Predestinarian	9	8	3,600					2	78
Red River	3	2	1,700						
Regular Baptist	7	6	2,050					2	96
Round Lick	10	9	7,300					4	99
Saint Clairs Bottom	1								
Sequachie Valley	13	12	14,700					10	1,142
Tennessee	6	5	2,900	1	64			5	171
Tennessee No. 2	7	6	3,550					2	113
Tennesee River Bend	4	3	850						
Washington District	1	1	1,200					1	15
West Tennessee	18	18	11,200					10	209
Unassociated	5	5	5,900	1	400			4	529

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ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND EXPENDITURES, BY ASSOCIATIONS: 1916—Continued.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.
Texas:									
Duffan	8	1	$500					1	$125
Little Flock	5	4	2,500						
Little Hope	4	3	1,300					3	178
Mount Zion	6	2	2,000					2	513
Neches River	4	2	1,000						
New Harmony	5								
Panhandle and Oklahoma	4								
Primitive Baptist	12	5	2,700					2	105
Southwest Primitive	4	2	1,050					1	6
Southwest Texas	4	3	2,000					1	7
Union	12	1	500					1	92
Unity	2	1	2,000					1	30
Village Creek	3	1	500					1	24
West Providence	6	2	2,000					2	100
West Texas	6								
Western Oklahoma	1								
Unassociated	2								
Virginia:									
Corresponding	5	5	11,400			2	$10,000	5	1,105
Ebenezer	12	10	22,650					10	3,418
Kehukee	2	2	1,750	1	$475			1	91
Ketocton	13	13	17,875			1	2,000	9	2,292
Lower County Line	1	1	500						
Mayo	12	9	7,940					7	729
Mountain	10	10	16,000					5	248
New River	24	23	23,200					17	426
Pig River	23	21	21,850					13	358
Saint Clairs Bottom	6	6	7,300					4	44
Salisbury	1	1	1,300						
Smiths River	20	18	15,002	1	160			14	555
Staunton River	16	8	9,600	1	125			5	155
Stony Creek	5	3	4,900					3	134
Three Forks	13	8	7,450					3	335
Upper County Line	1								
Washington District	25	18	13,350					11	1,176
Zion	9	7	2,900					4	350
Washington:									
Siloam	5	4	2,700					4	133
West Virginia:									
Corresponding	1								
Elk Horn	10	4	7,800	1	35			4	320
Red Stone	3	1	300					1	20
Wisconsin:									
Red River	1							1	2

COLORED PRIMITIVE BAPTISTS.

HISTORY.

The Negro members of the Primitive Baptist churches of the South, during the years of slavery, shared the experience of others of their race. They were allowed to sit in the galleries during church service, but had no voice in the management of the churches, were compelled to baptize at night, and those of their number who were called to preach were simply exhorters, with no authority over their congregations.

With the emancipation a change came, and they were obliged to leave the white churches. In 1865 the White Springs Primitive Baptist Church was organized by Elder Thomas Williamson, at Columbia, Tenn. Several appeals were made to the white Primitive Baptists for his ordination to the work of the gospel ministry, but without success, and he, with two others, after a time of fasting and prayer, believing that the Lord through His spirit had revealed to them the answer to their prayers, knelt and laid their hands on each other's heads, receiving, as they felt, the "power of the Holy Ghost." They arose and started out to preach, to baptize, and to establish churches; and in 1866 the Big Harpeth Primitive Baptist Association was organized in the state of Tennessee. Soon other churches began to spring up in the Southern states. In Georgia a presbytery of white Primitive Baptist elders ordained Henry Griffin in 1867, and two years later the Antioch Association, the first Colored Primitive Baptist association in that state, was organized. In 1867, also, the first church was formed in west Florida and the West Florida Association was constituted. The next year the Indian Creek Association in north Alabama was formed by Bartley Harris, who had gathered a church at Huntsville, and in 1869 the Rev. E. E. Gardner and others organized the Southwest Alabama Association. In Texas Elder Moffett began the work of rallying the Colored Primitive Baptist forces in 1869.

For years the churches showed little vitality, divisions occurred in the associations, generally on doctrinal matters, and "no-fellowship bars" were set up. In 1900 a great awakening began; opposition to modern

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methods was overborne; and since then "Union, Peace, and Progress" has been their motto. The result has been that the Colored Primitive Baptists differ in many respects from the white churches of the same faith and order, and at present the denomination might be called the "Reformed Primitive Baptists of America." In doctrine they have reverted to the older basis, and in their church organization and activities they are in full accord with modern methods. They demand an educated ministry, believe in Sunday schools, young people's societies, women's auxiliaries, state conventions, ministerial support, etc., and are organizing their forces and sending out district, state, and national evangelists through all parts of the country.

The close of the decade reveals a peculiar and somewhat unsettled condition in the Negro communities of the Southern states, and the Colored Primitive Baptists have shared in the general disorganization. The most prominent factor has undoubtedly been the migration to the Northern states, which has seriously affected their numerical and financial strength. In close connection with this, however, there appears to have been a development along the lines indicated above, and an unwillingness on the part of some churches to be identified with what they regarded as the more conservative organizations. Whatever the immediate cause, it has been difficult to secure complete returns and the statistics as given below must not be regarded as indicating the full strength of the denomination.

DOCTRINE.

The doctrinal basis of the Colored Primitive Baptists is not the Black Rock Address of 1832, still widely accepted by the white Primitive Baptists, but the London Confession of Faith, adopted in 1689 by the Particular Baptists of England, and, in a slightly modified form, as the Philadelphia Confession, by the great majority of American Baptists. It is thoroughly Calvinistic, emphasizing the five points of Calvinism—predestination, particular redemption, total depravity, effectual calling or regeneration, and the certain perseverance of the saints.

The church ordinances include baptism, the Lord's Supper, and washing the saints' feet. Baptism is by immersion, and must be administered by a properly ordained person. The rite of foot-washing is observed not "as a Jewish tradition or custom, but as a matter of faith in Christ, and in obedience to the example given by Him;" the sacramental service is not considered complete until this rite is performed.

POLITY.

In polity the Colored Primitive Baptist churches are in full accord with other Baptist bodies. The local church is supreme in its authority over its members, in its selection of officers, and in the general conduct of its affairs. Each church holds, once a month, a church conference, where its business is conducted, and the decisions of this conference are final, there being no appeal to any other authority. Associations of churches are organized for the purpose of mutual improvement and spiritual development and for greater effectiveness in spreading the gospel. Membership in these associations is not obligatory, but churches which hold such membership are expected, through pastor or delegate to the annual session, to report as to membership and financial receipts and expenditures for church, evangelistic, educational, benevolent, or associational purposes. There is also a state convention which includes the associations, churches, and other organizations within its bounds, and which has general direction of state evangelists.

The church offices recognized as scriptural are those of pastor and deacon. Pastors are elected and called by a majority of the members of the local church, to preach, oversee the spiritual affairs of the church, and administer the ordinances. The deacons assist the pastor in the temporal work of the church, while each church covenants to give its pastor support.

A candidate for the ministry must be called of God, approved by the church for his gifts and personal character, and ordained and set apart to the work of the ministry by a presbytery of regularly ordained ministers, by prayer and laying on of hands. In addition to those engaged in pastoral work, there are evangelists who travel, organize churches, and encourage and strengthen the work at large.

WORK.

The activities of the church are under the general care of a national convention organized recently as an administrative rather than as an ecclesiastical body. It has for its purpose the consolidation of the Colored

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Primitive Baptist churches, associations, societies, etc., in the several states into one united national body, and the organization of the national work in the following departments: Financial, educational, young people's and Sunday school, benevolence and church aid fund, publication, woman's auxiliary, bureau of information and statistics, and national memorial building fund. The membership consists of delegates elected by the churches, associations, and state conventions, each church and organization being entitled to delegates on payment of a certain amount. Each department is conducted by a board elected by the national convention, and consisting of two members from each state represented in the convention.

The Young People's and Sunday School Congress is the national organization of the Primitive Baptist Young People's Volunteer Band and the Sunday schools of the various churches. The Young People's Volunteer Band was organized at Jacksonville, Fla., in 1900, and reports 259 local bands with a membership of 6,770. The national convention and its auxiliaries are conducting a number of enterprises for the benefit of the denomination at large. Among them are the erection of a $10,000 memorial building at Huntsville, Ala., and the publication of 2 weekly religious journals and a monthly Sunday school paper.

STATISTICS.

The general statistics of the Colored Primitive Baptists for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

The statistics for 1916 as compared with those reported for 1906 show a considerable decrease. Less than half as many churches were reported, 336 as against 797, a decrease of 57.8 per cent, and the membership fell from 35,076 to 15,144, a decrease of 56.8 per cent. The number of church edifices dropped from 501 to 236, or 52.9 per cent, and the value of church property from $296,539 to $154,690, or 47.8 per cent. The debt on church property advanced from $6,968 to $8,507, or 22.1 per cent, and the value of parsonages increased from $10,095 to $13,940, or 38.1 per cent. There was a decline of 47 per cent in the number of Sunday schools, and of 48.6 per cent in the number of Sunday school scholars.

A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	336	797	−461	−57.8
Members	15,144	35,076	−19,932	−56.8
Church edifices	236	501	−265	−52.9
Value of church property	$154,690	$296,539	−$141,849	−47.8
Debt on church property	$8,507	$6,968	$1,539	22.1
Parsonages:				
Churches reporting	12	21	−9	(2)
Value	$13,940	$10,095	$3,845	38.1
Sunday schools:				
Number	88	166	−78	−47.0
Officers and teachers	406	911	−505	−55.4
Scholars	3,201	6,224	−3,023	−48.6

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

These changes are explained in the main by the disturbed conditions that have existed in the Negro communities of the South. Many churches have been broken up entirely by the migration to the North; and those that remain have been weakened by it. No contributions for missions or benevolences were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $22,881, reported by 170 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 232 organizations in 1916, was 392, constituting 3.6 per cent of the 10,831 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 548.[1]

English is the only language reported in the conduct of church services in this denomination.

The number of ministers claimed as on the denominational lists was 600, but no schedules were received, hence no report in regard to them or their salaries is made.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Colored Primitive Baptists	336	336	15,144	333	5,303	9,398	214	19	236	164	$154,690
Middle Atlantic division:											
Pennsylvania	5	5	104	5	36	68	5	.....	5	5	6,700
South Atlantic division:											
Virginia	31	31	930	31	344	586	31	.....	31	31	23,600
North Carolina	32	32	1,000	32	300	700	20	12	20	20	20,500
Georgia	106	106	2,024	106	1,236	1,688	52	.....	52	24	11,020
Florida	32	32	3,510	32	862	2,648	31	1	38	27	46,915
East South Central division:											
Kentucky	10	10	315	10	142	176	.....	.....	.....	.....	.....
Tennessee	21	21	811	18	138	228	6	5	5	6	6,050
Alabama	38	38	3,416	38	1,382	2,034	28	.....	29	26	22,140
Mississippi	13	13	184	13	81	103	4	.....	7	4	1,300
West South Central division:											
Arkansas	31	31	519	31	235	284	21	.....	22	5	1,190
Louisiana	9	9	138	9	56	82	8	1	18	8	1,575
Texas	8	8	1,200	8	401	799	8	.....	8	8	13,900

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Primitive Baptists	336	46	$8,507	12	$13,940	170	$22,881	87	88	406	3,201
Middle Atlantic division:											
Pennsylvania	5	2	1,400	.....	.....	5	899	4	4	17	111
South Atlantic division:											
Virginia	31	15	250	.....	.....	31	2,494	1	1	4	28
North Carolina	32	1	800	1	1,000	32	850	32	32	100	500
Georgia	106	5	73	.....	.....	18	1,000	.....	.....	.....	.....
Florida	32	9	2,737	11	12,940	27	8,966	25	26	133	1,284
East South Central division:											
Kentucky	10	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	21	3	425	.....	.....	7	554	.....	.....	.....	.....
Alabama	38	6	626	.....	.....	26	4,911	18	18	103	852
Mississippi	13	.....	.....	.....	.....	1	56	1	1	4	16
West South Central division:											
Arkansas	31	.....	.....	.....	.....	6	672	.....	.....	.....	.....
Louisiana	9	2	875	.....	.....	9	379	.....	.....	.....	.....
Texas	8	3	1,321	.....	.....	8	2,100	6	6	45	416

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS.

HISTORY.

The Two-Seed-in-the-Spirit Predestinarian Baptists as a distinct body arose early in the nineteenth century, by a protest of the more rigid Calvinists against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. This protest found its fullest expression in the mountain regions of Tennessee and Kentucky, but extended throughout the entire South and West. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806, and labored in that state, and in Illinois and Texas, until his death.

Intensely Calvinistic in doctrine and equally independent in polity, these Baptists formed scattered churches rather than an organized denomination, and developed only in a minor degree an associational character. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles, and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell," though the special feature of their belief was gradually recognized, and they became popularly known as the "Two-Seed Baptists." As a result of this general similarity, the distinction between them and the Primitive Baptists has not always been clearly drawn, especially by outsiders, and in the Primitive Baptist papers there is still constant reference to discussions with the "Two-Seeds," and a complaint that the "Two-Seed" influence has permeated various churches and withdrawn them from the faith.

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One effect of their extreme independence has been apparent in the disintegration of the associations and the disappearance of a number of churches. In the census of 1890 nearly 500 churches were reported, but when it came to gathering the statistics of the census of 1906 the reply came from many sections that, while there had been such churches there, they had ceased to exist, either through the removal of the members or through absorption by some other organization. In many cases it was reported that no such church had ever existed there—indicating that in all probability the churches which in 1890 were credited to this body really belonged to some other Baptist denomination, either Primitive, Separate, or United. The best authorities in the denomination—the moderators of its associations—affirmed that the figures given in the census of 1906 represented the full strength of the body; and that, while there might be additional scattered churches, they were few in number and were practically moribund. The reports for the present census give substantially the same figures as for 1906, the denomination holding its own but not increasing.

DOCTRINE.

In doctrine the Two-Seed Baptists represent not merely the extreme form of Calvinism, but what appears to be a certain element of dual Gnosticism. In the words of one of their leaders, their distinguishing doctrine is as follows:

> The phrase "Two-Seed" indicates one seed of evil and one of good, emanating from two different sources (as positive and negative), the earthly generation (or mankind) being the field through which both are manifested, the field yet being no part of either. Neither has it (the field) any power of its own to resist, but must, and does, develop or manifest what is sown in it, as in the parable of the wheat and tares; neither can one change from one to the other, but each produces after its kind. We do not divide the Adamic race, neither do we change the decrees of God, but as He declared the origin and destiny of the parent or progenitor in the beginning, we claim that, as He can not change, neither does it change either the origin or destiny of any one of His generation. This being the visible or representative character, then we also claim that both the good and evil being set forth as seed-fathers and progenitors, we can not use the term father, mother, or child, except as the other also is implied or understood; in both of these spiritual generators He also gives origin and destiny, and that can not be changed. Thus it is the crop which grows in the field that we gather in our barn; we do not gather the field, nor has the field any power of resistance, but has to develop whatever is sown in it; and the atonement, or offering, being for the redemption of something, must necessarily mean that something was once possessed and then lost. We also claim the price demanded was paid, the debt of divine justice satisfied, nothing more charged against them; but as the sufferings of the Saviour were visible, then we suffer temptations while in the flesh, or, in other words, both grow together in the field, but when the harvest is come then the crop is gathered, not the field it grew on.

Another form of the same general doctrine is set forth in the report on religious bodies of the census of 1890, as follows:

> The essence of good is God; the essence of evil is the devil. Good angels are emanations from or particles of God; evil angels are particles of the devil. When God created Adam and Eve, they were endowed with an emanation from Himself, or particles of God were included in their constitution. They were wholly good. Satan, however, infused into them particles of his essence, by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offspring; the same provision applied to each of her daughters. But when the particles of evil essence had been infused by Satan, the conception of Eve and of her daughters was increased. They were now required to bear the original number, who were styled the seed of God, and an additional number, who were called the seed of the serpent.
>
> The seed of God constituted a part of the body of Christ. For them the atonement was absolute; they would all be saved. The seed of the serpent did not partake of the benefits of the atonement, and would all be lost. All the manifestations of good or evil in men are but displays of the essence that has been infused into them. The Christian warfare is a conflict between these essences.

Foot-washing is observed in the churches of this religious body, and many of the denomination are strongly opposed to a paid ministry. They do not believe that the help of a minister is needed to reach and save sinners. Christ carries on the work of salvation without the help of men.

POLITY.

In their church government the Two-Seed Baptists are thoroughly independent, each church standing by itself. Associations are formed, but for spiritual fellowship rather than for church management.

WORK.

What are ordinarily known as church activities do not exist among them. Individuals may contribute to benevolences as they see fit, but organized benevolence does not exist. Neither Sunday schools nor young people's societies, nor, indeed, societies of any kind, are recognized as legitimate.

STATISTICS.

The general statistics of the Two-Seed-in-the-Spirit Predestinarian Baptists for 1916 are given, by states and associations, in the tables on page 152; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 48.

The figures for 1916 as compared with those for 1906 show the same number of organizations, 55, a decrease in members from 781 to 679, and in the number of church edifices, while the value of church

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property increased from $21,500 to $23,950. No parsonages or Sunday schools were reported and there were no contributions for missionary purposes.

Church expenditures of $170 were reported by 7 churches.

English is the only language reported in the conduct of church services in this denomination.

The number of ministers reported as on the lists of the denomination was 35, but schedules were received from only 18. None of these reported a salary, and in general the status of the minister is that of one who conducts the services without special ecclesiastical standing, and supports himself in such way as is convenient, generally by farming.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Two-Seed-in-the-Spirit Predestinarian Baptists	55	48	679	30	150	247	37	1	37	35	$23,950	7	$170
East North Central division:													
Indiana	4	4	58	4	18	40	3	.....	3	3	5,000	.....	.....
Illinois	3	3	68	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West North Central division:													
Missouri	1	1	12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Atlantic division:													
Georgia	4	4	34	1	2	7	1	.....	1	1	250	1	5
Florida	3	3	19	3	5	14	3	.....	3	3	650	3	28
East South Central division:													
Kentucky	9	6	101	2	19	23	9	.....	9	9	5,450	.....	.....
Tennessee	20	19	252	18	92	145	18	1	18	17	11,800	3	137
Alabama	3	3	51	2	14	18	2	.....	2	2	800	.....	.....
West South Central division:													
Arkansas	4	2	32	.....	.....	.....	1	.....	1	.....	.....	.....	.....
Texas	4	3	52	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY ASSOCIATIONS: 1916.

ASSOCIATION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Two-Seed-in-the-Spirit Predestinarian Baptists	55	48	679	30	150	247	37	1	37	35	$23,950	7	$170
Bethlehem	4	4	58	4	18	40	3	.....	3	3	5,000	.....	.....
Caney Fork	9	7	129	6	37	77	8	.....	8	8	5,650	2	12
Drakes Creek	11	9	126	5	28	39	11	.....	11	11	7,300	.....	.....
Elm Fork	4	3	52	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lookout	3	3	23	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
New Hope	3	3	58	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pilgrim Rest	6	4	64	1	5	15	2	.....	2	1	1,000	.....	.....
Richland Creek	11	11	129	10	55	53	9	1	9	8	4,100	1	125
Suwannee River	4	4	28	4	7	21	4	.....	4	4	900	4	33

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BRETHREN, GERMAN BAPTIST (DUNKERS).

GENERAL STATEMENT.

The general statement of the history of the Brethren, Dunkers, or German Baptist Brethren, is presented under the head of the oldest and largest body, the Church of the Brethren (Conservative Dunkers). In view of the fact that they have been popularly known, not as "German Baptist Brethren," but as "Dunkers," or "Dunkards," that name has been preserved.

The denominations grouped under the name Brethren, German Baptist (Dunkers) in 1916 and in 1906 are listed in the table below, with the principal statistics as reported for the two periods. One body listed in 1916 was not reported at the census of 1906.

COMPARATIVE SUMMARY OF BRETHREN, GERMAN BAPTIST (DUNKERS): 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
BRETHREN, GERMAN BAPTIST (DUNKERS).										
1916.										
Church of the Brethren (Conservative Dunkers)	999	105,102	1,340	$3,990,898	$129,705	65	$160,300	1,279	12,629	111,688
Old Order German Baptist Brethren	67	3,399	73	107,212	.....	.....	.....	.....	.....	.....
The Brethren Church (Progressive Dunkers)	203	24,060	192	896,725	114,289	23	67,250	193	2,402	23,728
German Seventh Day Baptists	5	136	3	33,000	.....	1	2,000	3	24	152
Church of God (New Dunkers)	13	929	13	28,000	.....	.....	.....	12	115	799
1906.										
German Baptist Brethren Church (Conservative)	822	70,547	1,186	2,198,937	38,109	33	56,600	1,057	9,212	66,595
Old Order German Baptist Brethren	65	3,398	66	89,800	.....	.....	.....	.....	.....	.....
The Brethren Church (Progressive Dunkers)	202	17,042	184	472,975	41,400	20	41,700	164	1,364	11,850
German Seventh Day Baptists	5	167	6	40,800	3,600	1	900	2	13	130

CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS).

(FORMERLY GERMAN BAPTIST BRETHREN CHURCH, CONSERVATIVE.)

HISTORY.

Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not widely known, was that of the Pietists of Germany. They did not arise as protestants against Catholicism, but rather as protestants against what they considered the barrenness of Protestantism itself. With no purpose of organizing a sect, they created no violent upheaval, but started a healthy wave of spiritual action within the state churches already organized. Among their leaders were Philip Jacob Spener and August Herman Francke, who together organized and supervised the mission, industrial, and orphan school at Halle. They gave a great impulse to the critical study of the Bible, struck a plane of moderation in theology, revived an interest in church history, and left a lasting testimony in at least one organization, the Church of the Brethren.

Among the students at the Halle school was Ernst Christoph Hochmann, who, after varying experiences of expulsion, arrest, ascetic life, and confinement in Castle Detmold, retired to Schwarzenau, where he came into intimate association with Alexander Mack, with whom he went on various preaching tours. In 1708, at Schwarzenau, 8 of these Pietists went from the house of Alexander Mack to the River Eder. One of them, chosen by lot, led Alexander Mack into the water and immersed him three times in the name of the Father, and of the Son, and of the Holy Ghost. Then Alexander Mack baptized the other 7, and these 8, probably the first to receive trine immersion in the history of the Protestant Church, organized a new congregation which became the basis of the Täufer, Tunkers or Dunkers, Dompelaars, German Baptist Brethren, or Church of the Brethren, as they have been variously called, as a separate church.

The members of the new organization waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not averse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation, and in general gave evidence that they were men of intelligence and steadfastness. Gradually they worked out their doctrine, polity, and practice, following in many respects the same general line as the Quakers, Mennonites, and similar bodies, though they had no association with them, and are to be held as entirely distinct.

The church in Schwarzenau grew, and other congregations were organized in the Palatinate, at Marienborn, Crefeld, and Epstein in Switzerland, and in West Friesland; all suffered, at the hands of the state

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churches of Germany, Holland, and Switzerland, the hardships which have been the usual lot of independents and separatists. It was from Crefeld that the first Brethren, under the leadership of Peter Becker, sailed for America, settling in Germantown, Pa., in 1719. The next year, Alexander Mack, with the remaining members of the Schwarzenau community, fled to Westervain in West Friesland, and in 1729, 59 families, or 126 souls, crossed the Atlantic, landing in Philadelphia on September 15. The fate of the Brethren who did not come to America is not known; in all probability the greater number migrated, and thus the nucleus of the church was removed from European to American soil.

After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia, and the Carolinas; then reaching westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain was rapidly populated by Brethren.

The Brethren of colonial times (then known generally as Dunkers) were for the most part German or Dutch farmers, although they engaged in some other occupations, particularly weaving. They retained their own language, and this created a prejudice against them on the part of their English neighbors, who looked upon them as illiterate, although the Saur presses of Germantown, Pa., were famous in American colonial days. One private library contains over 400 different imprints of these presses, and their output of papers, almanacs, Bibles, and religious and secular work gives evidence not only of a flourishing business, but of a literary appreciation. This would seem to call for the organization of schools, but, aside from the interest of certain members in the founding of Germantown Academy, there is no early school history to record.

There was also a widespread, though unjust, feeling that socially and politically they belonged with the party that had opposed the Revolution, and the result was a mutual dislike, which was probably increased by the fact that, though not essentially selfish, they kept very much to themselves, mingled little with the world, and took little part in the general movements of the times.

The Brethren shared the experience of other religious bodies organized in the early history of this country. As conditions changed they developed different practices and to some extent different conceptions, which resulted in the formation of separate communities. The first to withdraw were John Conrad Beissel and his followers,[1] who founded, in 1728, the famous monastic community at Ephrata, Pa. From that time there was no further division until 1881, when a comparatively small company withdrew[2] in protest against certain modifications which they felt to be inconsistent with their early history. The next year another division took place,[3] based chiefly upon objection to the form of government which had gradually developed within the larger body. As the years have passed there has grown up a feeling that, with a little more patience on all sides, this division might have been avoided. Recently greetings from the conferences of "The Brethren Church" and "Church of the Brethren" have been exchanged, and efforts have been made to unite these two bodies. In some localities the union is all but effected.

DOCTRINE.

The Church of the Brethren in general terms is classed as Orthodox Trinitarian.

Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. The rite of foot-washing and the love feast or agape immediately precede the communion or eucharist, the entire service being observed in the evening. Sisters are expected to be "veiled" during prayer, and especially at communion services. In case of illness anointing with oil in the name of the Lord is administered. The rule of the eighteenth chapter of Matthew with respect to differences between members is observed. Plain attire, excluding jewelry, is advocated. The civil law is resorted to but little. Taking an oath is forbidden, all affidavits being made by affirmation. Nonresistance is taught, and all communicants are asked to be noncombatants. Any connection, direct or indirect, with the liquor business is prohibited, and there is a corresponding insistence upon total abstinence.

The ideal in all these ceremonies and beliefs is the reproduction and perpetuation of the life and activities of the primitive Christians, and, while its effect is manifest in a somewhat stern and legal type of religious life, mysticism or the Pietistic temper has modified it in the direction of a quiet moderation in all things.

POLITY.

The polity of the church corresponds more nearly to the presbyterian than to any other specific ecclesiastical form. The local congregation, usually presided over by the bishop of that body, is governed by the council of all the members. The power of discipline, including trial and excommunication, rests with the local congregation.

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[1] See German Seventh Day Baptists, p. 165.
[2] See Old Order German Baptist Brethren, p. 160.
[3] See The Brethren Church (Progressive Dunkers), p. 162.

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Ministers are elected by individual ballot by all the members of a congregation from members of that congregation; but one feeling the call to the ministry may present his desires for acceptance. When appointed by the congregation he exercises all the duties of the ministry save those especially assigned to the bishop, and in due time is ordained to the bishopric. The bishop of a congregation may or may not be resident. The pastorate and a salaried ministry are being rapidly adopted by the congregations.

The individual congregation elects delegates, lay and clerical, to a state district meeting, connected with which there is also an "elders' meeting," composed of the bishops of the respective congregations. Above the state district meeting is the General Conference of all the brotherhood. To this each district meeting elects one or more bishops as delegates, while the local churches elect other delegates. The delegates elected by the state district meetings constitute the standing committee of the General Conference, which prepares business for presentation at that meeting. In the general sessions of the conference there is free discussion, and both classes of delegates vote together on the final disposition of a matter. Upon a proper request, a committee may be sent from the General Conference to any local congregation for the purpose of settling any difficulties that the congregation itself or the bishops of the adjoining congregations may seem unable to adjust.

WORK.

Although the Brethren from the time of the earliest settlements in America pursued a vigorous policy of church extension, moving forward into unoccupied territory, it was not until 1885 that regularly organized missionary endeavor in both home and foreign fields was undertaken.

The home field includes the territory lying next to the congregations and that lying outside of these districts. The territory lying next to the congregations is under the direction of district mission boards, while all the territory outside of these districts comes under the General Mission Board, whose headquarters are at Elgin, Ill. For the most part the congregations are in groups in certain portions of the states in the northern half of the United States, extending from coast to coast. The total number of organized congregations under the care of the mission boards in 1916 was 47, and the reports from 42 of these show 95 missionaries employed besides 103 others who devoted a part of their time to the work; 115 churches aided; and $74,788 contributed for this work. The actual expenditure, including that for the erection of 16 new country and 3 new city church edifices, the remodeling of 22 others, and the erection of 7 parsonages, was considerably in excess of this amount.

The foreign missionary enterprises of the Brethren are under the care of the General Mission Board, which in 1916 carried on work in India, China, Sweden, and Denmark. In these countries there were 19 stations, occupied by 66 American missionaries, with 187 native helpers; and 16 organized churches, with a membership of 1,803. There were also reported 20 schools of various grades, with 2,439 students; and 5 hospitals, treating during the year 23,538 patients. The amount contributed in 1916 for the support of the foreign work was $102,076, the value of property belonging to the denomination in foreign countries is estimated at $50,000, and there are endowments amounting to approximately $1,000,000.

The educational interests of the denomination are represented by 10 colleges, which in 1916 had a total enrollment of 2,684 students. The contributions for educational purposes amounted to $246,310, and the school property was valued at $1,038,404, while there were endowments to the amount of $525,638.

Sunday schools are organized in practically every congregation. Including the home department and cradle roll, these had during the year 12,698 officers and teachers, and an enrollment of 130,891 pupils, with an average attendance of 69,814. The contributions of these schools to the work of the denomination was $114,742, of which $33,834 was given to missions.

The church seeks to take care of her own poor and homeless by establishing and maintaining comfortable homes for them. There are 15 such institutions in the United States.

In addition to the activities above enumerated, the denomination has a young people's organization known as the "Christian Workers," which in 1916 reported 533 societies, with a membership of 17,135. There are also "Sisters' Aid Societies," which during the year secured by cash and pledges over $10,000 for a hospital building in India. An extensive publishing plant owned by the church devotes its surplus earnings to the support of superannuated ministers and to missionary work under the General Mission Board.

STATISTICS.

The general statistics of the Church of the Brethren for 1916 are given, by states and districts, on pages 157 to 160, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

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A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	999	822	177	21.5
Members	105,102	76,547	28,555	37.3
Church edifices	1,340	1,186	154	13.0
Value of church property	$3,990,898	$2,198,957	$1,791,941	81.5
Debt on church property	$129,705	$38,109	$91,596	240.4
Parsonages:				
Churches reporting	65	33	32	(1)
Value	$160,300	$56,600	$103,700	183.2
Sunday schools:				
Number	1,279	1,057	222	21.0
Officers and teachers	12,629	9,212	3,417	37.1
Scholars	111,686	66,595	45,091	67.7
Contributions for missions and benevolences	$423,174	$185,067	$238,107	128.7
Domestic	$321,098	$118,106	$202,992	171.9
Foreign	$102,076	$66,961	$35,115	52.4

[1] Per cent not shown where base is less than 100.

This table shows a general increase in all items since 1906. There were 999 organizations in 1916 as against 822 in 1906, an increase of 21.5 per cent, and the membership increased from 76,547 to 105,102, a gain of 37.3 per cent. The number of church edifices increased by 154, and there was an advance of $1,791,941, or 81.5 per cent, in the value of church property. The debt on church property, as reported by 116 organizations, was $129,705, as against $38,109 in 1906. The number of churches reporting parsonages increased from 33 in 1906 to 65 in 1916, and the value of parsonages nearly trebled, being $160,300 as against $56,600. The increase in Sunday schools corresponded very closely to the increase in the number of churches, but Sunday school scholars increased at a greater rate than did church membership, showing 111,686 scholars as against 66,595, a gain of 67.7 per cent. The contributions for general benevolent purposes were $423,174 in 1916, as against $185,067 in 1906, an increase of 128.7 per cent. The contributions for foreign work advanced from $66,961 to $102,076, showing a gain of 52.4 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $705,725, reported by 911 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 870 organizations in 1916, was 4,000, constituting 4.3 per cent of the 93,398 members reported by these organizations. Assuming that the same proportion would apply to the 11,704 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 4,501.[1]

Of the 999 organizations, 973, with 99,248 members, reported services conducted in English only. Of the remaining 26 organizations, 25, with 5,789 members, reported German and English, and 1, with 65 members, Italian and English. As compared with the report for 1906, this shows a decrease of 1 in the number of organizations using a foreign language.

The total number on the ministerial lists of the Church of the Brethren is given as 3,054. The main facts in regard to those from whom schedules were received are given, by states, in the table below:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	2,060	150	1,671	239	$777
Alabama	8	.....	6	2	.....
Arizona	3	2	1	.....	720
Arkansas	9	.....	9	.....	.....
California	88	7	65	16	774
Colorado	26	4	21	1	794
Connecticut	1	1	.....	.....	.....
Delaware	4	.....	3	1	.....
District of Columbia	3	1	2	.....	600
Florida	7	.....	7	.....	.....
Idaho	32	1	27	4	500
Illinois	136	16	87	33	729
Indiana	237	11	206	20	766
Iowa	94	9	71	14	731
Kansas	134	11	101	22	896
Kentucky	3	.....	2	1	.....
Louisiana	4	.....	4	.....	.....
Maryland	85	3	73	9	1,050
Michigan	53	2	45	6	510
Minnesota	20	2	16	2	650
Missouri	60	4	44	12	750
Montana	8	.....	7	1	.....
Nebraska	31	6	19	6	758
New Jersey	4	.....	4	.....	.....
New Mexico	8	1	7	.....	600
New York	7	3	3	1	787
North Carolina	18	.....	16	2	.....
North Dakota	17	2	15	.....	750
Ohio	191	18	155	18	795
Oklahoma	39	1	33	5	600
Oregon	16	1	14	1	450
Pennsylvania	354	42	281	31	805
South Carolina	1	.....	1	.....	.....
South Dakota	1	.....	1	.....	.....
Tennessee	26	.....	23	3	.....
Texas	10	.....	8	2	.....
Virginia	195	1	179	15	600
Washington	31	.....	30	1	.....
West Virginia	88	.....	81	7	.....
Wisconsin	8	1	4	3	800

The entire number of ministers making report was 2,060, apart from a considerable number of students engaged in the ministerial work while pursuing their studies. The total number in pastoral work was given as 1,821, of whom 150 reported full salaries averaging $777 per year, while 1,671, including 962 who acted as supplies or assistants, pursued other occupations to supplement the salary received. The number not in pastoral work was given as 239; of these, 142 reported themselves as having retired from active service, 35 were engaged in educational work, 17 in evangelistic work, 7 in general denominational work, while 38 were in other occupations.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Church of the Brethren (Conservative Dunkers)	999	997	105,102	977	44,923	58,212	928	41	1,340	928	$3,990,898
Middle Atlantic division:											
New York	3	3	185	3	98	87	3	.....	3	3	29,000
Pennsylvania	142	142	27,457	140	11,320	15,675	141	1	292	140	1,229,050
East North Central division:											
Ohio	104	104	11,944	104	5,347	6,597	101	1	129	102	527,675
Indiana	124	123	12,558	118	5,219	6,577	117	5	141	118	484,005
Illinois	55	55	5,029	52	2,200	2,789	54	1	67	54	246,325
Michigan	27	27	1,421	26	619	772	25	.....	27	25	51,700
Wisconsin	5	5	251	5	120	131	5	.....	6	5	6,300
West North Central division:											
Minnesota	8	8	531	8	246	285	8	.....	8	8	14,500
Iowa	42	42	3,688	42	1,656	2,032	41	.....	49	41	182,875
Missouri	37	37	1,868	35	780	1,018	36	.....	42	36	59,400
North Dakota	21	21	1,053	19	463	505	19	.....	23	18	43,200
Nebraska	22	22	1,254	22	576	678	19	3	20	20	48,000
Kansas	65	65	4,940	64	2,143	2,710	59	4	65	58	214,100
South Atlantic division:											
Maryland	36	36	5,397	35	2,134	3,068	34	2	64	35	175,650
Virginia	78	78	12,712	78	5,433	7,279	74	2	164	74	264,125
West Virginia	43	43	4,179	41	1,834	2,169	42	1	69	41	70,743
North Carolina	21	21	964	21	407	557	16	4	18	15	18,750
Florida	5	5	118	5	58	60	5	.....	5	5	6,150
East South Central division:											
Kentucky	2	2	47	2	15	32	1	1	1	1	700
Tennessee	18	18	1,285	18	604	681	16	1	19	16	23,825
Alabama	2	2	92	2	37	55	1	.....	1	1	800
West South Central division:											
Arkansas	8	8	149	8	60	89	4	1	4	4	1,550
Oklahoma	19	19	925	18	374	491	14	2	14	14	21,630
Texas	9	9	333	9	157	176	5	2	5	6	4,050
Mountain division:											
Montana	4	4	223	4	103	120	2	1	6	2	2,300
Idaho	10	10	743	10	340	403	9	1	11	9	21,950
Colorado	16	16	956	16	412	544	14	.....	15	14	47,700
New Mexico	4	4	201	4	99	102	3	1	4	3	6,500
Arizona	3	3	127	3	58	69	2	1	2	2	3,200
Pacific division:											
Washington	16	16	882	16	402	480	13	3	15	13	28,275
Oregon	11	11	353	11	143	210	10	.....	10	10	22,600
California	33	32	2,654	32	1,211	1,443	30	3	32	30	114,770
States with one organization only [1]	6	6	383	6	255	328	5	.....	9	5	19,500

[1] One organization each in District of Columbia, Louisiana, Mississippi, New Jersey, South Carolina, and South Dakota.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Brethren (Conservative Dunkers)	999	116	$129,705	65	$160,300	911	$705,725	899	1,279	12,629	111,686
Middle Atlantic division:											
New York	3			1	5,500	3	2,860	3	3	40	434
Pennsylvania	142	26	71,822	19	59,250	137	186,523	142	266	3,148	29,380
East North Central division:											
Ohio	104	12	18,263	8	11,600	95	75,390	98	120	1,341	12,790
Indiana	124	10	6,920	2	7,000	114	71,296	114	134	1,469	13,270
Illinois	55	2	4,305	9	25,200	50	55,905	50	61	701	5,739
Michigan	27	5	665			23	7,614	24	27	254	1,872
Wisconsin	5					5	2,461	5	6	33	208
West North Central division:											
Minnesota	8	1	600	2	4,000	7	4,773	8	10	82	753
Iowa	42	5	3,200	6	11,100	38	43,882	38	47	515	4,057
Missouri	37	1	150	1	3,500	36	9,893	31	36	275	1,927
North Dakota	21	4	810			18	6,434	19	22	153	1,188
Nebraska	22	2	330	3	8,000	21	22,951	19	19	195	1,419
Kansas	65	3	1,000	2	3,500	61	44,545	60	67	674	5,711
South Atlantic division:											
Maryland	36	5	4,962	1	1,000	35	22,820	33	57	579	5,482
Virginia	78	10	5,203	4	8,800	73	49,844	66	149	1,173	11,981
West Virginia	43	3	185	1	900	34	6,397	39	78	512	3,656
North Carolina	21					15	3,740	11	12	60	680
Florida	5	3	460			4	465	5	6	44	245
East South Central division:											
Kentucky	2					1	10	2	2	13	85
Tennessee	18					16	1,574	12	15	103	750
Alabama	2					2	195	2	2	13	178
West South Central division:											
Arkansas	8			1	150	5	572	4	4	21	120
Oklahoma	19	2	420			16	5,369	15	16	111	937
Texas	9	1	100			8	1,276	6	6	39	255
Mountain division:											
Montana	4					3	630	4	9	52	445
Idaho	10	1	250			10	5,251	10	11	129	896
Colorado	16	4	2,660	1	1,600	13	10,751	15	18	196	1,277
New Mexico	4	1	300			4	897	3	4	36	273
Arizona	3					2	400	3	3	25	147
Pacific division:											
Washington	16	6	3,302	1	700	15	5,364	14	20	168	1,046
Oregon	11	2	458	1	500	9	2,916	8	8	66	437
California	33	7	3,330			32	49,347	32	36	375	3,655
States with one organization only [1]	6			2	8,000	6	3,380	4	5	45	393

[1] One organization each in District of Columbia, Louisiana, Mississippi, New Jersey, South Carolina, and South Dakota.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of the Brethren (Conservative Dunkers)	999	997	105,102	977	44,923	58,212	928	41	1,340	928	$3,990,898
Eastern Maryland	18	18	2,391	18	1 000	1,391	16	2	27	17	105,550
Eastern Pennsylvania	35	35	6,981	35	2,758	4,223	35	.....	87	35	377,900
Eastern Virginia	7	7	956	7	445	511	7	.....	11	7	30,900
First Arkansas and Southeast Missouri	8	8	151	8	61	90	5	.....	5	5	2,600
First Virginia	25	25	3,368	25	1,417	1,891	22	1	42	22	62,593
First West Virginia	18	18	2,190	17	912	1,147	18	.....	35	17	35,300
Idaho and Western Montana	11	11	765	11	350	415	10	1	14	10	22,650
Michigan	25	25	1,351	25	604	747	23	.....	25	23	48,900
Middle Indiana	42	41	4,443	40	1,686	2,157	39	3	45	41	189,175
Middle Iowa	18	18	1,512	18	686	826	17	.....	20	17	75,250
Middle Maryland	11	11	2,454	10	867	1,392	11	.....	26	11	74,650
Middle Missouri	13	13	661	12	279	339	13	.....	15	13	26,350
Middle Pennsylvania	31	31	5,434	30	2,375	3,009	31	.....	58	31	262,400
Nebraska	24	24	1,355	24	629	726	21	3	23	22	54,300
North and South Carolina, Georgia, and Florida	27	27	1,034	27	448	586	22	4	28	21	24,200
North Dakota, Eastern Montana, and Western Canada	24	24	1,254	22	556	613	20	1	26	19	44,800
Northeast Kansas	21	21	1,560	21	690	870	20	.....	21	20	94,700
Northeastern Ohio	29	29	3,242	29	1,510	1,732	29	.....	39	29	167,850
Northern California	17	17	1,132	17	528	604	15	2	15	15	46,600
Northern Illinois and Wisconsin	29	29	2,964	29	1,312	1,652	28	1	35	28	143,200
Northern Indiana	49	49	5,492	46	2,403	3,014	46	2	55	46	122,380
Northern Iowa, Minnesota, and South Dakota	20	20	1,905	20	886	1,019	20	.....	22	20	88,250
Northern Missouri	9	9	724	8	301	396	9	.....	11	9	19,900
Northern Virginia	20	20	3,894	20	1,745	2,149	20	.....	53	20	75,625
Northwest Kansas and Northeast Colorado	15	15	1,063	15	471	612	13	.....	14	13	48,100
Northwestern Ohio	30	30	1,909	30	833	1,076	28	1	38	29	82,025
Oklahoma, Panhandle of Texas, and New Mexico	24	24	1,109	23	463	586	16	4	17	16	24,630
Oregon	11	11	353	11	143	210	10	.....	10	10	22,600
Second Virginia	17	17	3,187	17	1,376	1,811	17	.....	38	17	71,710
Second West Virginia	8	8	509	7	222	242	8	.....	12	8	8,475
Southeast Pennsylvania, New Jersey, and Eastern New York	15	15	2,528	15	991	1,537	15	.....	17	14	179,300
Southeastern Kansas	14	14	748	14	319	429	12	2	15	11	28,900
Southern California and Arizona	19	18	1,649	18	741	908	17	2	19	17	71,370
Southern Illinois	31	31	2,316	28	1,008	1,268	31	.....	38	31	109,425
Southern Indiana	34	34	2,653	32	1,130	1,406	33	.....	42	32	103,250
Southern Iowa	13	13	888	13	377	511	13	.....	16	13	35,475
Southern Ohio	46	46	6,833	46	3,019	3,514	45	.....	53	45	279,800
Southern Pennsylvania	21	21	4,724	21	1,983	2,741	21	.....	67	21	202,200
Southern Virginia	21	21	2,754	21	1,102	1,652	20	1	33	20	40,315
Southwestern Kansas and Southeastern Colorado	25	25	2,250	24	961	1,202	23	2	25	23	76,009
Southwestern Missouri and Northwestern Arkansas	15	15	481	15	199	282	13	1	15	13	12,100
Tennessee	26	26	1,524	26	697	827	20	3	23	20	26,575
Texas and Louisiana	8	8	380	8	180	200	6	1	7	7	5,560
Washington	16	16	882	16	402	480	13	3	15	13	28,275
Western Colorado and Utah	5	5	253	5	109	144	4	.....	4	4	11,300
Western Maryland	8	8	682	8	321	361	8	.....	11	8	8,600
Western Pennsylvania	46	46	8,254	45	3,428	4,414	45	1	74	45	308,900

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Brethren (Conservative Dunkers)	999	116	$129,705	65	$160,300	911	$705,725	899	1,279	12,629	111,686
Eastern Maryland	18	1	197	1	6,000	18	12,386	17	29	280	3,127
Eastern Pennsylvania	35	4	11,500	3	8,500	33	66,334	35	75	915	7,262
Eastern Virginia	7	1	215			7	2,680	7	16	125	984
First Arkansas and Southeast Missouri	8			1	150	6	417	4	4	19	130
First Virginia	25	4	2,663	1	5,000	23	10,492	21	37	269	2,783
First West Virginia	18	1	100	1	900	15	4,272	17	42	285	1,940
Idaho and Western Montana	11	1	250			11	5,301	11	12	136	936
Michigan	25	5	665			22	7,429	23	26	344	1,819
Middle Indiana	42	3	1,850	1	4,000	41	29,377	41	45	543	5,003
Middle Iowa	18	3	2,500			15	14,389	16	20	241	1,638
Middle Maryland	11	3	4,565			11	9,799	11	20	256	2,129
Middle Missouri	13			1	3,500	13	4,225	13	15	114	729
Middle Pennsylvania	31	11	9,491	3	7,000	29	29,006	31	56	617	5,993
Nebraska	24	2	330	4	9,600	23	27,926	21	21	226	1,545
North and South Carolina, Georgia, and Florida	27	3	460			20	4,275	14	15	88	745
North Dakota, Eastern Montana, and Western Canada	24	4	810			20	7,614	22	30	198	1,593
Northeast Kansas	21	2	850			20	9,446	19	21	197	1,836
Northeastern Ohio	29	2	700	3	6,000	26	17,978	26	33	397	3,271
Northern California	17	4	1,288			16	10,472	16	17	178	1,462
Northern Illinois and Wisconsin	29	2	4,305	4	15,500	29	40,170	29	35	416	3,632
Northern Indiana	49	3	2,670			45	27,431	46	56	618	5,728
Northern Iowa, Minnesota, and South Dakota	20	2	700	6	12,000	19	21,901	19	25	250	2,342
Northern Missouri	9					8	4,524	8	10	91	751
Northern Virginia	20	3	520	2	1,300	18	9,517	19	56	454	4,358
Northwest Kansas and Northeast Colorado	15	1	40			13	15,563	13	15	146	1,262
Northwestern Ohio	30	3	1,628	2	1,600	26	17,905	29	34	313	2,451
Oklahoma, Panhandle of Texas, and New Mexico	24	2	420			20	6,499	18	20	140	1,112
Oregon	11	2	458	1	500	9	2,916	8	8	65	437
Second Virginia	17	3	1,525	1	2,500	15	24,392	15	35	303	3,184
Second West Virginia	8	1	65			5	522	6	7	46	403
Southeast Pennsylvania, New Jersey, and Eastern New York	15	3	10,100	8	31,500	15	25,925	15	17	293	3,243
Southeastern Kansas	14					12	3,200	12	14	142	942
Southern California and Arizona	19	3	2,050			18	39,275	19	22	223	2,340
Southern Illinois	31			5	9,700	26	18,196	26	32	318	2,315
Southern Indiana	34	4	2,400	1	3,000	28	14,488	27	33	308	2,539
Southern Iowa	13	1	600	2	3,100	12	12,615	12	13	116	893
Southern Ohio	46	7	15,935	3	4,000	44	39,692	44	54	641	7,121
Southern Pennsylvania	21	1	1,800	1	1,750	21	20,226	21	50	561	4,725
Southern Virginia	21					19	3,641	18	30	175	1,783
Southwestern Kansas and Southeastern Colorado	25	4	1,570	2	3,500	25	21,432	25	29	315	2,681
Southwestern Missouri and Northwestern Arkansas	15	1	160			14	1,299	10	11	72	437
Tennessee	26					23	2,019	18	22	146	1,215
Texas and Louisiana	8	1	100			8	1,446	6	6	43	317
Washington	16	6	3,302	1	700	15	5,364	14	20	168	1,046
Western Colorado and Utah	5	1	1,500			3	847	5	5	45	281
Western Maryland	8			1	1,000	7	729	6	9	45	295
Western Pennsylvania	46	8	39,131	6	18,000	45	50,783	46	77	849	8,928

OLD ORDER GERMAN BAPTIST BRETHREN.

HISTORY.

Up to the latter part of the nineteenth century the history of the Dunkers [1] was one of peace. Whatever disparity of individual opinion there was did not pass the bounds of mutual forbearance. As, however, social customs developed along more modern lines during the latter part of that century, certain influences were manifested among the communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old Order German Baptist Brethren."

DOCTRINE AND POLITY.

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot-washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress, and amuse-

[1] See Church of the Brethren (Conservative Dunkers), p. 153.

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ments; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members; and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

WORK.

Missions, Sunday schools, and ecclesiastical schools are regarded by these Brethren as opposed to essential Christianity, but they are charitable in deed as in word, support their own poor, and extend a helping hand to all needy persons, whether they are or are not members of their own religious organization.

STATISTICS.

The general statistics of the Old Order German Baptist Brethren for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 153.

The figures show no essential change in the denomination during the decade. One less organization is reported but there is an increase of 11 in the church membership. The most notable fact is the increase of 7 in the number of church edifices, from 66 to 73, and the advance in the value of church property from $89,800 to $107,212, an increase of 19.4 per cent. This is doubtless explained by the gradual development of the communities. In the past the services of these organizations have been to a considerable degree conducted in private houses or in schools but there seems to be a development for a more substantial organization of the body as a whole. No parsonages are reported nor are there any Sunday schools. As indicated above, the benevolent work of the denomination is not organized, so that no general report of contributions is available.

Church expenditures amounting to $7,120, reported by 43 churches, cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 67 organizations, with 3,399 members, all but 4 reported church services conducted in English only. These 4 organizations, with 212 members, used German and English. In the report for 1906 all the organizations were shown as using English only.

The total number of ministers on the denominational rolls was given as 215, but schedules were received from only 36. All of those reporting, including 1 assistant, were in pastoral work but not in receipt of salaries. All supplement whatever income is received from the church by other occupations, chiefly farming, as it is to a very considerable degree a rural church.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Old Order German Baptist Brethren	67	67	3,399	67	1,494	1,905	60	3	73	60	$107,212	43	$7,120
Middle Atlantic division:													
Pennsylvania	5	5	319	5	119	200	5	.....	11	5	12,100	4	765
East North Central division:													
Ohio	18	18	1,139	18	595	544	17	.....	21	17	44,700	11	2,303
Indiana	13	13	659	13	301	358	12	1	12	12	16,000	8	1,982
Illinois	2	2	72	2	27	45	2	.....	2	2	2,000	2	330
Michigan	4	4	90	4	45	45	4	.....	4	4	3,000	3	235
West North Central division:													
Missouri	2	2	52	2	23	29	1	1	1	1	100	2	37
Kansas	3	3	203	3	88	115	3	.....	3	3	4,350	2	359
South Atlantic division:													
Maryland	2	2	165	2	60	105	2	.....	2	2	2,000	2	245
Virginia	6	6	289	6	114	175	6	.....	8	5	12,000	5	305
West Virginia	3	3	65	3	30	35	2	1	3	2	700	1	20
Pacific division:													
California	2	2	101	2	44	57	2	.....	2	2	4,300	1	200
States with one organization only [1]	7	7	145	7	88	67	4	.....	4	5	3,312	2	133

[1] One organization each in Colorado, Iowa, Nebraska, North Carolina, North Dakota, Oklahoma, and Wisconsin.

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THE BRETHREN CHURCH (PROGRESSIVE DUNKERS).

HISTORY.

As the Dunker communities in America grew in strength and power [1] there was a gradual departure from the early form of government and method of discipline, which were distinctively congregational; and the district, state, and annual meetings became practically courts, much after the presbyterian system of polity. Against this there was considerable protest by those who held that the final power should be vested in the local church. The result was that, in 1882, there was a division and those who preferred the simple congregational form of government withdrew and organized under the name of "The Brethren Church," though they were generally known as "Progressive Dunkers." Of late years there has been a movement toward the reunion of the two bodies.

DOCTRINE AND POLITY.

In doctrinal matters the Brethren Church is in general accord with the Church of the Brethren. In polity, however, the Brethren Church is firm in its insistence upon the rights of the individual believer, denying that any ecclesiastical body has the right to bind the conduct or the conscience of any believer in Christ. This does not mean, however, that it abjures all organization, for, on the contrary, it believes in thorough organization in every department of church life. The officers of a local congregation are elders or bishops, evangelists, deacons and deaconesses, and such other officers or helpers as local exigencies may demand. The congregation is not required, however, to have any fixed number of officers, or indeed to have any officers at all. Any number of local congregations conveniently located may combine to form associations for more effective work, which are known as district conferences. These conferences, which usually meet annually, have no legislative powers, and their activity is limited to devising ways and means for carrying on the work of the church more effectively within the territory covered by them. There is also a General Conference to which each local congregation may send delegates. This body considers the general work of the church as it relates to publishing interests, education, and missions, but its acts are binding neither upon congregations nor upon individuals. In spite of this fact, however, there is practical unanimity in supporting the General Conference in all its measures of church work and church extension.

[1] See Church of the Brethren (Conservative Dunkers), p. 153.

WORK.

The home missionary work in the United States is under the care of the Missionary Board of the Brethren Church, though there are boards connected with the district conference which have supervision of local work. The principal missions at present are in Washington, D. C., Philadelphia, Pa., Spokane, Wash., Columbus, Ohio, Mount Airy, N. C., Telford, Tenn., and Lost Creek and Krupton, Ky. The board during 1916 employed 10 agents, aided 8 churches, and received about $6,000, the same amount, approximately, that has been given annually for 10 years.

The foreign work is carried on, through the Foreign Missionary Society, in Argentina, South America, and in the central part of Africa. The society in 1916 had 10 stations, with 10 accredited missionaries, 10 native helpers, 1 organized church with 200 members, and property valued at $20,000. The amount contributed by the denomination to foreign missions increased steadily from $65 in 1900, when the work was started, to $6,000 in 1916.

The educational interests of the church are represented by 1 school, Ashland University, at Ashland, Ohio, which in 1916 had 15 teachers and 225 students, while $6,000 was contributed for its support. The value of property used for educational purposes is estimated at $250,000, and of endowments, $50,000. The Brethren have plans for several homes for the aged, and have secured $10,000 for endowment, but as yet none of the homes is in operation.

The young people's organizations of the denomination are affiliated with the United Society of Christian Endeavor, and include 69 societies with a total of 2,300 members. There are 8 intermediate societies with 244 members, and 21 junior societies with a membership of 686. Together the different societies contributed for various causes the sum of $2,131, of which from $1,500 to $1,800 was for mission work among the mountaineers of Kentucky. An organization of the older women of the church, known as the Sisters' Society of Christian Endeavor, numbered 74 societies with 2,217 members, and raised $9,369 during 1916. Of this amount, $1,100 was given for the support of the theological department of Ashland University, and the rest for missionary and local work. A kindred organization to the Sisters' Society of Christian Endeavor is the Sisterhood of Mary and Martha, an organization of the younger women of the church. This auxiliary had 22 organizations with 366 members, and raised during the year $474. There is a National Ministerial Association which includes practically all

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the ministers of the church and which holds yearly meetings in connection with the sessions of the General Conference. This organization has a benefit fund for the families of its deceased members.

STATISTICS.

The general statistics for the Brethren Church (Progressive Dunkers) for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	203	202	1	0.5
Members	24,060	17,042	7,018	41.2
Church edifices	192	184	8	4.3
Value of church property	$896,725	$472,975	$423,750	89.6
Debt on church property	$114,289	$41,490	$72,799	17.5
Parsonages:				
Churches reporting	25	20	5	(1)
Value	$67,250	$41,700	$25,550	61.3
Sunday schools:				
Number	193	164	29	17.7
Officers and teachers	2,402	1,564	838	53.6
Scholars	23,728	11,850	11,878	100.2
Contributions for missions and benevolences	$18,000	$12,090	$5,910	48.9
Domestic	$12,000	$9,000	$3,000	33.3
Foreign	$6,000	$3,090	$2,910	94.2

[1] Per cent not shown where base is less than 100.

From this table it appears that while the number of organizations remains practically the same, 203 reporting in 1916 as against 202 in 1906, there has been an increase in other particulars; the membership has advanced from 17,042 to 24,060, a gain of 41.2 per cent; the number of church edifices has increased somewhat; and the value of church property has very nearly doubled, $896,725 as against $472,975, a gain of 89.6 per cent. A considerable increase in debt on church property is reported, $114,289 by 38 churches in 1916, as against $41,490 by 29 churches in 1906. The number of churches reporting parsonages was 25 as against 20 in 1906, and the value of parsonages was $67,250 as against $41,700 in 1906, showing a gain of 61.3 per cent. The number of Sunday schools increased from 164 to 193, or 17.7 per cent; the number of officers and teachers increased from 1,564 to 2,402, or 53.6 per cent; and the number of scholars increased from 11,850 to 23,728, or 100.2 per cent. Contributions for missions and benevolences increased from $12,090 to $18,000, or 48.9 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $204,562, reported by 185 churches, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 193 organizations in 1916, was 1,570, constituting 6.7 per cent of the 23,503 members reported by these organizations. Assuming that the same proportion would apply to the 557 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,607.[1]

English is the only language reported in the conduct of church services in this denomination.

Of the 351 ministers reported as on the rolls of the Brethren Church, schedules were received from 183, the discrepancy being due chiefly to the fact that, as in other Brethren bodies, the ministers are not confined closely to church service, but assist in evangelistic work, in connection with other occupations. The chief facts are set forth, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	183	80	54	49	$942
Alabama	1	.....	.....	1	.....
California	13	7	4	2	1,143
District of Columbia	3	1	1	1	1,000
Idaho	3	1	1	1	500
Illinois	4	2	1	1	1,025
Indiana	25	17	4	4	995
Iowa	9	5	3	1	1,190
Kansas	10	4	4	2	754
Kentucky	3	2	1	.....	800
Maryland	4	3	1	.....	757
Michigan	2	1	1	.....	750
Missouri	2	.....	.....	2	.....
Nebraska	4	3	.....	1	967
New Jersey	2	1	.....	1	600
New York	1	1	.....	.....	.....
North Dakota	1	.....	.....	1	.....
Ohio	35	12	13	10	829
Oregon	1	1	.....	.....	.....
Pennsylvania	31	13	6	12	1,081
Tennessee	1	1	.....	.....	.....
Texas	1	.....	1	.....	.....
Virginia	14	3	7	4	667
Washington	3	2	.....	1	960
West Virginia	8	.....	5	3	.....
Wisconsin	2	.....	1	1	.....

Of the 183 ministers from whom schedules were received, 134 were in pastoral work. Only 80 of these derived their full support from their church work, the average annual salary being $942. A considerable number of pastors, as well as supplies or assistants, derived a portion of their support from other occupations. Of the 49 not in pastoral work, 28 were on the retired list, 10 were in educational or evangelistic work, and 11 were engaged in other occupations.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
The Brethren Church (Progressive Dunkers)	203	201	24,060	197	9,699	13,949	183	13	192	184	$896,725
Middle Atlantic division:											
New Jersey	2	2	94	2	31	63	2	.....	2	2	3,800
Pennsylvania	47	45	5,561	44	2,148	3,113	46	1	47	46	255,400
East North Central division:											
Ohio	28	28	3,639	27	1,630	1,969	26	2	27	26	134,700
Indiana	41	41	5,879	41	2,393	3,486	39	2	39	40	163,925
Illinois	4	4	581	4	208	373	4	.....	4	4	22,600
Michigan	5	5	248	5	79	169	5	.....	5	5	10,300
Wisconsin	3	3	45	3	20	25	.....	2	.....	.....	.....
West North Central division:											
Iowa	9	9	1,269	9	568	701	8	1	8	8	70,400
Missouri	2	2	35	2	13	22	.....	2	.....	.....	.....
Nebraska	3	3	645	3	280	365	3	.....	4	3	28,000
Kansas	13	13	1,007	13	383	624	10	.....	10	10	19,600
South Atlantic division:											
Maryland	5	5	976	5	337	639	5	.....	5	5	37,200
Virginia	20	20	1,675	19	652	963	18	.....	18	18	40,500
West Virginia	7	7	500	7	215	285	5	2	11	5	11,800
East South Central division:											
Kentucky	2	2	341	2	148	193	2	.....	2	2	22,500
Pacific division:											
Washington	2	2	409	2	158	251	2	.....	2	2	10,000
California	7	7	982	6	373	567	6	1	6	6	56,000
States with one organization only [1]	3	3	174	3	63	111	2	.....	2	2	10,000

[1] One organization each in District of Columbia, Oklahoma, and Tennessee.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
The Brethren Church (Progressive Dunkers)	203	38	$114,289	25	$67,250	185	$204,562	183	193	2,402	23,723
Middle Atlantic division:											
New Jersey	2	.....	.....	1	1,800	2	312	2	2	14	50
Pennsylvania	47	10	28,000	7	35,000	41	51,365	44	44	611	6,609
East North Central division:											
Ohio	28	6	32,150	5	9,100	26	30,658	27	28	350	3,417
Indiana	41	9	4,264	2	2,500	41	40,283	41	42	573	5,476
Illinois	4	.....	.....	1	3,000	4	4,636	4	4	52	608
Michigan	5	.....	.....	.....	.....	5	2,125	5	5	43	280
Wisconsin	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West North Central division:											
Iowa	9	2	4,600	2	4,500	8	21,967	9	9	137	1,389
Missouri	2	.....	.....	.....	.....	1	30	1	1	5	55
Nebraska	3	.....	.....	2	5,000	3	6,451	3	3	71	501
Kansas	13	.....	.....	2	1,750	11	6,058	12	12	105	960
South Atlantic division:											
Maryland	5	1	12,000	1	2,000	5	7,587	4	5	61	605
Virginia	20	1	4,000	.....	.....	17	5,517	11	11	107	1,104
West Virginia	7	1	800	.....	.....	7	3,460	7	10	81	568
East South Central division:											
Kentucky	2	.....	.....	1	600	2	2,800	2	4	19	450
Pacific division:											
Washington	2	1	3,000	1	2,000	2	4,474	2	2	30	329
California	7	6	22,975	.....	.....	7	14,864	6	8	110	1,092
States with one organization only [1]	3	1	2,500	.....	.....	3	1,475	3	3	28	235

[1] One organization each in District of Columbia, Oklahoma, and Tennessee.

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GERMAN SEVENTH DAY BAPTISTS.

HISTORY.

Among the earlier members of the Dunker community[1] in the United States was John Conrad Beissel, who, with a few others, landed at Boston in 1720, the year after Peter Becker settled in Germantown, Pa. Beissel had not been identified with the Schwarzenau community, although he had sojourned there for a short time, but had acquired strong mystical tendencies as a result of his acquaintance with the writings of Gottfried Arnold and the teachings of Jacob Boehme and other Inspirationists, and his association with the Rosicrucians at Heidelberg. After his arrival in America, Beissel spent a short time in Germantown and then removed with three companions to Conestoga, Pa., at that time almost a wilderness, where they lived as hermits. In 1724 they were visited by Peter Becker, of the Dunkers; Beissel and several others were baptized into that church, and a congregation organized, of which Beissel was chosen pastor. It was not long, however, before his ascetic and mystical tendencies, together with outside influences to which he was subjected, led him to embrace and teach doctrines such as celibacy and the observance of the seventh day as the Sabbath, which were widely at variance with the tenets of the Dunkers, and finally, in 1728, he and his followers formally withdrew from the Dunker Church, and organized as the German Seventh Day Baptists.

In 1732 Beissel left his congregation and removed to Ephrata, Pa., a few miles distant, there again to live as a hermit. Here he was joined from time to time by others of both sexes who shared his mystic and ascetic ideas and whom he organized into the "Ephrata Society." Celibacy was enjoined upon the members, and separate houses were built for the two sexes, each of which was organized in monastic fashion, the "Brothers' House" having its prior and the "Sisters' House" its prioress. The society grew rapidly, and its activities were entered into with enthusiasm. Industries were organized on the communistic plan, which flourished for a time; but under the influence of Beissel, who thought them out of harmony with the spiritual purposes for which the community was organized, they were soon greatly curtailed and were kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1750) was one of the earliest and best.

With the advancing tide of civilization and the disappearance of the wilderness the most characteristic features of the community lost their prominence. The celibate membership diminished. In 1764 there were 21 males and 25 females, while in 1769 there were but 14 celibate males in the brotherhood, and this is the last record of the exact number of celibates. By 1830 the community was so scattered that it was agreed that members might cast their votes in business meetings by proxy, and some years later celibacy as a feature of the society had disappeared entirely. The only trace of the communistic feature remaining in 1906 was the ownership of the property by the society, under control of a board of trustees. At the present time the denomination affiliates regularly with the Seventh Day Baptist General Conference.

[1] See Church of the Brethren (Conservative Dunkers), p. 154.

DOCTRINE AND POLITY.

Apart from their observance of the seventh day as the Sabbath, the German Seventh Day Baptists differ somewhat from other bodies of Dunkers in their observance of the Lord's Supper and do not insist on the use by the sisters of "a prayer covering or veil," or the uniform use of plain clothing.

The points on which special emphasis is laid are: (1) The inspiration of the Bible; (2) one God, who is Father, Lord, Mediator; (3) the ten commandments as still the rule of righteousness for all mankind; (4) baptism by trine forward immersion; (5) foot-washing in connection with the Lord's Supper; (6) the anointing of the sick; (7) the blessing of infants; (8) observance of the seventh day as Sabbath; (9) the ministry of elders and deacons selected to guide the church, and subject to election by each local congregation.

The doctrine of nonresistance is held to be involved in the sixth commandment, which is interpreted as prohibiting all active participation in war by military service in the Army or Navy. It does not, however, forbid loyalty to the Government or service in other ways, as in the purchase of Liberty bonds, and support of Red Cross work.

WORK.

Of evangelistic work there is comparatively little, the activities of the church being conducted chiefly along educational lines. All ministers are expected to assist in evangelistic work, but no public record of money expended for such services is kept, except as it is included in the report of the national conference. No foreign missionary work is carried on.

The denomination has no church schools, but makes use of the Seventh Day Baptist schools and publishing house. There is a home for the aged at Ephrata, with 3 inmates, and a home in Franklin County, Pa., having 2 inmates. The expense of conducting these institutions is about $1,500 per annum.

STATISTICS.

All of the 5 organizations reported in 1916 by the German Seventh Day Baptists were in the state of Pennsylvania. Of the 136 members reported, 48

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were males and 88 females. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	5	5		
Members	136	167	−31	−18.6
Church edifices	3	6	−3	(2)
Value of church property	$33,000	$40,800	−$7,800	−19.1
Debt on church property		$3,600	−$3,600	
Parsonages:				
Churches reporting	1	1		
Value	$2,000	$900	$1,100	122.2
Sunday schools:				
Number	3	2	1	(2)
Officers and teachers	24	13	11	(2)
Scholars	152	130	22	16.9
Contributions for missions and benevolences	$1,500	(3)		
Domestic	$1,500	(3)		
Foreign				

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Not reported.

As compared with the statistics for 1906, this denomination showed in 1916 the same number of organizations, 5, but a decrease from 167 to 136, or 18.6 per cent, in membership, and a decrease in value of church property from $40,800 to $33,000, or 19.1 per cent. A debt on church property reported in 1906 did not appear in 1916. The number of Sunday schools increased from 2 to 3 and their scholars from 130 to 152, a gain of 16.9 per cent. The denomination in 1916 reported $1,500 for general domestic benevolences, no report having been made for 1906.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,980, reported for the first time in 1916 by the 5 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other similar items.

The number of members under 13 years of age, as reported in 1916, was 3, out of 136 members reported for the denomination as a whole.[1]

Of the 5 organizations, 4, with 111 members, reported the use of English only in church services, and 1, with 25 members, the use of German and English. The report for 1906 showed 1 organization, with 27 members, in which German and English were used.

Of the 7 ministers on the rolls of the denomination, 4 sent in schedules reporting pastoral work, without salary. No salaries are paid.

[1] See Introduction, p. 10.

CHURCH OF GOD (NEW DUNKERS).

HISTORY.

The Church of God (New Dunkers) was organized in 1848 by George Patton, Peter Eyman, and others, who withdrew from the German Baptist Brethren. The church claims that "Bible things should be called by Bible names" and that the Bible name for the church, foretold by prophecy as the new name, is "The Church of God." It refuses to adopt a human creed or confession of faith, as the Scriptures are given to this end and are infallibly right. Baptism (a burial or birth of water) is administered to those who profess faith in Christ and experience sorrow for sin, that they may receive the remission of sins and the gift of the Holy Ghost. The observance of the communion, the literal washing of the saints' feet, the salutation of the kiss, and the anointing of the sick are held to be essential; and the second Advent of the Lord, and future rewards and punishments are taught.

An annual conference is held. Home missionary work is under the care of the mission board. There is no educational or philanthropic work.

STATISTICS.

All of the organizations reported in 1916 by the Church of God (New Dunkers) were in the state of Indiana. Although this is not an entirely new denomination, no statistics were furnished for 1906, so that comparison is not possible. The statistics for 1916 are given below, and the relation of these to those of other bodies is shown in the general tables in Part I.

The number of organizations reported in 1916 was 13, with a membership of 929—261 males, 415 females, and 253 whose sex was not reported. There were 13 church edifices and church property valued at $28,000. Twelve of the 13 organizations reported Sunday schools, with a total of 115 officers and teachers, and 799 scholars. No debt on church property, no parsonages, and no contributions for missions and benevolences were reported.

Church expenditures amounting to $5,243, reported by 11 organizations, cover running expenses and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 26, constituting 2.8 per cent of the 929 members reported for the denomination as a whole.[1]

English is the only language reported in the conduct of church services in this denomination.

Of the 9 ministers reported as on the rolls of the denomination, schedules were received from 5, all in pastoral work. Annual salaries averaging $750 were reported by 2 of these.

[1] See Introduction, p. 10.

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BRETHREN, PLYMOUTH.

GENERAL STATEMENT.

History.—Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness under the general church conditions. This was occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result of this feeling, a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland. Here, in the spring of 1827, a few Christians, some of whom had already been meeting more or less regularly for prayer, instituted the practice of "breaking of bread," though it was not until 1829 that the first permanent meeting was formed. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers, eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints," or "Brethren."

As the different meetings, or "gatherings" as they were often termed, learned of each other, it was natural that there should be more or less fellowship between them, although no regular organization was formed. A number of men of exceptional ability and great personal power identified themselves with the movement, among them John Nelson Darby; George Müller, of Bristol, whose famous orphanages were but a development of one phase of the Brethren idea; Samuel Prideaux Tregelles, the famous Biblical critic; Anthony Norris Groves, the missionary; and many others. These men for the most part worked along more or less independent lines, as Müller in his orphanages, and Groves in his missionary work in Mesopotamia and India. In England the strongest influence was exerted by Mr. Darby, who devoted to the development of the idea which had gained complete ascendency over his own mind, an ability and intensity of purpose seldom if ever surpassed. He was not only instrumental in the establishment of a number of congregations in England, but extended his work into continental Europe, visiting Switzerland, France, and Germany, where many permanent meetings were the result of his labors. At about the same time Mr. Müller also visited Stuttgart, although with less success.

In the absence of any ecclesiastical organization, and the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. This did not, however, prevent the extension of the idea and the formation of numerous meetings which exercised a powerful influence upon the religious life of the churches.

The movement first came to America as a result of the emigration of a number of Brethren to the United States and Canada about the middle of the nineteenth century. Mr. Darby made several visits across the Atlantic, and a number of congregations were formed, and since that time the meetings have multiplied rapidly. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accurately to any single division.

The doctrine of the invisible membership of the church under the sole authority of the Scriptures and the Holy Spirit has operated to prevent the collecting or recording of statistics of the different communities of Brethren, and the tabular statements, while as complete as it is possible to secure, probably do not include all the individual gatherings or the full membership.

Doctrine.—In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creeds, but look upon the Scriptures as their only guide. They accept the general evangelical doctrines of the Trinity, the sinless humanity and absolute Deity of Christ, and Christ's atonement by His sacrificial death; and hold that the Holy Spirit is present in the believer and in the church, and that believers are eternally secure. They look for the personal premillennial coming of Christ, and believe that the punishment of the unregenerate will be eternal. The following statement, published as an answer to inquiries, summarizes their general belief:

> We believe in the absolute and perfect [verbal] inspiration of the Bible; which we hold to be, not in name only, but in reality, the Word of God.
>
> Having in it the perfect revelation of the mind of God, we refuse all human creeds as being both unnecessary and a slur upon His Word.

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We, however, have no uncertain belief in the doctrines unfolded in the Scriptures: The fall and absolute ruin of man; his guilty, lost, and helpless condition; the utter worthlessness of works, law-keeping, or reformation as a ground of salvation; the amazing love of God in providing a Saviour in His blessed Son; the spotless perfection of Christ, both in His divine nature and His true humanity; atonement by the blood-shedding of Christ on the cross, by which alone redemption has been accomplished; His resurrection as the proof of God's acceptance of that atonement.

We also see in Scripture the absolute necessity for new birth by the Holy Spirit, through the Word of God, and of justification by faith alone, without the works of the law.

We see that the believer is warranted to have the fullest assurance of his present and eternal salvation, and that this assurance comes not through feelings or experiences, but by the Word of God.

We also see that being saved by a [Christ's] work once for all, the believer can never be lost, but is as secure as though he were in heaven already, because of Christ's death and resurrection.

We see, however, that Scripture guards from abuse of this doctrine by insisting upon good works as the fruit of salvation; that the believer is to reckon himself dead to sin, and to live not only a moral life, but one of love and devotedness to Christ, and of separation from the ways and thoughts of the world.

We believe that the proper hope of God's people is not the improvement of the world, but the coming of Christ for His own, to raise the dead in Christ, and change the living, and then take them all out of the world, which He will then purge and cleanse by judgments preparatory to the Millennium, when Israel and the nations of the earth will inhabit it under His rule, but His Church will always be in heaven.

We hold that rejectors of the gospel and all the wicked will "have their part in the lake that burneth with fire and brimstone," eternal punishment, and not extinction or restoration. We therefore believe in an earnest and affectionate presentation of the simple gospel of the grace of God.

Polity.—The view of the Church held by the Brethren is that it is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge no ritual or definite ecclesiastical organization, and do not believe in human ordination of the ministry. They hold that the personal gift is a sufficient authorization for the exercise of the privileges of the ministry, and that this involves the priesthood of all believers under the special guidance of the Holy Spirit. Hence they have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry.

Discipline is generally regarded as "restorative in its character," and they hold that "the solemn act of separation should be resorted to only after loving and faithful dealing has failed to reclaim."

Considering the various denominations as unscriptural because based upon creeds, an ordained ministry, separate church organizations, etc., they do not fellowship with them. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings for the unconverted. They own few church edifices, but meet in halls and private houses, some of which are the personal property of individual Brethren.

There is no special form of admission, at least no set form of words, but the applicant is expected to give to the assembly satisfactory evidence of new birth, of having passed through genuine repentance, and of unfeigned faith in Christ and in the Scriptures as the Word of God, with life corresponding thereto. Giving that evidence, he is regarded as a member of the body of Christ and is accepted as such by the meeting at the Lord's Supper. In some cases announcement of the application is given, so that there may be conversation with the applicant by individual Brethren.

Work.—All the branches are active in gospel work, contributing as meetings and as individuals to the support of missionaries, though they have no missionary societies and give no pledge of personal support to their missionaries, who have gone into every part of the world. They have no distinctive missions like those established by the different denominations, but have formed communities corresponding to those in England and America.

The Brethren, Plymouth, bodies are six in number. Roman numerals are used for the sake of distinction, but they do not imply any precedence in chronological order or strength of membership; they simply indicate the order in which the different bodies came to the knowledge of the Bureau of the Census. A summary of the principal statistics for these six bodies, with a similar summary for the four bodies reported in 1906, follows:

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COMPARATIVE SUMMARY OF BRETHREN, PLYMOUTH: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number.	Officers and teachers.	Scholars.
BRETHREN, PLYMOUTH.								
1916.								
Brethren, Plymouth, I	161	3,896	21	$51,650	$24,190	96	358	4,094
Brethren, Plymouth, II	130	5,928	25	108,751	23,950	108	607	5,884
Brethren, Plymouth, III	17	476	.....	.....	.....	5	27	333
Brethren, Plymouth, IV	72	1,389	.....	.....	.....	6	13	194
Brethren, Plymouth, V	80	1,820	1	1,200	.....	43	114	1,109
Brethren, Plymouth, VI	10	208	.....	.....	.....	3	6	64
1906.								
Brethren, Plymouth, I	134	2,933	.....	.....	.....	80	306	2,716
Brethren, Plymouth, II	128	4,752	3	17,500	2,400	102	514	5,475
Brethren, Plymouth, III	81	1,724	1	700	.....	28	72	720
Brethren, Plymouth, IV	60	1,157	.....	.....	.....	.....	.....	.....

BRETHREN, PLYMOUTH, I.

HISTORY.

The more conservative Brethren, as distinct from the "Open" Brethren, formed but one fellowship in the United States until 1885. At that time two leaders came from England who put forth a doctrine which, it was claimed, deprived not only the Old Testament believers, but a considerable number of New Testament believers, of eternal life. This doctrine was strongly opposed by a great majority, on the ground that eternal life in Christ is the common blessing of all believers of every age, whatever other distinction may exist between them in different dispensations. Those who hold this view continue to constitute the great body of the Brethren in the United States, and are included in this first division. They cherish the memory and publish the writings of John Nelson Darby and other prominent writers of the earlier years of the movement, although they have declined to look upon these writings in any degree as a creed, and are anxious to remain free to advance in the knowledge of the Scriptures. They are regarded as more conservative than the second branch or "Open" Brethren, although less so than others and are ordinarily termed "Exclusives" when any specific reference is required.

They have always been interested in general evangelistic work, and are represented by 52 missionaries in the United States and by 6 American missionaries and 3 native helpers, occupying 8 stations, in the foreign field, where they have 3 assemblies or meetings, with about 60 communicant members. No statement of the amount contributed for this work is available.

STATISTICS.

The general statistics of the Plymouth Brethren I for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary above.

The statistics for 1916 in comparison with those for 1906 show a considerable increase. The number of meetings advanced from 134 to 161, a gain of 20.1 per cent, and the membership from 2,933 to 3,896, a gain of 32.8 per cent. Church edifices, reported for the first time, numbered 21. Church property was valued at $51,650, and carried a debt of $24,190. Sunday schools increased from 80 to 96, the rate of increase being about the same as for meetings, while Sunday school officers and teachers increased from 306 to 368, and Sunday school scholars from 2,716 to 4,094, an increase in scholars of 50.7 per cent. As intimated above, the denomination does considerable missionary work, but through the local organizations alone, so that no denominational contributions are reported.

Church expenditures amounting to $54,030, reported by 127 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 14 out of the total number of 3,896 members reported by this denomination as a whole.[1]

Of the 161 organizations, 151, with 3,680 members, reported services in English only, and 10, with 216 members, reported services conducted in foreign languages, of which 8, with 193 members, used foreign languages only. The languages reported were French by 3 organizations, Italian and Norwegian by 2 each, and German by 1 organization; German was used in connection with English by 2 organizations. In 1906 English was the only language reported.

There is no regular ministry among the Plymouth Brethren, hence there are no parsonages and no record of salaries.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Brethren, Plymouth, I	161	161	3,896	161	1,595	2,301	21	140	21	21	$51,650
New England division:											
Massachusetts	6	6	127	6	47	80	.....	6	.....	.....	.....
Middle Atlantic division:											
New York	13	13	494	13	218	276	2	11	2	2	10,100
New Jersey	11	11	376	11	154	222	.....	11	.....	.....	.....
Pennsylvania	25	25	718	25	290	428	1	24	1	1	2,500
East North Central division:											
Ohio	2	2	12	2	5	7	.....	2	.....	.....	.....
Indiana	2	2	25	2	10	15	.....	2	.....	.....	.....
Illinois	8	8	135	8	59	76	1	7	1	1	1,000
Michigan	7	7	300	7	128	172	1	6	1	1	2,500
Wisconsin	4	4	108	4	42	66	.....	4	.....	.....	.....
West North Central division:											
Minnesota	19	19	321	19	117	204	6	13	6	6	8,700
Iowa	7	7	104	7	39	65	.....	7	.....	.....	.....
Missouri	2	2	133	2	40	93	1	1	1	1	5,000
Kansas	3	3	59	3	26	33	.....	3	.....	.....	.....
South Atlantic division:											
Maryland	2	2	85	2	38	47	.....	2	.....	.....	.....
Virginia	5	5	91	5	39	52	2	3	2	2	1,200
North Carolina	4	4	54	4	29	25	.....	4	.....	.....	.....
Florida	5	5	83	5	39	44	2	3	2	2	5,500
Pacific division:											
Washington	8	8	119	8	47	72	.....	8	.....	.....	.....
Oregon	3	3	57	3	24	33	1	2	1	1	1,500
California	12	12	369	12	149	220	2	10	2	2	11,800
States with one organization only [1]	13	13	126	13	55	71	2	11	2	2	1,250

[1] One organization each in Colorado, Delaware, District of Columbia, Georgia, Idaho, Nebraska, New Hampshire, New Mexico, North Dakota, Oklahoma, South Carolina, South Dakota, and Tennessee.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren, Plymouth, I	161	9	$24,100	127	$54,630	89	96	368	4,194
New England division:									
Massachusetts	6	.....	.....	5	1,567	4	4	12	121
Middle Atlantic division:									
New York	13	2	7,500	12	7,301	9	10	36	322
New Jersey	11	.....	.....	10	6,821	10	10	38	350
Pennsylvania	25	1	1,700	22	11,016	15	15	56	644
East North Central division:									
Ohio	2	.....	.....	1	90	.....	.....	.....	.....
Indiana	2	.....	.....	1	239	2	2	3	26
Illinois	8	.....	.....	4	1,194	2	2	4	45
Michigan	7	.....	.....	6	4,156	4	6	38	469
Wisconsin	4	.....	.....	4	1,767	3	5	9	63
West North Central division:									
Minnesota	19	2	2,640	15	4,259	12	12	31	345
Iowa	7	.....	.....	5	1,184	1	1	1	8
Missouri	2	1	2,800	2	3,372	2	3	26	372
Kansas	3	.....	.....	2	745	1	1	3	72
South Atlantic division:									
Maryland	2	.....	.....	2	1,257	2	2	16	208
Virginia	5	.....	.....	2	380	3	4	13	194
North Carolina	4	.....	.....	3	45	.....	.....	.....	.....
Florida	5	1	1,400	4	485	2	2	10	171
Pacific division:									
Washington	8	.....	.....	6	1,409	4	4	10	72
Oregon	3	.....	.....	3	477	1	1	4	45
California	12	2	8,150	10	4,210	7	7	39	421
States with one organization only [1]	13	.....	.....	8	1,566	5	5	19	245

[1] One organization each in Colorado, Delaware, District of Columbia, Georgia, Idaho, Nebraska, New Hampshire, New Mexico, North Dakota, Oklahoma, South Carolina, South Dakota, and Tennessee.

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BRETHREN, PLYMOUTH, II.

HISTORY.

The second branch of the Brethren comprises those who are known as the "Open" Brethren. In 1848, B. W. Newton, of the Plymouth Assembly, was charged with teaching certain heretical doctrines concerning the person of Christ. These were quickly condemned by Mr. Darby and others, and the assembly put under a ban. George Müller, of the Bristol Assembly, and many others later condemned the heretical views, but contended that any individual Christians coming from Plymouth would be received into fellowship if they had not personally imbibed the evil doctrine. Thus the term "open" came to be applied to that section of Brethren whose principle of reception is, "What does the person himself hold?" rather than "Where does he come from?" From their standpoint they are "open" to receive all Christians who are personally sound in the faith, although intercommunication with heretical meetings has never been contemplated nor allowed. The assertion that the Open Brethren meetings receive into their communion those who hold doctrines regarded as false by most Christians is strongly repudiated by this branch of the Brethren, who maintain all the orthodox views held by Brethren in general.

The Open Brethren do not, however, form a homogeneous party, but entertain a wide variety of views. Regarding church government, some members, for example, claim that the open ministry is preferable but not obligatory, others that it is obligatory but of secondary importance. Some are on terms of friendly equality with evangelical Christians of every name. Others again are intolerant of any divergence of view. While all divisions of the Brethren look upon discipline in general as reformative rather than punitive, the Open Brethren are more apt to judge of individual cases by themselves than to undertake to apply to each offender general principles of universal application.

WORK.

This branch has entered heartily into missionary work, missionaries having gone out from the United States. In addition, there are between 600 and 700 from other countries who represent the Open Brethren in foreign missionary work, besides those laboring in the home fields. While the Plymouth Brethren have no regular ministry, there are a considerable number of persons who give practically their entire time to evangelistic work, either in connection with local congregations or in general missionary work.

STATISTICS.

The general statistics for the Plymouth Brethren II for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 169.

As compared with the report for 1906, the denomination shows in 1916 an increase of 2 organizations, 130 organizations (or meetings) as against 128, with 5,928 members reported instead of 4,752, a gain of 24.7 per cent. There was a considerable advance in the number of church edifices, 25 church edifices or places of meeting as against 3, with a corresponding increase in the value of church property, $108,751 being reported for 1916 as against $17,500 reported in 1906. There was also debt on church property reported by 10 organizations, amounting to $23,950 as against $2,400 reported by 2 organizations in 1906. The Sunday schools increased from 102, as reported in 1906, to 108 in 1916, the number of officers and teachers from 514 to 607, and the number of scholars from 5,475 to 5,884, a gain in scholars of 7.5 per cent.

The missionary work, though extensive, is distinctly a local church or individual affair, so that no denominational contributions are given.

Church expenditures amounting to $89,694, reported by 123 churches, for the first time in 1916, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 21 out of the total number of 5,928 members reported by this denomination as a whole.[1]

Of the 130 organizations, 128, with 5,891 members, reported services conducted in English only, and 2, with 37 members, reported German only. In 1906 English was the only language reported.

There is no regular ministry among the Plymouth Brethren, hence there are no parsonages and no record of salaries.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Brethren, Plymouth, II	130	129	5,928	129	2,363	3,565	25	105	25	25	$108,751
New England division:											
Massachusetts	9	9	576	9	209	367	2	7	2	2	5,500
Connecticut	3	3	91	3	38	53	.....	3	.....	.....	.....
Middle Atlantic division:											
New York	12	11	571	11	244	327	.....	12	.....	.....	.....
New Jersey	19	19	903	19	363	540	1	18	1	1	7,000
Pennsylvania	10	10	475	10	188	287	5	5	5	5	32,500
East North Central division:											
Ohio	3	3	117	3	53	64	2	1	2	2	12,451
Indiana	6	6	97	6	39	58	.....	6	.....	.....	.....
Illinois	9	9	670	9	270	400	2	7	2	2	13,500
Michigan	7	7	434	7	171	263	1	6	1	1	1,000
Wisconsin	2	2	23	2	10	13	.....	2	.....	.....	.....
West North Central division:											
Minnesota	4	4	119	4	44	75	.....	4	.....	.....	.....
Iowa	9	9	347	9	149	198	4	5	4	4	7,500
Missouri	7	7	318	7	128	190	1	6	1	1	150
Kansas	6	6	117	6	60	57	.....	6	.....	.....	.....
South Atlantic division:											
Virginia	3	3	84	3	26	58	3	.....	3	3	5,500
West South Central division:											
Texas	4	4	178	4	65	113	.....	4	.....	.....	.....
Mountain division:											
Colorado	2	2	25	2	9	16	.....	2	.....	.....	.....
Pacific division:											
Washington	4	4	95	4	38	57	1	3	1	1	650
California	6	6	384	6	145	239	1	5	1	1	9,000
States with one organization only [1]	5	5	304	5	114	190	2	3	2	2	14,000

[1] One organization each in the District of Columbia, Georgia, Oklahoma, Oregon, and Rhode Island.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren, Plymouth, II	130	10	$23,950	123	$89,694	101	108	607	5,884
New England division:									
Massachusetts	9	2	2,100	9	7,862	9	12	77	609
Connecticut	3	.....	.....	3	1,844	3	3	7	79
Middle Atlantic division:									
New York	12	.....	.....	12	12,234	7	7	54	441
New Jersey	19	.....	.....	19	19,120	16	18	135	1,290
Pennsylvania	10	2	13,500	9	6,798	9	9	51	529
East North Central division:									
Ohio	3	1	2,100	3	1,867	3	3	13	145
Indiana	6	.....	.....	4	516	2	2	8	80
Illinois	9	1	1,700	8	7,607	7	7	53	388
Michigan	7	.....	.....	6	3,965	4	4	9	97
Wisconsin	2	.....	.....	2	551	1	1	1	39
West North Central division:									
Minnesota	4	.....	.....	4	2,525	4	4	13	80
Iowa	9	.....	.....	9	5,202	7	7	37	485
Missouri	7	.....	.....	7	4,999	3	3	20	249
Kansas	6	.....	.....	6	1,380	4	4	15	139
South Atlantic division:									
Virginia	3	1	1,700	3	801	3	3	18	224
West South Central division:									
Texas	4	.....	.....	4	3,113	4	4	16	190
Mountain division:									
Colorado	2	.....	.....	2	358	2	2	7	51
Pacific division:									
Washington	4	1	350	3	889	3	3	12	145
California	6	1	1,000	6	6,650	5	6	33	328
States with one organization only [1]	5	1	1,500	4	1,413	5	6	28	296

[1] One organization each in the District of Columbia, Georgia, Oklahoma, Oregon, and Rhode Island.

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BRETHREN, PLYMOUTH, III.

HISTORY.

The third branch of Brethren includes those who adopted in full the views of the English leaders referred to in the statement for the first branch. They represent the extreme high-church principle of Brethrenism and hold that absolute power of a judicial kind has been delegated by Christ to the Christian assembly, so that any decision of the assembly in entire accordance with the Scriptures must be accepted. Accordingly, they advocate the absolute disfellowshiping of any person whose life or doctrinal views are not in accord with the principles of the Christian faith as laid down in the Scriptures.

STATISTICS.

The general statistics of the Plymouth Brethren III for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 169.

As compared with the report for 1906, the figures for 1916 show a considerable decrease, due to a defection from this body resulting in the organization of Plymouth Brethren V. There were but 17 organizations as against 81, and the membership fell from 1,724 to 476, a decrease of 72.4 per cent. No church edifices were reported. The figures for the Sunday schools follow the record for the churches, 5 being reported for 1916 as against 28 reported in 1906, and 333 scholars as against 720, a loss in scholars of 53.8 per cent. As in the other Plymouth Brethren bodies, the contributions for missionary work of every kind are local.

Church expenditures amounting to $3,723, reported by 13 churches, for the first time in 1916, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

Of the 17 organizations, 12, with 270 members, reported services in English only; 1, with 32 members, in French only; 3, with 69 members, in German only; and 1, with 105 members, in Dutch and German. As compared with the report for 1906, there was a decrease of 9 in the number of organizations reporting foreign languages and of 89 in their membership.

There is no regular ministry among the Plymouth Brethren, hence there are no parsonages and no record of salaries.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Brethren, Plymouth, III	17	17	476	17	204	272	.....	17	.....	13	$3,723	5	5	27	333
Middle Atlantic division:															
New York	2	2	43	2	17	26	.....	2	.....	2	603	.....	.....	.....	.....
New Jersey	3	3	147	3	74	73	.....	3	.....	3	974	2	2	13	168
Pennsylvania	2	2	110	2	40	70	.....	2	.....	1	1,200	1	1	4	30
East North Central division:															
Illinois	2	2	36	2	14	22	.....	2	.....	2	260	.....	.....	.....	.....
States with one organization only [1]	8	8	140	8	59	81	.....	8	.....	5	686	2	2	12	112

[1] One organization each in Connecticut, Georgia, Iowa, Kansas, Maryland, Michigan, Ohio, and Wisconsin.

BRETHREN, PLYMOUTH, IV.

HISTORY.

A fourth division of Plymouth Brethren resulted from a breach which occurred in 1890. In that year a controversy arose in regard to the great subject of eternal life. Most of the Brethren in the English-speaking countries claimed that the possession of this great blessing depended not only upon assent to, and acceptance of, the statements of Scripture regarding it, but also upon the presence of the Holy Ghost in the believer. They hold that, although the people of God are now divided and scattered, yet there is only one Church of God and that all true Christians belong to it; that Christ is head of this church, which is His body; that He is coming to take it to heaven; and that He will have it rule with himself over the earth, in the period called in Scripture the "world to come," and commonly "millennium."

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These Brethren do not regard themselves as an organization except in the sense that they seek to recognize the principles or commandments that govern the house of God. They have meeting rooms and regular times of meetings, and in general conduct their services according to the custom of the early Christians. There is nothing in the way of foreign missionary work, but they seek to hold forth the word of life in their localities, doing the work of the evangelist without assuming to be evangelists.

The meetings are not many in number and are scattered mostly throughout the Northern states. Very few are to be found in the South. They are much more numerous in the British Empire.

STATISTICS.

The general statistics of the Plymouth Brethren IV for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 169.

The statistics for 1916 in comparison with those for 1906 show a considerable increase, notwithstanding the fact that many members withdrew, forming the organization of Plymouth Brethren VI. There were 72 organizations, with 1,389 members, reported in 1916, as against 60 organizations, with 1,157 members, reported in 1906, a gain of 20 per cent both in organizations and membership. No church edifices were reported. Sunday schools were reported for the first time, numbering 6, with 13 officers and teachers, and 194 scholars. Contributions for general missionary work, as in other Brethren bodies, are by local organizations.

Church expenditures amounting to $17,630, reported by 47 churches, for the first time in 1916, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

Of the 72 organizations, with 1,389 members, all but 1 reported services conducted in English only. This organization, with 13 members, reported services in French only. The report for 1906 showed 8 organizations, with 117 members, reporting the use of foreign languages. These were French, German, Italian, Norwegian, and Swedish.

There is no regular ministry among the Plymouth Brethren, hence there are no parsonages and no record of salaries.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Brethren, Plymouth, IV	72	72	1,389	72	558	831	.....	72	.....	47	$17,630	6	6	13	194
New England division:															
Massachusetts	2	2	79	2	28	51	.....	2	.....	1	818	1	1	2	37
Connecticut	4	4	27	4	10	17	.....	4	.....	3	368	.....	.....	.....	.....
Middle Atlantic division:															
New York	8	8	344	8	140	204	.....	8	.....	6	4,176	1	1	2	15
New Jersey	5	5	105	5	37	68	.....	5	.....	4	2,122	.....	.....	.....	.....
East North Central division:															
Ohio	5	5	51	5	20	31	.....	5	.....	4	941	.....	.....	.....	.....
Indiana	3	3	87	3	37	50	.....	3	.....	2	1,871	1	1	3	72
Illinois	6	6	85	6	35	50	.....	6	.....	4	1,145	.....	.....	.....	.....
Michigan	2	2	46	2	20	26	.....	2	.....	1	473	.....	.....	.....	.....
West North Central division:															
Minnesota	3	3	53	3	22	31	.....	3	.....	3	661	1	1	1	28
Iowa	2	2	57	2	22	35	.....	2	.....	2	1,306	1	1	1	11
Nebraska	10	10	112	10	43	69	.....	10	.....	5	880	.....	.....	.....	.....
East South Central division:															
Tennessee	3	3	76	3	28	48	.....	3	.....	2	325	1	1	4	30
Pacific division:															
California	4	4	127	4	55	72	.....	4	.....	2	1,117	.....	.....	.....	.....
States with one organization only [1]	15	15	140	15	61	79	.....	15	.....	8	1,427	.....	.....	.....	.....

[1] One organization each in Delaware, District of Columbia, Kentucky, Maryland, Missouri, Montana, North Dakota, Pennsylvania, South Dakota, Texas, Utah, Virginia, Washington, West Virginia, and Wisconsin.

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BRETHREN, PLYMOUTH, V.

HISTORY.

This branch of Brethren separated from the third branch on a question of discipline. It has grown and has extended its activities through individual effort. It emphasizes the individual responsibility of its members for evangelistic and philanthropic work under the guidance of Scripture, and as a consequence they have spread all over the country, helping all gatherings and entering new fields. The Bible Truth Depot at St. Louis, Mo., is its publishing center, and a weekly paper, "Messages of Love," is sent free to many mission Sunday schools and to homes on application. The publishing house sends out thousands of tracts to mission workers and tract distributors, the expense being met by freewill, unsolicited, offerings. The sacraments of baptism and the Lord's Supper are observed as with other groups of the Brethren, and the church is held to be composed of all truly converted persons.

STATISTICS.

The general statistics for the Plymouth Brethren V for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

As this is a new body, no comparison with 1906 is possible. The number of local meetings reported in 1916 was 80, with a membership of 1,820. One church edifice, church property valued at $1,200, and 43 Sunday schools with 1,109 scholars were reported. There were no general contributions for benevolences.

Church expenditures amounting to $17,899, reported by 57 organizations, cover running expenses and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by the 80 organizations in 1916, was 8 out of the total number of 1,820 members reported for the denomination as a whole.[1]

Of the 80 organizations, 76, with 1,788 members, reported services conducted in English only; 1 organization, with 11 members, in French only; 2, with 12 members, in German only; and 1, with 9 members, in Polish only.

As in other Plymouth Brethren bodies, no ministry and no parsonages were reported.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Brethren, Plymouth, V	80	80	1,820	80	808	1,012	1	79	1	2	$1,200
New England division:											
Massachusetts	3	3	38	3	15	23	.....	3	.....	.....	.....
Middle Atlantic division:											
New York	7	7	233	7	83	150	.....	7	.....	.....	.....
New Jersey	2	2	29	2	11	18	.....	2	.....	.....	.....
Pennsylvania	4	4	96	4	42	54	.....	4	.....	.....	.....
East North Central division:											
Ohio	3	3	47	3	21	26	.....	3	.....	.....	.....
Illinois	8	8	254	8	108	146	.....	8	.....	.....	.....
Michigan	3	3	29	3	13	16	.....	3	.....	.....	.....
West North Central division:											
Minnesota	4	4	17	4	6	11	.....	4	.....	.....	.....
Iowa	9	9	268	9	143	125	1	8	1	1	1,000
Missouri	4	4	105	4	42	63	.....	4	.....	.....	.....
Kansas	3	3	20	3	7	13	.....	3	.....	.....	.....
South Atlantic division:											
Virginia	2	2	16	2	8	8	.....	2	.....	.....	.....
Florida	2	2	31	2	14	17	.....	2	.....	.....	.....
Pacific division:											
Washington	7	7	102	7	50	52	.....	7	.....	.....	.....
Oregon	3	3	85	3	35	50	.....	3	.....	.....	.....
California	6	6	226	6	94	132	.....	6	.....	.....	.....
States with one organization only[1]	10	10	224	10	116	108	.....	10	.....	1	200

[1] One organization each in Colorado, District of Columbia, Georgia, Idaho, Kentucky, Maryland, New Mexico, Tennessee, Texas, and Wisconsin.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren, Plymouth, V	80	.....	.....	57	$17,899	41	43	114	1,109
New England division:									
Massachusetts	3	.....	.....	3	415	1	1	1	8
Middle Atlantic division:									
New York	7	.....	.....	6	2,186	4	6	17	173
New Jersey	2	.....	.....	2	474	2	2	2	18
Pennsylvania	4	.....	.....	4	1,262	3	3	5	64
East North Central division:									
Ohio	3	.....	.....	2	539	3	3	9	93
Illinois	8	.....	.....	4	1,706	4	4	14	93
Michigan	3	.....	.....	.....	.....	2	2	3	23
West North Central division:									
Minnesota	4	.....	.....	2	115	.....	.....	.....	.....
Iowa	9	.....	.....	6	2,776	4	4	13	168
Missouri	4	.....	.....	4	1,491	2	2	13	110
Kansas	3	.....	.....	1	295	1	1	2	6
South Atlantic division:									
Virginia	2	.....	.....	2	252	.....	.....	.....	.....
Florida	2	.....	.....	2	340	1	2	2	22
Pacific division:									
Washington	7	.....	.....	6	1,418	4	4	8	92
Oregon	3	.....	.....	1	419	2	2	5	31
California	6	.....	.....	6	2,903	3	3	9	71
States with one organization only[1]	10	.....	.....	6	1,248	5	5	9	115

[1] One organization each in Colorado, District of Columbia, Georgia, Idaho, Kentucky, Maryland, New Mexico, Tennessee, Texas, and Wisconsin.

BRETHREN, PLYMOUTH, VI.

HISTORY.

Another company of Brethren began a separate existence in the year 1906.. The reason for this separation was not doctrinal but ecclesiastical. A question of church order arose between meetings in Alnwick and Stanton, Northumberland, England, identified with the company known as Brethren, Plymouth, IV. The local meeting in Alnwick had been in a divided state for years, and experienced Brethren in Stanton sought to introduce harmony, with the entire concurrence of many meetings in their locality. Failing in this, they at length began to receive into their fellowship those in Alnwick whom they considered worthy, and repentant for their share in the confusion. The action of Stanton was repudiated by leading men in London, and after many conferences on the subject neither would submit. London regarded Stanton as having interfered with local responsibility. As a consequence, a world-wide division ensued, which affected many in the United States. As stated above, it is purely an ecclesiastical question, and neither doctrine nor practice is involved in it.

STATISTICS.

The general statistics of the Plymouth Brethren VI for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This body was reported first in 1916. There were 10 local meetings, with a membership of 208, and 3 Sunday schools, with 64 scholars, but no church edifices and no general contributions were reported.

Church expenditures amounting to $2,978, reported by 10 meetings, cover running expenses and such other items as passed through the church treasury.

English is the only language reported in the conduct of church services in this denomination.

As in other Plymouth Brethren bodies there is no ministry, and no parsonages were reported.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Brethren, Plymouth, VI.	10	10	208	10	79	129	.....	10	.....	10	$2,978	3	3	6	64
New England division: Connecticut	3	3	53	3	23	30	.....	3	.....	3	836	1	1	2	21
East North Central division: Michigan	2	2	39	2	15	24	.....	2	.....	2	472	1	1	3	23
Pacific division: California	2	2	24	2	5	19	.....	2	.....	2	610	.....	.....	.....	.....
States with one organization only [1]	3	3	92	3	36	56	.....	3	.....	3	1,060	1	1	1	20

[1] One organization each in Illinois, New York, and Pennsylvania.

BRETHREN, RIVER.

GENERAL STATEMENT.

In the latter part of 1750 about thirty Mennonite families in Canton Basel, Switzerland, after a long period of persecution, during which they suffered both imprisonment and loss of property, decided to emigrate westward. They went first to England and, in the fall of 1751, set sail for America. The voyage across the Atlantic was disastrous, one of the ships, with all their goods, being lost, and they landed poor and destitute. One company, including John and Jacob Engle, and others whose names are uncertain, settled near the Susquehanna River in the southwestern part of Lancaster County, Pa., in the spring of 1752.

In 1770, as a result of the labors of some members of the Lutheran, Mennonite, and Baptist churches, who were grieved at what they considered the formalism which then characterized the churches, there was, in that region, a notable revival, which was attended by many conversions. It was conducted principally by Messrs. Otterbein, Boehm, Bochran, and the Engles, representing the different bodies. Subsequently difference of views arose in regard to the form of baptism, some holding that the applicant should make choice of the method, while others claimed that trine immersion was the only proper form. The result was that they mutually agreed to work independently, in accordance with their various interpretations of the Scriptures.

The believers in trine immersion had no regular organization but were in the habit of designating the various communities as brotherhoods. There was thus the Brotherhood down by the River, meaning in the southern part of Lancaster County; also the Brotherhood in the North; the Brotherhood in Dauphin; the Brotherhood in Lebanon; the Brotherhood in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster County as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body. Another explanation has been given by some, namely, that they were in the habit of baptizing in the river. With the development of these brotherhoods it seemed advisable to select some one to perform the duties of the ministerial office, and the choice fell upon Jacob Engle, who thus became their first minister.

In course of time dissensions arose concerning what would now be called minor points, which ultimately caused divisions. In 1843 the body known as "Yorker" or, as some have termed them, "Old Order" Brethren, withdrew, and in 1853 the body known as "Brinsers," but later as "United Zion's Children," also withdrew.

The three bodies grouped under the name Brethren, River, in 1916 and 1906 are listed in the table on the next page, with the principal statistics as reported for the two periods.

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COMPARATIVE SUMMARY OF BRETHREN, RIVER: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
BRETHREN, RIVER.										
1916.										
Brethren in Christ	72	3,805	64	$218,875	$215	4	$9,000	61	617	4,681
Old Order or Yorker Brethren	9	432								
United Zion's Children	31	1,152	27	67,125	11,550			10	105	827
1906.										
Brethren in Christ	74	3,397	73	143,000	475	4	8,000	40	455	2,695
Old Order or Yorker Brethren	9	423								
United Zion's Children	28	749	20	22,850	1,000			2	18	117

BRETHREN IN CHRIST.

HISTORY.

At first the organization of the River Brethren was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the Civil War some of the members, although proclaiming the doctrine of nonresistance, were drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the state of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

DOCTRINE.

The Brethren in Christ have not accepted any historical creed or confession, but have certain generally recognized doctrines to which they adhere. They believe that the church is "built on faith in an almighty, triune, eternal, self-existent God—Father, Son, and Holy Spirit." They accept the doctrines of the immortality of the soul; redemption through Jesus Christ as the Son of God, who makes atonement for the sins of the world; and regeneration through the influence of the Holy Spirit, developing into holy living. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of foot-washing. The recognition of Christ, not only as Saviour, but as Lord and Master and King, involves, in their view, the acceptance of the tenets and principles of His government. Accordingly they believe that, inasmuch as He is Prince of Peace, His kingdom is of peace, and as His subjects, they should abstain from the employment of carnal forces which involve the taking of human life. For this reason the doctrine of nonresistance is a prominent feature of their belief.

POLITY.

The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a General Conference. The officers of the church are bishops, ministers, and deacons. The bishops preside at all council meetings, officiate at marriages and in the observance of the sacraments, and exercise all functions of the ministry. The ministers are specifically the teaching body, but also do parish visiting and, by request of the bishop, in his absence, administer the sacraments. No salaries are paid, and whatever is necessary for their support is raised by voluntary contributions. The deacons have charge of the business affairs of the churches, serve at the communion table, look after the poor, and also do some visiting in the parish. Officers are elected by the congregations or the councils, but are ordained by a bishop. The membership of the district councils and of the General Conference, which meets annually, includes laymen as well as ministers.

WORK.

The activities of the church are under the care of an executive board of 5 persons appointed by the General Conference. The home missionary work under direction of this board, during 1916, was carried on by 22 workers who conducted general evangelistic services and cared for 8 missions, while $5,570 was contributed for its support. Foreign missionary work was carried on in South Africa and India, where 6 stations were occupied by 26 American missionaries and 20 native helpers, who had care of 6 churches, with a membership of 625, and of 25 schools with 975 pupils. There is no general philanthropic work. The value of

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mission property is estimated at $28,000, and the amount contributed for the foreign work during the year was about $9,000.

The educational interests of the denomination in the United States are represented by a Bible School and Missionary Training Home at Grantham, Pa., which in 1916 had 110 pupils, property valued at $30,000, and an endowment of $2,000. For the support of this school voluntary contributions were made to the amount of $5,300. There are also 4 philanthropic institutions in the United States, with 156 inmates, and holding property valued at $70,000. For the support of these institutions $15,452 were contributed during the year 1916.

STATISTICS.

The general statistics of the Brethren in Christ for 1916 are presented, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	72	74	−2	(2)
Members	3,805	3,397	408	12.0
Church edifices	64	73	−9	(2)
Value of church property	$218,875	$143,000	$75,875	53.1
Debt on church property	$215	$475	−$260	−54.7
Parsonages:				
Churches reporting	4	4		
Value	$9,000	$8,000	$1,000	12.5
Sunday schools:				
Number	61	40	21	(2)
Officers and teachers	617	455	162	35.6
Scholars	4,631	2,695	1,936	71.8
Contributions for missions and benevolences	$35,322	$5,828	$29,494	506.1
Domestic	$26,322	$4,504	$21,818	484.4
Foreign	$9,000	$1,324	$7,676	579.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a slight loss in number of organizations and church edifices, somewhat of an increase in membership—from 3,397 in 1906 to 3,805 in 1916, or 12 per cent—and a considerable increase in the value of church property, $218,875 being reported for 1916, as against $143,000 in 1906, showing a gain of 53.1 per cent. The amount of debt on church property reported for 1916 is considerably less than was reported for 1906. Sunday schools report a gain of 21 in number, and 1,936, or 71.8 per cent, in scholars. Contributions for missions and benevolences show a marked advance, the total being $35,322 in 1916 as against $5,828 in 1906; the larger amount was for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $31,841, reported by 69 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 57 organizations in 1916, was 119, constituting 3.7 per cent of the 3,175 members reported by these organizations. Based upon this proportion the number of members under 13 years of age for the entire denomination would be 143.[1]

Of the 72 organizations, 59, with 2,673 members, reported services conducted in English only, and 13, with 1,132 members, used German and English. As compared with the report for 1906, there was a decrease of 8 in the number of organizations reporting a foreign language, and of 451 in the membership of such organizations.

The total number of ministers on the rolls of the denomination was 203. Schedules were received from 128 of these, almost all being in pastoral work. The denomination pays no salaries, its ministers supporting themselves by other occupations.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Brethren in Christ	72	72	3,805	72	1,541	2,264	64	5	64	67	$218,875
Middle Atlantic division:											
New York	2	2	69	2	32	37	2	.....	2	2	7,500
Pennsylvania	34	34	2,275	34	887	1,388	30	4	30	31	126,600
East North Central division:											
Ohio	12	12	406	12	157	249	12	.....	12	12	26,800
Indiana	3	3	138	3	60	78	3	.....	3	3	8,500
Illinois	3	3	47	3	20	27	1	1	1	2	1,750
Michigan	3	3	77	3	35	42	3	.....	3	3	3,000
West North Central division:											
Iowa	2	2	31	2	16	15	2	.....	2	2	16,000
Kansas	7	7	498	7	216	282	6	.....	6	7	19,525
West South Central division:											
Oklahoma	2	2	136	2	62	74	2	.....	2	2	1,200
Pacific division:											
California	2	2	114	2	50	64	2	.....	2	2	7,000
States with one organization only [1]	2	2	14	2	6	8	1	.....	1	1	1,000

[1] One organization each in Idaho and Texas.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren in Christ	72	1	$215	4	$9,000	69	$31,841	58	61	617	4,631
Middle Atlantic division:											
New York	2	.....	.....	.....	.....	2	1,402	2	2	16	132
Pennsylvania	34	1	215	.....	.....	34	13,139	27	28	294	2,269
East North Central division:											
Ohio	12	.....	.....	1	2,400	12	4,204	7	7	65	480
Indiana	3	.....	.....	.....	.....	3	765	3	3	32	235
Illinois	3	.....	.....	.....	.....	2	180	2	2	12	56
Michigan	3	.....	.....	1	800	3	639	3	3	21	141
West North Central division:											
Iowa	2	.....	.....	1	5,000	2	2,172	2	2	9	64
Kansas	7	.....	.....	1	800	7	6,405	7	9	108	821
West South Central division:											
Oklahoma	2	.....	.....	.....	.....	2	1,862	2	2	25	215
Pacific division:											
California	2	.....	.....	.....	.....	2	1,073	2	2	27	186
States with one organization only [1]	2	.....	.....	.....	.....	.....	.....	1	1	8	43

[1] One organization each in Idaho and Texas.

OLD ORDER OR YORKER BRETHREN.

HISTORY.

In 1843 a number of the River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York County, Pa., whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices, and the services are frequently held in large barns.

STATISTICS.

The general statistics of the Old Order or Yorker Brethren for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 178.

The statistics for 1916, in comparison with those for 1906, indicate very little change. There was the same number of local organizations, 9, and very nearly the same membership, 432 in 1916 as against 423 in 1906,

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an increase of 9 only. There were no church edifices and no parsonages. The denomination has no Sunday schools, and its contributions for domestic and foreign work are such as individuals choose to make.

Church expenditures amounting to $400, reported by 3 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

Of the 9 organizations, with 432 members, 1 reported services in English only, and 8, with 418 members, reported services conducted in German and English. In 1906 there were 6 organizations, with 390 members, reporting services in German and English.

The number of ministers reported as connected with the denomination was 25, most of whom were not on the regular ministerial lists but served along general evangelistic lines. Schedules were received from 7, all of them being pastors, but engaged in other occupations from which they drew their support.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Old Order or Yorker Brethren	9	9	432	9	174	258	.....	9	.....	3	$400
Middle Atlantic division: Pennsylvania	6	6	351	6	142	209	.....	6	.....	2	300
East North Central division: Ohio	2	2	39	2	13	26	.....	2	.....	1	100
West North Central division: Iowa	1	1	42	1	19	23	.....	1	.....	.....	.....

UNITED ZION'S CHILDREN.

HISTORY.

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about fifty persons in Dauphin County, Pa., withdrew and organized under the leadership of Matthias Brinser as their first bishop. They were thus generally called "Brinsers," but later adopted the name "United Zion's Children." They are found principally in Dauphin, Lancaster, and Lebanon Counties, Pa.

Their doctrine is essentially the same as that of the Brethren in Christ,[1] and their confession of faith is about the same. They practice baptism by trine immersion, which must be preceded by "thorough repentance" on the part of the applicant. They also observe the ceremony of foot-washing, but differ from the Brethren in Christ in that with them the same person both washes and dries the feet, while in the other body one person washes and another person dries. Communion services, generally called love feasts, are held several times a year. They have 1 home for the aged, valued at $14,000.

STATISTICS.

All of the 31 organizations reported in 1916 by the United Zion's Children were in the state of Pennsylvania. Of the 1,152 members reported, 478 were males and 667 were females, and the sex of 7 was not reported. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	31	28	3	(1)
Members	1,152	749	403	53.8
Church edifices	27	20	7	(1)
Value of church property	$67,125	$22,850	$44,275	193.8
Debt on church property	$11,550	$1,000	$10,550	1,055.0
Sunday schools:				
Number	10	2	8	(1)
Officers and teachers	105	18	87	(1)
Scholars	827	117	710	606.8

[1] Per cent not shown where base is less than 100.

As appears from this table, the denomination showed an increase during the decade in every particular. There were 31 organizations reported in 1916 against 28 in 1906; the membership increased from 749 to 1,152, or 53.8 per cent; the number of church edifices rose from 20 to 27; and the value of church property from $22,850 to $67,125, or 193.8 per cent. The amount of debt on church property likewise increased—3 churches reporting $11,550 in 1916, as compared with $1,000 reported by 1 church in

[1] See Brethren in Christ, p. 178.

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1906. There were no parsonages. The Sunday school statistics show an even greater increase than do the church statistics—the number of schools increasing from 2 to 10, and the number of scholars from 117 to 827. Contributions for domestic and foreign missions and benevolences, being by local churches and not by the denomination as a whole, were not reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $2,511, reported by 30 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury during 1916.

The number of members under 13 years of age, as reported by 25 organizations in 1916, was 15, out of the total number of 1,152 members reported by the whole denomination.

Of the 31 organizations, 6, with 80 members, reported services conducted in English only, 24, with 1,059 members, conducted services in German and English, and 1 organization, with 13 members, used German only. The report for 1906 showed 26 organizations, with 702 members, reporting services in German and English.

The number of ministers reported for the denomination was 20, and schedules were received from all. All were in pastoral work, 17 being in full pastoral charge and 3 being assistants. No salaries are paid in the denomination and the ministers support themselves by other occupations.

[1] See Introduction, p. 10.

BUDDHISTS.

GENERAL STATEMENT.

The influx into this country of numbers of Chinese and Japanese, even for temporary residence, has been attended naturally by the establishment of their prevailing forms of religious worship, and their temples or shrines are to be found in many cities. Almost all are Buddhist, though a few Confucian Assemblies appear to have been formed, and a single Shinto temple has been included with the Japanese Buddhist temples; but there is in general so clearly marked a distinction between the Chinese and Japanese worship that separate statements have been prepared. These do not include any review of Buddhism, or give any survey of its history in Asia, but are confined to the existing phases in the United States. For reasons explained in the statement, statistics for the Chinese temples are lacking for 1916, but the statistics reported for 1906, together with the principal statistics for the Japanese Buddhists for both 1916 and 1906, are shown in the following summary:

COMPARATIVE SUMMARY OF BUDDHISTS: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of temples.	TEMPLE PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
BUDDHISTS.										
1916.										
Chinese temples[1]										
Japanese temples	12	5,639	12	$73,050	$6,055	4	$7,000	7	18	269
1906.										
Chinese temples	62		62	30,000						
Japanese temples	12	3,165	7	58,000	2,000			19	48	913

[1] No statistics available.

CHINESE TEMPLES.

HISTORY.

Chinese places of worship were established in the United States as early as 1852, during which year about 20,000 Chinese immigrants entered the port of San Francisco. As was natural, these places of worship multiplied more rapidly and were more elaborate on the Pacific coast than in the East, and it was not until 1874 that the Joss House in New York, one of the best known in the United States, and one of the few that could be called a temple, was established. Most of those in the East and Middle West are of more recent date. These temples probably played a considerable part in the development of Chinese immigration, for, while they scarcely constituted an inducement, it is undoubtedly true that the uneducated coolies were more eager to seek a new home or a new residence, even if temporary, when they realized that their customs of worship were not necessarily to be discontinued. Thus it came about that the

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famous Six Companies, which were so directly interested in the importation of Chinese labor, not only exerted great influence in the establishment of shrines, but gave direct assistance in providing for their countrymen the means for appealing to their gods and patron saints for help and protection.

At the time of the San Francisco earthquake, in 1906, there were not far from 100 places of worship in more than 25 cities scattered over 12 states of the Union. Of the number in California, 40 or 50 were destroyed, but only a few have been replaced. Since the revolution of 1911 in China, the custom of worship has to a considerable degree been discontinued among the Chinese, and this has been furthered by the lack of any distinct ecclesiastical organization. At a place of worship there is never more than one priest; there is no registry of members; no sermon is preached; and no religious instruction is given. The temple is simply a place where individual Chinese worshipers, when about to enter upon a new enterprise, or to take a journey, or when in doubt concerning any particular course of action, may consult their gods and patron saints.

The pilgrims offer their prayers in secret before shrines, of which, in a large temple, there are several, each having usually an inner and an outer altar, consisting of two square tables joined together. On the inner table are placed the wooden statues of gods and goddesses, in a small case covered with beautiful carving. At the outer end of the front table stand two tall candlesticks, a tripod incense receptacle, and two flower vases. Plates filled with cakes, heaped in the form of a pyramid, are left standing on the altar for at least one year. The worshipers who have pressing requests to make bow down before the inner altar.

The deities chiefly worshiped in this country are three in number. The first is God Kuan, a duke who lived in the Three Kingdoms, was deified by the people for his heroic fight to save his country, and stands as a symbol of loyalty and patriotism. The second is the God of Fortune, to whom are intrusted all the secrets of wealth and success, and who is worshiped in every Chinese household in America as well as China. The third is the Goddess of Mercy, who is believed to answer all prayers for the protection of women, children, and the sick. She is sometimes called the Goddess of a Thousand Hands, although her full title is "Great in pity, great in love, saviour from misery and woe, hearer of earthly cries."

Every worshiper provides himself with incense sticks, two red candles, and sacrificial papers, which are generally to be had of the attendants at small cost. Offerings of wine and meat are added on the Chinese New Year, on the first and fifteenth days of each moon, and on special occasions. The incense sticks are lighted and must be placed singly, or three by three, or in any number divisible by three, in their proper receptacles. If wine is used, it is placed in cups scarcely larger than thimbles, and these are arranged before the shrine in rows of three, six, or nine, with as many pairs of chopsticks placed between the cups. The meat offerings may be steamed chicken, roast pig, or any other table luxury. When everything is properly placed the genuflections begin, and the worshiper presents his request while bowing low on a cushion with his head touching the floor.

The articles used to ascertain the wishes of the deities are of two kinds. If the answer required is a single affirmative or negative, the worshiper drops three times two pieces of bamboo or wood, each piece having one face flat and the other convex. The answer is considered to be affirmative or negative according as the number of times the flat face turns up is greater or less than the number of times it turns down. If the flat face turns up three times and down three times, the answer is construed as being an indifferent one.

The other way of obtaining an answer from the gods to a given prayer is to shake a bamboo cylindrical box filled with numbered slips of bamboo, one of which falls out; and then to consult, with or without the help of a priest, a book containing numbered answers in Chinese verses.

The revenue of the temples or shrines is derived largely from the privilege, sold at auction to the highest bidder, of selling the articles of worship which every worshiper must have. In a temple where a priest is installed he receives this privilege instead of a fixed salary. Penance is often performed by making money gifts to the priest.

The idols or paper signs for worship are in most cases put in rooms of the Tong organizations. When they are in separate buildings or rooms, the rooms are often highly decorated. The walls and ceilings are hung with wooden memorial tablets of the size of an ordinary dinner table, bearing inscriptions in Chinese characters in commemoration of some deity for some particular act of mercy and kindness; and there are rows of lanterns, large fans, and silk embroidered umbrellas of unusual size. The decorations are the gifts of the worshipers. Usually erected by popular subscription, the temples are free not merely to Buddhist but also to Confucianist worshipers; no denominational or sectarian lines are drawn.

The first Confucian society in the United States was organized in Chinatown, New York, in 1907, by a Chinese student of Columbia University, and since its institution has been rapidly gaining influence and power over the Chinese residents in the city. The object of the new movement is said to be to give Confucianism more of the character of a national religion for China instead of having the name represent merely a school of moral philosophy. For this purpose services are held every Saturday or Sunday, lasting

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for an hour and a half each time, the principal features of which are the singing of eulogistic hymns in commemoration of Confucius as a religious teacher, and a sermon having for its text some passage taken from Confucian classics, and dealing chiefly with the spiritual side of the subject chosen. These services are becoming popular among the Chinese residents, whether they be merchants, coolies, or students, and are usually attended by 200 or 300 people. They are generally held at the headquarters of the Chinese Merchants' Guild, but, if the attendance is exceptionally large, the Chinese theater is used as the place of worship for these Confucianists, many of whom were formerly Buddhists.

STATISTICS.

The statistics of Chinese Buddhist organizations for 1916, it was found, could not be obtained with any satisfactory degree of definiteness or accuracy. Through the courtesy of the Chinese Minister in Washington, the names of a number of persons, in different parts of the country, were secured and every effort was made to learn the exact conditions. Only one temple, that in New York City, was reported. There was no such institution of the kind in Boston. In San Francisco there were evidently many shrines, but information as to their number even could not be obtained. Meager and manifestly incomplete lists of shrines in Chicago, Philadelphia, St. Louis, Portland, Oreg., and a few other places were given, but these in some cases included Masonic meeting places, and in others were so identified with business offices of the Tongs that it was impracticable to list them satisfactorily. These conditions, and the further fact that in no case do they represent any distinctive membership and are thus on a radically different basis from the organizations of other religious bodies, led to the decision to omit all statistical tables and give only the text description.

As stated above, there appears to have been a marked change in the general attitude of the Chinese communities toward religious worship since the Revolution of 1911, and the establishment of the Republic, which may in part account for the difficulty in obtaining definite information experienced by those who made specific inquiries.

JAPANESE TEMPLES.

HISTORY.

Since the introduction of Buddhism into Japan a great variety of Buddhist sects have developed, and these sects are separated from each other even more widely than Christianity is from Judaism. One of the strongest and most influential of these, though by no means the largest, is that known as Jodo Shinshu, "True Teaching of Pure Land," which was founded in 1224 by two priests named Honen and Shin-ran. It is very strong and uncompromising in its iconoclastic and pragmatic character. It attacks all rituals, ceremonies, even prayers, and disregards the vows of celibacy and vegetarianism; but it is distinguished by its monotheistic tendency, and single-minded, whole-hearted devotion to Buddha Amita—the one and only one of all Buddhas, the Buddha of "three L's," life, light, and love. This Buddha is supreme Lord, not by birthright, but by his self-realization as chosen out of the hundred millions of Buddhas, because of the unsurpassed perfection of his acquired wisdom and practiced virtue. There is no taint of autocracy in the doctrine, which is thoroughly democratic; and it finds its expression in the phrase which the believer is taught to repeat constantly, "Namu Amida Butsu," a Japanese form of the Sanscrit "Namo Mitabhaya Buddhaya," which, literally, means "adoration to Amitabha Buddha." Thus the believer reminds himself that he is saved by grace and that his conduct should indicate his gratitude.

The leadership descends by primogeniture from its founders, and, although its followers are for the most part from the humble ranks of society, it is by far the richest sect in Japan, as the members are taught to give freely. From the beginning it was an aggressive and missionary organization, though during the period of isolation in the seventeenth and eighteenth centuries this spirit to a considerable degree died out. With the contact with the western world it has revived, and at the present day this sect is quick to adopt the methods of Christian bodies. It sends students to the United States and England, and missionaries to China and Korea, while in its colleges and schools it teaches the modern sciences.

It is in two great divisions, the Hon-gwanji, East and West, the latter giving especial attention to missionary work in the United States, particularly among the Japanese residents along the Pacific coast and in Hawaii. The center of administration is in Kyoto, Japan, with a branch office in America at San Francisco, Calif. This missionary work is carried on quite systematically under the able guidance of Bishop Imanura, graduate of the Klio University and 20 years resident in Honolulu, Hawaii; and Bishop Uchida, graduate of the Tokyo Imperial University and for 12 years resident in San Francisco, Calif. Though both sections belong to the same denomination in Japan, the Hawaiian section is incorporated as the "Hon-gwanji Mission" in Hawaii, and the Pacific coast section as the "Buddhist Mission in America," having their headquarters in Hono-

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lulu and San Francisco. The activities of the sections have branched out into almost all important plantations in Hawaii and to the most crowded districts on the Pacific coast, and it is estimated that there are 35 organized churches and 125 meeting places in the Hawaiian Islands, and on the Pacific coast 11 organized churches and 83 meeting places, with 55 ministers officiating in the former and 21 in the latter area.

Besides regular services, mostly on Sunday afternoons, but quite often on week days, they have their Young Men's Buddhist Associations, Women's Buddhist Associations, and Sunday schools under their supervision, with quite large enrollments. They have also night schools, morning schools, and afternoon schools, in order to teach the older persons English and the younger ones Japanese. Employment offices, athletic and various amusement clubs are also under this management.

One of the most remarkable incidents in the annals of the Buddhist mission in this country happened when the Hawaiian section resolved to commit itself to the citizenship educational campaign, and most assiduously cooperated with the white men's Y. M. C. A., to which this campaign work was entrusted. It may also be worth while to note that when this country declared war against the Imperial Government of Germany the Buddhist mission in Hawaii translated into Japanese the war message of the President, together with the Declaration of Independence, Washington's Farewell Address, and Lincoln's Gettysburg speech, published them in both languages, and distributed them free in large numbers. Their sincere cooperation in the food-saving movement, Red Cross campaign, and other similar enterprises are also attracting attention.

STATISTICS.

The general statistics of the Buddhist Japanese temples for 1916 are given, by states, in the table on page 186; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is shown on this page.

From this table it appears that the number of organizations remained the same. Membership as reported increased from 3,165 in 1906 to 5,639 in 1916, or 78.2 per cent. The number of temples almost doubled, while the value of temple property advanced from $58,000 to $73,050, or 25.9 per cent. The debt on temple property amounted in 1916 to $6,055, as reported by 2 organizations, as against $2,000 reported by 1 organization in 1906. Parsonages, reported by 4 organizations for the first time in 1916, were valued at $7,000. Sunday school statistics show a marked decline, the number of schools dropping from 19 to 7, and the number of scholars from 913 in 1906 to 299 in 1916, or 67.3 per cent. There were no general contributions reported for 1916, although $3,861 was reported in 1906.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	12	12		
Members	5,639	3,165	2,474	78.2
Temples	12	7	5	(2)
Value of temple property	$73,050	$58,000	$15,050	25.9
Debt on temple property	$6,055	$2,000	$4,055	202.8
Parsonages:				
Temples reporting	4		4	
Value	$7,000		$7,000	
Sunday schools:				
Number	7	19	−12	(2)
Officers and teachers	18	48	−30	(2)
Scholars	299	913	−614	−67.3
Contributions for missions and benevolences		$3,861	−$3,861	
Domestic		$3,861	−$3,861	
Foreign				

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in the services.

Expenditures amounting to $24,252, reported by all of the organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the treasury.

The number of members under 13 years of age, reported by all of the organizations in 1916, was 223, constituting 4 per cent of the 5,639 members reported for the denomination as a whole.[1]

Of the 12 organizations, with 5,639 members, all reported services conducted in Japanese only.

The number of priests on the rolls of the denomination was 34. Of these, 13 sent in schedules, 8 reporting annual salaries which averaged $831.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF TEMPLE PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF TEMPLE PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of temples reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Temples.	Halls, etc.			
Japanese temples	12	12	5,639	12	4,698	941	11	1	12	12	$73,050
Mountain division:											
Colorado	1	1	911	1	873	38	1	.....	1	1	2,000
Pacific division:											
California	11	11	4,728	11	3,825	903	10	1	11	11	71,050

ORGANIZATIONS, DEBT ON TEMPLE PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON TEMPLE PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY TEMPLE ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Japanese temples	12	2	$6,055	4	$7,000	12	$24,252	7	7	18	298
Mountain division:											
Colorado	1	.....	.....	.....	.....	1	3,000	1	1	3	6
Pacific division:											
California	11	2	6,055	4	7,000	11	21,252	6	6	15	292

CATHOLIC APOSTOLIC CHURCH.

HISTORY.

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but, maintaining that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or denomination he may be found, the church recognizes no other name than Catholic Apostolic as correctly applicable to it.

The movement which resulted in the formation of this communion had its inception approximately at the beginning of the second quarter of the nineteenth century. The momentous events of the closing years of the eighteenth century and the earlier years of the nineteenth, including the French Revolution and the rise and fall of Napoleon, had aroused in the minds of many devout men a conviction of the nearness of Christ's personal return, which was accompanied by a deep sense of the unreadiness of His Church, in its divided condition, to meet Him. At the same time there began to be a realization of the importance of prayer for the coming of the Holy Ghost and an earnest desire for the renewal of the spiritual gifts of apostolic days. As a result of these things, pious people of all denominations began to pray for a general revival and for the outpouring and restoration of such a measure of the Holy Ghost as distinguished the apostolic age.

About 1830 there appeared among some of those who were engaged in this concert of prayer what were considered as distinct and abundant manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, taking the form principally of speaking in tongues and prophecy, as at Pentecost. These manifestations continued, and in 1832, as a result of the "prophetic revelations," certain men were regarded as called to the office of apostle. Others were added from time to time, until, in 1835, twelve in all had been chosen, corresponding to the number of the original Apostolate. These 12 men were of the highest respectability, of good standing in the Presbyterian and Anglican communions, and several were clergymen or lawyers. Among them were men of some prominence, including Henry Drummond, esq., a banker and distinguished member of Parliament; the Rev. Nicholas Armstrong, a clergyman of the Church of England, distinguished for eloquence and power as a preacher; and Mr. Percival, son of a prime minister of England.

The call of these men was held to constitute them a college of apostles, "distinguished from all other ministry by the claim that their call and mission were not

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by election of the Church, but by direct call and mission from the Lord Jesus Christ by the Holy Ghost, making them superior in mission and authority to all other ministry." Their mission was to testify to the personal return of the Lord and to minister to the whole Church the full apostolic measure of the Holy Ghost and the apostolic gifts and blessings, so that corporate unity might be manifested and the Church be prepared to receive her Lord at His coming.

After delivering their testimony personally to the heads of church and state in Christendom, and receiving no recognition from any of the established churches or denominations, the apostles proceeded to ordain and commission evangelists, and to organize in nearly all Christian nations churches on what they considered the original apostolic pattern, which would show how the Lord would govern His Church, if it would permit.

The first church in the United States was organized at Potsdam, N. Y., and the second in New York City in 1851. In England the adherents of this communion are frequently called "Irvingites," from the fact that the celebrated preacher Edward Irving was prominent in the movement which resulted in its formation.[1]

DOCTRINE.

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene, and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scriptures; the "sacramental nature" of the ordinances of baptism, the Lord's Supper, and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, as tongues and prophecy, and the other gifts, for the perfecting of the Church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His Church, and bring in His reign of peace on the earth, commonly spoken of as the Millennium.

POLITY.

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the Church, is the Lord's only ordinance for supreme rule over the whole Church and for revealing His mind. Local churches are each under the charge of a bishop, designated "angel," with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by the word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or bishop.

Ordination to the priesthood and diaconate and consecration to the episcopate are exclusive functions of the apostleship. Bishops can not in any case consecrate bishops, nor can they ordain to the priesthood, except when specially commissioned as apostolic delegates.

Bishops and priests, thus called and ordained, are classified and assigned for ministry as elders, prophets, evangelists, or pastors, according to apostolic discernment of their respective gifts and temperaments, this classification following from the recognition of the four kinds of gifts specified in Paul's Epistle to the Ephesians, iv, 11–13.

As appointment to any office belongs exclusively to the apostleship, and as vacancies in the apostleship can be filled only by direct call of Christ, during the absence of an apostle or a vacancy in the apostleship the churches remain in the charge of their bishops, with their priests and deacons.

Persons seeking admission to the church are received by the bishop of the local church on the certificate of the evangelist bishop as to baptism, instruction in doctrine, and acceptance of the authority of the apostles. The orders of priests from the Roman and Anglican or Episcopal communions, taking service under the apostles, are recognized, and they do not receive reordination, but only apostolic confirmation of orders.

Worship is conducted according to a liturgy compiled by the apostles from the various liturgies of the historic Church, the clergy who officiate wearing appropriate vestments. The support of the ministry is provided for solely by the payment of the tithe, in addition to freewill offerings for worship and for the poor.

WORK.

As the work of the church has been directed exclusively toward the awakening of the Christian Church to the hope of the Lord's coming and preparation therefor, it has included no foreign missionary, educational, or so-called institutional work, although the different churches care for the poor in their respective localities.

STATISTICS.

The general statistics of the Catholic Apostolic Church for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

[1] See New Apostolic Church, p. 529.

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A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	13	11	2	[2]
Members	2,768	2,907	−139	−4.8
Church edifices	9	7	2	[2]
Value of church property	$165,000	$153,000	$12,000	7.8
Debt on church property	$6,000	$10,000	−$4,000	−40.0
Sunday schools:				
Number	4	6	−2	[2]
Officers and teachers	16	10	6	[2]
Scholars	176	170	6	3.5

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that during the decade 1906–1916 the number of organizations increased from 11 to 13, while the membership decreased from 2,907 to 2,768, a loss of 4.8 per cent. There was a slight increase in the number of church edifices, from 7 to 9. The value of church property increased from $153,000 in 1906 to $165,000 in 1916, showing a gain of 7.8 per cent, while during the same period the debt on church property fell from $10,000 to $6,000, a decrease of 40 per cent. There was a slight decrease in the number of Sunday schools, but a slight increase in the number of scholars. No parsonages were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $29,740, reported by 6 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, reported by all of the organizations in 1916, was 759, constituting 27.4 per cent of the 2,768 members reported for the denomination as a whole.[1]

Of the 13 organizations, 10, with 2,116 members, reported services conducted in English only, and 3, with 652 members, used German only. The report for 1906 showed 3 organizations, with 1,606 members, conducting services in German alone or with English.

The number of ministers reported as connected with the denomination was 13, but no schedules were received from them.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Catholic Apostolic Church	13	13	2,768	13	1,161	1,607	9	4	9	8	$165,000
New England division:											
Massachusetts	1	1	205	1	85	120	.....	1	.....	.....	.....
Connecticut	3	3	228	3	100	128	2	1	2	2	35,000
Middle Atlantic division:											
New York	3	3	1,216	3	476	740	3	.....	3	3	85,000
Pennsylvania	2	2	334	2	137	197	1	1	1	.....	.....
East North Central division:											
Illinois	2	2	500	2	250	250	2	.....	2	2	33,000
Pacific division:											
California	2	2	285	2	113	172	1	1	1	1	12,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY. Number of organizations reporting.	Amount of debt reported.	EXPENDITURES FOR YEAR. Number of organizations reporting.	Amount reported.	SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS. Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Catholic Apostolic Church	13	2	$6,000	6	$29,740	4	4	16	176
New England division:									
Massachusetts	1	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	3	.....	.....	.....	.....	.....	.....	.....	.....
Middle Atlantic division:									
New York	3	.....	.....	1	2,750	1	1	3	50
Pennsylvania	2	.....	.....	1	250	1	1	5	55
East North Central division:									
Illinois	2	2	6,000	2	20,000	2	2	8	70
Pacific division:									
California	2	.....	.....	2	6,740	.....	.....	.....	.....

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CHRISTADELPHIANS.

HISTORY.

Among those who identified themselves with the Disciples of Christ in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1844. As he pursued the study of the Bible, his views changed and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views, and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted.

DOCTRINE.

The Christadelphians do not accept the doctrine of the Trinity, but hold that Christ was son of God and son of man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that the soul is by nature mortal, and that eternal life is given by God only to the righteous; that Christ will shortly come personally to the earth to raise the dead and judge His saints, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the twelve tribes of Israel will be gathered; that Christ and the saints will reign over them and all nations then existing upon earth for one thousand years; and at the end of that period a second resurrection will take place, and judgment will be pronounced upon all who lived during the thousand years, the just receiving eternal life and the unjust, eternal death.

Admission to membership is contingent upon profession of faith in the doctrines of the church, and baptism by immersion in the name of Jesus for the remission of sins. Participation in the Lord's Supper is restricted to members of the church.

POLITY.

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "ecclesia." For the management of the affairs of each ecclesia the members elect representatives from among themselves, who are termed presiding brethren, managing brethren, secretary and treasurer, and superintendent of the Sunday school. The duty of the presiding brethren is to conduct the meetings in turn. They are expected to call upon the various members in the exercises of prayer, reading the Scriptures, or addressing the meeting; except when, by previous arrangement, the preaching or lecturing, as they term it, has been allotted to some one brother. The aim is to have as many as possible take part in the exercises, in order to avoid the appearance of discrimination between clergy and laity. Women take no part in public speaking, although all vote on the questions that come before the ecclesia. The temporal affairs of the ecclesias are cared for by the managing brethren, who arrange the various questions that arise in proper form for final action by the ecclesia. While the duties of these persons are the same as in ordinary societies, the term "serving brethren" is preferred to "officers," to exemplify the words of Scripture, "One is your master, even Christ, and all ye are brethren." The meetings of the ecclesias are generally held in public halls, private houses, and schoolhouses, comparatively few church buildings being occupied.

There are no general associations or conventions of the ecclesias, although they have what are called "fraternal gatherings." These are not legislative bodies, neither do they claim to have power to act in any way for the ecclesias, but are rather for the spiritual upbuilding of the members and their further enlightenment in the Scriptures, and for the instruction of the public. They are held annually, and usually occupy from two days to a week.

WORK.

The home missionary work of the denomination is carried on by each ecclesia independently of the others, although when it is desired to invite a lecturing brother for special public work a number of ecclesias unite in the invitation, and each does what it considers its part in bearing the expense. Several brethren are engaged in this special work, and travel more or less for the purpose of proclaiming the gospel of Christ to the alien, and establishing a better understanding of, and obedience to, the truth among the members of the ecclesias. Salaries are not paid them, but their needs

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are supplied by the voluntary contributions of the brethren.

No foreign missionary work is undertaken, Christadelphians believing that their province is to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles.

A Christadelphian Fellow Service League was organized in 1910, with headquarters at Rutherford, N. J., for the special purpose of helping the smaller ecclesias in their preaching. In the same year a Christadelphian monthly, "Bible Truth," was founded.

The denomination pays special attention to the preparation of literature, including a printed statement of its doctrines, and to its distribution at great public gatherings, such as the expositions at Chicago, St. Louis, and Jamestown. For this work funds are sent by individuals and ecclesias to committees appointed by the ecclesia at or near the place of the gathering, and these committees attend to the distribution of the literature and report all receipts and the work that is done.

There are four Christadelphian magazines—the Christadelphian Advocate, the Christadelphian, the Faith, and Bible Truth.

STATISTICS.

The general statistics of the Christadelphians for 1916 are given, by states, in the next table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is shown on this page.

From this table it appears that the denomination has increased in every particular. The number of organizations more than doubled, being 145 in 1916 as against 70 in 1906, and the membership rose from 1,412 to 2,922, a gain of 106.9 per cent. There was an even larger advance in church edifices and in the value of church property. Debt on church property, as reported for the first time in 1916 by 3 organizations, amounted to $675; 1 church reported a parsonage, valued at $2,000; and Sunday schools increased from 22 to 79, and the scholars from 480 to 1,825. No contributions for general purposes were reported.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	145	70	75	(1)
Members	2,922	1,412	1,510	106.9
Church edifices	17	4	13	(1)
Value of church property	$19,743	$3,245	$16,498	508.4
Debt on church property	$675	.....	$675	.....
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$2,000	.....	$2,000	.....
Sunday schools:				
Number	79	22	57	(1)
Officers and teachers	276	78	198	(1)
Scholars	1,825	480	1,345	280.2

[1] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $16,340, reported by 83 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 96 organizations in 1916, was 16, out of a total number of 2,922 members reported by the whole denomination.[1]

Of the 145 organizations, 143, with 2,901 members, conducted services in English only; 1, with 18 members, in Italian only; and 1, with 3 members, in French and English. In 1906 English was the only language reported in the conduct of church services.

No ministers were reported.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christadelphians	145	145	2,922	142	1,235	1,670	15	108	17	24	$19,743
New England division:											
Maine	2	2	13	2	7	6	.....	2	.....	.....	.....
Massachusetts	13	13	395	13	170	225	.....	11	.....	3	575
Rhode Island	2	2	26	2	9	17	.....	2	.....	1	200
Connecticut	2	2	42	2	17	25	.....	2	.....	.....	.....
Middle Atlantic division:											
New York	13	13	274	12	128	145	.....	12	.....	1	100
New Jersey	7	7	176	6	74	87	1	4	1	2	160
Pennsylvania	10	10	201	10	81	120	.....	10	.....	.....	.....
East North Central division:											
Ohio	4	4	42	4	21	21	.....	3	.....	.....	.....
Illinois	10	10	143	10	69	104	1	9	1	1	600
Michigan	5	5	45	5	21	24	.....	5	.....	.....	.....
Wisconsin	2	2	26	2	6	20	.....	2	.....	.....	.....
West North Central division:											
Minnesota	2	2	3	2	2	1	.....	1	.....	.....	.....
Iowa	2	2	42	2	15	27	1	1	1	1	3,000
Missouri	6	6	106	6	49	57	.....	6	.....	.....	.....
Kansas	3	3	18	3	10	8	.....	2	.....	.....	.....
South Atlantic division:											
Maryland	3	3	72	3	25	47	.....	1	.....	.....	.....
District of Columbia	2	2	42	2	15	27	.....	2	.....	1	100
Virginia	9	9	308	9	120	188	5	4	5	7	7,608
Florida	3	3	34	3	14	20	.....	2	.....	.....	.....
West South Central division:											
Arkansas	5	5	127	5	58	69	2	3	2	2	3,500
Texas	20	20	240	19	105	134	3	9	4	3	2,800
Pacific division:											
Oregon	2	2	32	2	11	21	.....	1	.....	1	100
California	10	10	303	10	129	174	.....	8	.....	.....	.....
States with one organization only[1]	8	8	182	8	79	103	2	6	3	1	1,000

[1] One organization each in Colorado, Georgia, Indiana, Kentucky, New Mexico, North Dakota, Oklahoma, and Washington.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christadelphians	145	3	$675	1	$2,000	83	$16,340	78	79	276	1,825
New England division:											
Maine	2	.....	.....	.....	.....	2	33	2	2	4	12
Massachusetts	13	.....	.....	.....	.....	11	3,514	9	9	37	284
Rhode Island	2	.....	.....	.....	.....	2	456	2	2	3	19
Connecticut	2	.....	.....	.....	.....	2	201	2	2	6	22
Middle Atlantic division:											
New York	13	.....	.....	.....	.....	10	1,606	10	10	34	212
New Jersey	7	.....	.....	.....	.....	4	1,825	3	3	19	130
Pennsylvania	10	.....	.....	.....	.....	5	1,190	5	5	16	135
East North Central division:											
Ohio	4	.....	.....	.....	.....	4	370	3	3	5	46
Illinois	10	.....	.....	.....	.....	3	450	4	4	11	81
Michigan	5	.....	.....	.....	.....	1	90	4	4	5	26
Wisconsin	2	.....	.....	.....	.....	1	175	.....	.....	.....	.....
West North Central division:											
Minnesota	2	.....	.....	.....	.....	.....	.....	1	1	1	8
Iowa	2	1	500	.....	.....	1	275	1	1	4	25
Missouri	6	.....	.....	.....	.....	2	142	1	1	2	24
Kansas	3	.....	.....	.....	.....	2	140	1	1	3	12
South Atlantic division:											
Maryland	3	.....	.....	.....	.....	2	260	1	1	1	8
District of Columbia	2	.....	.....	.....	.....	2	700	2	2	9	31
Virginia	9	.....	.....	.....	.....	6	1,650	7	7	53	268
Florida	3	.....	.....	.....	.....	3	200	1	1	1	3
West South Central division:											
Arkansas	5	.....	.....	.....	.....	3	492	2	3	12	148
Texas	20	2	175	.....	.....	7	529	8	8	19	106
Pacific division:											
Oregon	2	.....	.....	.....	.....	2	275	.....	.....	.....	.....
California	10	.....	.....	1	2,000	5	1,597	5	5	22	144
States with one organization only[1]	8	.....	.....	.....	.....	3	170	4	4	9	81

[1] One organization each in Colorado, Georgia, Indiana, Kentucky, New Mexico, North Dakota, Oklahoma, and Washington.

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CHRISTIAN AND MISSIONARY ALLIANCE.

HISTORY.

The Christian and Missionary Alliance originated in a somewhat informal movement started by the Rev. A. B. Simpson, D. D., in the year 1881. At that time Dr. Simpson was pastor of a Presbyterian church in New York City, but left the pastorate, and also withdrew from the presbytery of New York, for the purpose of conducting a wider evangelistic movement among the unchurched masses. For several years he held services in public halls, theaters, and in the summer in gospel tents. Shortly after the movement was started an independent church was organized in New York City with an independent charter, still known as the Gospel Tabernacle Church. The work became more widely known and affiliated throughout the country through many calls for evangelistic services and religious conventions in popular centers, such as Old Orchard Beach, Me., and various other resorts, and a number of local organizations were formed. From the beginning a strong missionary tone characterized the conferences, and in 1887 two societies were organized, respectively, for home and foreign missionary work—one known as the Christian Alliance, for home work, especially among the neglected classes in towns and cities of the United States; the other, the International Missionary Alliance, was for the purpose of planting missions among neglected communities in non-Christian lands. In 1895 the two societies were united in the Christian and Missionary Alliance, and since then have labored in the double function of home and foreign evangelism.

In the report for 1906 the local organizations were chiefly included with the Independent churches, but in 1916, together with the churches of the Gospel Mission, and some others they combined to form one body under the name adopted by the society with which they were connected.

DOCTRINE.

The Christian and Missionary Alliance is strictly evangelistic in its doctrine. It stands firmly for the inspiration of the Scriptures, the atonement of Christ, the supernaturalism of religious experience, and a life of separation and practical holiness. It has no strict creed, but expresses the great essential features of its testimony in a simple formula known as the fourfold gospel of Christ, as Saviour, Sanctifier, Healer, and Coming Lord. It is not a sectarian body, but allows liberty in the matter of baptism and church government, and is in fraternal union with evangelical Christians of all denominations, accepting missionaries from the various churches, provided they are in full sympathy with the evangelical standards of the Alliance.

POLITY.

There is no close ecclesiastical organization, though the society has in the United States and Canada about a dozen organized districts with between two and three hundred regular branches. Only a small proportion of these are organized churches, as the society seeks always to avoid a sectarian aspect and therefore is somewhat averse to the establishment of independent churches. Each local branch is entirely self-directing, and in most cases is primarily evangelistic in character and a center of missionary conference. An annual council meets in the spring, to which reports are submitted from all branches and fields, and which passes such legislation as may be needed concerning the government and administration of the work. It is to be noted that many of the most liberal and active supporters of this work are still in active membership in various Protestant churches, giving their support to the Alliance in its evangelistic work.

WORK.

The territory covered by the home and foreign work of the Alliance embraces the United States, Canada, some of the West Indian Islands, the Republics of Chile, Ecuador, and Argentine in South America, the Philippine Islands, the Congo State and Western Soudan in Africa, the interior of Japan, several provinces in China, more recently the Kingdom of Annam, three provinces in India, and several stations in Palestine.

The home missionary work consists of a general evangelism, carried on chiefly among those destitute of church privileges, and results frequently in the organization of local branches, and in some cases, of churches. A feature of the work, also, is, as noted above, the holding of evangelistic services and religious conventions in popular resorts, all of these being characterized by a strong missionary tone. The report for 1916 shows contributions for this work estimated at $114,041.

The foreign missionary activities are more fully organized than those for the United States. They are under the administration of a large and representative board with various committees and heads of departments, and the chief executive is a foreign secretary who devotes his whole time to the supervision of this work. The report for 1916 shows 105 stations and 241 outstations, occupied by 273 American missionaries and 571 native workers; 104 organized churches, with 7,538 members; 187 primary and intermediate schools, with a total of 6,571 pupils; 11 Bible training schools with 145 pupils; and 135 Sunday schools, with 8,281 pupils. There were 4 orphanages, having 212 inmates. The total amount expended for

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work in the foreign field during the year was $140,003, and the value of mission property was estimated at $361,445.

The Alliance maintains a number of schools in the United States, which are mainly training centers for workers. The principal of these are the Nyack Institute and Academy, at Nyack, N. Y., and institutes at Boydton, Va., and Toccoa, Ga. The amount contributed for the support of schools during 1916 was $15,000.

STATISTICS.

The general statistics of the Christian and Missionary Alliance for 1916 are given, by states, in the table on page 194; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

Since this is a new denomination, the local organizations of which were not combined in one body in 1906, comparison with that year is not possible. The total number of organizations reported in 1916 was 166, with a membership of 9,625—3,273 males and 6,043 females. There were 126 church edifices, and church property valued at $590,150, on which 72 churches reported a debt of $137,657. The number of churches reporting parsonages was 31, and the parsonages were valued at $78,000. Almost every church reported a Sunday school, 161 in all, with 1,342 officers and teachers and 10,735 scholars. The Alliance has been from its inception a distinctively missionary organization, and the total contributions for general missionary and benevolent work reported for the year were $269,044, of which $129,041 was for domestic work.

Church expenditures amounting to $232,029, reported by 147 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 125 organizations in 1916, was 286, constituting 3.8 per cent of the 7,504 members reported by these organizations. Assuming that the same proportion would apply to the 2,121 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 367.[1]

Of the 166 organizations, 165, with 9,306 members, used English only, and 1, with 319 members, reported services in German and English. Of the eight organizations belonging to the "Gospel Mission" in 1906 and which form a part of this body, all reported the use of English only in the conduct of services.

While there is no distinctively ecclesiastical organization, there were 114 persons reported on the ministerial lists. Schedules were received from 112, distributed by states in the table below. All of them were in pastoral work; 99 were full pastors, and 85 reported annual salaries from their churches averaging $701. A few were supplies and assistants, and a few supplemented their income by some other occupation.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	112	99	13	.....	$701
Connecticut	1	1	.....	.....	.....
Delaware	1	1	.....	.....	.....
Georgia	1	1	.....	.....	.....
Illinois	2	2	.....	.....	1,050
Indiana	2	2	.....	.....	880
Iowa	1	.....	1	.....	.....
Maryland	1	1	.....	.....	.....
Massachusetts	5	4	1	.....	619
Minnesota	3	2	1	.....	750
Missouri	1	1	.....	.....	.....
New Jersey	5	4	1	.....	778
New York	22	18	4	.....	636
North Carolina	3	2	1	.....	426
North Dakota	1	1	.....	.....	.....
Ohio	15	13	2	.....	637
Oregon	2	2	.....	.....	610
Pennsylvania	40	38	2	.....	683
Rhode Island	1	1	.....	.....	.....
Washington	5	5	.....	.....	975

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian and Missionary Alliance	166	163	9,625	152	3,273	6,043	126	35	126	132	$590,150
New England division:											
Massachusetts	5	5	247	5	74	173	5	.....	5	5	12,100
Middle Atlantic division:											
New York	29	28	1,274	24	381	779	21	8	21	21	71,500
New Jersey	7	7	308	7	111	197	3	4	3	3	20,200
Pennsylvania	67	65	3,857	60	1,355	2,357	52	12	52	56	255,750
East North Central division:											
Ohio	16	16	1,344	15	476	843	12	4	12	12	88,600
Indiana	6	6	130	6	40	90	4	2	4	6	10,100
Illinois	2	2	195	2	64	131	2	.....	2	2	7,800
West North Central division:											
Minnesota	4	4	133	4	49	84	3	1	3	3	3,500
South Atlantic division:											
North Carolina	3	3	314	3	105	209	3	.....	3	3	5,500
East South Central division:											
Tennessee	2	2	169	1	57	87	.....	2	.....	.....	.....
Pacific division:											
Washington	5	5	260	5	104	156	4	1	4	4	9,000
Oregon	2	2	90	2	29	61	2	.....	2	2	8,700
California	8	8	749	8	259	490	6	.....	6	6	41,000
States with one organization only [1]	10	10	555	10	169	386	9	1	9	9	55,400

[1] One organization each in Connecticut, Delaware, Florida, Georgia, Iowa, Missouri, New Hampshire, North Dakota, Rhode Island, and West Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian and Missionary Alliance	166	72	$137,657	31	$78,000	147	$232,029	153	161	1,342	10,735
New England division:											
Massachusetts	5	2	1,300	1	2,000	5	8,579	5	5	46	256
Middle Atlantic division:											
New York	29	11	21,973	5	13,700	27	34,209	26	28	226	1,584
New Jersey	7	2	6,250	.....	.....	7	10,921	5	5	29	203
Pennsylvania	67	30	81,372	12	34,100	61	86,841	66	69	524	4,026
East North Central division:											
Ohio	16	7	7,126	2	5,500	14	26,487	16	17	180	1,617
Indiana	6	6	3,060	.....	.....	3	2,970	6	6	28	273
Illinois	2	1	400	.....	.....	2	3,994	2	3	30	435
West North Central division:											
Minnesota	4	.....	.....	.....	.....	3	4,208	3	3	27	140
South Atlantic division:											
North Carolina	3	2	825	3	5,500	2	2,750	3	3	36	425
East South Central division:											
Tennessee	2	.....	.....	.....	.....	1	200	2	2	19	163
Pacific division:											
Washington	5	1	50	1	1,500	4	7,580	5	5	43	315
Oregon	2	1	116	1	1,300	2	3,015	2	3	23	170
California	8	1	2,000	3	7,000	7	26,606	4	4	52	564
States with one organization only [1]	10	8	13,195	3	7,400	9	13,669	8	8	79	562

[1] One organization each in Connecticut, Delaware, Florida, Georgia, Iowa, Missouri, New Hampshire, North Dakota, Rhode Island, and West Virginia.

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CHRISTIAN CHURCH (AMERICAN CHRISTIAN CONVENTION).

HISTORY.

The period following the War of the Revolution was characterized by a general spiritual declension. This again was succeeded by a revival period during which, especially in what were then the western and southern sections, denominational lines were frequently ignored, and members of different churches united both in evangelistic and sacramental services. In some cases there were efforts to enforce ecclesiastical discipline, which resulted in revolt, while in others entirely independent movements were started, not so much antagonistic to, as independent of, ecclesiastical organization.

The pioneer in this movement was the Rev. James O'Kelley, a Methodist minister in Virginia. He opposed very earnestly the development of the superintendency into an episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments to charges. He presented his cause in the general conference and elsewhere, but failed to bring about the change he desired, and in 1792, with a number of others, withdrew from the Methodist Episcopal Church. A little later they organized under the name of "Republican Methodists," but in 1794 resolved to be known as "Christians" only, taking the Bible as their guide and discipline, and accepting no test of church fellowship other than Christian character.

A little later a similar movement arose among the Baptists of New England. Dr. Abner Jones, of Vermont, became convinced that "sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the test of Christian fellowship and communion." On this basis he organized a church at Lyndon, Vt., in 1800. He was soon joined by Elias Smith, a Baptist minister of Portsmouth, N. H., and by many others.

In 1800 the "Great Revival," as it came to be known, was started in the Cumberland Valley of Tennessee and Kentucky.[1] It was confined to no denomination, and in the preaching no attention was given to the doctrines which had divided the churches. In the Presbyterian Church, especially, this seeming neglect of fundamental doctrines was viewed with concern, and resulted in charges being preferred against two ministers, Richard McNemar and John Thompson, for preaching doctrines contrary to the confession of faith. As a consequence, these men, with three others—John Dunlavy, Robert Marshall, and Barton W. Stone—withdrew from the Synod of Kentucky and, in 1803, organized the Springfield Presbytery. Shortly afterwards this body was dissolved, and its members adopted practically the same position as that held by James O'Kelley in the South and by Abner Jones in New England.

General meetings, the first step toward organization, were held in New England as early as 1809, but it was not until 1819 that the first general conference met at Portsmouth, N. H., on the call of Frederick Plummer, of Pennsylvania, and Edward B. Rollings, of New Hampshire. The conference met again at Windham, Conn., in 1820, and regularly until 1832, when it was dissolved; but the following year, by the action of several conferences, a general convention was organized. In 1834, by direction of the convention, the Christian General Book Association was formed, and thereafter met once in four years in connection with the convention, the same persons being delegates to both bodies. This form of organization continued until after 1860, when the two bodies became entirely separated. In 1886 the general convention, then called the "American Christian Convention," and the publication board, then called the "Christian Publishing Association," were again made identical in membership.

In the year 1829 Alexander Campbell and his followers separated from the Baptists of Pennsylvania and Ohio.[2] Their teaching spread rapidly to Kentucky, and in 1832 Barton W. Stone, one of the most prominent of the original leaders of the Christians in that section, united with them, on the condition that the Bible alone should be the basis of the union. A large number of the Christians in Kentucky and Ohio followed Mr. Stone in this action, but even in these states the greater part remained with the original body, while the eastern and southern churches were not affected. Out of this movement, however, some confusion of names has arisen, since many of the churches of the Disciples are still known as "Christian" churches.

In the report for 1890 the denomination was listed as "Christians (Christian Connection)," and the same name was used in 1906. This did not prove entirely satisfactory, and after some conference the name "Christian Church (American Christian Convention)" was adopted for this report, as identifying the denomination with its general business organization.

In 1854, on account of the adoption of resolutions condemning slavery, the southern delegates to the general convention withdrew and formed a separate organization, which continued until 1890, when the delegates from the South resumed their seats in the convention.

DOCTRINE.

The principles upon which its first churches were organized continue to characterize the denomination.

[1] See Cumberland Presbyterian Church, p. 569.

[2] See Disciples of Christ, p. 244.

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No general organization has ventured to set forth any "creed" or statement of doctrine other than the Bible itself. Christian character is the only test of church fellowship, and, while their interpretation of the teachings of the Bible is generally in accord with that of most evangelical denominations, they do not bar any follower of Christ from membership because of difference in theological belief. This same liberty extends to the ordinances of the church. Baptism is not made a requisite to membership, although it is often urged upon believers as a duty. While immersion is generally practiced, no one mode is insisted upon. The churches practice open communion and labor to promote the spirit of unity among all Christians.

POLITY.

The general polity of the denomination is congregational, and each local church is independent in its organization, but at a very early period conferences were organized which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences at first were advisory only, but have largely developed into administrative bodies. They have the oversight of the ministry, but do not interfere with the discipline of the churches. Ordination of ministers is usually by action of the conference, often upon request of some church. Churches and ministers are expected to report annually to the conference, and to cooperate in carrying out its recommendations. Besides the local conferences, there are a number of state conferences and associations for administrative work. Nearly all these bodies are incorporated, and hold property for denominational use, sometimes holding in trust the property of local churches.

The American Christian Convention, with its two incorporated departments, the Mission Board of the Christian Church and the Christian Publishing Association, is primarily the agent of the churches for the conduct of their general work, but its sessions are occasions for the consideration of topics affecting church life and for ecclesiastical fellowship. The membership includes delegates from the several local conferences, each conference being entitled to 1 ministerial and 1 lay delegate for each 700 members of the churches within it; the presidents of the conferences, state associations, or district conventions; the presidents of the colleges controlled by the denomination; and the officers chosen at the previous session. It has departments of foreign missions, home missions, education, publishing, Sunday school, Christian Eddeavor, and finance, together with the societies or organizations auxiliary to the convention or its departments. It elects a secretary of each department, and these secretaries, with the president and vice president of the convention, constitute an executive board, whose duty it is to carry out the measures adopted by the convention, and to act as a board of trustees to conduct its corporate interests and manage its property.

WORK.

The mission work of the Convention is carried on in 2 departments, home and foreign, under the direction of a board of 10 members, elected by the convention, 2 of the members acting as secretaries of the departments. In the home field, assistance is given to needy churches, and missionaries are employed in the newly settled and in some of the older sections. In 1916, 40 churches and missions in 30 cities and towns were assisted, frontier work was carried on in Washington and Wyoming, and help was given in 2 eastern conferences, 30 missionaries being employed. The board holds missionary conferences, rallies, and institutes; publishes missionary literature; and in other ways promotes missionary interests throughout the conferences and local churches. The total amount raised for home missions and church extension during the quadrennium 1913–1916 was $54,988, of which $13,481 was raised in 1916.

Foreign missionary work is carried on in Japan, with headquarters at Tokyo, and in Porto Rico, with headquarters at Ponce. The churches in Japan are organized in a conference, independent of any control by the denomination in the United States. A corporation effected by the missionaries under the laws of Japan holds, for the mission board, the greater part of the property, which is valued at $22,000. The reports for 1916 show, for both fields, 5 stations, occupied by 12 missionaries, with the assistance of 24 native helpers; and 19 churches, with 1,423 members. There are also in Porto Rico 8 Sunday schools, with 649 members. The entire property in both missions is valued at $40,000, and $23,961 was contributed for the conduct of the work.

There are 2 women's boards, 1 for home and the other for foreign missions, which operate with the mission board in raising funds.

The receipts of the mission board have advanced steadily from $84,228, 1902–1906, to $144,216, 1913–1916.

Under the control of the denomination, or affiliated with it, are 7 institutes and colleges, 2 (1 Negro) in North Carolina, and 1 each in Ohio, New York, Indiana, Missouri, and Wyoming. Reports for 1916 show about 1,500 students in these institutions; about $7,000 contributed by churches and individuals toward their support; property valued at $901,151; and a total endowment of $714,600.

A home for aged Christian ministers is maintained at Lakemont, N. Y., and an orphanage at Elon College, N. C. The property of these institutions is valued at $20,000, and their endowment at $10,000. In 1916 there were 259 young people's societies with 7,327 members.

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"The Herald of Gospel Liberty," the denominational organ, was founded by Elias Smith, at Portsmouth, N. H., in 1808, and is the oldest religious newspaper in the United States published in the English language. It is now published at Dayton, Ohio, by the Christian Publishing Association, which also issues the Sunday school literature. The association furnishes offices for the denominational societies in its buildings at Dayton, and the "Christian Missionary," the organ of the mission board, is also issued there. The value of the plant is estimated at $110,000.

STATISTICS.

The general statistics of the Christian Church are given, by states and conferences, on pages 198 to 200, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal statistics for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	1,265	1,379	−114	−8.3
Members	118,737	110,117	8,620	7.8
Church edifices	1,171	1,253	−82	−6.5
Value of church property	$3,569,471	$2,740,322	$829,149	30.3
Debt on church property	$147,494	$101,561	$45,933	45.2
Parsonages:				
Churches reporting	183	160	23	14.4
Value	$379,750	$256,350	$123,400	48.1
Sunday schools:				
Number	1,115	1,149	−34	−3.0
Officers and teachers	11,093	10,510	583	5.5
Scholars	91,853	72,963	18,890	25.9
Contributions for missions and benevolences	$44,442	$28,879	$15,563	53.9
Domestic	$20,481	$15,000	$5,481	36.5
Foreign	$23,961	$13,879	$10,082	72.6

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination suffered a loss in the number of organizations, edifices, and Sunday schools, but showed an increase in every other particular. The number of organizations reported for 1916 was 1,265, as against 1,379 in 1906, a loss of 8.3 per cent; but the membership rose from 110,117 in 1906 to 118,737 in 1916, a gain of 7.8 per cent. There was a loss of 82, or 6.5 per cent, in number of church edifices, but a gain of $829,149, or 30.3 per cent, in value of church property. Debt on church property amounting to $147,494, was reported by 107 organizations in 1916, as against $101,561 reported by 97 organizations in 1906. The loss of 34, or 3 per cent, in number of Sunday schools was balanced by a gain of 583, or 5.5 per cent, in number of officers and teachers, and 18,890, or 25.9 per cent, in number of scholars. Contributions for missions and benevolences increased from $28,879 to $44,442, or 53.9 per cent, the gain for the foreign work being the greater.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, amounting to $644,044, reported by 1,103 organizations, cover running expenses, benevolences, and such items as passed through the church treasury.

The number of members under 13 years of age, as reported by 909 organizations in 1916, was 5,402, constituting 5.9 per cent of the 91,430 members reported by these organizations. Assuming that the same proportion would apply to the 27,307 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 7,015.[1]

English is the only language used in the conduct of church services in this denomination.

The following table gives the principal facts in regard to the 623 ministers from whom schedules were received, distributed by states:

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	623	295	187	141	$776
Alabama	10	1	7	2	333
Arkansas	1			1	
Colorado	5	1	1	3	1,200
Connecticut	2	2			680
Delaware	1		1		
Florida	1			1	
Georgia	9	3	4	2	668
Illinois	39	23	10	6	796
Indiana	87	46	26	15	774
Iowa	21	11	3	7	1,008
Kansas	28	5	10	13	660
Kentucky	17	3	10	4	240
Maine	20	11	5	4	673
Maryland	1		1		
Massachusetts	13	10	3		1,093
Michigan	14	4	4	6	763
Mississippi	13		9	4	
Missouri	5	5			742
Montana	1			1	
Nebraska	3		3		
New Hampshire	12	9	1	2	872
New Jersey	10	7	2	1	683
New Mexico	1			1	
New York	53	26	11	16	781
North Carolina	54	30	18	6	615
North Dakota	1		1		
Ohio	119	52	38	29	812
Oklahoma	1			1	
Oregon	1		1		
Pennsylvania	21	16	3	2	647
Rhode Island	4	2		2	1,250
Texas	2		1	1	
Vermont	2	2			697
Virginia	36	22	10	4	885
Washington	2	1		1	800
West Virginia	5	1	2	2	800
Wisconsin	5	2	2	1	196
Wyoming	3			3	

The number of ministers reported as on the rolls of the denomination was 1,213, including 159 licentiates. Of the 623 ministers from whom schedules were received, 482 were in pastoral work and 141 not in pastoral work. Of the 295 pastors, 294 reported annual salaries averaging $776. Of those not in pastoral work, the majority were retired, a comparatively small number being in denominational work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Church (American Christian Convention)	1,265	1,263	118,737	1,079	43,300	61,825	1,170	48	1,171	1,162	$3,569,471
New England division:											
Maine	24	24	1,561	23	610	931	23	1	23	21	89,800
New Hampshire	19	19	1,111	19	360	751	17	2	17	17	67,600
Vermont	2	2	301	2	113	188	2	.....	2	2	11,000
Massachusetts	25	24	1,846	24	560	1,286	25	.....	25	25	236,500
Rhode Island	7	7	951	7	347	604	6	.....	6	6	67,700
Middle Atlantic division:											
New York	77	77	4,818	66	1,742	2,671	77	.....	77	77	276,283
New Jersey	12	12	1,678	12	698	980	12	.....	12	12	121,300
Pennsylvania	53	53	4,517	41	1,465	2,062	46	1	46	47	110,050
East North Central division:											
Ohio	224	224	26,123	186	9,125	13,775	215	2	215	213	785,695
Indiana	197	197	20,253	163	7,037	9,696	195	1	195	194	597,650
Illinois	107	106	8,391	94	3,261	4,546	104	1	104	103	211,030
Michigan	16	16	1,023	15	378	611	14	1	14	14	40,150
Wisconsin	8	8	585	7	104	163	8	.....	8	8	16,100
West North Central division:											
Iowa	33	33	3,501	29	1,237	1,576	30	1	30	30	67,000
Missouri	27	27	2,157	27	925	1,232	21	6	21	21	82,000
Nebraska	2	2	315	2	154	161	2	.....	2	2	5,500
Kansas	17	17	1,033	15	394	539	14	3	14	14	22,600
South Atlantic division:											
Virginia	106	106	13,558	96	5,298	7,333	104	.....	105	102	390,237
West Virginia	23	23	650	14	165	267	14	2	14	13	22,150
North Carolina	184	184	18,299	160	7,151	9,644	178	1	178	178	321,826
Georgia	12	12	902	8	271	323	10	.....	10	10	24,000
East South Central division:											
Kentucky	52	52	2,424	35	796	1,006	25	19	25	25	17,700
Alabama	26	26	2,140	24	834	1,174	23	1	23	23	29,000
West South Central division:											
Oklahoma	2	2	48	2	21	27	.....	2	.....	.....	.....
Mountain division:											
Wyoming	3	3	244	3	106	138	.....	3	.....	.....	.....
Pacific division:											
Washington	3	3	138	2	35	51	2	.....	2	2	2,800
States with one organization only	4	4	170	3	63	90	3	1	3	3	3,800

[1] One organization each in Connecticut, Delaware, Maryland, and Texas.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Church (American Christian Convention)	1,265	107	$147,494	183	$379,750	1,103	$644,044	1,110	1,115	11,093	91,853
New England division:											
Maine	24	2	7,000	10	26,200	19	13,962	21	21	214	1,691
New Hampshire	19	.....	.....	11	16,900	17	12,900	17	17	156	1,040
Vermont	2	.....	.....	2	2,400	2	1,827	2	2	19	126
Massachusetts	25	3	3,000	9	23,700	22	27,287	22	22	220	1,937
Rhode Island	7	1	9,400	2	7,500	7	7,083	6	6	90	598
Middle Atlantic division:											
New York	77	3	11,000	41	73,300	66	51,112	64	64	618	4,308
New Jersey	12	3	13,200	9	27,200	12	13,487	12	12	136	2,171
Pennsylvania	53	2	1,300	12	19,550	40	18,622	45	45	439	3,565
East North Central division:											
Ohio	224	15	36,784	32	74,750	198	136,080	204	206	2,569	21,178
Indiana	197	6	3,950	18	34,450	190	122,767	187	187	2,137	16,967
Illinois	107	2	4,200	11	16,100	100	46,892	98	99	938	6,794
Michigan	16	.....	.....	3	7,000	13	6,235	16	16	131	1,216
Wisconsin	8	.....	.....	.....	.....	8	1,348	8	8	109	579
West North Central division:											
Iowa	33	1	1,000	7	13,200	31	24,329	31	31	297	2,201
Missouri	27	2	360	.....	.....	23	7,141	17	17	122	904
Nebraska	2	.....	.....	1	1,500	2	1,455	2	2	29	245
Kansas	17	.....	.....	1	1,200	16	6,669	16	16	175	1,050
South Atlantic division:											
Virginia	106	30	39,279	10	26,800	101	71,398	93	93	1,016	8,731
West Virginia	23	3	168	.....	.....	11	2,582	12	12	77	915
North Carolina	184	30	16,510	1	3,500	106	52,918	165	167	1,038	12,408
Georgia	12	1	200	1	1,500	8	4,059	10	10	73	798
East South Central division:											
Kentucky	52	1	18	.....	.....	18	5,502	20	26	156	1,211
Alabama	26	2	125	.....	.....	23	5,852	23	23	169	1,446
West South Central division:											
Oklahoma	2	.....	.....	.....	.....	1	80	1	1	7	22
Mountain division:											
Wyoming	3	.....	.....	.....	.....	3	1,045	3	3	42	262
Pacific division:											
Washington	3	.....	.....	1	1,000	3	495	3	3	19	157
States with one organization only [1]	4	.....	.....	1	2,000	3	917	4	4	27	183

[1] One organization each in Connecticut, Delaware, Maryland, and Texas.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Church (American Christian Convention)	1,265	1,263	118,737	1,079	43,300	61,825	1,170	48	1,171	1,162	$3,569,471
Alabama	23	23	1,916	23	836	1,080	21	2	21	21	26,000
Central Illinois	28	28	2,614	25	1,011	1,388	26	.....	26	25	90,680
Central Indiana	10	10	1,019	7	323	401	10	.....	10	10	16,200
Central Iowa	5	5	520	4	193	267	5	.....	5	5	14,500
Delmarvia	2	2	252	1	85	150	2	.....	2	2	10,700
Des Moines	11	11	1,092	9	387	433	8	1	8	8	15,500
Eastern Atlantic	22	22	1,232	18	478	673	20	.....	20	20	16,126
Eastern Indiana	73	73	6,591	67	2,543	3,544	72	.....	72	71	204,425
Eastern Kansas	5	5	225	5	96	129	3	3	2	2	3,200
Eastern North Carolina	46	46	4,345	34	1,464	1,853	45	.....	45	45	90,750
Eastern Virginia	41	41	7,598	39	3,284	4,050	40	.....	40	40	280,350
Eastern Virginia (Negro)	37	37	3,489	34	1,356	2,068	37	.....	38	36	67,800
Eel River	34	34	4,246	26	1,159	1,653	34	.....	34	34	145,175
Erie	12	12	1,379	10	469	839	12	.....	12	12	67,750
Georgia and Alabama	16	16	1,191	10	349	452	12	.....	12	12	27,000
Illinois	13	12	771	10	326	407	13	.....	13	13	17,500
Indiana Miami Reserve	29	29	2,314	16	407	641	29	.....	29	29	51,825
Kentucky Christian	32	32	1,490	13	313	431	19	4	19	19	8,950
Kentucky State Convention	26	26	1,209	24	517	631	9	15	9	9	19,400
Maine	13	13	813	12	300	493	12	1	12	11	53,000
Merrimack	11	11	807	11	286	521	9	2	9	9	33,400
Miami, Ohio	55	55	10,344	44	3,529	5,422	55	.....	55	55	376,660
Michigan	12	12	843	12	319	524	10	1	10	10	34,750
Mount Vernon	18	18	1,383	15	487	672	18	.....	18	18	68,600
Nebraska	1	1	227	1	112	115	1	.....	1	1	3,500
New Jersey	21	21	2,630	17	831	1,250	20	1	20	20	177,800
New York Central	9	9	628	8	243	355	9	.....	9	9	27,100
New York Eastern	43	43	3,002	35	1,065	1,612	43	.....	43	43	158,933
New York Northern	4	4	194	3	65	94	4	.....	4	4	9,000
New York Western	9	9	563	9	215	348	9	.....	9	9	32,000
North Carolina	51	51	5,314	51	2,245	3,069	51	.....	51	51	72,300
North Carolina and Virginia	36	36	4,627	33	1,885	2,553	34	.....	34	34	91,187
North Fork	5	5	246	5	100	146	5	.....	5	5	3,600
North Missouri	8	8	459	8	207	252	5	3	5	5	6,200
Northern Illinois	4	4	199	4	76	123	4	.....	4	4	9,000
Northern Kansas	5	5	388	5	161	227	4	1	4	4	7,600
Northeastern Ohio	1	1	34	1	11	23	1	.....	1	1	1,000
Northwestern Indiana	24	24	2,313	20	891	1,247	23	1	23	23	62,900
Northwestern Kansas	5	5	267	5	122	145	4	1	4	4	7,000
Northwestern Ohio	32	32	3,782	26	1,338	1,999	31	1	31	31	105,410
Ohio Central	20	20	1,980	20	775	1,205	20	.....	20	20	75,600
Ohio Eastern	28	28	1,987	23	727	1,100	27	1	27	27	29,350
Ohio Valley	10	10	405	10	155	250	6	1	6	5	3,600
Osage—Eastern Division	10	10	1,007	10	454	553	9	1	9	9	7,600
Rays Hill and Southern Pennsylvania	28	28	2,396	24	949	1,221	23	.....	23	24	29,750
Rhode Island and Massachusetts	28	28	2,465	28	807	1,658	27	.....	27	27	276,700
Richland Union	8	8	585	7	104	163	8	.....	8	8	16,100
Rockingham	16	15	1,107	15	345	762	16	.....	16	16	82,700
Scioto Valley	4	4	89	4	47	42	3	.....	3	3	1,500
Southern Illinois	13	13	802	9	244	357	13	.....	13	13	13,000
Southern Indiana	5	5	496	5	214	282	5	.....	5	5	30,800
Southern Kansas	5	5	289	3	78	111	5	.....	5	5	6,700
Southern Ohio	34	34	3,479	27	1,198	1,736	34	.....	34	34	49,450
Southern Wabash	36	36	3,238	36	1,354	1,884	35	1	35	35	53,550
Southwestern Iowa	13	13	1,361	12	394	611	13	.....	13	13	29,900
Southwestern West Virginia	3	3	77	2	20	45	1	.....	1	1	5,000
Tioga River	14	14	593	12	200	288	14	.....	14	14	27,100
Union Iowa	8	8	866	8	383	483	8	.....	8	8	14,600
Virginia Valley	24	24	2,075	19	533	944	22	1	22	21	30,300
West Virginia	15	15	336	8	67	126	11	.....	11	10	16,250
Western Illinois	10	10	583	7	175	278	10	.....	10	9	18,700
Western Indiana	37	37	5,008	34	2,086	2,742	36	.....	36	36	121,700
Western Michigan and Northern Indiana	5	5	260	4	99	127	5	.....	5	5	6,300
Western North Carolina	34	34	3,213	29	1,222	1,785	33	1	33	33	63,250
Western Osage	5	5	353	5	144	209	3	2	3	3	10,700
Western Pennsylvania	5	5	171	4	49	68	4	.....	4	4	7,800
Western Washington	3	3	138	2	35	51	2	.....	2	2	2,800
Wyoming	3	3	244	3	106	138	.....	3	.....	.....	.....
York and Cumberland	9	9	578	9	252	326	9	.....	9	8	26,800

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Church (American Christian Convention)	1,265	107	$147,494	183	$379,750	1,103	$644,044	1,110	1,115	11,093	91,853
Alabama	23	1	25			22	5,321	22	22	156	1,258
Central Illinois	28			3	5,100	27	24,535	25	25	289	2,186
Central Indiana	10	1	90			9	2,982	9	9	126	780
Central Iowa	5			3	5,000	5	9,775	5	5	61	456
Delmarvia	2			1	3,000	2	2,965	2	2	19	277
Des Moines	11			1	1,400	9	4,712	9	9	71	482
Eastern Atlantic	22	8	1,620			17	6,984	21	21	150	1,147
Eastern Indiana	73	3	2,234	5	6,500	69	51,871	69	69	781	5,927
Eastern Kansas	5					4	597	4	4	37	182
Eastern North Carolina	46	6	3,875			39	11,299	38	38	272	2,523
Eastern Virginia	41	10	25,177	8	22,800	39	48,693	38	38	539	5,363
Eastern Virginia (Negro)	37	19	12,177	2	4,000	35	15,820	34	34	278	1,819
Eel River	34	1	650	6	13,000	33	27,958	34	34	482	3,837
Erie	12	2	1,300	7	13,100	12	14,791	11	11	128	1,250
Georgia and Alabama	16	2	300	1	1,500	10	4,650	12	12	94	1,036
Illinois	13	1	1,000			12	2,132	12	13	89	608
Indiana Miami Reserve	29	1	160			28	9,140	24	24	274	1,614
Kentucky Christian	32					13	1,434	12	12	70	523
Kentucky State Convention	26	1	18			6	4,368	17	17	101	892
Maine	13	2	7,000	4	13,500	10	7,495	11	11	108	1,037
Merrimack	11			6	8,700	10	7,710	11	11	90	635
Miami, Ohio	55	7	27,400	16	43,950	55	62,019	52	54	916	9,248
Michigan	12			3	7,000	11	5,429	12	12	97	987
Mount Vernon	18			1	1,500	17	8,618	17	17	163	1,048
Nebraska	1			1	1,500	1	1,146	1	1	17	178
New Jersey	21	4	18,200	14	36,650	21	20,879	21	21	274	3,069
New York Central	9			7	11,800	9	7,505	9	9	96	645
New York Eastern	43	1	2,000	21	37,700	34	27,622	33	33	314	2,111
New York Northern	4			2	5,000	3	2,293	4	4	34	230
New York Western	9	1	4,000	8	17,200	9	7,086	7	7	81	631
North Carolina	51	11	5,000			50	13,152	49	50	202	3,759
North Carolina and Virginia	36	3	7,325			33	14,384	29	30	254	2,933
North Fork	5					3	373	4	4	29	192
North Missouri	8	1	150			6	1,175	5	5	37	189
Northern Illinois	4			3	3,900	4	2,560	4	4	54	231
Northern Kansas	5			1	1,200	4	3,520	5	5	54	383
Northeastern Ohio	1							1	1	7	39
Northwestern Indiana	24			2	4,800	24	10,753	24	24	237	1,900
Northwestern Kansas	5					5	1,448	5	5	48	305
Northwestern Ohio	32	1	4,000	8	15,900	28	23,775	28	28	410	3,481
Ohio Central	20	1	2,500	4	6,900	19	12,310	20	20	263	1,670
Ohio Eastern	28	3	623			22	4,514	24	24	190	1,302
Ohio Valley	10	1	100			8	773	9	9	65	444
Osage—Eastern Division	10					9	3,088	5	5	27	312
Rays Hill and Southern Pennsylvania	28	1	800			18	4,523	22	22	186	1,514
Rhode Island and Massachusetts	28	3	11,900	9	23,700	25	28,136	25	25	315	2,121
Richland Union	8					8	1,348	8	8	109	579
Rockingham	16	1	500	9	19,100	15	14,731	13	13	183	1,230
Scioto Valley	4					4	288	4	4	22	129
Southern Illinois	13					12	1,905	10	10	66	393
Southern Indiana	5			2	4,200	5	3,598	5	5	46	280
Southern Kansas	5					5	1,493	4	4	55	269
Southern Ohio	34	1	600	1	500	28	6,638	31	31	306	1,844
Southern Wabash	36	1	3,200	1	1,500	34	12,312	35	35	346	2,611
Southwestern Iowa	13	1	1,000	3	6,800	13	7,465	13	13	125	1,056
Southwestern West Virginia	3										
Tioga River	14			4	2,600	13	5,119	13	13	122	824
Union Iowa	8	1	210			8	4,348	8	8	69	460
Virginia Valley	24					23	4,862	20	20	179	1,320
West Virginia	15	2	145			7	2,080	9	9	55	721
Western Illinois	10			4	5,600	10	3,453	10	10	83	631
Western Indiana	37	1	1,600	3	6,200	36	23,985	35	35	372	3,141
Western Michigan and Northern Indiana	5			1	750	3	1,297	5	5	40	289
Western North Carolina	34	3	525	1	3,500	32	9,197	31	31	150	2,325
Western Osage	5					4	907	3	3	29	150
Western Pennsylvania	5					1	265	4	4	20	149
Western Washington	3			1	1,000	3	405	3	3	19	157
Wyoming	3					3	1,045	3	3	42	262
York and Cumberland	9			6	11,700	7	4,987	8	8	73	369

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CHRISTIAN UNION.

HISTORY.

The churches forming the denomination called the "Christian Union" trace their origin to the movement, in the first half of the nineteenth century, for a larger liberty in religious thought, a greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and lines of belief. At that time a number of organizations arose, most of them having little connection with each other, and among these was the Evangelical Christian Union, consisting of seven congregations in Monroe County, Ind., gathered in 1857 by the Rev. Eli P. Farmer. When the Civil War broke out Mr. Farmer entered the Army as chaplain, and a considerable number of the members of these churches enlisted as volunteers, with the result that the organization was practically broken up.

Meanwhile the intensity of political strife became manifest in bitter political preaching, and the war spirit entered into the church services to such a degree that many ministers and laymen who were strongly opposed to the presentation of such questions from the pulpit withdrew from the different denominations. Others again, who had refused to indorse the war and countenance what they deemed "an unwarrantable meddling both North and South, which was the culmination of the great injustice and insane haste on the part of the extreme leaders of both sections," were either expelled from the churches or socially ostracized, and joined the ranks of those who were impatient under the restrictions of ecclesiastical rule.

The Rev. J. F. Given, of Columbus, Ohio, began to give expression to the sentiment of these people through his paper, the Christian Witness, and finally a call was issued for a convention to be held by those favorable to "forming a new church organization" on broader lines than those of the already existing denominations, and free from political bias and ecclesiastical domination. This convention met in Columbus, Ohio, February 3, 1863, and the following declaration was adopted:

> Having a desire for a more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort, we do solemnly form ourselves into a religious society under the style of "The Christian Union," in which we avow our true and hearty faith in the received Scriptures of the Old and New Testaments as the Word of God, and the only and sufficient rule of faith and practice, and do pledge ourselves "through Christ which strengtheneth us" to "keep and observe all things whatsoever He hath commanded us."

The next year, in 1864, a general convention was held in Terre Haute, Ind., attended by delegates from various states, at which the action of the former convention was reaffirmed, and a summary of principles was adopted as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

The movement spread rapidly. Among the leaders were the Rev. J. F. Given, the Rev. J. V. B. Flack, and the Rev. Ira Norris. The Rev. Eli P. Farmer, on his return from the Army, also joined the movement, and remained in active connection with it till his death in 1878.

The local organizations now differ somewhat in name. Most of those in the Middle West, where the movement began, use the original name, "The Christian Union," for both local and general organizations; but many of those farther west call the local organization the "Church of Christ," or the "Church of Christ in Christian Union." While differing somewhat in name, these several organizations affiliate, and recognize one another as parts of the same general movement, while the General Council in all the states is known as the "General Council of Christian Union."

DOCTRINE.

Apart from the brief summary already given, the Christian Union can scarcely be said to have a system of doctrine. Its members believe in the generally accepted doctrines of evangelical Christians, making no distinction, however, between Arminian and Calvinist. They require no special creed, but say, as did the Apostle Paul: "Let every man be fully persuaded in his own mind." Each individual thus has the right to his own interpretation of the Scriptures, and on admission to membership is expected only to make public confession of Christ as his Saviour, state his acceptance of the Bible as the revealed Word of God, and give his promise to study it and follow its teaching as it interprets itself to him. If the congregation wishes, a vote may be taken as to the eligibility of the applicant; usually, however, unless objection is raised, the candidate is at once received, or declared admitted, by the minister, and is welcomed into full fellowship upon his compliance with the above requirements.

The Lord's Supper, baptism, and, in rare cases, foot-washing, are observed; but none of these is required. In each case the mode of baptism is that which the candidate decides to be scriptural. The ordination of ministers is in the hands of the annual councils, and follows recommendation from the local organization of which the candidate is a member. There are no orders or ranks, all being on an equality.

POLITY.

The local church or congregation is absolutely self-governing. For purposes of fellowship, however, and for the transaction of such business as pertains to the general movement in their territory, various councils

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have been organized which meet annually. Of these councils, there are four classes—charge, district, state, and general.

WORK.

The denomination as such carries on no mission work, the members giving to causes with which they come into closest contact. Home mission boards are maintained in the various councils, and one missionary or council evangelist is engaged in each of the 9 councils to look after the work of church extension or church assistance in his respective territory. In 1916, 35 churches were aided and about $4,000 was contributed for such work. No foreign missionary work is carried on directly, although contributions are made by churches to the work of other religious bodies.

No denominational schools exist. Sunday schools, however, are maintained, and there are a number of Christian Endeavor societies, but exact figures are not available.

STATISTICS.

The general statistics of the Christian Union for 1916 are given, by states and councils, on pages 203 and 204, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	220	217	3	1.4
Members	13,692	13,905	−213	−1.5
Church edifices	193	188	5	2.7
Value of church property	$341,510	$299,250	$42,260	14.1
Debt on church property	$9,169	$5,288	$3,881	73.4
Parsonages:				
Churches reporting	8	3	5	(2)
Value	$11,000	$2,200	$8,800	400.0
Sunday schools:				
Number	173	169	4	2.4
Officers and teachers	1,479	1,514	−35	−2.3
Scholars	11,582	9,234	2,348	25.4
Contributions for missions and benevolences	$4,000	$2,000	$2,000	100.0
Domestic	$4,000	$2,000	$2,000	100.0
Foreign				

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a slight increase during the decade. Church organizations numbered 220 in 1916 as against 217 in 1906, and church edifices 193 as against 188. The membership fell somewhat—from 13,905 to 13,692—but the value of church property rose from $299,250 to $341,510, a gain of 14.1 per cent. Debt on church property increased from $5,288 in 1906 to $9,169 in 1916. Eight churches reported parsonages as against 3 in 1906, and the value reported was $11,000 as against $2,200. There were 173 Sunday schools with 11,582 scholars in 1916, as against 169 schools with 9,234 scholars in 1906, showing an increase of 2.4 per cent in schools and 25.4 per cent in scholars. The contributions, all for domestic purposes, were $4,000 as against $2,000 in 1906.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $47,079, reported by 176 organizations, covered running expenses and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 125 organizations in 1916, was 405, constituting 5 per cent of the 8,050 members reported by these organizations. Assuming that the same proportion would apply to the 5,642 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 689.[1]

English is the only language used in the conduct of church services in this denomination.

The number of ministers reported as connected with the denomination was 211. As shown by the following table, schedules were received from 173 of these, reporting 105 in pastoral work and 68 not in pastoral work. The number reported as receiving full support from their church salaries was 42, with an average annual salary of $520. Of those not in pastoral work, 29 were in other occupations, 27 had retired from active ministry, and 12 were in educational and evangelistic work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	173	42	63	68	$520
Arkansas	7	.....	5	2	.....
California	1	.....	.....	1	.....
Colorado	1	.....	.....	1	.....
Indiana	6	2	.....	4	$36
Iowa	15	5	4	6	850
Kansas	1	.....	.....	1	.....
Kentucky	6	.....	4	2	.....
Michigan	3	1	.....	2	.....
Missouri	33	5	15	13	447
North Carolina	2	.....	.....	2	.....
Ohio	74	24	24	26	450
Oklahoma	23	5	10	8	513
Tennessee	1	.....	1	.....	.....

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Union	220	220	13,692	199	5,713	7,490	192	13	193	191	$341,510
East North Central division:											
Ohio	123	123	7,678	118	3,282	4,219	111	6	111	111	189,985
Indiana	13	13	1,366	13	568	798	13	.....	13	13	29,500
Illinois	4	4	155	4	67	88	3	1	3	2	2,500
West North Central division:											
Iowa	14	14	1,048	11	443	542	11	1	12	11	36,200
Missouri	39	39	2,382	34	958	1,294	36	2	36	36	65,800
Nebraska	2	2	48	1	9	10	2	.....	2	2	5,050
East South Central division:											
Kentucky	5	5	55	.....	.....	.....	4	.....	4	4	775
Tennessee	2	2	73	1	30	35	2	.....	2	2	1,550
West South Central division:											
Arkansas	5	5	96	4	25	44	2	1	2	2	1,000
Oklahoma	11	11	721	11	297	424	6	2	6	6	7,400
States with one organization only [1]	2	2	70	2	34	36	2	.....	2	2	1,750

[1] One organization each in Kansas and Michigan.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Union	220	15	$9,169	8	$11,000	176	$47,079	172	173	1,479	11,582
East North Central division:											
Ohio	123	9	4,990	5	7,200	110	26,335	112	112	967	7,483
Indiana	13	.....	.....	1	1,500	12	4,149	10	10	100	809
Illinois	4	.....	.....	.....	.....	3	1,355	3	3	22	137
West North Central division:											
Iowa	14	1	1,500	1	1,500	10	4,837	10	11	103	832
Missouri	39	2	2,168	1	800	28	7,366	22	22	167	1,302
Nebraska	2	.....	.....	.....	.....	2	635	1	1	8	30
East South Central division:											
Kentucky	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	2	.....	.....	.....	.....	1	239	1	1	7	72
West South Central division:											
Arkansas	5	1	11	.....	.....	2	350	2	2	12	119
Oklahoma	11	.....	.....	.....	.....	7	1,263	10	10	83	737
States with one organization only [1]	2	2	500	.....	.....	1	550	1	1	10	61

[1] One organization each in Kansas and Michigan.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY COUNCILS: 1916.

COUNCIL.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Union	220	220	13,692	199	5,713	7,490	192	13	193	191	$341,510
Arkansas	5	5	96	4	25	44	2	1	2	2	1,000
Illinois	4	4	155	4	67	88	3	1	3	2	2,500
Indiana	10	10	1,146	10	469	677	10	.....	10	10	22,200
Iowa	16	16	1,096	12	452	552	13	1	14	13	41,250
Kentucky and Tennessee	7	7	128	1	30	35	6	.....	6	6	2,325
Michigan	1	1	45	1	24	21	1	.....	1	1	750
Missouri	33	33	2,201	30	890	1,216	33	.....	33	33	62,600
North Ohio	49	49	2,990	47	1,274	1,675	48	.....	48	48	104,160
Ohio	24	24	1,019	24	444	575	18	2	18	18	17,750
Oklahoma	11	11	721	11	297	424	6	2	6	6	7,400
South Missouri	7	7	206	5	78	93	4	2	4	4	4,200
South Ohio	53	53	3,889	50	1,663	2,090	48	4	48	48	75,375

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY COUNCILS: 1916.

COUNCIL.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Union	220	15	$9,169	8	$11,000	176	247,079	172	173	1,479	11,582
Arkansas	5	1	11			2	350	2	2	12	119
Illinois	4					3	1,355	3	3	22	137
Indiana	10					9	3,103	7	7	63	324
Iowa	16	1	1,500	1	1,500	12	5,472	11	12	111	382
Kentucky and Tennessee	7					1	239	1	1	7	72
Michigan	1	1	300			1	350	1	1	10	61
Missouri	33	3	2,368	1	800	26	7,863	19	19	148	1,198
North Ohio	49	2	2,780	5	9,200	42	13,763	42	42	462	2,994
Ohio	24	5	1,740			23	4,786	21	21	139	899
Oklahoma	11					7	1,263	10	10	83	737
South Missouri	7					2	303	3	3	19	104
South Ohio	53	2	470	1	2,500	48	8,832	52	52	403	3,966

CHURCH OF GOD AND SAINTS OF CHRIST.

HISTORY.

In the latter part of the year 1896 William S. Crowdy, a Negro man employed on the Sante Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion, and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and two white men who were associated with him were subsequently raised to the same office.

DOCTRINE.

Believing that the Negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and the New Testaments, are man's positive guides to salvation. In order, however, that the faithful may make no mistake as to the commandments which they are to follow, a pamphlet has been published by the church under the direction of the prophet, called the "Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss. The last-mentioned is also a general form of greeting, but, having been criticized severely, it is frequently omitted.

POLITY.

The organization of the church centers in an executive board or council, called a "presbytery," consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected, but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death the prophetic office lapses until a new vision appears.

There are district annual and general assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last-mentioned not exceeding 4 in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

WORK.

For the support of the ministry, including the prophet, tithes are collected, as well as freewill offerings, and the district assemblies are required to establish storehouses for the tithes. From these storehouses groceries and other necessaries of life are sold to the members, the net receipts being used to supplement the tithes contributed for the support of the ministers in the work.

The church is a strong advocate of temperance, refusing even to use wine in the sacrament of the Lord's Supper. It allows marriage only within the circle of the faithful, except by special permit, and exercises a rigid censorship over all printed matter, permitting only that to be used which receives the

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approval of the publishing house, and referring the decision of all disputed points to the Bible.

One of the main auxiliaries of the church is an organization known as the "Daughters of Jerusalem" and "Sisters of Mercy." It is the duty of this organization to look out for straying members, and attend to the comfort or welfare of the members of sister churches of the organization who may chance to be visiting the place in which the tabernacle is located.

STATISTICS.

The general statistics of the Church of God and Saints of Christ for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	94	48	46	(1)
Members	3,311	1,823	1,488	81.6
Church edifices	37	1	36	(1)
Value of church property	$43,746	$6,000	$37,746	629.1
Debt on church property	$11,754	.....	$11,754	.....
Sunday schools:				
Number	57	1	56	(1)
Officers and teachers	257	6	251	(1)
Scholars	1,526	150	1,376	917.3

[1] Per cent not shown where base is less than 100.

The figures for 1916 as compared with those for 1906 show a marked increase in every particular. The number of organizations has advanced from 48 to 94, and the number of church edifices from 1 to 37. The membership, although it increased 81.6 per cent during the decade, shows a less proportionate advance than other items, which indicates a greater consolidation and development of work rather than great extension. The value of church property has increased from $6,000 to $43,746, and there is a debt of $11,754, reported by 12 churches. No parsonages were reported. Against 1 Sunday school in 1906, there were, in 1916, 57, with 257 officers and teachers, and 1,526 scholars. No general contributions were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $18,674, reported by 45 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 53 organizations in 1916, was 408, constituting 22.9 per cent of the 1,779 members reported by these organizations. Assuming that the same proportion would apply to the 1,532 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 759.[1]

English is the only language used in the conduct of church services in this denomination.

The number of ministers, including those engaged in general evangelistic work, was 101, and schedules were received from 87. Of these, 27 reported annual salaries averaging $304. Others were supported partly by voluntary offerings and partly by income from other occupations.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of God and Saints of Christ	94	92	3,311	92	1,170	2,141	36	25	37	26	$43,746
New England division:											
Massachusetts	2	2	76	2	37	39	1	.....	1	1	2,800
Connecticut	5	5	145	5	46	99	2	3	3	1	1,150
Middle Atlantic division:											
New York	17	16	473	16	165	308	2	7	2	2	4,700
New Jersey	8	8	245	8	82	163	2	2	2	1	500
Pennsylvania	9	9	603	9	236	367	4	1	4	2	4,830
East North Central division:											
Ohio	4	3	44	3	17	27	1	2	1	1	600
Illinois	2	2	225	2	50	175	2	.....	2	2	4,500
West North Central division:											
Kansas	2	2	56	2	17	39	1	1	1	.....	.....
South Atlantic division:											
Maryland	3	3	82	3	31	51	1	1	1	1	300
Virginia	17	17	439	17	160	279	9	3	9	6	9,400
West Virginia	2	2	86	2	52	34	1	.....	1	1	66
North Carolina	11	11	301	11	92	209	5	3	5	5	3,600
Georgia	4	4	174	4	57	117	2	.....	2	1	1,300
States with one organization only [1]	8	8	362	8	128	234	3	2	3	2	10,000

[1] One organization each in Delaware, District of Columbia, Florida, Indiana, Iowa, Kentucky, Rhode Island, and Tennessee.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of God and Saints of Christ	94	12	$11,754	45	$18,674	57	57	257	1,529
New England division:									
Massachusetts	2	1	2,000	1	300	2	2	5	23
Connecticut	5			2	800	2	2	4	19
Middle Atlantic division:									
New York	17	3	3,250	11	6,200	11	11	43	254
New Jersey	8	1	52	5	3,406	6	6	23	127
Pennsylvania	9	1	372	2	1,204	5	5	30	175
East North Central division:									
Ohio	4			3	1,227	3	3	17	74
Illinois	3			2	1,000	2	2	15	69
West North Central division:									
Kansas	2					1	1	5	32
South Atlantic division:									
Maryland	3			1	144	2	2	13	73
Virginia	17	4	4,000	6	1,011	10	10	39	268
West Virginia	2								
North Carolina	11	2	180	5	1,538	9	9	44	221
Georgia	4	1	700	4	1,100	1	1	4	80
States with one organization only [1]	8			3	685	3	3	21	108

[1] One organization each in Delaware, District of Columbia, Florida, Indians, Iowa, Kentucky, Rhode Island, and Tennessee.

CHURCH OF THE UNIVERSAL MESSIANIC MESSAGE.

HISTORY.

Among the developments resulting from the introduction into the United States of the study of various phases of oriental religions, especially those in India emphasizing the mystical union of the human and divine, was the organization of the Christian Yoga Society. The founder, A. K. Mozumdar, gathered a number of followers and a society was organized at Spokane, Wash., in February, 1911, with 50 active members. For some time it developed somewhat slowly but gathered membership in different parts of the United States. After a time the organization was disbanded, and Mr. Mozumdar organized the Universal Messianic Church, or the Church of the Universal Messianic Message.

DOCTRINE.

The purpose of this church is to bring about unity with Omnipresent God on the part of its members, in imitation of the Great Master Jesus Christ; to heal the sick by an appeal to God for interposition of divine power; to teach, preach, and demonstrate the great mystery of life; and to endeavor to secure that health and inspiration which comes from living a life close to God.

It recognizes no creed or confession and observes no sacrament, the only condition imposed on members being that they have an earnest desire to help humanity to a higher and holier idea of God and their fellow men. The attitude toward other creeds is one of good will and brotherly love, holding that all have their place in the school of the evolution of man.

POLITY.

The societies or churches are distinctly independent in their organization. In the beginning there were ordained ministers, but subsequently the ministerial office was discontinued. Each individual member is supposed to gain his own understanding through earnest study and prayer.

STATISTICS.

The general statistics of the Church of the Universal Messianic Message for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. They reported 5 organizations, 3 in the state of Washington, 1 in California, and 1 in New Jersey. The total membership was 266—98 males and 168 females. There were 5 places of worship, though no church edifices, but 2 of the organizations reported property valued at $425, probably including the furnishings of rooms used for worship. Four Sunday schools were reported, 3 of them in Washington and 1 in California, with 13 officers and teachers and 80 scholars.

Expenditures amounting to $2,816 for the conduct of the organizations were reported by 3 of the churches.

The number of members under 13 years of age, as reported by 5 organizations in 1916, was 3, out of the total number of 266 members reported for the denomination as a whole.[1]

English is the only language used in the conduct of church services in this denomination.

In 1916, 4 ministers were reported as connected with the denomination, but since that time, as stated above, the ministerial office has been dropped.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Church of the Universal Messianic Message	5	5	266	5	98	168	.....	5	.....	2	$425
Pacific division: Washington	3	3	171	3	72	99	.....	3	.....	2	425
States with one organization only [1]	2	2	95	2	26	69	.....	2	.....	.....	.....

[1] One organization each in California and New Jersey.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Universal Messianic Message	5	.....	.....	3	$2,816	4	4	13	80
Pacific division: Washington	3	.....	.....	2	1,610	3	3	8	65
States with one organization only [1]	2	.....	.....	1	1,206	1	1	5	15

[1] One organization each in California and New Jersey.

CHURCHES OF CHRIST.

HISTORY.

In their early history the churches which gathered under the leadership of Thomas and Alexander Campbell [1] emphasized the distinctively apostolic character of the individual church, not merely as a worshiping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address," by Alexander Campbell, they deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of their movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose what seemed to some to be a desire for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were, a general organization of the churches into a missionary society with a "money basis" of membership, and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840, and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Mr. Campbell's approval, many of his followers were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians:

> Their churches were not fractured into missionary societies, Bible societies, and educational societies; nor did they dream of organizing such. * * * They knew nothing of the hobbies of modern times. In their church capacity alone they moved. * * * They viewed the Church of Jesus Christ as the scheme of salvation to ameliorate the world. As members of it they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary society a cent or a prayer, lest in so doing they should rob the Church of its glory and exalt the inventions of men above the wisdom of God.

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity. The article in the constitution of the missionary society which gave more offense than any other, because, in the view of some, it established a "money basis" and created a "moneyed aristocracy," read as follows: "The society shall be composed of annual delegates, life members, and life directors. Any church may appoint a delegate for an

[1] See Disciples of Christ, p. 244.

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annual contribution of $10; and $20 paid at one time shall be requisite to constitute a member for life." Various and earnest efforts were made at different times to dissuade them from this "departure from New Testament Christianity," but without avail.

The question as to the use of instrumental music in the services of the church became an issue as early as 1859, when a melodeon was placed in the church at Midway, Ky. Much opposition was aroused, and the claim was made that instrumental music in the church services "ministered to pride and worldliness, was without the sanction of New Testament precept and example, and was consequently unscriptural and sinful."

Other matters in regard to which there was controversy were the introduction of the "modern pastor" and the adoption of "unscriptural means of raising money."

It was inevitable that such divergencies of opinion should result in the formation of opposing parties, and these parties were variously called "Conservatives" and "Progressives," or "Antis" and "Digressives." Actual divisions, however, came slowly. Many who sympathized with the Progressives continued to worship and work with the Conservatives because they had no other church facilities; on the other hand, many Conservatives associated with the Progressives for a similar reason.

In the census report for 1890 both parties were reported together under the title Disciples of Christ. In the report for 1906 the Churches of Christ were reported separately, but the results were not altogether satisfactory, as it was difficult to draw the line between them and the Disciples of Christ. The report for 1916 was far more complete, and the large increase, noted below, does not indicate the organization of new churches so much as a more nearly accurate alignment of churches which in 1906 were either not reported at all or were included with the Disciples of Christ.

DOCTRINE AND POLITY.

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ.[1] They reject all human creeds and confessions, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; it elects its own officers, calls its own ministers, and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance, and baptism (immersion). The ministerial office is not emphasized, the term "elder" being preferred, and there are no ministerial associations. Each elder is a member of the church which he serves, and is subject to its discipline. In general, the doctrine on nonresistance is advocated.

[1] See Disciples of Christ, p. 244.

WORK.

The opposition to missionary societies on the part of the Churches of Christ does not imply any lack of interest in missionary work, which has been fully developed since the division. They are rapidly establishing new churches in different parts of the United States, and are carrying on missionary work in Japan, India, and Africa. The work in Armenia and Persia has been destroyed by the ravages of war.

The educational institutions of the Churches of Christ include 6 Bible or Christian Colleges, with 58 teachers, 1,213 students, and property valued at $200,500; a normal and business college, with 12 teachers, 423 students, and property valued at $50,000; a classical institute, with 6 teachers, 81 students, and property valued at $25,000; an orphan school, with 6 teachers, 65 pupils, and property valued at $100,000; and 3 orphanages, with 234 orphans. These institutions are located in Tennessee, Texas, Kentucky, Alabama, and Oklahoma.

STATISTICS.

The general statistics of the Churches of Christ for 1916 are given, by states, on pages 209 and 210; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal statistics for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	5,670	2,649	2,921	110.3
Members	317,937	159,658	158,279	99.1
Church edifices	4,342	1,974	2,368	120.0
Value of church property	$5,644,096	$2,555,372	$3,088,724	120.9
Debt on church property	$136,008	$76,208	$59,795	78.5
Parsonages:				
Churches reporting	22	21	1	(1)
Value	$28,900	$22,900	$6,000	26.2
Sunday schools:				
Number	3,441	1,260	2,181	173.1
Officers and teachers	15,213	5,112	10,101	197.6
Scholars	167,809	56,086	111,723	199.2

[1] Per cent not shown where base is less than 100.

From this table it appears that the denomination has experienced a marked gain in almost every particular. The number of organizations reported increased from 2,649 to 5,570, showing a gain of 110.3 per cent, and the membership advanced from 159,658 to 317,937, or 99.1 per cent. Similar increases are noted in church edifices and in value of church property—each advancing 120 per cent—while the

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debt on church property increased from $76,208 in 1906 to $136,003 in 1916, or 78.5 per cent. There was an even greater gain in Sunday schools. The number of schools increased from 1,260 to 3,441, or 173.1 per cent; the number of officers and teachers increased from 5,112 to 15,213, or 197.6 per cent; and the number of scholars increased from 56,086 to 167,809, or 199.2 per cent. The number of churches reporting parsonages increased by 1 only, but the value of parsonages increased from $22,900 to $28,900, or 26.2 per cent. No report was made of contributions for missions and benevolences.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $679,191, reported by 2,168 organizations, cover running expenses and all items passing through the church treasury.

The number of members under 13 years of age, as reported by 1,751 organizations in 1916, was 2,127, constituting 2 per cent of the 108,845 members reported by these organizations. Assuming that the same proportion would apply to the 209,092 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 6,213.[1]

Of the 5,570 organizations, with 317,937 members, all but 1 reported services conducted in English only. This organization, with 135 members, reported the use of 4 languages in the church services—German, Polish, Russian, and Yiddish. In 1906, 1 organization, with 21 members, reported German only, the remaining organizations using English only.

The denomination reports 2,507 elders (or ministers), but no schedules were received.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Churches of Christ	5,570	5,570	317,937	5,569	132,755	185,057	4,334	1,199	4,342	4,373	$5,644,096
New England division:											
Maine	6	6	153	6	48	105	3	3	3	3	4,750
Middle Atlantic division:											
Pennsylvania	32	32	1,295	32	549	746	21	10	21	21	50,500
East North Central division:											
Ohio	139	139	9,004	139	3,637	5,367	126	13	126	126	202,473
Indiana	210	210	16,512	210	6,980	9,532	202	7	202	201	309,400
Illinois	103	103	8,726	103	2,801	3,926	96	5	96	97	155,800
Michigan	17	17	1,388	17	533	855	10	7	10	10	72,900
West North Central division:											
Iowa	30	30	1,534	30	617	917	26	4	26	26	41,000
Missouri	279	279	15,160	278	6,043	8,992	239	39	239	241	264,450
North Dakota	2	2	44	2	15	29	.....	2	.....	.....	.....
South Dakota	3	3	39	3	18	21	.....	3	.....	.....	.....
Nebraska	31	31	1,252	31	500	752	23	8	23	23	31,000
Kansas	110	110	5,573	110	2,300	3,273	93	17	93	93	153,050
South Atlantic division:											
Virginia	13	13	841	13	321	520	13	.....	13	13	10,850
West Virginia	182	182	10,342	182	4,291	6,051	163	18	163	163	226,100
North Carolina	21	21	951	21	380	571	19	1	19	19	16,250
Georgia	58	58	2,671	58	1,114	1,557	43	15	43	46	48,375
Florida	74	74	2,865	74	1,234	1,631	60	14	60	62	63,650
East South Central division:											
Kentucky	330	330	24,216	330	9,989	14,227	295	30	295	303	374,516
Tennessee	995	995	63,521	995	28,676	36,845	872	120	872	874	1,162,060
Alabama	361	361	20,943	361	9,031	11,912	307	52	307	312	311,780
Mississippi	122	122	5,994	122	2,591	3,403	97	25	97	97	74,980
West South Central division:											
Arkansas	514	514	26,239	514	11,396	14,843	390	123	390	399	311,987
Louisiana	38	38	1,268	38	550	718	22	14	22	22	36,425
Oklahoma	481	481	21,700	481	9,059	12,641	234	245	234	236	253,635
Texas	1,240	1,240	71,542	1,240	29,445	42,097	899	328	907	903	1,376,135
Mountain division:											
Montana	3	3	41	3	15	26	.....	3	.....	.....	.....
Idaho	9	9	364	9	166	198	5	4	5	5	3,300
Wyoming	2	2	19	2	8	11	.....	2	.....	.....	.....
Colorado	11	11	588	11	268	320	6	4	6	6	9,650
New Mexico	51	51	1,333	51	534	799	13	38	13	13	11,750
Arizona	7	7	239	7	104	135	1	6	1	1	1,500
Pacific division:											
Washington	34	34	1,194	34	478	716	20	14	20	21	20,880
Oregon	23	23	1,133	23	521	612	18	5	18	18	17,050
California	35	35	1,149	35	495	654	17	18	17	18	29,200
States with one organization only [1]	4	4	94	4	48	46	1	2	1	1	700

[1] One organization each in Connecticut, District of Columbia, Minnesota, and New York.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of Christ	5,570	276	$136,003	22	$28,900	2,168	$679,191	3,408	3,441	15,212	167,899
New England division:											
Maine	6					1	520	2	2	8	80
Middle Atlantic division:											
Pennsylvania	32	1	1,200			14	18,414	14	14	56	538
East North Central division:											
Ohio	139	14	8,872			51	13,994	64	64	302	3,294
Indiana	210	11	10,840	1	1,000	79	26,855	68	68	347	4,017
Illinois	103	5	1,739	1	3,500	34	12,819	40	40	231	2,547
Michigan	17	3	1,325			13	12,491	12	12	97	973
West North Central division:											
Iowa	30	2	370			9	2,425	16	16	57	628
Missouri	279	16	5,015			100	22,887	155	155	735	7,688
North Dakota	2							2	3	10	47
South Dakota	3					1	104	1	1	1	17
Nebraska	31	4	1,500	1	1,000	11	4,942	14	14	69	599
Kansas	110	9	5,977	1	800	45	21,059	58	59	273	3,093
South Atlantic division:											
Virginia	13					1	25	9	9	38	385
West Virginia	182	15	10,141			60	16,708	94	95	412	4,777
North Carolina	21	1	200			12	1,266	13	15	41	458
Georgia	58	4	850			31	9,757	35	36	151	1,763
Florida	74	6	1,730			34	6,768	50	52	192	1,843
East South Central division:											
Kentucky	330	14	6,828			133	48,197	217	218	1,020	11,081
Tennessee	995	46	23,400	4	8,500	370	124,030	802	804	3,664	40,427
Alabama	361	7	1,215	1	1,000	149	29,970	279	284	1,161	12,251
Mississippi	122	2	831			42	7,449	78	79	288	2,724
West South Central division:											
Arkansas	544	26	9,247	2	2,200	216	39,216	309	313	1,382	14,432
Louisiana	38	3	1,070			20	3,607	17	17	69	628
Oklahoma	481	18	3,847			231	62,726	246	250	1,016	11,657
Texas	1,240	59	37,779	9	9,000	431	174,593	710	715	3,247	38,104
Mountain division:											
Montana	3					1	70	3	3	6	52
Idaho	9					4	781	7	8	22	265
Wyoming	2										
Colorado	11	1	204			6	1,072	7	8	36	385
New Mexico	51					20	3,555	22	23	63	654
Arizona	7	1	150			6	711	5	5	14	201
Pacific division:											
Washington	34	3	242			13	2,820	20	20	69	760
Oregon	23	1	140	1	400	7	925	15	15	63	711
California	35	4	1,230	1	1,500	20	7,998	21	21	64	669
States with one organization only [1]	4					3	437	3	3	9	75

[1] One organization each in Connecticut, District of Columbia, Minnesota, and New York.

CHURCHES OF GOD, GENERAL ASSEMBLY.

HISTORY.

The denomination known as the General Assembly of the Churches of God had its origin in the conviction of a number of people, in different denominations in Tennessee, that existing bodies with which they were acquainted were not strictly in accord with their views of Scripture, and in the belief that their wishes for a body conforming to their own views must be satisfied. The first organization was formed in August, 1886, in Monroe County, Tenn., under the name "Christian Union." In 1902 there was a reorganization under the name "Holiness Church," and in January, 1907, a third meeting, at Union Grove, Bradley County, Tenn., adopted the name "Church of God," with a membership of 150, representing 5 local churches in North Carolina, Georgia, and Tennessee. From that time the body has grown until it is represented in 22 states and has churches in the British West Indies. The headquarters in 1916 were in Cleveland, Tenn.

DOCTRINE.

In doctrine this body is Arminian and in accord with the Methodist bodies. It recognizes no creed as authoritative, but relies upon the Bible "as a whole rightly divided" as the final court of appeals. It emphasizes sanctification as a second definite experience subsequent to regeneration. Conditions of membership are profession of faith in Christ, experience of being "born again," bearing the fruits of a Christian life, and recognition of the obligation to accept and practice all the teachings of the church. The sacraments observed are: The Lord's Supper, foot-washing, and water baptism by immersion.

POLITY.

The ecclesiastical organization is described as "a blending of congregational and episcopal, ending in theocratical, by which is meant that every question is to be decided by God's Word." The pastor of the local church is the chief ruler, and after conference with the board of deacons and the men of the church

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for the purpose of ascertaining the general sentiment, he announces the decision without committing the matter to a vote of the people.

The officers of the churches are bishops, deacons, and evangelists. Bishops and deacons must be at least 24 years of age, have experienced sanctification and baptism with the Holy Ghost, evidenced by speaking with other tongues as the Spirit gives utterance, and must prove themselves to have lived what they profess. There is no age limit for evangelists. All are required to have a fair general education, good judgment, wisdom, and ability to speak.

When a reasonable number of churches have been organized in a state, an annual state assembly is held, not legislative in character, but rather educational, and for the advancement of the interests of the church in that state. A General Assembly, convened annually and composed of representatives from all states, provinces, and countries, is recognized as the Supreme Council.

The missionary work of the denomination, both home and foreign, is under the supervision of a general overseer appointed by the General Assembly, who is assisted by 12 men, from whom he selects a secretary for home missions and one for foreign missions.

STATISTICS.

The general statistics of the General Assembly of the Churches of God for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

As this is a newly organized denomination, there are no figures for 1906 with which comparison can be made. The total number of organizations reported in 1916 was 202, and the membership 7,784. There were 122 church edifices, church property valued at $73,283, and 31 organizations reported a debt on church property of $6,639. Parsonages, with a total value of $3,000, were reported by 4 churches. There were 143 Sunday schools reported, with 740 officers and teachers, and 6,475 scholars. Contributions for missions and benevolences were not reported.

Church expenditures amounting to $32,090, reported by 149 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 161 organizations in 1916, was 367, constituting 5.5 per cent of the 6,644 members reported by these organizations. Assuming that the same proportion would apply to the 1,140 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 430.[1]

Of the 202 organizations, 201, with 7,765 members, reported services in English only, and 1, with 19 members, reported services conducted in Spanish and English.

This is a general evangelistic body and a considerable number of persons are on the ministerial lists who are not closely identified with pastoral work. Of the 477 claimed by the denomination, schedules were received from 210, and of these, 81 reported annual salaries averaging $232.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Churches of God, General Assembly,	202	202	7,784	201	2,657	5,104	120	50	122	125	$73,283
East North Central division:											
Ohio	3	3	58	3	14	44	.....	3	.....	1	30
South Atlantic division:											
Maryland	2	2	128	2	43	85	2	.....	2	2	1,300
Virginia	13	13	344	13	135	209	5	3	5	5	2,050
West Virginia	7	7	146	7	50	96	3	3	3	3	6,300
North Carolina	8	8	285	8	99	186	4	4	4	5	3,800
South Carolina	2	2	89	2	35	54	.....	2	.....	.....	.....
Georgia	27	27	978	27	352	626	18	7	18	18	9,405
Florida	44	44	1,294	44	468	826	26	9	26	27	16,790
East South Central division:											
Kentucky	6	6	203	5	43	137	3	3	3	3	850
Tennessee	39	39	2,288	39	733	1,555	32	4	33	32	17,523
Alabama	27	27	918	27	319	599	13	5	13	16	7,335
Mississippi	11	11	510	11	178	332	6	3	7	5	2,550
West South Central division:											
Louisiana	3	3	149	3	53	96	3	.....	3	3	1,400
Texas	3	3	84	3	31	53	2	1	2	2	1,700
Mountain division:											
New Mexico	2	2	46	2	18	28	1	1	1	1	350
States with one organization only[1]	5	5	264	5	86	178	2	2	2	2	2,900

[1] One organization each in Arkansas, California, Connecticut, Illinois, and Indiana.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of God, General Assembly	202	31	$6,639	4	$3,000	142	$32,000	142	145	740	6,875
East North Central division:											
Ohio	3	.....	.....	.....	.....	3	184	3	3	15	82
South Atlantic division:											
Maryland	2	.....	.....	.....	.....	1	500	2	2	13	90
Virginia	13	.....	.....	.....	.....	6	915	8	8	36	335
West Virginia	7	1	250	.....	.....	6	301	6	6	35	207
North Carolina	8	2	630	.....	.....	6	1,778	7	7	30	294
South Carolina	2	.....	.....	.....	.....	1	188	2	2	7	73
Georgia	27	4	1,189	1	500	22	6,576	22	22	97	907
Florida	44	3	1,368	2	1,500	32	7,065	22	22	114	787
East South Central division:											
Kentucky	6	1	125	1	1,000	4	738	5	6	20	196
Tennessee	39	13	2,224	.....	.....	35	7,937	34	34	215	1,840
Alabama	27	2	203	.....	.....	18	3,135	17	17	58	585
Mississippi	11	1	60	.....	.....	6	690	5	5	23	232
West South Central division:											
Louisiana	3	1	40	.....	.....	3	830	2	2	8	93
Texas	3	.....	.....	.....	.....	1	50	3	3	17	117
Mountain division:											
New Mexico	2	.....	.....	.....	.....	1	15	2	2	9	50
States with one organization only [1]	5	1	450	.....	.....	4	1,098	2	2	15	230

[1] One organization each in Arkansas, California, Connecticut, Illinois, and Indiana.

CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP OF THE.

HISTORY.

The revival movement which spread through the United States during the early part of the nineteenth century was not felt as much in the Reformed as in the Methodist, Baptist, and Presbyterian churches. In one case, however, it made itself apparent, and its fruits are seen in the denomination known as the "General Eldership of the Churches of God in North America," popularly known as "Winebrennerian," from the name of the founder.

John Winebrenner was born in the Glade valley, Woodsborough district, Frederick County, Md., March 25, 1797, his parents being of German descent. Baptized and confirmed in the German Reformed Church (now the Reformed Church in the United States), he early showed an inclination to the ministry, and after completing a course at the district school, an academy at Frederick, and Dickinson College, Carlisle, Pa., he went to Philadelphia to study theology under Dr. Samuel Helfenstein. While here, on April 6, 1817, he passed through a peculiar religious experience which he interpreted as sound conversion, and from that moment the work of the ministry, which he had hitherto regarded with more or less indifference, became "the uppermost desire of his heart."

On September 24, 1820, he was ordained in Hagerstown, Md. He then accepted a call to Harrisburg, Pa., with charge of three other churches, commencing his work there October 22, 1820. He was earnest and energetic in his pulpit ministrations, preached experimental religion, sought to raise the standard of true piety, and organized Sunday schools and other church agencies. So searching and impressive was his preaching that many of his hearers became seriously alarmed about their spiritual condition. Revivals of religion were new experiences in the churches of that region, so that his ministry early awakened strong opposition. Some of the members of his charge became much dissatisfied, and the matter was brought to the attention of the Synod of the Reformed Church, which met at Harrisburg, September 29, 1822. The case was not finally disposed of until some time in 1828, when Mr. Winebrenner's connection with the German Reformed Church was finally severed.

After his separation from the Reformed Church, his labors extended to surrounding districts and towns, and were attended by extensive revivals of religion. Gradually his views changed on a number of doctrinal points and on the ordinances or sacraments, and in 1829 he organized an independent church, calling it simply the "Church of God." Others followed, both in and around Harrisburg, each assuming the name of "Church of God at ———." These churches, in which all members, baptized believers, had equal rights, elected and licensed men to preach, but there was as yet no common bond, general organization, or directing authority. Finally, for the purpose of adopting a regular system of cooperation, a meeting was held at Harrisburg in October, 1830, which was attended by six of the licensed ministers. At this meeting an "eldership," to consist of an equal number of teaching and ruling elders, was organized, which, to distinguish it from the local church eldership, was called "The General Eldership of the Church of God." The work continued to grow and spread to adjoining

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counties, to the state of Maryland, and to western Pennsylvania and Ohio, where elderships were organized. On May 26, 1845, delegates from these three elderships met at Pittsburgh, Pa., and organized the "General Eldership of the Church of God in North America," which name was changed in 1896 to the "General Eldership of the Churches of God in North America." The eldership in eastern Pennsylvania dropped the word "General" and became the "East Pennsylvania Eldership of the Church of God."

Missionaries were sent into the Western states, and churches were organized in Indiana, Michigan, West Virginia, Illinois, Iowa, Nebraska, Missouri, Kansas, Arkansas, Indian Territory, Oklahoma, Colorado, Oregon, and Washington. In nearly all these states and territories, annual elderships have been organized, in cooperation with the General Eldership.

DOCTRINE.

In doctrine the Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold as distinctive views, that sectarianism is antiscriptural; that each local church is a church of God, and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to any thing not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely: Baptism, the Lord's Supper, and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together, and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration, practical piety, the observance of the Lord's Day, the resurrection of the dead, the eternal being of the soul, and future and eternal rewards and punishments.

POLITY.

The polity of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who with the pastor constitute the church council, and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory, and an equal number of laymen elected by the various churches (or charges), constitute annual elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. Laymen, on recommendation of churches, may be licensed as exhorters. The different annual elderships combine to form the General Eldership, which meets once in four years, and is composed of an equal number of ministerial and lay representatives (elders) elected by the annual elderships.

WORK.

The missionary activities of the Churches of God are under the control of the Board of Missions of the General Eldership, composed of persons elected quadrennially. There is also a Woman's General Missionary Society, independent in its organization, but under the general supervision and control of the Board of Missions.

For home mission work the denomination raised in 1916 the sum of $2,824, which was expended in general evangelistic work, in church extension, and in aiding weak churches. There were 13 missionaries employed, and 24 churches aided.

The foreign mission work dates from October, 1896, when the first missionary sailed for India, and is in the hands of the Woman's General Missionary Society, subject to the control of the Board of Missions. The report for 1916 shows 3 stations, occupied by 4 missionaries and 11 native helpers. These missionaries are stationed in the Bogra District in Bengal and use the Bengali language in their work. They report 1 native church organized, with 27 members, and 7 schools, with 188 pupils. The contributions for this work in 1916 amounted to $4,162, and there is property valued at about $20,000. The work progresses slowly, as the Bogra population is very largely Mohammedan.

The educational work of the Churches of God, in its permanent form, began in 1881, when Findlay College, Findlay, Ohio, was incorporated. Fort Scott Collegiate Institute, in Kansas, originally established in 1901, was adopted by the General Eldership in 1905. The report for 1916 shows about 300 students in these 2 institutions, property valued at $138,479, and an endowment fund of $135,664, while the contributions for its support amounted to $15,000.

There is a publishing house and bookstore at Harrisburg, Pa., worth over $100,000 where the Church Advocate and other journals are published.

The number of Young People's Societies reported was 213, with 8,469 members.

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STATISTICS.

The general statistics of the General Eldership of the Churches of God for 1916 are given, by states and elderships, on pages 215 and 216, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	443	518	−75	−14.5
Members	28,376	24,356	4,020	16.5
Church edifices	391	417	−26	−6.2
Value of church property	$1,418,787	$1,050,706	$368,081	35.0
Debt on church property	$90,958	$44,350	$46,608	105.1
Parsonages:				
Churches reporting	112	79	33	(2)
Value	$194,600	$130,051	$64,549	49.6
Sunday schools:				
Number	393	411	−18	−4.4
Officers and teachers	4,706	4,253	453	10.7
Scholars	39,259	29,487	9,772	33.1
Contributions for missions and benevolences	$21,992	$26,550	−$4,558	−17.2
Domestic	$17,830	$21,550	−$3,720	−17.3
Foreign	$4,162	$5,000	−$838	−16.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table there appears to have been a falling off in the number of organizations, church edifices, and Sunday schools, but a considerable increase in the membership, value of church property, debt on church property, number of churches reporting parsonages, value of parsonages, and number of Sunday school scholars. There were 443 organizations reported in 1916, as against 518 in 1906, a loss of 14.5 per cent, and 391 church edifices, as against 417, a loss of 6.2 per cent. Membership, however, increased from 24,356 to 28,376, or 16.5 per cent, and the value of church property from $1,050,706 to $1,418,787, a gain of 35 per cent. Sunday schools decreased in number from 411 to 393, but gained both in number of officers and teachers and in number of scholars, the latter increasing from 29,487 to 39,259, or 33.1 per cent. Contributions for benevolent purposes diminished from $26,550 to $21,992, a loss of 17.2 per cent, the greater loss being in contributions for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported[1] for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $266,338, reported by 402 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 310 organizations in 1916, was 1,129, constituting 5.4 per cent of the 21,015 members reported by these organizations. Assuming that the same proportion would apply to the 7,361 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,524.[1]

Of the 443 organizations, 437, with 28,028 members, reported services conducted in English only; 5 organizations, with 314 members, in German and English; and 1, with 34 members, in Slavic only. As compared with the report for 1906, this shows a decrease of 2 in the number of organizations using a foreign language, and of 53 in the membership of such organizations.

The number of ministers on the rolls of the denomination was 427. As shown by the following table, 187 sent in schedules of whom 124 reported annual salaries averaging $650. A considerable number of those reporting stated that they were also engaged in other occupations.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	187	128	43	16	$650
Arkansas	6		6		
Colorado	2	2			417
Idaho	2	1	1		200
Illinois	14	13	1		686
Indiana	7	6	1		717
Iowa	8	8			858
Kansas	4	3	1		500
Maryland	7	5	2		476
Michigan	3	1	2		675
Missouri	11	2	8	1	875
Nebraska	2		1	1	
Ohio	25	19	4	2	555
Oklahoma	2	1	1		563
Pennsylvania	83	62	10	11	700
West Virginia	11	5	5	1	625

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Churches of God in North America, General Eldership of the	443	440	28,376	417	10,758	15,826	391	35	391	390	$1,418,787
Middle Atlantic division:											
Pennsylvania	177	177	14,370	166	5,235	8,019	168	4	168	171	918,542
East North Central division:											
Ohio	66	63	3,374	60	1,244	1,902	62	2	62	62	148,650
Indiana	29	29	2,064	29	838	1,226	28	1	28	28	85,600
Illinois	26	26	1,516	25	554	832	25	1	25	24	75,400
Michigan	10	10	282	10	116	166	9	1	9	8	14,300
West North Central division:											
Iowa	20	20	907	19	308	474	19	1	19	19	45,700
Missouri	27	27	986	23	358	524	15	5	15	11	10,975
Nebraska	2	2	93	2	39	54	2	.....	2	2	3,200
Kansas	11	11	935	11	423	512	9	1	9	9	12,950
South Atlantic division:											
Maryland	27	27	1,797	27	758	1,039	26	1	26	27	50,300
West Virginia	25	25	1,056	22	434	533	14	11	14	14	34,300
West South Central division:											
Arkansas	14	14	564	14	276	288	8	5	8	9	3,970
Oklahoma	5	5	209	5	77	132	3	2	3	3	5,900
Mountain division:											
Idaho	1	1	86	1	33	53	1	.....	1	1	4,000
Colorado	3	3	137	3	65	72	2	.....	2	2	5,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of God in North America, General Eldership of the	443	50	$90,958	112	$194,600	402	$296,338	388	393	4,706	39,259
Middle Atlantic division:											
Pennsylvania	177	30	76,035	62	139,050	170	168,533	168	170	2,368	22,078
East North Central division:											
Ohio	66	7	4,027	6	9,800	62	29,423	60	60	714	5,480
Indiana	29	2	825	5	11,500	28	15,602	26	26	346	2,340
Illinois	26	.....	.....	21	21,350	25	11,882	25	25	251	1,814
Michigan	10	1	650	1	500	9	3,317	10	12	95	636
West North Central division:											
Iowa	20	1	195	4	5,200	19	11,261	18	18	174	1,096
Missouri	27	.....	.....	7	500	16	1,909	17	17	136	820
Nebraska	2	.....	.....	.....	.....	2	333	2	3	18	65
Kansas	11	1	50	1	600	8	7,872	9	9	98	803
South Atlantic division:											
Maryland	27	3	4,200	3	3,900	27	7,853	23	23	270	2,283
West Virginia	25	4	4,476	.....	.....	20	4,421	16	16	145	1,134
West South Central division:											
Arkansas	14	.....	.....	.....	.....	7	481	6	6	33	250
Oklahoma	5	.....	.....	1	1,000	5	1,152	4	4	26	180
Mountain division:											
Idaho	1	1	500	.....	.....	1	650	1	1	12	70
Colorado	3	.....	.....	1	1,000	3	1,700	3	3	20	240

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ELDERSHIPS: 1916.

ELDERSHIP.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Churches of God in North America, General Eldership of the	443	440	28,376	417	10,758	15,826	391	35	391	390	$1,418,787
Arkansas and Oklahoma	4	4	122	4	41	81	3	1	3	3	1,385
East Pennsylvania	122	122	10,341	113	3,730	5,843	115	3	115	118	778,542
Illinois	26	26	1,516	25	554	832	25	1	25	24	75,400
Indiana	30	30	2,078	30	844	1,234	29	1	29	29	86,600
Iowa	25	25	1,077	23	366	561	23	2	23	23	52,600
Kansas	17	17	1,201	17	544	657	13	2	13	13	22,950
Maryland and Virginia	30	30	1,880	30	796	1,084	29	1	29	30	53,700
Michigan	9	9	268	9	110	158	8	1	8	7	13,300
Missouri	23	23	902	20	333	490	12	4	12	8	8,075
Nebraska	2	2	93	2	39	54	2	.....	2	2	3,200
Ohio	59	56	3,171	54	1,178	1,793	55	2	55	55	137,650
Texas and Arkansas	12	12	522	12	256	266	6	5	6	7	3,485
West Pennsylvania	46	46	3,600	44	1,331	1,921	45	1	45	45	127,600
West Virginia, North	22	22	1,081	21	454	599	20	1	20	20	47,400
West Virginia, South	16	16	524	13	182	253	6	10	6	6	6,900

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ELDERSHIPS: 1916.

ELDERSHIP.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of God in North America, General Eldership of the	443	50	$90,958	112	$194,600	402	$266,338	388	393	4,706	39,259
Arkansas and Oklahoma	4	.....	.....	.....	.....	4	288	4	4	17	145
East Pennsylvania	122	23	74,385	48	112,250	116	139,284	116	116	1,872	17,179
Illinois	26	.....	.....	21	21,550	25	11,832	25	25	251	1,814
Indiana	30	2	825	5	11,500	29	15,772	27	27	354	2,390
Iowa	25	2	695	4	5,200	22	12,344	22	22	217	1,286
Kansas	17	1	50	3	2,600	14	10,631	14	14	135	1,138
Maryland and Virginia	30	4	4,350	3	3,900	30	8,185	26	26	295	2,485
Michigan	9	1	650	1	500	8	3,147	9	11	87	586
Missouri	23	.....	.....	7	500	14	1,476	14	14	105	720
Nebraska	2	.....	.....	.....	.....	2	333	2	3	18	65
Ohio	59	6	3,727	6	9,800	56	28,248	55	55	675	5,195
Texas and Arkansas	12	.....	.....	.....	.....	5	285	4	4	25	190
West Pennsylvania	46	6	1,500	14	26,800	45	27,025	43	45	413	4,197
West Virginia, North	22	4	3,276	.....	.....	20	6,786	17	17	172	1,341
West Virginia, South	16	1	1,500	.....	.....	12	702	10	10	70	578

CHURCHES OF THE LIVING GOD.

GENERAL STATEMENT.

Under this head are included three bodies of Negro churches, similar in general type though differing in many details. The Church of the Living God, Christian Workers for Fellowship was reported in 1906 as Christian Workers for Friendship, and the Church of the Living God, General Assembly, is the same as the Apostolic Church of 1906. The Church of Christ in God, reported in 1906, has been consolidated with the Christian Workers for Fellowship. The Church of the Living God is a new body, organized in the state of Texas.

The denominations grouped under the name "Churches of the Living God" in 1916 and 1906 are listed below, with the principal statistics as reported for the two periods. Certain changes in names and organizations, as mentioned above, will be noted.

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COMPARATIVE SUMMARY OF CHURCHES OF THE LIVING GOD: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
CHURCHES OF THE LIVING GOD.										
1916.										
Church of the Living God	28	1,743	27	$23,875	$1,033	.....	.....	27	129	491
Church of the Living God, Christian Workers for Fellowship	155	9,625	60	78,955	7,380	.....	.....	99	286	2,328
Church of the Living God, General Assembly	19	266	6	12,700	7,100	1	$250	10	35	158
1906.										
Church of the Living God, Christian Workers for Friendship	44	2,676	27	23,175	1,710	.....	.....	43	122	886
Church of the Living God (Apostolic Church)	15	732	12	25,700	1,900	2	1,850	13	67	585
Church of Christ in God	9	868	6	9,700	300	.....	.....	6	21	289

CHURCH OF THE LIVING GOD.

HISTORY.

This is a group of Negro churches in Texas, organized about 1908 as a separate body, in protest against what they deem the wrong subservience of the regular denominations to class and race prejudice. They hold that not only the white but Negro denominations have erred greatly in their interpretation of the Bible; and that as the Negro race has advanced since 1865 most rapidly in its spiritual life, notwithstanding the iniquities and prejudices of very many, they should seek the union for which Christ prayed in an organization based distinctly on His Word.

STATISTICS.

The organizations of the Church of the Living God, all of which are in the state of Texas, were reported for the first time in 1916. The statistics for 1916 are given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination, in 1916, had 28 organizations; 1,743 members—612 males and 1,131 females; 27 edifices; church property valued at $23,875; and a debt on church property of $1,033, reported by 6 organizations. The number of Sunday schools was 27, with 129 officers and teachers and 491 scholars. No parsonages were reported, nor were there any general contributions for missionary or benevolent work.

Church expenditures amounting to $6,199, reported by 27 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 28 organizations in 1916, was 180, constituting 10.3 per cent of the 1,743 members reported for the denomination as a whole.[1]

English is the only language used in the conduct of church services in this denomination.

The total number of ministers on the rolls of the denomination was 30. Of these, 25 were reported as in pastoral work, but none of them received a salary.

[1] See Introduction, p. 10.

CHURCH OF THE LIVING GOD, CHRISTIAN WORKERS FOR FELLOWSHIP.

HISTORY.

The Church of the Living God, "Christian Workers for Friendship" was organized at Wrightsville, Ark., in 1889, by Rev. William Christian. In 1915 the name was changed to Christian Workers for Fellowship. There have been two secessions from this church: The Church of the Living God (Apostolic Church), now known as the Church of the Living God, General Assembly; and the Church of Christ in God, which more recently has consolidated with the parent body.

The distinctive characteristics of the church are believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the Lord's Supper. The local organizations are known as "temples" rather than as "churches," and are subject to the authority of a general assembly. The presiding officer is styled the "chief," or "bishop," and the ministry includes evangelists, pastors, and local preachers.

A considerable number of ministers are engaged in general missionary work for the extension of the church; Sunday schools occupy a prominent place in the church life; and there is a gospel extension club engaged in works of mercy, particularly along the lines followed by fraternal societies, rendering assistance in the care of the sick and the burying of the dead.

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WORK.

Work has begun for the establishment of 2 educational institutions, which are soon to be in operation; one is an industrial school at College Hill, Ohio; the other, at Ponta, Tex., is a theological and girls' seminary. In aid of these certain sums were contributed during the year, and the property, it was expected, would be valued at about $4,500.

STATISTICS.

The general statistics of the Church of the Living God, Christian Workers for Fellowship, for 1916, are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906[1]	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	155	53	102	(2)
Members	9,626	3,524	6,102	173.2
Church edifices	60	33	27	(2)
Value of church property	$78,955	$32,875	$46,080	140.2
Debt on church property	$7,380	$1,810	$5,570	307.7
Sunday schools:				
Number	99	49	50	(2)
Officers and teachers	286	143	153	107.0
Scholars	2,328	1,175	1,153	98.1

[1] Figures for 1906 include the Church of Christ in God, united since 1906 with this denomination.
[2] Per cent not shown where base is less than 100.

The table shows a considerable increase in the denomination. In 1916, 155 organizations were reported as against 53 in 1906, and a membership of 9,626 as against 3,524. A similar increase in number of edifices, value of church property, and debt on church property was also shown. The number of Sunday schools increased from 49 to 99, and the number of scholars from 1,175 to 2,328, representing a gain of 98.1 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $18,812, reported by 62 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 46 organizations in 1916, was 255, constituting 5.1 per cent of the 4,981 members reported by these organizations. Assuming that the same proportion would apply to the 4,645 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 493.[1]

English is the only language used in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 300 and schedules were received from 121, none of whom, however, reported a salary, although a few received small amounts in the way of freewill offerings.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of the Living God, Christian Workers for Fellowship	155	154	9,626	152	3,556	5,795	60	88	60	60	$78,955
East North Central division:											
Ohio	6	6	304	6	127	177	2	4	2	2	3,500
Indiana	5	4	316	4	67	249	2	3	2	2	5,000
Illinois	9	9	318	9	118	200	4	5	4	4	4,700
West North Central division:											
Missouri	6	6	298	6	92	206	1	5	1	1	1,300
Kansas	4	4	110	4	42	68	1	3	1	1	1,500
South Atlantic division:											
Florida	5	5	280	5	86	194	2	3	2	2	1,700
East South Central division:											
Kentucky	7	7	1,046	7	349	697	2	5	2	2	6,500
Tennessee	10	10	805	10	297	508	6	4	6	6	15,300
Alabama	9	9	792	9	247	545	4	3	4	4	4,500
Mississippi	11	11	282	11	105	177	4	6	4	4	3,000
West South Central division:											
Arkansas	34	34	1,857	32	672	910	13	18	13	13	11,750
Oklahoma	19	19	661	19	244	417	7	12	7	7	4,805
Texas	27	27	2,496	27	1,089	1,397	11	15	11	11	14,600
States with one organization only[1]	3	3	71	3	21	50	1	2	1	1	800

[1] One organization each in Michigan, Pennsylvania, and Washington.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Living God, Christian Workers for Fellowship	155	14	$7,380	62	$18,812	99	99	206	2,328
East North Central division:									
Ohio	6			1	300	4	4	13	67
Indiana	5	1	400	2	1,200	4	4	8	107
Illinois	9	2	1,750	4	2,015	5	5	15	107
West North Central division:									
Missouri	6	1	475	2	455	2	2	6	53
Kansas	4			2	825	2	2	5	41
South Atlantic division:									
Florida	5	1	400	2	700	5	5	10	84
East South Central division:									
Kentucky	7	1	2,000	1	500	4	4	20	200
Tennessee	10	2	1,150	6	2,531	8	8	27	191
Alabama	9			3	1,075	6	6	21	192
Mississippi	11	1	110	4	334	5	5	12	85
West South Central division:									
Arkansas	31	1	25	16	3,813	20	20	67	430
Oklahoma	10	1	345	8	1,655	14	14	38	269
Texas	27	3	725	10	3,709	18	18	48	432
States with one organization only [1]	3			1	100	2	2	4	40

[1] One organization each in Michigan, Pennsylvania, and Washington.

CHURCH OF THE LIVING GOD, GENERAL ASSEMBLY.

(FORMERLY CHURCH OF THE LIVING GOD, APOSTOLIC CHURCH.)

HISTORY.

The Apostolic Church, also called the "Christian Friendship Workers," withdrew from the Church of the Living God, Christian Workers for Fellowship, in 1902, partly because of opposition to the head of that body and partly because of a different conception of certain articles of faith and church government. For several years the churches composing it were in a somewhat unsettled and disorganized state, with no stable form of government, name, or permanent leadership. In 1908 the presiding officer, Apostle Chas. W. Harris, called together the ministers and representatives from the different local churches, who then organized themselves into one association known as the General Assembly, Church of the Living God.

In this body the presiding apostle is styled officer instead of chief or bishop, and it has eight orders among its ministers—apostles, leaders, prophets, evangelists, pastors, teachers, elders, and deacons.

The General Assembly of synods meets annually in the month of November at Waco, Tex., and this place of meeting is spoken of among the worshipers as Jerusalem.

In doctrine and general organization the church corresponds closely to the Methodist churches.

STATISTICS.

The general statistics of the Church of the Living God, General Assembly for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	10	15	−5	(2)
Members	266	752	−486	−64.6
Church edifices	6	12	−6	(2)
Value of church property	$12,700	$25,700	−$13,000	−50.6
Debt on church property	$7,100	$1,600	$5,500	343.8
Parsonages:				
Churches reporting	1	2	−1	(2)
Value	$250	$1,500	−$1,250	−83.3
Sunday schools:				
Number	10	18	−8	(2)
Officers and teachers	35	67	−32	(2)
Scholars	168	585	−417	−71.3

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The denomination shows a marked decrease in number of organizations, church edifices, membership, value of church property, parsonages, and Sunday schools, but an increase in debt on church property. No contributions for benevolences were reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $3,704, reported by 9 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

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The number of members under 13 years of age, as reported by 5 organizations in 1916, was 16, constituting 9.9 per cent of the 161 members reported by these organizations.[1] Based on the same proportion, the number under 13 for the entire denomination would be 26.

English is the only language used in the conduct of church services in this denomination.

The number of ministers reported was 14, of whom 4 sent in schedules, but reported no salaries.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of the Living God, General Assembly	10	10	266	10	96	170	6	4	6	6	$12,700
West South Central division:											
Oklahoma	2	2	46	2	20	26	1	1	1	1	1,000
Texas	3	3	105	3	41	64	3	.....	3	3	2,900
States with one organization only[1]	5	5	115	5	35	80	2	3	2	2	8,800

[1] One organization each in Arkansas, Kansas, Missouri, Tennessee, and Washington.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Living God, General Assembly	10	3	$7,100	1	$250	9	$3,704	10	10	25	188
West South Central division:											
Oklahoma	2	.....	.....	.....	.....	2	672	2	2	6	28
Texas	3	1	400	.....	.....	3	1,439	3	3	14	62
States with one organization only[1]	5	2	6,700	1	250	4	1,593	5	5	15	78

[1] One organization each in Arkansas, Kansas, Missouri, Tennessee, and Washington.

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CHURCHES OF THE NEW JERUSALEM.

GENERAL STATEMENT.

The churches of the New Jerusalem, popularly called Swedenborgian, are two in number. The early history of both is given in the following statement of the General Convention of the New Jerusalem, the older body; while the movement which resulted in the organization of a second body, and the points on which it differed from the General Convention, are set forth in the statement of the General Church of the New Jerusalem.

The principal statistics of the two bodies as reported for 1916 and 1906 are given below:

COMPARATIVE SUMMARY OF CHURCHES OF THE NEW JERUSALEM: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
CHURCHES OF THE NEW JERUSALEM.										
1916.										
General Convention of the New Jerusalem in the United States of America	108	6,352	72	$1,711,090	$30,406	12	$68,000	67	396	2,723
General Church of the New Jerusalem	15	733	8	55,032	11,000	1	5,000	14	40	318
1906.										
General Convention of the New Jerusalem in the United States of America	119	6,612	89	1,760,691	49,625	17	64,400	75	510	3,434
General Church of the New Jerusalem	14	635	5	30,350	7,250	1	3,000	7	20	110

GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA.

HISTORY.

The Church of the New Jerusalem, known also as the "New Church," was first organized in London in 1787. It was based upon the writings of Emanuel Swedenborg, who was born in Sweden in 1688, studied at Upsala, traveled extensively in Europe, and was prominent in national affairs in his own country, where he held an assessorship under Charles XII. His favorite subject at first was mathematics, but astronomy, physics, human anatomy, and physiology all interested him, especially in their relation to spiritual matters. As he said, "I have gone through anatomy with the single object of investigating the soul." In 1747 he resigned his assessorship on a pension, and thenceforth devoted his life to the revelations which he claims were given him. His first publication was the "Arcana Coelestia," an exposition of Genesis and Exodus, considered in their symbolical sense, the first part appearing in 1749 and the final part in 1756. Later years saw the publication of a number of works along the same line, including the "True Christian Religion" and the "Apocalypse Revealed." Swedenborg's death occurred in London in 1772.

In common with the general scientific literature of the day, the writings of Swedenborg were originally in Latin, and were published anonymously. In 1750 and succeeding years some were translated into English, but they did not attract much attention until, in 1783, Robert Hindmarsh, a printer in London, became interested in them, and gathered together a few men of like mind to consider them. Four years later the first organization, consisting of 16 persons, was effected. The following year public services were held, and in 1789 a general conference met. In 1821 there was incorporated the "General Conference of the Ministers and other Members of the New Church signified by the New Jerusalem in the Apocalypse or Revelation of John." In 1902 it consisted of 73 societies with an aggregate membership of 6,337, besides several societies and a number of individuals who did not join the General Conference, so that the total number of members of the church in Great Britain in that year was probably about 7,500. The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Swedenborg is regarded, on every hand, by members of this church, as a "divinely illuminated seer and revelator," and as having been given the key to Bible interpretation—the science of correspondences—in order that he might thereby open the internal sense of the Word, and announce the Lord Jesus Christ, in His second coming, which is "His coming as the Word newly revealed." He was thus "divinely chosen to live consciously in the natural and in the spiritual world at the same time, so that he might describe to men those things which he saw, especially those things relating to the Holy City, the divine system of doctrine revealed out of the internal sense of the Word for the establishment of a New Church." It is the revelation

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of this interior truth of the Word, and not a personal appearing that, in their view, constitutes the Lord's second coming, the "clouds" in which He comes being the literal sense, the "power and great glory" the spiritual sense.

DOCTRINE.

The general doctrines of the New Church teach that there is one God, even the Lord God, the Saviour, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, called in the Word, Father, Son, and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God, as are soul, body, and operation, in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and can not be subjected to the same methods of criticism; that it is plenarily dictated by the Lord Himself, and inspired as to every word and letter, and, like Nature itself, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe itself was created in the beginning; and that in letter and spirit it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth of a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race, and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will cooperate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments is salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he has formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points, the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments terminating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the act of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's Table.

POLITY.

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs. Each local society of the New Church elects its pastor and other officers, including a president, treasurer, secretary, and church committee. In some cases certain privileges are allowed to parishioners or pew holders who are not communicant members. The different societies are gathered in associations composed of the ministers and of lay members elected by the societies.

The General Convention is held annually, and every church member has a right to be present, take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention, and to delegates of associations. In some cases women are sent as delegates.

The convention is an ecclesiastical, a legislative, and a judicial body—ecclesiastical in maintaining the orders of the ministry and of worship, and in providing for missions and for the education of ministers; legislative in maintaining its own organization and enacting measures for the carrying on of its various activities; and judicial in admitting ministers to its roll or dismissing them therefrom, and in promoting pastors to the general pastorate. The various boards of the church are elected by the General Convention, and are absolutely responsible to it.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of

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matters pertaining to the ministry. For the superintendence of the business of the convention and the exercise of its powers in the interval between meetings, there is a general council, consisting of the president, vice president, secretary, and treasurer of the convention, together with 4 ministers and 6 laymen, chosen by ballot by the convention.

The ministry includes ministers, pastors, and general pastors. Ministers are those who are ordained to the ministry without identification with any particular pastorate, having the power to teach, preach, and baptize, and officiate at marriages and the Holy Supper. Pastors are those ministers who are called to the pastorate of societies and installed over them, generally to serve without fixed term of office. When the candidate is called by a society at the time of his ordination, the ordination and installation offices are often combined. A general pastor is one who, after a suitable term in the pastoral office, is, by request of an association and with the sanction of the General Convention, invested with power to authorize candidates, ordain ministers, preside over a general body of the church, and act as presiding minister of any association or of the General Convention. An association may, with the sanction of the General Convention, temporarily invest the powers of general pastor in its presiding minister or superintendent during his continuance in office.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities. A very complete Book of Worship was adopted by the General Convention in 1912, and is extensively used by the societies of the New Church.

WORK.

The missionary enterprises of the New Church are conducted by the General Convention through its Board of Home and Foreign Missions, supplemented by an Augmentation Fund Committee, and by local boards of the various constituent bodies. In 1916 this board and some of the state associations employed 9 missionaries among the adherents in 17 states, and aided 13 churches in connection with their running expenses, etc. The work has extended into Germany, France, Switzerland, Italy, Austria, Denmark, Sweden, and other foreign countries, where 11 stations have been cared for by 4 European missionaries. Contributions for the work amounted in 1916 to $20,000 for the home work and $1,200 for the foreign work. The property belonging to the denomination in the foreign field is valued at about $1,000.

The educational preparation for the ministry of the church is carried on principally by the New Church Theological School at Cambridge, Mass., which has property valued at $255,000, and during 1916 had 5 instruotors and 15 students. Two other institutions, in Massachusetts and Ohio, under distinctively New Church instruction, and partly supported by the church, reported 14 teachers and 64 students, and property valued at $163,860. The total value of property devoted to educational purposes was given as $418,860. The amount contributed for this work in 1916 was about $43,000.

The New Church has a pension fund for needy ministers, and an orphan fund, both of recent origin and growth, and small in amount. It has also a league of 37 young people's societies, with 1,050 members.

The American Swedenborg Printing and Publishing Society of New York, the American New Church Tract and Publication Society, and the Jungerich Trustees, of Philadelphia, have made free distribution to theological students and clergymen of over 155,000 copies of Swedenborg's writings, including the "True Christian Religion," "Apocalypse Revealed," "Heaven and Hell," and "Divine Love and Wisdom," and also "The Life of Swedenborg." There are a number of other boards which make the press an important factor in the missionary work of the church. The church has 3 weeklies, a young people's monthly, and a quarterly. It is estimated that $500,000 is invested in publication enterprises.

STATISTICS.

The general statistics of the General Convention of the New Jerusalem for 1916 are given, by states, in the table on page 225; and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	108	119	−11	−9.2
Members	6,352	6,612	−260	−3.9
Church edifices	72	89	−17	(2)
Value of church property	$1,711,090	$1,760,691	−$49,601	−2.8
Debt on church property	$30,466	$49,625	−$19,159	−38.6
Parsonages:				
Churches reporting	12	17	−5	(2)
Value	$68,000	$64,400	$3,600	5.6
Sunday schools:				
Number	67	78	−11	(2)
Officers and teachers	398	510	−112	−22.0
Scholars	2,732	3,434	−702	−20.4
Contributions for missions and benevolences	$64,200	$15,000	$49,200	328.0
Domestic	$63,000	$14,000	$49,000	350.0
Foreign	$1,200	$1,000	$200	20.0

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

As shown by this table, the denomination suffered a decrease in almost every particular. The number of organizations reported in 1916 was 108 as against 119 in 1906; the membership fell from 6,612 to 6,352, showing a loss of 3.9 per cent; the number of church edifices fell from 89 to 72; the value of church property from $1,760,691 to $1,711,090, or 2.8 per cent; and

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debt on church property, from $49,625 to $30,466, or 38.6 per cent. Only 12 churches reported parsonages in 1916 as against 17 in 1906, but the value of parsonages increased from $64,400 to $68,000, a gain of 5.6 per cent. Sunday schools decreased, also officers and teachers, and scholars. The contributions for missionary and benevolent purposes, however, showed a marked increase, from $15,000 to $64,200. The greater proportion of this was for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $172,463, reported by 87 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 75 organizations in 1916, was 155, constituting 3 per cent of the members reported by these organizations. Based upon this proportion, the total number of members under 13 years of age for the entire denomination would be 192.[1]

Of the 108 organizations, 98, with 5,968 members, reported services conducted in English only; 7, with 271 members, reported services conducted in German alone or in connection with English; 2, with 99 members, in Spanish and English; and 1, with 14 members, in Swedish and English. As compared with the report for 1906, this shows a decrease of 2 in the number of organizations using a foreign language, and of 229 in the membership of such organizations.

[1] See Introduction, p. 10.

The number of ministers on the rolls of the denomination was given as 87. Schedules were received from 67, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	67	39	10	18	$1,700
Alabama	1			1	
Arkansas	1			1	
California	6	3	1	2	820
Colorado	1			1	
Delaware	1	1			
District of Columbia	1	1			
Illinois	5		3	3	
Kansas	1	1			
Maine	2	2			1,110
Maryland	3	3			1,066
Massachusetts	19	12	4	3	1,753
Michigan	1	1			
Minnesota	1	1			
Mississippi	1	1			
Missouri	3	2		1	1,228
New Hampshire	1	1			
New Jersey	1	1			
New York	2	2			6,000
North Carolina	1			1	
Ohio	7	3	1	3	2,067
Oregon	1	1			
Pennsylvania	4	3		1	2,250
South Carolina	1			1	
Texas	1			1	
Washington	1		1		

Of the 67 ministers from whom schedules were received, 49 were in pastoral work and 18 not in pastoral work. The number of pastors dependent upon their salaries for full support was 39, and the average annual salary received was $1,700. Of those not in pastoral work, 3 were in evangelistic work, 3 were retired from the active ministry, and 12 were in other occupations.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Convention of the New Jerusalem in the United States of America	108	108	6,352	107	2,223	4,019	71	14	72	72	$1,711,090
New England division:											
Maine	3	3	143	3	41	102	3	.....	3	3	16,300
New Hampshire	2	2	152	2	52	100	2	.....	2	2	7,500
Massachusetts	15	15	1,378	15	418	960	14	1	14	14	314,760
Middle Atlantic division:											
New York	7	7	531	7	183	348	4	1	4	4	415,000
New Jersey	3	3	140	3	50	90	2	.....	2	2	25,847
Pennsylvania	6	6	760	6	264	496	4	2	5	5	222,200
East North Central division:											
Ohio	7	7	668	7	245	423	6	.....	6	6	163,500
Indiana	2	2	72	2	22	50	1	.....	1	1	7,000
Illinois	11	11	472	10	141	221	8	1	8	8	121,133
Michigan	3	3	192	3	63	129	2	.....	2	2	25,000
Wisconsin	2	2	22	2	10	12	.....	.....	.....	.....	.....
West North Central division:											
Minnesota	2	2	66	2	20	46	2	.....	2	2	17,000
Iowa	2	2	49	2	21	28	1	.....	1	1	1,200
Missouri	3	3	316	3	137	179	3	.....	3	3	14,200
Kansas	2	2	141	2	73	68	2	.....	2	2	4,050
South Atlantic division:											
Maryland	5	5	220	5	84	136	4	1	4	4	48,600
Virginia	2	2	50	2	13	37	.....	1	.....	.....	.....
Florida	2	2	23	2	9	14	.....	1	.....	.....	.....
East South Central division:											
Tennessee	4	4	59	4	23	36	1	.....	1	1	2,000
West South Central division:											
Louisiana	2	2	16	2	6	10	.....	1	.....	.....	.....
Texas	4	4	115	4	57	58	.....	3	.....	.....	.....
Pacific division:											
Oregon	3	3	106	3	37	69	.....	1	.....	.....	.....
California	5	5	239	5	84	155	5	.....	5	5	89,000
States with one organization only [1]	11	11	422	11	170	252	7	1	7	7	216,800

[1] One organization each in Alabama, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Mississippi, North Carolina, Rhode Island, South Carolina, and Washington.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Convention of the New Jerusalem in the United States of America	108	9	$30,466	12	$68,000	87	$172,463	67	67	398	2,732
New England division:											
Maine	3	1	1,000	.....	.....	3	4,120	3	3	19	68
New Hampshire	2	.....	.....	.....	.....	2	1,494	2	2	13	95
Massachusetts	15	2	9,800	4	15,500	14	69,798	12	12	94	718
Middle Atlantic division:											
New York	7	2	17,200	.....	.....	4	20,050	4	4	19	135
New Jersey	3	.....	.....	.....	.....	2	3,007	1	1	3	15
Pennsylvania	6	.....	.....	1	5,000	6	15,699	4	4	45	349
East North Central division:											
Ohio	7	.....	.....	1	20,000	7	13,539	6	6	33	298
Indiana	2	1	466	1	3,500	2	1,750	2	2	11	57
Illinois	11	.....	.....	1	1,500	9	7,626	7	7	27	142
Michigan	3	.....	.....	.....	.....	3	4,447	1	1	5	44
Wisconsin	2	.....	.....	.....	.....	1	140	.....	.....	.....	.....
West North Central division:											
Minnesota	2	.....	.....	.....	.....	2	3,050	2	2	13	85
Iowa	2	.....	.....	.....	.....	1	28	1	1	7	14
Missouri	3	.....	.....	.....	.....	3	3,490	2	2	6	51
Kansas	2	.....	.....	1	1,500	1	1,223	2	2	17	211
South Atlantic division:											
Maryland	5	1	800	1	1,000	4	2,875	3	3	23	85
Virginia	2	.....	.....	.....	.....	1	700	1	1	5	25
Florida	2	.....	.....	.....	.....	2	210	.....	.....	.....	.....
East South Central division:											
Tennessee	4	.....	.....	.....	.....	4	200	1	1	5	17
West South Central division:											
Louisiana	2	.....	.....	.....	.....	1	50	1	1	1	7
Texas	4	.....	.....	.....	.....	2	220	1	1	3	52
Pacific division:											
Oregon	3	.....	.....	.....	.....	2	1,609	3	3	8	62
California	5	1	1,000	1	10,000	4	5,405	4	4	19	79
States with one organization only [1]	11	1	200	1	10,000	7	11,733	4	4	22	123

[1] One organization each in Alabama, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Mississippi, North Carolina, Rhode Island, South Carolina, and Washington.

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GENERAL CHURCH OF THE NEW JERUSALEM.

HISTORY.

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life, in the Church of the New Jerusalem." Under the influence of two prominent theologians, the Rev. Richard de Charms and the Rev. W. H. Benade, both of Philadelphia, this movement gradually assumed more definite form, and in 1876 the institution known as "The Academy of the New Church" was founded as the organic exponent of its principles, which were subsequently adopted by the Pennsylvania Association, connected with the General Convention of the New Jerusalem. That association in 1883 adopted an episcopal form of government, elected the Rev. W. H. Benade bishop, and changed its name to "The General Church of Pennsylvania." In 1890 it severed its connection with the General Convention, and in 1892 adopted as its name "The General Church of the Advent of the Lord." In 1897 a complete reorganization was effected, and the name "The General Church of the New Jerusalem" was adopted.

DOCTRINE.

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "divinely inspired and thus the very Word of the Lord, revealed at His second coming."

POLITY.

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free cooperation in "council and assembly." The spiritual affairs of the church belong exclusively to the priestly office, of which three distinct degrees are recognized, namely, ministers, pastors, and bishops, though at present, on account of the limited membership, the services of but one bishop are required. The administrative functions of church government are vested in the office of the bishop, who is assisted by a consistory and a consultative general council, consisting of the most representative ministers and laymen. Admission to church membership is by direct application to the bishop, the only conditions required being adult age and baptism into the faith of the New Church. Ordination to the ministry is by the bishop of the General Church.

WORK.

Under the head of home missionary work, the General Church includes all the activities supported by the general fund, namely, the support of the bishop's office and of the visiting missionary, the pension fund, the extension fund, special funds, and the publication of the "New Church Life," a monthly magazine, the organ of the denomination. The contributions for these purposes during the year 1916, including $7,000 for home missionary work, amounted to $20,933. There were 5 missionaries employed and 8 churches were aided.

The main energies of the General Church have been concentrated on the religious education of children, and parochial schools for those who have been baptized into the faith of the New Church have been established in the main centers of the church under the direct supervision of the pastors of local churches. There were in 1916, 3 of these schools, with 150 pupils, in the United States. The higher education of the church is intrusted to the Academy of the New Church, which includes a theological school and college for young men and women, an academy for boys, and a seminary for girls. The central office of the legal corporation of the Academy is in Philadelphia, although the schools of the Academy were removed from Philadelphia to Bryn Athyn, Pa., in 1896. A sustentation fund of $400,000 was received in 1899, and new school buildings were erected at Bryn Athyn in 1901 and 1903. In 1917 there were 88 pupils, property valued at $416,664, and an endowment of $1,168,797.

An orphanage fund, intended primarily to assist orphaned children of the church, was instituted in 1900. The receipts of this fund for the year amounted to $1,076, and the expenditures to $740.

Foreign missionary work is carried on in Sweden, Belgium, France, Switzerland, South Africa, Brazil, and Canada. The report for 1916 shows 6 stations occupied in the foreign field, with 5 American missionaries and 9 native helpers. There are 5 organized churches, with 310 members; and 3 schools, with 35 pupils, were maintained.

STATISTICS.

The general statistics of the General Church of the New Jerusalem for 1916 are given, by states and districts, on pages 227 and 228, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

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ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	15	14	1	(1)
Members	733	635	98	15.4
Church edifices	8	5	3	(1)
Value of church property	$55,032	$30,350	$24,682	81.3
Debt on church property	$11,000	$7,250	$3,750	51.7
Parsonages:				
Churches reporting	1	1	.....	.....
Value	$5,000	$3,000	$2,000	66.7
Sunday schools:				
Number	14	7	7	(1)
Officers and teachers	40	20	20	(1)
Scholars	318	110	208	189.1
Contributions for missions and benevolences	$8,076	$4,995	$3,081	61.7
Domestic	$8,076	$4,995	$3,081	61.7
Foreign	.....	.....	.....	.....

[1] Per cent not shown where base is less than 100.

The denomination has grown, but slightly. One organization and 3 church edifices were added; the membership advanced from 635 in 1906 to 733 in 1916, showing a gain of 15.4 per cent; and the value of church property rose from $30,350 to $55,032, or 81.3 per cent. Parsonages, reported by a single church at each census, increased in value from $3,000 to $5,000. Sunday schools doubled in number and very nearly trebled in number of scholars. Contributions, all for domestic work and largely educational, advanced from $4,995 to $8,076, or 61.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $16,666, reported by 14 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

English is the only language used in the conduct of religious services in this denomination.

The number of ministers on the rolls of the denomination was 35. Of these, 11 sent in schedules, 8 reporting annual salaries averaging $1,327.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	MEMBERS. Total number reported.	MEMBERS. Sex. Number of organizations reporting.	MEMBERS. Sex. Male.	MEMBERS. Sex. Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	PLACES OF WORSHIP. Number of organizations reporting— Halls, etc.	PLACES OF WORSHIP. Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	VALUE OF CHURCH PROPERTY. Value reported.
General Church of the New Jerusalem	15	15	733	14	298	427	8	3	8	6	$55,032
Middle Atlantic division:											
Pennsylvania	5	5	344	5	129	215	3	2	3	2	24,032
East North Central division:											
Ohio	2	2	65	2	26	39	1	.....	1	1	3,000
Illinois	3	3	192	3	83	109	2	.....	2	2	26,000
States with one organization only [1]	5	5	132	4	60	64	2	1	2	1	2,000

[1] One organization each in Colorado, District of Columbia, Maryland, Massachusetts, and New York.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY. Number of organizations reporting.	DEBT ON CHURCH PROPERTY. Amount of debt reported.	PARSONAGES. Number of organizations reporting.	PARSONAGES. Value of parsonages reported.	EXPENDITURES FOR YEAR. Number of organizations reporting.	EXPENDITURES FOR YEAR. Amount reported.	SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS. Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Church of the New Jerusalem	15	5	$11,000	1	$5,000	14	$16,666	13	14	40	318
Middle Atlantic division:											
Pennsylvania	5	2	2,350	.....	.....	4	6,152	3	3	13	130
East North Central division:											
Ohio	2	.....	.....	.....	.....	2	1,542	2	2	4	18
Illinois	3	2	8,000	1	5,000	3	6,980	3	4	10	112
States with one organization only [1]	5	1	650	.....	.....	5	1,992	5	5	13	58

[1] One organization each in Colorado, District of Columbia, Maryland, Massachusetts, and New York.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Church of the New Jerusalem...	15	15	733	14	298	427	8	3	8	6	$55,032
Chicago	4	4	235	4	106	129	3	.....	3	3	28,000
Philadelphia	7	7	318	6	117	193	3	2	3	1	6,000
Pittsburgh	4	4	180	4	75	105	2	1	2	2	21,032

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Church of the New Jerusalem...	15	5	$11,000	1	$5,000	14	$16,666	13	14	40	318
Chicago	4	3	8,650	1	5,000	4	7,536	4	5	14	131
Philadelphia	7	1	500	.....	.....	6	2,986	6	6	18	131
Pittsburgh	4	1	1,850	.....	.....	4	6,144	3	3	8	56

COMMUNISTIC SOCIETIES.

GENERAL STATEMENT.

Under this head are included two bodies, similar in general type but not affiliated in any way. In addition to these there are other bodies, as the German Seventh Day Baptists and the Hutterian (Mennonite) Brethren, which are communistic in their general character, but are presented with the Brethren (Dunkers), and Mennonite bodies, as being more closely affiliated with them. A number of similar bodies were presented in the report for 1890, but they have either disbanded or refused to answer inquiries.

The two bodies included under this head, with the principal statistics as presented in 1916 and 1906, are listed below:

COMPARATIVE SUMMARY OF COMMUNISTIC SOCIETIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
COMMUNISTIC SOCIETIES.										
1916.										
Amana Society	7	1,534	22	$16,300	.....	.....	.....	.....	.....	.....
United Society of Believers (Shakers)	12	367	8	20,750	.....	1	$2,000	6	11	96
1906.										
Amana Society	7	1,756	21	14,090	.....	.....	.....	.....	.....	.....
United Society of Believers (Shakers)	15	516	3	17,100	$80	3	7,500	6	17	103

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AMANA SOCIETY.

HISTORY.

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them, under the leadership of Johann Rock and Eberhard Gruber, met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence, but suffered severely at the hands of the government. On the death of Johann Rock, in 1749, "the gift of inspiration ceased."

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Krausserт and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurttemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marienborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in 4 villages, Lower, Middle, Upper, and New Ebenezer. Each village had its store, meetinghouse or place of worship, and school, and its own local government consisting of a board of elders. As the numbers increased, the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa County, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate with all improvements and additions. Every member, at the time of joining the society, is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest, and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society, either by their own choice or by expulsion, receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

DOCTRINE.

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true inspiration. Since the death of Christian Metz in 1867, and of Barbara Heinemann in 1883, no one is believed to have had the gift of inspiration. A holy universal Christian Church is acknowledged and the communion of saints, including all of every nation who fear God and work righteousness. They believe in the remission of sin, the resurrection of the body, the punishment of the wicked, and the life everlasting. Baptism with water is not practiced, as it is held to be only an outward form of true spiritual baptism. The true baptism is by "fire and the spirit." Confirmation or reception into the covenant of grace occurs at the age of 15 years; the vow is made in the presence of the whole congregation. There are three orders or classes of members—a young people's class; an intermediate class of those who are further advanced in religious faith; and the highest order, including principally the older members who have proved through many years their faithfulness to the principles of the community. The distinction is purely a religious and honorary one.

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The Lord's Supper is held biennially and foot-washing is practiced by the highest spiritual order as a solemn service, after the example of Christ. The members are noncombatant, as war is believed to be contrary to the will of God and the teachings of Christ. Oaths are forbidden, though affirmation is allowed. In wearing apparel emphasis is placed on comfort, comeliness, and propriety; the men dress practically in the style in general use, with but slight modifications, while the women still retain the plain dress as worn by the German peasant. Amusements are not countenanced, as they are believed to divert the mind from religious matters, yet the life is in no sense ascetic, cheerless, or discontented.

POLITY.

The general government of the society is in the hands of a board of 13 trustees, who are elected annually out of the board of elders, and these elect their own president, vice-president, and secretary, who have full power to sign public and legal documents. New members are admitted by vote of the trustees, but only as they give proof of being fully in accord with the religious doctrines of the society, and they usually pass through a period of probation. The trustees also have power to expel any member whose conduct is not according to the rules of the society.

Religious meetings are held in the meetinghouses twice on Sunday and sometimes on week days, while a short prayer meeting is held every evening. In the conduct of these meetings all have equal rights, although certain persons called "elders," though without special ordination or appointment, have a general supervision. The testimonies and writings left by Christian Metz and Barbara Heinemann are read in the meetings.

WORK.

The society carries on agriculture, manufactures, and trade, and out of the income from these industries all the expenses are met; while any surplus is applied to improvements, the erection of schools and meetinghouses, the care of the old and sick, the founding of a business and safety fund, and benevolent purposes in general.

Great emphasis is laid upon education, and graded schools are provided which children between the ages of 5 and 14 years are expected to attend all the year round. The schools are under the control of the state laws, and the teachers, while members of the society, are under the supervision of the county superintendent. The German language is used almost exclusively in the general work, but in the schools the children are also taught English.

No missions, private schools, or Sunday schools are maintained.

STATISTICS.

All of the 7 organizations reported in 1916 by the Amana Society were in the state of Iowa. Of the 1,534 members reported, 715 were males and 819 females. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 228, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

From the general summary it appears that the situation in this denomination remains about the same as in 1906. There are the same number of organizations, 7, and practically the same number of church edifices, 21 in 1906 and 22 in 1916. The membership fell from 1,756 in 1906 to 1,534 in 1916, but the value of church property increased from $14,090 to $16,300.

The number of members under 13 years of age, as reported by 7 organizations in 1916, was 375, constituting 24.4 per cent of the 1,534 members reported for the denomination as a whole.[1]

Of the 7 organizations, with 1,534 members, all reported services conducted in German only. The report for 1906 showed 7 organizations, with 1,756 members, using German only in their church services.

There were no ministers reported.

[1] See Introduction, p. 10.

UNITED SOCIETY OF BELIEVERS (SHAKERS).

HISTORY.

The movement of which this society was the outcome originated in England about the middle of the eighteenth century, when Jane Wardley, of Bolton, began to exhort her Quaker neighbors to pure and right living. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision "Shaking Quakers." Her husband, James Wardley, was her first convert, and among the number who joined them were John Lee, a blacksmith of Manchester, and his wife and daughter. The daughter, Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned in Manchester in 1770, she received a further vision, and taught that the Christ Spirit which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation;

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and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet, Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskeyuna, or Watervliet, where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

In 1780 Joseph Meacham, pastor of the Baptist church in New Lebanon, with others, went to visit the newcomers, and soon after became a convert. As a result of a religious revival which took place during the preceding winter, and which had been characterized by many striking prophecies of the immediate second appearing of Christ, converts were made, and during a missionary tour of two years many hundreds were added to the membership.

After the death of Mother Ann in 1784 and of her immediate successor, Father James Whittaker, in 1787, Joseph Meacham and Lucy Wright, of Pittsfield, became the leaders of the large body of believers scattered throughout New York and New England and organized them into communistic societies. The period of greatest missionary activity after 1792 was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio, Indiana, and the Eastern states, and the membership came to number fully 5,000.

From the beginning Ann Lee and her followers were practical believers in the intercourse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers, though this is not a surprise, as it was foretold by prophets among the believers. Aside from various collateral causes, the members recognize departures from principles and laxity in spiritual energy among themselves as operating forces in the reduction which they deplore, and, while seeking to rectify their mistakes, believers are assured that the principles at the foundation of their system are true and essential to the evolution of the spiritual manhood of the race, and that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

DOCTRINE.

Shakerism is claimed to be "a kind of Christian socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of Deity is recognized, man having been made in the image of God. Hence, father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the principles that are the foundation of Shakerism the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood, and community of goods." In their ideas of the Bible the earlier believers approached very closely to the views promulgated in recent years by what is commonly known as the higher criticism. Mother Ann was also among the first in the modern world to teach and practice the equality of woman with man, and was a pioneer in the woman's rights movement.

The conditions of membership are the desire to lead a pure life, freedom from debt, and freedom from marital bonds, and the form of admission is the confession of sin before the elder or eldress of the family.

POLITY.

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

In the days of the largest membership there was at the head of the order a ministry or bishopric, consisting of two brethren and two sisters. An equal number formed a lower ministry at the head of each group of societies; and the same number of elders stood at the head of each family. Subordinate orders of trustees, deacons, and caretakers had oversight of all business and industrial matters, while the ministry and elders were set apart for spiritual labor and ministration. With the decline in membership the quota of leaders has been reduced, and the ministry and elders have been obliged to exercise an oversight of temporal affairs. The central ministry appoints its own members. Subordinate ministries are appointed by the central ministry, with approval of the older members. Elders and trustees in societies are appointed by the presiding ministry of the society, with the approval of the central ministry and of older members, and deacons and deaconesses in families are appointed by the elders of the family, with the approval of the presiding ministry. There is no special ordination or setting apart, merely the announcement of the appointment.

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In worship the exercises employed by the Shakers are said to be derived from the inspiration of the Spirit. Elder, or Father, Joseph Meacham affirmed that he was shown in vision the various exercises, saw the hosts of heaven worshiping in these movements, and he taught them to the people. Modern experts in physical culture have in some cases studied out scientifically the very movements which marked the early Shaker worship. Of these the only one that forms a part of the present-day worship is the march, accompanied by motions of the hands. Shakers have been noted for their inspirational singing, the wordless songs practiced for years giving place to hymns and anthems of peculiar but impressive character.

WORK.

In their earlier days Shakers maintained schools. At present there are no distinctively Shaker schools, but many orphaned children are taken into the societies, where they are given a common school education and taught a trade. Charitable work of wide extent has been done in all societies in caring for the poor, and also in the case of transient members a great but silent work has been accomplished in rescuing, equipping, and inspiring with faith, hope, and energy the discouraged and unfortunate, thereby raising numbers of men and women from the ranks of paupers to self-respecting and useful citizens.

Believers are interested in the various benevolent activities and reform movements, including the movement for international disarmament, antivivisection, and animal rescue work, and many of their number are members of the National American Woman's Suffrage Association.

The publications of the Shakers are of wide scope in subject matter, and include a history of the order and many tracts bearing on doctrinal and spiritualistic themes.

STATISTICS.

The general statistics of the United Society of Believers for 1916 are given, by states, in the next table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	12	15	−3	(2)
Members	367	516	−149	−28.9
Church edifices	8	3	5	(2)
Value of church property	$20,750	$17,100	$3,650	21.3
Debt on church property	.....	$80	−$80	.....
Parsonages:				
Churches reporting	1	3	−2	(2)
Value	$2,000	$7,500	−$5,500	−73.3
Sunday schools:				
Number	6	6	.....	.....
Officers and teachers	11	17	−6	(2)
Scholars	96	103	−7	−6.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that the society has lost somewhat in number of organizations and in membership, 12 organizations having reported in 1916 as against 15 in 1906, and the membership having fallen from 516 to 367, a loss of 28.9 per cent. Church edifices increased in number from 3 to 8, and the value of church property as reported, from $17,100 to $20,750, a gain of 21.3 per cent. One church reported a parsonage valued at $2,000 in 1916, as against parsonages valued at $7,500 reported by 3 churches in 1906. Sunday schools remained the same in number but decreased somewhat in officers and teachers and in scholars.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $750, reported by 3 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by the 12 organizations in 1916, was 35, constituting 9.5 per cent of the 367 members reported for the denomination as a whole.[1]

English is the only language used in the conduct of church services in this denomination.

No general contributions were reported, and there were no ministers on the rolls of the society.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Society of Believers (Shakers)....	12	12	367	12	62	305	8	4	8	7	$20,750
New England division:											
Maine	2	2	84	2	15	69	2	.....	2	1	2,000
New Hampshire	2	2	76	2	4	72	1	1	1	2	1,750
Massachusetts	2	2	56	2	9	47	2	.....	2	1	6,000
Middle Atlantic division:											
New York	2	2	106	2	18	88	2	.....	2	2	10,000
States with one organization only [1]	4	4	45	4	16	29	1	3	1	1	1,000

[1] One organization each in Connecticut, Florida, Kentucky, and Ohio.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Society of Believers (Shakers)....	12	.....	.....	1	$2,000	3	$750	6	6	11	90
New England division:											
Maine	2	.....	.....	.....	.....	.....	.....	2	2	5	40
New Hampshire	2	.....	.....	.....	.....	.....	.....	1	1	2	25
Massachusetts	2	.....	.....	.....	.....	1	100	1	1	1	7
Middle Atlantic division:											
New York	2	.....	.....	.....	.....	2	650	2	2	3	24
States with one organization only [1]	4	.....	.....	1	2,000	.....	.....	.....	.....	.....	.....

[1] One organization each in Connecticut, Florida, Kentucky, and Ohio.

CONGREGATIONAL CHURCHES.

HISTORY.

The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans, including the Presbyterians and some Anglicans, held to a National Church, but called for a thoroughgoing reformation which would provide an educated, spiritually minded ministry, and should recognize the right of the members to a voice in the selection of their ministers, the management of the local church, and the adoption of its creed or confession. They believed, however, that they should remain within the church, and thus secure its reformation. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true Church and could not be reformed, and that the only proper thing for a Christian to do was to withdraw himself from it.

Such sentiments could scarcely be tolerated in that age, especially after the Act of Uniformity, passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church which professed them was broken up. One pastor, Robert Browne, with his congregation, emigrated to Holland in 1581, whence he issued pamphlets so bitter in their attack upon the ecclesiastical government of the realm, that two men charged with distributing them were hanged, and the books were burned. In 1593 three others, Barrowe, Greenwood, and Penry, paid for their treasonable sentiments with their lives.

The movement, however, could not be suppressed, and in 1604 (the first year in the reign of James I) the man to whose influence is chiefly due the development of Separatism into Congregationalism, came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but became acquainted with Browne's writings and accepted their principles without their virulence. For him, too, exile became inevitable, and, together, with a number of friends and followers, he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, but, after a few years, decided

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to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen. After many delays and discouragements, the first band of Pilgrim Separatists, 102 persons, under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and founded there the first Congregational church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the two bodies were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined in Congregationalism. This, indeed, was not accomplished at once. The modern conception of religious liberty was not yet realized. Certain members of the Salem church, who preferred to use the prayer book and withdrew from the Puritan service for that purpose, were promptly sent to England as nonconformists, and an extreme Separatist, Ralph Smith, was dismissed to find a welcome farther south. Little by little, however, the two united, and it is significant that the strongest influence for such union appears to have been that of two laymen, Governor Endicott, of Salem, and Doctor Fuller, of Plymouth.

During the decade from 1630 to 1640, the Puritan immigration increased rapidly, and with each accession new churches were formed, as the companies not infrequently brought their own pastors with them, and in two cases a full church organization. By 1640 there were 33 churches in New England, all but 2 being of pronounced Congregational type. These 2 at first preferred the Presbyterian system, but did not retain it long. A notable result was that Congregationalism soon became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts. In two colonies, Massachusetts Bay and New Haven, the franchise was limited, until 1664 and 1665, to church members, and throughout the older Congregational colonies of New England, sooner or later, the salaries of pastors were secured by public tax, until into the nineteenth century. Any action affecting the general religious, as well as the social or civil life of the community was taken by the civil legislature, such as the calling of the Cambridge Synod, in 1646, to draw up a plan of ecclesiastical polity, and the expulsion of the Salem "nonconformists" and of Roger Williams, although Williams was expelled not so much for his religious opinions as for his attacks on the government.

The withdrawal of the Massachusetts charter in 1684 replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former conditions to a considerable degree. The old ecclesiastical tests once abolished, however, were not renewed, and, while Congregationalism was still dominant, it was not supreme.

With the beginning of the eighteenth century other forms of church life developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational churches, and little by little there ceased to be a state church. Thus the voluntary, democratic system of Separatist Plymouth overcame the ecclesiasticism of Puritan Massachusetts Bay and Connecticut, although this result was not attained until after the Revolutionary War.

In this development of their early history, however, it was manifest that the churches considered fellowship fully as important as autonomy, and that the strict separatism, which in England developed into independency, found little favor. Separatist Plymouth was represented, unofficially indeed, at the formation of the first Puritan church at Salem; and, as the different communities grew, they formed associations or consociations for mutual conference, and in 1648 the "Cambridge Platform" was drawn up, a general summary of doctrine and of the relation of the churches, which, while having no absolute authority, was recognized as substantially expressing the views of the churches.

The Congregationalists took the initiative in the remarkable revival known as "The Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards, and was developed under the eloquence of Whitefield. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development, sending such men as John Hancock and the Adamses to take part in the councils of the new nation, although they were not considered to represent the Congregational churches as a religious body.

The history of Congregationalism during the century succeeding the Revolutionary War centers about certain movements: A plan of union with the Presbyterians, the rise of missionary enterprise, the Unitarian separation, and what may be termed the development of denominational consciousness, manifesting itself in the extension of Congregational churches toward the West, the organization of a National Council, and efforts to secure some harmonious, if not uniform, statement of Congregational belief.

As the Congregationalists of New England gradually extended westward, they came into intimate relations with the Presbyterians of the Middle states, and these relations were all the closer because of the doctrinal affinity between the teaching of the Edwardses, father and son, and the type of theology represented by Princeton College, of which Jonathan Edwards, sr., was president. Furthermore, the Congregational churches in Connecticut were in many

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respects in harmony with the Presbyterian idea, with the result that, before the close of the eighteenth century, delegates were interchanged between the Presbyterian General Assembly and several Congregational associations. These relations were still further strengthened by the call of Jonathan Edwards, jr., to the presidency of Union College, and his taking a seat in the Presbyterian General Assembly. It was natural that this intermingling of the two denominations should result in more or less confusion, and, in some cases, in friction between churches in the same region, especially in the newer communities where churches were being formed. In order to avoid this, a "Plan of Union" was adopted by the Presbyterian General Assembly and by the Connecticut Association, in 1801, and accepted later by other associations, providing that "missionaries should be directed to 'promote mutual forbearance' between the adherents of the respective polities where they should labor; that churches of Congregational or Presbyterian preferences should continue to conduct their discipline in accordance with their chosen polity, even where mutual councils were provided for; and in mixed churches a standing committee might be chosen, one member of which should have the privilege of sitting in a presbytery, while another should have a vote in a Congregational association."

While the plan was, in its inception, eminently fair to both parties, and worked out advantageously for each along certain lines, one result was the practical elimination of Presbyterianism from New England, and of Congregationalism from the new communities to the West, except as various Congregational settlements were established, as in the Western Reserve, in Ohio. On the other hand, the plan assisted materially in the development of the Congregational missionary movement. When the division into Old School and New School in the Presbyterian Church was accomplished in 1837 the Old School Assembly dropped the plan; while the New School continued it for fifteen years, until the Congregationalists withdrew.

From the very beginning of the Plymouth colony missionary work for the Indians was emphasized, and John Eliot, the Mayhews, the younger Edwards, and David Brainerd accomplished much, although there was no general missionary movement among the churches. With the increase of westward migration and the organization, during the first years of the nineteenth century, of churches in Ohio, especially in the Western Reserve, missionary interest in the home field developed. The General Association of Connecticut, as early as 1774, voted to send missionaries to the West and North, that is, to New York and Vermont. The Revolutionary War interrupted, but in 1798 the same association organized itself as a missionary society "to Christianize the heathen in North America and to support and promote Christian knowledge within the new settlements of the United States." This was followed by similar organizations in other New England states; by the Vermont Religious Tract Society in 1808; and by the Connecticut and Massachusetts Bible Societies in 1809.

The missionary movement, however, with which the Congregational churches, as a whole, were first identified was that which culminated in the organization of the American Board of Commissioners for Foreign Missions in 1810. The Presbyterians and other religious bodies at first joined the Congregationalists in this movement, and for many years carried on their entire foreign missionary work through that board. As denominational consciousness developed the others withdrew, one by one, to form their own organizations, leaving the older society entirely in the hands of the Congregationalists.

The foreign missionary enterprise once thoroughly organized, home missions again received attention. In 1826 the American Home Missionary Society was formed, on much the same interdenominational basis as the American Board. This arrangement continued until 1861, when it became a distinctively Congregational society, and later changed its name to the Congregational Home Missionary Society. The American Missionary Association was organized in 1846, and was at first almost as much a foreign as a home society, although more specifically interested in Negro fugitives and American Indians. In 1853, as it became apparent that in the outlying sections the newer churches would require aid, not merely for their services but for their houses of worship, there was formed the American Congregational Union, subsequently known as the Congregational Church Building Society. Even earlier than any of these was the American Education Society, organized in 1815 to assist in the preparation of students for the ministry, which passed through the same experiences as the Home Missionary Society.

The influences which resulted in the separation between the Trinitarian and the Unitarian wings of the Congregational body became manifest early in the eighteenth century, with the development of opposition to, or dissatisfaction with, the sterner tenets of Calvinism. The excesses connected with The Great Awakening, and the rigid theology of the Edwardses, and particularly of their successors, Hopkins and Emmons, contributed to this divergence. The selection in 1805 of Henry Ware, a liberal, as professor of divinity in Harvard College, drew the lines between the two parties more clearly, and the college was now classed as avowedly Unitarian. Mutual exchange of pulpits still continued to a greater or less extent, and, while there was much discussion, there was no separate organization.

In 1819 William Ellery Channing, in a famous sermon in Baltimore, set forth the Unitarian conception so forcibly that separation became inevitable. Then a

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difficulty arose, occasioned by the distinction between the church as an ecclesiastical body, and the society, in which the ownership of the property was vested. In some cases the church and the society were in agreement in their theological views; but in others, the society differed from the church, and, according to the courts, was entitled to the property. A period of confusion and of legal strife existed until about 1840, when the line of demarcation became complete. The section most affected was eastern Massachusetts, all but two of the Boston churches going over to the Unitarians. Congregational authorities give the total number of churches lost to them as less than 100, while Unitarians claim an accession of 150. Both are probably correct, as in many cases the churches were split, so that, while one side gained, the other did not lose. For many years the bitterness of the conflict continued, but of late years it has been steadily diminishing.

With the increase in the number of Congregational churches and the new conditions in the recently settled sections of the West, it became evident that some form of mutual fellowship more comprehensive than the local or state associations was needed. Under the leadership of Leonard Bacon, of New Haven, J. P. Thompson, of New York, and others, a council or convention met at Albany in 1852, this being the first gathering representative of American Congregationalism since the Cambridge Synod of 1648 (see p. 234). At this council 463 pastors and messengers from 17 states considered the general situation, and their deliberations resulted in the abrogation of the "Plan of Union," hearty indorsement of the missionary work, a call for aid for the churches in the West, and the inauguration of a denominational literature. Under the fostering care of such men as H. M. Dexter and A. H. Quint, the development of a denominational life went on, and the next step was the calling of a National Council at Boston in 1865, whose principal work was the drawing up of a statement as to "the system of truths which is commonly known among us as Calvinism." So advantageous was this gathering considered that a sentiment arose in favor of a regular system of councils, and after conference between the different associations, there was called at Oberlin, Ohio, in 1871, the first of the National Councils, at first triennial, now biennial, which have done much to consolidate denominational life.

Of these councils, that held at Kansas City, Mo., in 1913 was particularly important as marking the definite recognition of the Congregational Churches as an organized religious body with specific purposes and definite methods. The purposes were set forth in what has been known as a Congregational platform, including a preamble, and statements of faith, polity, and wider fellowship. This platform did not in any respect modify the essential autonomy of the individual church in its expression of faith or in its method of action. It did, however, associate more fully than had been done at any previous time these individual churches in what may be termed an organic unity based upon a fundamental union in faith, common purpose in action, and mutual fellowship.

The same spirit has been manifest in various lines of development, especially those looking toward coordinated action of different religious bodies. Congregationalists have been prominent in the organization and development of the Federal Council of the Churches of Christ in America, have cooperated most cordially and effectively in the preparations for a World Conference on Questions of Faith and Order, have entered most heartily into the movement for the preservation of church life, and of Christian fellowship in connection with the war with Germany, in the appointment of chaplains, in service in the cantonments and on the field, and in Red Cross and Y. M. C. A. work.

DOCTRINE.

The principle of autonomy in the Congregational Churches involves the right of each church to frame its own statement of doctrinal belief; the principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, while there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, which, while receiving no formal ecclesiastical endorsement, have been widely accepted as fair presentations of the doctrinal position of the Congregational Churches. The first of these, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts Legislature, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications, but still approved the general doctrinal features of the Westminster Confession. The first National Council in 1865 adopted the "Burial Hill Declaration," but in the changing conditions this was not entirely satisfactory, and in 1880 the National Council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold to-day."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was never formally adopted, but was issued to the world "to carry such weight of authority as the char-

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acter of the commission and the intrinsic merit of its exposition of truth might command;" it has furnished the doctrinal basis for a great many of the churches, and in the main represented their general belief.

With the development of denominational life, there came a demand for a somewhat more definite platform, and the platform adopted by the National Council of 1913 has served this purpose, and has been accepted with practical unanimity by the denomination. It is as follows:

Preamble.—The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship.

Faith.—We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God, as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousnees and the life everlasting.

Polity.—We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches united in district, state, and national bodies, for counsel and cooperation in matters of common concern.

The Wider Fellowship.—While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

POLITY.

While the polity of the Congregational Churches is based upon certain definite principles, as set forth in the platform (cited above), in its historical development it represents adaptation to conditions rather than accord to a theory of church government. The local church is the unit and every church member, irrespective of sex, or position, has an equal voice in its conduct, and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, a clerk and a treasurer, usually a board of trustees, and heads of various departments of church work. In most churches there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form for action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in state conferences, in which each church is represented by pastor and lay delegates. Membership in the National Council includes ministerial and lay delegates elected by the state conferences and the district associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination, although any church may claim its right of independence and still be a Congregational church. No association or conference, or National Council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, and its existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor.

Ordination to the ministry is generally by a council of churches called by the church of which the candidate is a member, or over which he is to be installed as a pastor. Doctrinal tests are less rigidly applied than in the past, practical Christian fellowship being emphasized rather than creed subscription. In the early history of Congregationalism the minister was a member of the church, selected by the church, and ordained to the service by a council of associate churches, while his ministerial standing ceased with the end of his pastorate. Gradually, however, this standing became recognized as having a permanent character, although the minister, whether pastor or not, still remained a member of his church, and subject to its order. For purposes of fellowship, ministerial associations have been formed, and in some cases have furnished the basis of ministerial standing; but of late there has been a tendency to vest such standing in a church association or conference.

Admission to church membership is usually conditioned on the declared and evident purpose to lead the Christian life, rather than on the acceptance of particular doctrine, and participation in the Lord's Supper is free to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form most commonly used.

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WORK.

The missionary and general educational activities of the Congregational Churches are conducted through a number of national organizations, each of which is recognized as an agency of the National Council of the churches, whose members are voting members of each of the missionary organizations. Provision for securing the participation of those especially interested in any given cause is secured through permitting each organization to elect a limited number of delegates at large, in addition to the council membership. The unity of control and administration thus secured is further developed by grouping agencies kindred in nature under a common board of directors and a common staff of executives.

As a result of this arrangement, there are in effect four classes of organization created by the denomination. The first has the total foreign missionary field in its care; the second, the entire field of church extension at home, including Sunday school planting and church building; the third, the task of conducting schools and colleges among backward or exceptional populations; and the fourth, the function of religious education, including in its scope the whole life of the church. The publishing agency of the denomination is an integral part of the last named organization.

The home missionary work is carried on chiefly by four societies—the Congregational Home Missionary Society, the American Missionary Association, the Congregational Church Building Society, and the Congregational Sunday School and Publishing Society.

The Congregational Home Missionary Society is charged with the missionary work among the white races of continental United States, whether of native or foreign extraction, and carries on its work in close coordination with a number of state missionary societies, each of which is represented upon the board of the general society. There are also several women's home missionary unions, which contribute to the general society, and which have formed a national federation of women's state home missionary organizations. The report for the year 1916 shows a total of 1,729 missionaries employed by the general society and the constituent state societies, while the number of churches and preaching stations cared for was 2,401. Of these churches and missions, 421 held services in foreign tongues: German, Swedish, Dano-Norwegian, Bohemian, Italian, French, Spanish, Welsh, Finnish, Armenian, Albanian, Persian, Slovak, Swede-Finn, Greek, Portuguese, Syrian, Indian, Polish, Turkish, Chinese, and Japanese. The largest mission work for those of foreign extraction was carried on among the German, Swedish, Finnish, and Welsh people. The total contributions for the year, including the receipts of the constituent state societies and the city mission societies for work in their own fields, was $609,439. Adding to this, $32,401, income from invested funds, there was a total of $641,840.

The American Missionary Association carries on work among the Negroes, Indians, Chinese, Japanese, and Hindus, the Eskimos in Alaska, and various races in Porto Rico and Hawaii. It established at Hampton, Va., during the Civil War, the first day school among the freedmen, and after the close of the war extended its work rapidly, laying the foundations for a number of educational institutions in the South, and at the same time commenced the planting of churches among the freedmen. It also undertook the care of the missions among the Indian tribes, formerly carried on by the American Board. On the accession of the Hawaiian Islands and Porto Rico, the association assumed the work in those islands, particularly among the native Hawaiians, Chinese, and Japanese. The report for 1916 shows 728 missionaries and teachers, 225 churches aided, and 61 schools, including 3 theological seminaries, 6 colleges, of which 5 are for Negro students, 33 secondary and elementary schools, and 19 mission schools, with a total of 11,600 students and pupils. The contributions reported were $311,671, of which it is estimated that $70,238 were for the distinctively missionary work of the association and $241,433 for its educational work. In addition, the income from certain funds amounted to $36,409, while $72,154 was received from tuition, making a total of $420,234 for missionary and educational work. The value of property under the care of the association, used for educational purposes, is estimated at $1,833,000, and there are endowments amounting to $2,747,479, including $415,641 conditional endowment funds. Recently a large body of Christian work among the Latin Americans has been transferred to this association from the Congregational Education Society.

The Church Building Society assists congregations in the erection of church buildings and parsonages, and works in harmony with the Home Missionary Society and the American Missionary Association. In 64 years this society has helped to complete 4,753 churches and 1,280 parsonages. Its receipts during that time have amounted to more than $8,200,000, and it has helped to secure church property worth over $23,000,000. During 1916 the number of churches aided was 178, and the amount contributed for this work was $130,071. Other miscellaneous receipts amounted to $184,627, making a total of $314,698.

The Congregational Sunday School and Publishing Society has heretofore been both a missionary society and a business corporation. As a missionary society it has sent out missionary workers to organize Sunday schools, which in many cases develop into churches. Since 1882 it has organized 13,276 Sunday schools, from which 1,757 churches have grown. In 1916 the

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number of missionaries employed was 71, and the amount contributed, $87,405. Under a new arrangement, the missionary and Sunday school work of the society is being taken over by the Congregational Sunday School Extension Society.

The totals for the 4 home missionary societies for 1916 show 2,528 agents, 2,804 churches aided, and contributions to the amount of $897,153. The amount of contributions is less than that reported for 1906, due to the fact that at that time the entire receipts of the American Missionary Association were credited to home missions while now the greater part of them is credited to educational work.

The foreign missionary work of the Congregational Churches is carried on through the American Board of Commissioners for Foreign Missions, with its auxiliary women's boards, of which there are 3, representing different sections of the country; and the oldest, the Women's Board of Missions, is also the pioneer of similar societies in other denominations. In 1916 the American Board carried on missions in Southern and West Central Africa, in the Turkish Empire, in India, Ceylon, China, Japan, the Philippines, the Pacific islands, Mexico, Spain, Austria, and the Balkans. Owing to the general war conditions it has been impossible to obtain accurate statistics from many of these fields, and consequently those gathered are said to be very incomplete. The report for the year, however, shows 106 stations, occupied by 661 American missionaries and 5,273 native workers. There were 701 churches reported, with 83,135 members; 14 theological seminaries, 18 colleges, 115 boarding and high schools, and 1,466 other schools, with a total of 86,581 students; 32 hospitals and 38 dispensaries, which gave a total of 475,640 treatments to 124,811 patients; and 3 asylums with 337 inmates. There are also a number of orphanages in Turkey under the control of the board. Owing to the deportation of the Armenians in Turkey, the number of orphans greatly increased during the war. It is estimated that there are 200,000 within the present limits of the Turkish Empire, and 100,000 others in the Caucasus region, all of whom might properly be included with the statistics of the American Board. The amount contributed during 1916 for the foreign work was $1,089,098, and the income from various funds $118,129, making a total of $1,207,227. In addition to this, $371,809 was contributed for the work by the native churches. In regard to the total value of property belonging to the Congregational denomination in foreign countries, or the total amount of endowment for all its institutions, there are at present no figures available. The value of the property is doubtless somewhat greater than that reported for 1906, which was $1,500,000.

The interest of the Congregational Churches in educational matters is shown by the fact that Harvard, founded in 1636, and Yale in 1701, were established as Congregational colleges; as were also Williams, Dartmouth, Bowdoin, and Amherst in the East; and Oberlin, Iowa, Beloit, Carleton, Drury, and others in the West. At present more than 40 colleges in the United States owe their origin to Congregationalists. Not including Harvard, in 1916 these employed 2,493 instructors, had an enrollment of 24,716 students, had 2,498,565 volumes in their libraries, and held productive funds amounting to $51,105,685. There were also 9 theological seminaries, Andover Seminary being the oldest, with a total of 72 professors, 57 instructors and lecturers, and 425 students.

The Congregational Education Society, the successor of the American Education Society, with which two kindred societies, organized for the establishment of Christian schools in Utah and New Mexico, were afterwards incorporated, includes in its present work assistance to colleges and academies, the support of mission schools, student aid, and promotion of Christian work in colleges and universities. In 1916 the society aided 10 colleges and 7 academies, with a total of about 3,125 students. It also aids Atlanta Theological Seminary, where ministers for Congregational Churches in the South are trained; a training school for women in Chicago, which furnishes well-equipped pastors' assistants, directors of religious education, and parish secretaries; the Schauffler Missionary Training School in Cleveland, Ohio, which prepares young women to aid the churches in work among the immigrants; and institutes in Chicago, Ill., and Redfield, S. Dak., for training ministers for work among the Danish, Norwegian, Swedish, Finnish, and German peoples in the United States. During the year the society aided 154 students studying for the Congregational ministry. It aids in supporting 8 university pastors or student workers in universities. The social service work of the denomination is also a department of this society. The society is charged with the work of leading the denomination in its religious and missionary education work, and supports 11 religious education secretaries. The contributions for this work in 1916 were $67,553, which, supplemented from other sources, gave a total of $94,366. This does not, however, cover the entire amount contributed by the Congregationalists toward educational work, including the erection of new schools and the providing of endowments, of which there is no distinct record. The value of property belonging to the 17 colleges and academies aided by the society is estimated at $3,775,000.

In philanthropy, the Congregational Churches have given largely to institutions under the care of almost every denominational or undenominational enterprise in the country, but there are very few Congregational hospitals, orphanages, asylums, or homes, and of these there is no record.

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The Board of Ministerial Relief was organized in 1887, and has since developed as the Congregational Board of Ministerial Relief, with members appointed by the National Council, "to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers." The receipts of the board during the year 1916 were $79,835, not including conditional gifts. If we add these, with a special gift of $25,000 and a special legacy of $450,000, the total receipts for the year were $565,335.

The annuity fund for Congregational ministers, which in 1916 completed its third year, is organized under the contributory pension system to secure an annuity for those ministers who become members at the age of 65. Its total assets at the close of 1916 were $136,491.

In 1853 the American Congregational Association was organized in Boston for the purpose of collating such literature as might serve to illustrate Congregational history and of promoting the general interests of Congregational Churches. It owns a building in Boston, which is regarded as the denominational headquarters, and has a library of great value.

The modern movement for the organization of young people for Christian work was started by a Congregational minister, the Rev. Francis E. Clark, who formed the first Christian Endeavor Society, in Portland, Me., in 1881. Similar societies were soon established in other churches, and in 1885 a general interdenominational organization was effected, under the name United Society of Christian Endeavor. This has spread not only throughout the United States, but throughout the world, and has also given the impulse for a number of kindred denominational societies, such as the Epworth League, the Baptist Young People's Union, etc. In 1916 there were in the Congregational Churches of the United States 3,201 Christian Endeavor societies with 134,258 members.

Congregational publishing interests have chiefly been heretofore in the care of the Congregational Sunday School and Publishing Society. Since, as previously stated, the Sunday school work is to be taken over by another organization, this society will change its name, probably taking the name Congregational Publishing Society, and as such and through its trade name, "The Pilgrim Press," will continue the publication of Sunday school literature and of other periodicals and books, mainly of a religious nature. It also issues the leading denominational paper, the Congregationalist and Advance, formed by merging the Congregationalist and Christian World and the Advance. The different missionary societies publish their own monthlies, including especially the Missionary Herald, representing the foreign work, and the American Missionary, representing the combined home work.

For the better coordination of the various lines of denominational activity there have been established a number of commissions of the National Council whose duty it is to advise the various societies described above as to organization, methods, and policies, and to recommend to the council such action as commends itself to their judgment. These commissions are 9 in number, on Missions, home and foreign; on Social Service; on Evangelism; on Religious and Moral Education; on Federation, Comity and Unity, and Delegates to the Federal Council; National Service Commissions, having special reference to war work; Commission on Organization, having special reference to state and district organization and the local church; Pilgrim Fund Commission for raising a fund of $5,000,000 for pensions of Congregational ministers; on Temperance and Public Worship.

STATISTICS.

The general statistics of the Congregational Churches for 1916 are given, by states, on pages 242 and 243, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	5,867	5,713	154	2.7
Members	791,274	700,480	90,794	13.0
Church edifices	5,744	5,792	−48	−0.8
Value of church property	$80,842,813	$63,240,305	$17,602,508	27.8
Debt on church property	$3,928,253	$2,708,025	$1,220,228	45.1
Parsonages:				
Churches reporting	3,049	2,693	356	13.2
Value	$9,295,284	$6,761,148	$2,534,136	37.5
Sunday schools:				
Number	5,804	5,741	63	1.1
Officers and teachers	77,607	75,801	1,806	2.4
Scholars	654,922	638,089	16,833	2.6
Contributions for missions and benevolences	$2,295,237	$1,926,133	$369,104	19.2
Domestic	$1,206,139	$1,034,154	$171,985	16.6
Foreign	$1,089,098	$891,979	$197,119	22.1

[1] A minus sign (−) denotes decrease.

As shown by the table the denomination has gained during the decade in every respect, except in number of edifices reported. The total number of organizations in 1916 was 5,867 as against 5,713 in 1906, a gain of 2.7 per cent, and the membership was 791,274 as against 700,480, showing a gain of 13 per cent. The number of church edifices was 5,744, a loss of 48, but, as shown by the table on p. 242, the number of halls and other places of worship reported for holding services was 205 as against 164 in 1906. The value of church property rose from $63,240,305 to $80,842,813, an increase of 27.8 per cent. The debt on church property amounted to

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$3,928,253, as reported by 1,447 organizations in 1916, against $2,708,025, as reported by 1,206 organizations in 1906. The number of organizations reporting parsonages increased from 2,693 in 1906 to 3,049 in 1916, or 13.2 per cent, and the value of parsonages from $6,761,148 to $9,295,284, a gain of 37.5 per cent. The increase in Sunday schools and scholars was less than in the other items, though the number of scholars advanced from 638,089 to 654,922, or 2.6 per cent.

Contributions for missions and benevolences increased from $1,926,133 to $2,295,237, or 19.2 per cent, the gifts for foreign work increasing in greater proportion than those for domestic work, the latter not including gifts for philanthropic purposes.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, reported by 5,619 organizations, amounted to $14,220,133 and covered running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 4,484 organizations in 1916, was 11,455, constituting 1.9 per cent of the 617,325 members reported by these organizations. Assuming that the same proportion would apply to the 173,949 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 14,683.[1]

Of the 5,867 organizations, 5,420, with 745,417 members, reported services conducted in English only, and 447, with 45,857 members, reported services conducted in foreign languages alone or with English, of which, 309, with 22,227 members, used foreign languages only. The number of foreign languages used was 20. Of these the leading languages used alone or with English were German, by 186 organizations, with 15,384 members; followed next in order by Swedish, used by 92 organizations, with 7,122 members; and Welsh, used by 60 organizations, with 7,303 members. As compared with the report for 1906, this shows an increase of 1 in the number of languages used, and a decrease of 19 in the number of organizations reporting the use of foreign languages, but an increase of 7,673 in the membership of such organizations.

[1] See Introduction, p. 10.

The number of ministers on the rolls of the denomination was 6,040 and schedules were received from 4,665, distributed among the states as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	4,665	3,160	267	1,238	$1,343
Alabama	40	16	8	16	692
Arizona	7	6	.....	1	1,393
Arkansas	1	.....	.....	1	.....
California	308	166	15	127	1,220
Colorado	68	47	6	15	1,223
Connecticut	338	237	20	81	1,498
District of Columbia	17	6	2	9	2,527
Florida	54	25	7	22	895
Georgia	46	16	11	19	896
Idaho	22	17	1	4	968
Illinois	295	197	13	85	1,578
Indiana	26	20	1	5	1,363
Iowa	207	159	6	42	1,237
Kansas	103	69	3	31	1,270
Kentucky	10	3	.....	7	875
Louisiana	18	7	6	5	746
Maine	144	112	3	29	1,125
Maryland	8	2	1	5	1,900
Massachusetts	698	484	29	185	1,584
Michigan	187	140	12	35	1,219
Minnesota	153	111	10	32	1,328
Mississippi	3	3	.....	.....	640
Missouri	56	33	4	19	1,795
Montana	48	36	1	11	1,220
Nebraska	134	103	6	25	1,054
Nevada	1	1	.....	.....	.....
New Hampshire	157	109	10	38	1,120
New Jersey	48	36	.....	12	1,945
New Mexico	10	5	.....	5	1,100
New York	316	211	12	93	1,600
North Carolina	32	13	6	13	602
North Dakota	85	66	6	13	1,032
Ohio	218	132	17	69	1,474
Oklahoma	29	20	2	7	1,020
Oregon	46	32	5	9	1,225
Pennsylvania	75	59	.....	16	1,073
Rhode Island	43	33	4	6	1,630
South Carolina	5	3	1	1	1,073
South Dakota	95	72	4	19	1,048
Tennessee	13	7	.....	6	1,052
Texas	25	18	.....	7	1,258
Utah	5	3	1	1	1,367
Vermont	144	115	6	23	1,027
Virginia	6	4	.....	2	1,200
Washington	131	79	11	41	1,143
West Virginia	1	1	.....	.....	.....
Wisconsin	176	116	16	44	1,342
Wyoming	13	10	1	2	1,305

Of the 4,665 ministers reported, 3,427 were in pastoral work, and 1,238 were not in pastoral work. The number of pastors reporting other occupations was 83, the number of supplies, assistants, etc., 184. Of those not in pastoral work, 612 were reported as retired, while 121 were in denominational work, 197 in educational and editorial work, 135 in evangelistic and philanthropic work, and 173 in other or non-ministerial occupations. The number of pastors reporting salaries was 3,156, and the average annual salary reported was $1,343.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Congregational Churches	5,867	5,863	791,274	5,831	281,740	507,672	5,521	205	5,744	5,536	$80,842,813
New England division:											
Maine	264	264	21,641	255	6,246	15,169	252	10	274	250	2,163,200
New Hampshire	191	190	20,084	190	6,218	13,866	185	5	193	185	1,955,540
Vermont	214	214	22,912	214	7,726	15,186	212	2	218	212	1,830,780
Massachusetts	609	609	133,509	604	43,342	89,434	596	8	653	596	19,189,313
Rhode Island	43	43	10,531	43	3,561	6,970	43	.....	44	43	1,263,572
Connecticut	327	327	71,188	327	25,506	45,682	325	2	352	324	7,908,268
Middle Atlantic division:											
New York	306	306	65,021	306	23,735	41,286	299	3	310	299	7,765,532
New Jersey	50	50	10,839	50	4,187	6,652	49	.....	53	49	1,599,750
Pennsylvania	104	104	16,444	104	6,429	10,015	101	.....	101	101	1,551,970
East North Central division:											
Ohio	242	242	45,606	241	16,798	28,716	238	3	242	239	4,272,094
Indiana	39	39	5,768	39	2,148	3,620	39	.....	39	39	596,280
Illinois	325	325	57,926	325	21,103	36,823	319	5	333	318	5,509,396
Michigan	286	286	35,597	284	12,165	23,398	285	1	295	285	2,972,202
Wisconsin	270	269	30,534	268	10,518	19,966	252	12	254	252	2,413,212
West North Central division:											
Minnesota	226	226	22,987	226	8,358	14,629	213	6	224	213	2,168,995
Iowa	277	277	39,524	276	14,518	24,964	270	3	280	272	2,942,450
Missouri	65	65	10,479	65	3,899	6,580	64	.....	64	64	1,327,250
North Dakota	236	236	8,913	235	3,588	5,300	187	39	191	188	626,197
South Dakota	218	218	11,762	214	4,429	7,174	181	19	188	180	749,909
Nebraska	198	198	19,423	197	7,380	11,682	189	5	192	188	1,105,815
Kansas	132	132	16,893	131	6,271	10,562	127	3	129	128	996,025
South Atlantic division:											
Maryland	5	5	875	5	298	577	5	.....	5	5	143,200
District of Columbia	6	6	3,255	6	1,237	2,018	6	.....	6	6	606,000
Virginia	4	4	360	4	155	205	4	.....	4	4	32,000
West Virginia	2	2	316	2	130	186	2	.....	2	2	52,500
North Carolina	61	61	3,125	61	1,306	1,819	58	1	59	58	133,229
South Carolina	8	8	501	8	181	320	6	.....	6	6	66,600
Georgia	83	83	6,119	83	2,510	3,609	77	1	77	77	453,200
Florida	50	50	2,878	50	1,131	1,747	45	3	46	46	378,780
East South Central division:											
Kentucky	12	12	712	12	272	440	10	1	11	10	35,400
Tennessee	23	23	2,185	23	909	1,276	17	5	17	17	214,550
Alabama	82	82	4,822	82	2,053	2,769	73	2	73	74	104,282
Mississippi	5	5	371	5	160	211	4	.....	4	4	14,161
West South Central division:											
Arkansas	3	3	740	3	336	404	3	.....	3	3	56,500
Louisiana	31	31	1,765	31	613	1,152	25	5	25	26	71,762
Oklahoma	51	51	3,419	51	1,303	2,116	48	1	50	48	194,475
Texas	29	29	2,377	29	974	1,403	27	1	28	27	201,950
Mountain division:											
Montana	90	89	3,841	87	1,506	2,265	59	19	68	59	288,465
Idaho	45	45	2,527	45	1,074	1,753	36	8	37	36	161,005
Wyoming	25	25	1,951	25	712	1,239	18	5	18	18	172,200
Colorado	99	99	11,782	99	4,543	7,239	89	8	89	91	805,675
New Mexico	7	7	366	7	140	226	7	.....	7	7	38,150
Arizona	9	9	539	9	179	360	6	1	6	6	45,500
Utah	11	11	1,616	11	538	1,078	10	1	11	10	143,000
Nevada	1	1	261	1	83	178	1	.....	1	1	27,000
Pacific division:											
Washington	199	198	16,137	198	6,057	10,080	175	16	177	175	1,365,963
Oregon	60	60	6,373	60	2,356	4,017	58	2	58	59	629,300
California	244	244	34,180	242	12,869	21,311	226	9	232	226	3,419,676

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Congregational Churches	5,867	1,447	$3,928,253	3,049	$9,295,284	5,619	$14,220,133	5,537	5,804	77,607	654,922
New England division:											
Maine	264	125	63,686	125	301,359	246	355,383	240	255	2,675	20,168
New Hampshire	191	9	4,532	151	380,900	189	318,494	184	191	2,101	16,276
Vermont	214	11	11,220	147	387,225	209	307,567	198	205	2,233	15,406
Massachusetts	609	115	561,393	357	1,636,485	605	2,803,466	596	637	12,747	108,854
Rhode Island	43	8	24,054	13	49,489	43	192,282	43	50	851	7,337
Connecticut	327	50	162,362	272	1,367,435	326	1,266,142	322	340	5,692	44,450
Middle Atlantic division:											
New York	306	78	490,705	168	538,039	304	1,181,886	299	304	5,119	42,963
New Jersey	50	24	166,576	20	153,000	49	368,579	49	53	993	7,941
Pennsylvania	104	37	123,546	36	122,600	100	196,688	102	106	1,615	15,521
East North Central division:											
Ohio	242	49	239,781	110	344,640	229	666,211	225	228	3,940	37,717
Indiana	39	11	47,368	9	28,348	36	90,985	37	38	506	4,956
Illinois	325	74	345,933	169	593,936	318	1,057,343	318	330	5,671	50,111
Michigan	286	77	119,758	159	323,242	279	723,491	278	283	3,968	33,221
Wisconsin	270	79	127,221	141	434,785	264	458,477	249	264	3,010	24,034
West North Central division:											
Minnesota	226	74	98,687	118	272,200	219	455,914	215	226	2,625	22,716
Iowa	377	65	133,168	178	517,350	262	802,531	256	260	3,495	30,227
Missouri	65	28	65,124	25	74,500	63	195,046	59	63	1,023	8,359
North Dakota	236	63	60,062	76	145,760	227	182,703	220	234	1,491	13,072
South Dakota	218	44	52,141	105	223,025	195	212,429	191	198	1,474	12,248
Nebraska	198	46	69,888	132	292,720	189	326,310	186	189	2,290	18,407
Kansas	132	45	65,050	74	162,950	131	245,942	127	132	1,836	15,071
South Atlantic division:											
Maryland	5	3	6,200	1	1,500	5	12,620	5	5	69	749
District of Columbia	6	4	44,600	1	4,000	6	44,510	6	6	176	1,682
Virginia	4	2	3,000	2	4,500	4	6,233	4	4	41	359
West Virginia	2	.....	.....	2	6,000	2	4,630	2	2	26	204
North Carolina	61	9	8,090	14	21,130	52	28,350	59	59	378	3,269
South Carolina	8	.....	.....	7	5,000	5	4,184	7	7	54	635
Georgia	83	16	22,844	7	14,850	67	40,130	68	70	455	4,401
Florida	50	11	12,040	18	58,786	43	46,797	38	38	338	2,731
East South Central division:											
Kentucky	12	1	300	5	10,000	8	4,801	11	11	76	801
Tennessee	23	4	33,815	5	11,500	19	20,982	22	23	210	1,834
Alabama	82	7	7,218	12	20,950	72	18,112	65	74	415	3,763
Mississippi	5	.....	.....	2	2,200	5	1,526	5	5	39	465
West South Central division:											
Arkansas	3	2	4,640	1	2,500	3	10,119	3	3	29	396
Louisiana	31	6	1,226	10	12,290	27	12,449	29	30	195	1,850
Oklahoma	51	11	10,685	27	34,490	46	55,950	47	48	475	3,830
Texas	29	9	22,160	10	26,900	29	65,772	28	31	309	2,707
Mountain division:											
Montana	90	21	22,705	23	55,550	83	63,249	81	87	558	4,628
Idaho	45	15	12,916	24	27,150	41	22,934	43	47	424	3,607
Wyoming	25	6	17,784	11	30,900	24	38,149	25	36	275	2,021
Colorado	99	33	44,968	45	107,000	97	122,522	98	100	1,268	11,161
New Mexico	7	3	2,200	2	2,600	4	10,700	6	6	39	473
Arizona	9	1	1,600	5	11,000	9	15,204	8	8	83	573
Utah	11	1	750	4	11,000	10	25,741	11	12	153	1,202
Nevada	1	1	175	1	3,000	1	3,140	1	1	26	246
Pacific division:											
Washington	199	62	121,934	93	167,500	186	284,795	193	203	2,203	18,164
Oregon	60	20	30,977	20	41,400	58	84,766	58	58	713	6,070
California	244	87	353,191	112	251,600	230	673,905	230	244	3,225	28,057

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DISCIPLES OF CHRIST.

HISTORY.

The Disciples of Christ trace their origin to the revival movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas.[1] At first they emphasized particularly the independence of the local church, with reference to any ecclesiastical system. Somewhat later an element was added which sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined" in the New Testament.

In 1807 the Rev. Thomas Campbell, a member of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by his presbytery, but on appeal to the Associate Synod of North America, on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from those of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called the "Christian Association of Washington, Pa.," was formed. From this association was issued a "declaration and address," which became historic.

Its main purpose was to set forth the essential unity of the Church of Christ, which, while necessarily existing in particular and distinct societies, ought to have "no schisms, or uncharitable divisions among them." To this end, it claimed that nothing should be inculcated "as articles of faith or terms of communion but what is expressly taught and enjoined * * * in the Word of God," which is "the perfect constitution for the worship, discipline, and government of the New Testament Church," nor has "any human authority power to impose new commands and ordinances upon the church." While "inferences and deductions from Scripture promises * * * may be truly called the doctrine of God's Holy Word, yet they are not formally binding upon the consciences of Christians," and while "doctrinal expositions of divine truths are advantageous, yet they ought not to be made terms of Christian communion," all the "precious saints of God" being under obligation "to love each other as brethren."

Division among Christians is characterized as "a horrid evil, fraught with many evils," anti-Christian, antiscriptural, antinatural, and "productive of confusion and every evil work." Membership in the church should be confined to such as "profess their faith in Christ and obedience to Him in all things according to the Scriptures," and "continue to manifest the reality of their profession by their temper and conduct." Ministers are "to inculcate none other things than those articles of faith and holiness expressly revealed and enjoined in the Word of God," and in administration are to observe the "example of the Primitive Church without any additions whatsoever of human opinions or inventions of men." Should there be any "circumstantials indispensably necessary to the observance of divine ordinances not found upon the page of express revelation," these may be adopted only under the title of "human expedients without any pretense to a more sacred origin."

The publication of this address did not meet with much response, and the two Campbells appear to have been somewhat uncertain as to just what to do. The development of their Christian Association into a distinct denomination was the very thing they did not wish, and accordingly overtures were made to the Presbyterian Synod of Pittsburgh. The address, however, stood in the way of acceptance, and in 1810 they and their associates organized "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington County, Pennsylvania."

Subsequently an invitation was given to the members of this association to join the Redstone Baptist Association, but difficulties arose on both sides. The Campbells had accepted the general principle of believers' baptism, but some elements in their position were not pleasing to the Baptists. On the other hand, the Baptist Association, in accepting the Philadelphia Confession of Faith, had done the very thing to which the Campbells objected. Still it seemed advantageous for them to enter into fellowship with the churches nearest to their own in belief and practice, and accordingly the invitation was accepted. This membership, however, did not continue for any length of time, as difference of views became more evident, and later the association withdrew and joined the Mahoning Baptist Association, in which the teachings of the Campbells had gained general acceptance. In 1829, however, since a majority of the members believed that there was no warrant in Scripture for an organization such as theirs, the association was disbanded as an ecclesiastical body. Alexander Camp-

[1] See Christian Church (American Christian Convention), p. 195.

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bell was opposed to this action, as he thought that such an organization was needed and that there was no reason why a specific "Thus saith the Lord" should be required in a case of this character.

Meanwhile, Barton W. Stone, and a number of his associates had accepted the principle of baptism by immersion, although comparatively few made it a test of fellowship, and as they came into relations with Alexander Campbell, a partial union was effected in Lexington, Ky., in the early part of 1832. In this there seems to have been no effort at entire agreement, but only a readiness to cooperate heartily in evangelistic work. When the question arose as to the name to be adopted, Mr. Stone favored "Christians," as the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name "Disciples" as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used, the local organization being known, generally, as a "Christian Church," or a "Church of Christ," though occasionally as a "Church of Disciples," or a "Disciples' Church." Of recent years the Year Book published by the Missionary Society has used the name "Churches of Christ (Disciples)." The adoption, however, by the International Convention, of the name "Disciples of Christ" has helped to establish that as the title of the denomination.

During the first few years of the movement, Alexander Campbell and other leaders were often engaged in more or less heated controversies with representatives of other denominations. Gradually, however, these discussions became less frequent and at the same time more conciliatory in tone.

The growth of the new organization was very rapid, especially in the Middle West. Throughout Ohio, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the sections in which it had gained in strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion. With this expansion there developed out of the objections referred to above, especially to any semblance of ecclesiastical organization, and to the use of instrumental music in the churches, two parties, generally termed "Progressives" and "Conservatives." The former were anxious to include all under one general head as was done in the census report for 1890, leaving each church free to conduct its affairs in its own way, but the Conservatives objected, and insisted on separate classification. Accordingly, in the report for 1906 and in this report the "Conservative" churches have been listed as Churches of Christ.[1] The line of demarcation between the two bodies, however, is not always clear.

DOCTRINE.

The doctrinal position of the Disciples has been summarized as follows:

They accept the divine inspiration of the Holy Scriptures of the Old and New Testaments; the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life; the revelation of God in threefold personality of Father, Son, and Holy Spirit, as set forth by the Apostles; the divine glory of Jesus Christ as the Son of God, His incarnation, doctrine, miracles, death as a sin offering, resurrection, ascension, and coronation; the personality of the Holy Spirit and His divine mission to convince the world of sin, righteousness, and judgment to come, and to comfort and sanctify the people of God; the alienation of man from his Maker, and the necessity of faith, repentance, and obedience in order to salvation; the obligation of the divine ordinances of baptism and the Lord's Supper; the duty of observing the Lord's day in memory of the resurrection of the Lord Jesus; the necessity of holiness on the part of believers; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess His name, with its ministries and services for the edification of the body of Christ and the conversion of the world; the fullness and freeness of the salvation that is in Christ to all who will accept it on the New Testament conditions; the final judgment, with the reward of the righteous and punishment of the wicked.

In addition to these beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found on the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and the one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testaments as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that men "must hear, believe, repent, and obey the gospel to be saved."

[1] See Churches of Christ, p. 207.

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7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's day, "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of what ever creed or church connection is excluded.

9. The Lord's day with the Disciples is not the Sabbath, but a New Testament institution, consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic, and the sect name, spirit, and life should give place to the union and cooperation that distinguished the church of the New Testament.

POLITY.

In polity the Disciples churches are congregational. Each local church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. Persons are received as members of the church, after conference with the pastor, on profession before the congregation of their faith in Christ. Baptism follows either at the same or at some subsequent service. The officers of the church are the pastor, elders, and deacons. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although the distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church, the ceremony of ordination being conducted by the pastor and elders of the church, sometimes by a visiting evangelist, or occasionally by an association of neighboring churches. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline. For conference in regard to ministerial matters, and a general supervision over ministerial standing, ministerial associations are formed, but they are simply advisory, the authority resting with the local church of which the minister is a member.

There is no national ecclesiastical organization of the churches. There is an "International Convention of Disciples of Christ," which is composed of individual members of the churches. These may or may not be selected by the churches, but their standing in the convention is personal rather than representative, and the convention as such has no authority over the action of the churches, which are at liberty to accept or reject its recommendations.

For mutual conference in regard to their general affairs, the churches unite in district and state conventions. These conventions, however, have no ecclesiastical authority, the ultimate responsibility in every case resting in the local church.

In accordance with the principles that have been emphasized in their history, the Disciples of Christ, individually, in their local church organization, in their organized societies, and in their denominational relations, have constantly sought to secure the overcoming of denominational distinction and the unity of the church in its broadest sense. They are thus represented in the various interdenominational movements, especially the Federal Council of the Churches of Christ in America, the Advisory Committee on a World Conference on Faith and Order, the Y. M. C. A., and similar organizations.

WORK.

The general activities of the Disciples of Christ are carried on through a number of societies which, in their organization, are independent of any ecclesiastical control, although the various individuals are represented in their membership. A general convention, called "The International Convention of the Disciples of Christ," consisting of members of the churches, meets annually in October. Its object is to promote unity, economy, and efficiency among the philanthropic organizations of the churches, promote equitable representation, and secure closer cooperation. Its powers are advisory.

While the earlier sentiment was somewhat averse to the organization of societies, and Alexander Campbell criticised the societies of his time somewhat severely, there is no reason to suppose that he objected to them in principle. His first association at Washington, Pa., was practically a missionary or church extension society, and the organization with which Barton W. Stone was identified was distinctly evangelistic in its nature. It was with Mr. Campbell's full approval that in 1849, the American Christian Missionary Society was formed at Cincinnati, its object being, as stated in its constitution, "to promote the preaching of the Gospel in this and other lands." He was the first president and held the office until his death in 1866. During the Civil War, on account of the general disorganization in the sections where these churches were strongest, comparatively little missionary work was done, but since the war there has been a marked development of such work. In 1874, the Christian Woman's Board of Missions was organized, and about the same time a large number of state, district, and city societies were formed. The next year the Foreign Christian Missionary Society came into being, followed in 1887 by the National Benevolent Association of the Christian Church, in 1888 by the Board of Church Extension, in 1895 by the Board of Ministerial Relief, in 1900 by the Christian Educational Society, and later by the American Temperance Board.

The home missionary work is under the care of the American Christian Missionary Society; the Christian Woman's Board of Missions; the Board of Church

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Extension; and 45 state societies doing home missionary work in as many states, besides various district and city societies.

The American Christian Missionary Society operates in all parts of the United States, and in Canada. It has departmental work for church maintenance, Sunday schools, social service, rural churches, immigrants, etc. It has invested funds amounting to $258,350. The Board of Church Extension assists in the erection of church buildings, and has a permanent fund amounting to $1,414,348. The Christian Woman's Board of Missions operates in the United States and in 9 foreign countries. It has evangelistic work in 30 states, Bible chairs in 4 state universities, mountain schools, evangelistic, educational, and industrial work among Negroes and immigrants, work among Japanese and Chinese on the Pacific coast and among Mexicans in Texas. It has invested funds amounting to $310,979, and real estate valued at $805,000.

The combined report of these different boards for 1916 shows 802 missionaries employed in the United States, 424 churches aided, and contributions to the amount of $592,166. In addition to this, $50,000 was received by the Board of Ministerial Relief.

The foreign missionary work is carried on chiefly through 2 societies, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. Together they conduct work in 13 countries, including India, China, Japan, Africa, Porto Rico, Cuba, South America, New Zealand, Tibet, Philippine Islands, Mexico, Canada, and Jamaica. A summary of the work of the 2 societies for 1916 shows 72 mission stations; 278 American missionaries; 1,019 native helpers; 239 organized churches, with 21,825 members; 159 schools, with 7,509 pupils; 35 hospitals and dispensaries, treating 101,184 patients; 9 asylums, orphanages, etc., with 669 inmates; property valued at $916,713; and a total income of $569,416.

The educational work of the denomination in the United States is represented by 44 colleges and schools of higher grade, which provide classical, scientific, and professional training for both sexes, and cover every phase of ministerial training, including that for foreign missionary work. In 1916 these institutions reported 8,545 students. The contributions for educational work amounted to $314,384. The value of the property of the colleges, academies, etc., was given as $5,336,705, while the endowments of these institutions amounted to $4,050,341.

The National Benevolent Association has under its care 2 hospitals and dispensaries, treating 500 patients, and 11 orphanages, with 550 inmates. The amount contributed for these institutions in 1916 was $170,000. The value of the property is estimated at $809,000, and there is an endowment of $183,000.

In young people's work, under the National Board of Christian Endeavor, the Disciples churches had in 1916 about 7,500 senior societies, with a membership of 225,000.

STATISTICS.

The general statistics of the Disciples of Christ for 1916 are given, by states, on pages 249 and 250, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	8,408	8,293	115	1.4
Members	1,226,028	982,701	243,327	24.8
Church edifices	6,815	7,066	−251	−3.6
Value of church property	$40,327,201	$27,439,944	$12,887,257	47.0
Debt on church property	$4,160,239	$1,792,613	$2,367,626	132.1
Parsonages:				
Churches reporting	947	596	351	58.9
Value	$2,318,852	$1,106,325	$1,212,527	109.6
Sunday schools:				
Number	7,706	6,818	888	13.0
Officers and teachers	84,596	65,364	19,232	29.4
Scholars	942,879	578,418	364,461	63.0
Contributions for missions and benevolences	$1,645,966	$2,181,809	−$535,843	−24.6
Domestic	$1,076,550	$1,735,456	−$658,906	−38.0
Foreign	$569,416	$446,353	$123,063	27.6

[1] A minus sign (−) denotes decrease.

The above table shows that the denomination has gained in strength in almost all particulars. The number of organizations reported in 1916 was 8,408 against 8,293 in 1906. The membership rose from 982,701 to 1,226,028, or 24.8 per cent. The number of church edifices dropped from 7,066 in 1906 to 6,815 in 1916, a loss of 3.6 per cent, but the value of church property rose from $27,439,944 to $40,327,201, an increase of 47 per cent. The amount of debt reported in 1916 by 1,327 organizations was $4,160,239 against $1,792,613 reported by 1,041 organizations in 1906. Organizations reporting parsonages increased by 351, or 58.9 per cent, and the value of parsonages from $1,106,325 to $2,318,852, or 109.6 per cent. The number of Sunday schools increased by 888, or 13 per cent, and the number of scholars increased from 578,418 to 942,879, or 63 per cent.

Contributions for missions and benevolences fell from $2,181,809 to $1,645,966, or 24.6 per cent, the loss being entirely in contributions for domestic work, specifically in contributions for educational purposes, the figures for 1906 including large sums for the establishment of colleges. The donations to foreign work increased from $446,353 to $569,416, or 27.6 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

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Church expenditures, reported by 5,568 organizations, amounted to $8,797,820, and covered running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 8,396 organizations in 1916, was 45,856, constituting 3.7 per cent of the 1,226,028 members reported for the denomination as a whole.[1]

Of the 8,408 organizations, 8,396, with 1,224,273 members, conducted services in English only, while 12 organizations, with 1,755 members, used foreign languages alone or with English, of which 10, with 900 members, used foreign languages only. The number of foreign languages used was 4—Chinese, French, Russian, and Spanish. Of these, the leading language was French, used alone or with English by 6 organizations, with 1,487 members, followed by Spanish used alone by 4 organizations, with 194 members. As compared with the report for 1906, this shows the same number of languages reported, and an increase of 7 in the number of organizations reporting the use of foreign languages, and of 1,586 in the membership of such organizations.

The number of ministers on the rolls of the denomination was reported as 5,938. Schedules were received from 1,891, distributed, by states, as shown in the next table.

Of the 1,891 ministers reporting, 1,668 were in pastoral work and 223 not in pastoral work. There were 1,290 in pastoral work only, of whom 1,266 reported annual salaries averaging $1,251. Of those not in pastoral work, 78 were on the retired list, 63 were engaged in evangelistic and philanthropic work, and 29 in educational and editorial work. The number of pastors with other occupations was 236.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,891	1,290	378	223	$1,251
Alabama	19	11	7	1	1,030
Arizona	5	3		2	1,200
Arkansas	29	16	10	3	1,031
California	110	83	7	20	1,268
Colorado	28	22	3	3	1,312
Delaware	2	2			1,150
District of Columbia	6	5	1		1,540
Florida	13	8	3	2	1,177
Georgia	21	13	4	4	1,679
Idaho	10	8	2		997
Illinois	191	138	27	26	1,248
Indiana	165	117	29	19	1,202
Iowa	130	99	24	7	1,221
Kansas	78	61	8	9	1,164
Kentucky	142	94	36	12	1,150
Louisiana	4	4			1,163
Maryland	14	10	4		1,154
Massachusetts	2	2			1,275
Michigan	40	29	9	2	1,681
Minnesota	18	12	2	4	1,265
Mississippi	13	7	5	1	1,188
Missouri	176	120	33	23	1,802
Montana	7	5	1	1	1,300
Nebraska	18	10	4	4	1,118
New Mexico	1	1			
New York	11	9	2		1,464
North Carolina	9	5	2	2	1,170
Ohio	161	117	20	24	1,300
Oklahoma	70	40	23	7	1,089
Oregon	43	22	14	7	1,108
Pennsylvania	62	45	13	4	1,435
South Carolina	18	4	11	3	500
South Dakota	4	3	1		1,021
Tennessee	34	16	12	6	1,380
Texas	101	71	20	10	1,418
Utah	1	1			
Virginia	43	27	14	2	1,150
Washington	39	21	7	11	1,292
West Virginia	43	22	18	3	1,294
Wisconsin	8	5	2	1	1,320
Wyoming	2	2			1,350

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Disciples of Christ	8,408	8,396	1,226,028	5,660	378,777	554,731	6,719	214	6,815	5,597	$40,327,201
New England division:											
Maine	7	7	687	6	223	434	6	.....	6	6	22,800
Vermont	2	2	351	1	21	30	1	.....	1	1	3,000
Massachusetts	8	8	1,264	7	385	680	8	.....	8	7	133,000
Rhode Island	2	2	115	1	20	50	1	.....	1	1	1,500
Connecticut	2	2	628	2	305	323	2	.....	2	2	45,000
Middle Atlantic division:											
New York	56	55	11,139	48	4,084	6,141	51	2	51	51	942,900
New Jersey	2	2	534	1	230	274	2	.....	2	1	50,000
Pennsylvania	168	168	37,717	134	12,314	18,254	139	2	149	139	1,654,700
East North Central division:											
Ohio	525	525	109,732	387	35,651	52,283	517	3	518	407	4,110,450
Indiana	766	765	137,727	517	43,187	61,967	575	6	577	534	4,472,331
Illinois	690	690	116,639	462	35,693	54,120	559	2	566	470	4,384,203
Michigan	121	120	12,740	89	4,266	6,695	87	3	87	85	582,550
Wisconsin	28	28	2,291	14	606	954	22	1	22	14	74,500
West North Central division:											
Minnesota	55	55	5,042	43	1,760	2,718	43	3	44	42	270,425
Iowa	384	384	73,237	291	24,320	36,828	350	.....	353	294	2,689,475
Missouri	1,025	1,023	145,403	650	44,106	64,330	844	19	846	693	4,663,480
North Dakota	9	9	341	4	68	118	7	2	7	2	15,000
South Dakota	26	26	1,764	19	589	894	17	.....	17	16	82,500
Nebraska	171	171	24,140	125	7,334	11,072	127	.....	128	128	867,442
Kansas	411	411	67,554	300	22,471	32,646	334	17	338	293	2,010,665
South Atlantic division:											
Delaware	2	2	335	2	169	166	2	.....	2	2	3,700
Maryland	42	41	5,719	31	1,937	3,046	33	1	33	31	278,175
District of Columbia	8	8	3,038	8	1,165	1,873	7	1	7	7	187,500
Virginia	324	321	34,220	188	9,959	12,956	321	2	334	193	940,690
West Virginia	174	174	19,227	112	5,794	8,257	153	5	155	106	671,155
North Carolina	173	173	20,095	100	5,674	6,981	162	4	163	103	339,900
South Carolina	54	54	4,414	40	1,778	2,210	39	.....	39	40	65,230
Georgia	144	144	16,885	84	5,016	6,591	108	1	108	98	704,650
Florida	41	41	3,790	29	1,103	1,847	28	3	28	25	304,800
East South Central division:											
Kentucky	952	952	129,912	576	34,377	46,383	554	50	559	558	880,541
Tennessee	212	211	21,672	113	6,644	9,424	166	6	166	113	834,750
Alabama	73	73	6,978	53	2,193	3,253	55	1	55	55	232,734
Mississippi	77	77	5,364	56	1,831	2,555	55	4	55	50	130,350
West South Central division:											
Arkansas	155	155	13,275	101	3,589	5,368	100	10	103	91	366,265
Louisiana	31	31	3,615	26	1,498	1,912	21	1	24	21	122,300
Oklahoma	339	339	41,811	228	12,250	18,456	306	20	311	198	942,390
Texas	544	544	54,836	334	16,572	25,456	460	22	481	291	2,386,912
Mountain division:											
Montana	29	29	3,719	18	1,058	1,692	15	1	16	16	105,750
Idaho	45	45	5,065	28	1,557	2,293	36	2	38	29	141,700
Wyoming	10	10	763	4	233	343	3	2	3	3	14,200
Colorado	61	61	12,805	47	4,185	6,908	52	1	53	47	462,100
New Mexico	33	32	2,284	19	549	1,082	12	7	12	12	75,600
Arizona	14	14	1,712	12	678	991	11	1	12	12	82,800
Utah	2	2	318	1	104	172	2	.....	2	1	25,000
Pacific division:											
Washington	124	124	17,521	85	5,751	8,894	91	1	93	83	667,207
Oregon	122	121	15,399	97	4,823	7,785	89	6	91	90	516,050
California	165	165	32,211	137	10,657	17,036	146	2	151	138	1,868,831

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Disciples of Christ	8,408	1,327	$4,160,239	947	$2,318,852	5,568	$8,797,820	7,549	7,706	84,596	942,879
New England division:											
Maine	7	.....	.....	1	3,000	6	5,283	7	7	53	545
Vermont	2	.....	.....	1	2,000	1	729	2	2	22	211
Massachusetts	8	6	18,200	1	1,200	7	14,986	8	8	141	1,259
Rhode Island	2	.....	.....	.....	.....	1	600	2	2	12	80
Connecticut	2	1	2,888	.....	.....	2	7,322	2	2	29	318
Middle Atlantic division:											
New York	56	25	136,730	12	40,200	52	143,255	54	54	866	8,520
New Jersey	2	1	13,300	.....	.....	1	12,000	2	2	42	521
Pennsylvania	168	53	193,519	33	108,650	142	323,920	160	169	2,761	35,107
East North Central division:											
Ohio	525	111	469,816	75	222,537	405	846,675	511	515	8,067	105,982
Indiana	766	127	474,393	65	208,800	524	868,088	702	704	8,464	99,716
Illinois	600	102	402,286	112	287,500	453	890,348	658	670	8,196	90,411
Michigan	121	29	56,327	18	23,400	84	119,561	112	114	1,258	12,832
Wisconsin	28	5	10,440	3	5,000	13	12,708	25	26	225	2,222
West North Central division:											
Minnesota	55	14	3,400	51	4,400	42	55,459	51	52	533	4,413
Iowa	384	57	277,137	85	243,925	294	663,522	371	379	4,590	54,705
Missouri	1,025	85	343,710	59	168,250	678	897,147	910	914	9,279	98,525
North Dakota	9	1	3,500	.....	.....	1	6,500	9	9	51	395
South Dakota	26	2	3,200	4	12,500	15	15,392	21	21	174	1,406
Nebraska	171	30	68,048	35	55,500	128	195,810	167	168	2,199	20,064
Kansas	411	71	149,886	69	141,800	297	513,170	389	400	4,955	54,884
South Atlantic division:											
Delaware	2	1	800	1	1,700	1	850	2	2	21	279
Maryland	42	10	24,265	4	16,400	33	49,174	39	39	453	4,507
District of Columbia	8	5	46,250	.....	.....	7	20,[illegible]	8	8	235	2,714
Virginia	324	37	111,138	23	53,800	190	150,872	256	259	2,371	23,498
West Virginia	174	23	113,819	13	36,800	103	126,451	142	143	1,541	16,248
North Carolina	173	20	51,[illegible]85	5	14,200	104	89,773	144	149	1,040	11,102
South Carolina	51	7	9,875	1	4,500	35	10,401	39	40	207	1,802
Georgia	144	19	60,604	11	37,050	88	85,545	116	119	878	8,946
Florida	41	13	30,685	7	15,250	30	52,863	39	39	350	3,371
East South Central division:											
Kentucky	552	59	115,571	42	118,000	544	505,474	748	752	6,483	73,897
Tennessee	212	21	63,[illegible]23	15	59,740	109	139,236	177	181	1,[illegible]6	17,613
Alabama	73	17	18,755	4	10,750	49	36,686	63	63	477	4,478
Mississippi	77	11	10,206	4	6,000	55	31,695	65	65	365	3,432
West South Central division:											
Arkansas	155	23	40,902	10	15,700	93	82,920	134	134	1,018	9,453
Louisiana	31	7	22,750	4	10,500	18	28,556	27	29	281	3,264
Oklahoma	339	53	69,455	22	29,200	218	309,799	325	332	3,282	37,909
Texas	544	89	239,145	71	179,350	301	594,604	497	554	4,365	49,504
Mountain division:											
Montana	29	7	14,280	6	23,900	17	32,502	23	24	273	3,009
Idaho	45	11	30,000	7	8,700	30	39,069	41	42	464	4,613
Wyoming	10	2	1,800	.....	.....	3	4,714	8	9	69	617
Colorado	61	19	44,005	11	24,400	45	103,598	57	58	891	10,109
New Mexico	33	4	9,604	4	5,800	20	22,512	25	25	207	2,208
Arizona	14	5	22,811	3	5,000	12	24,685	12	13	163	1,716
Utah	2	.....	.....	.....	.....	1	2,489	2	2	31	250
Pacific division:											
Washington	124	41	78,644	12	23,900	83	149,039	121	123	1,781	16,314
Oregon	122	39	76,603	15	24,500	98	109,517	113	119	1,324	12,522
California	165	59	225,514	28	65,050	135	385,566	163	165	2,583	26,992

EASTERN ORTHODOX CHURCHES.

GENERAL STATEMENT.

History.—The Eastern Orthodox Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Eastern Church," and popularly as the "Greek Church," are the modern representatives of the Church of the Byzantine Empire. As a distinction between the Eastern and Western Roman Empires developed, there also grew up a distinction between the Eastern and Western Churches, appearing both in their ritual and in their doctrinal position. Toward the ninth century this became still more evident, and culminated in 1054 in complete separation between the patriarch or bishop of Rome and the 4 Eastern patriarchs. The Eastern Church at that time included 4 ecclesiastical divisions, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria, coordinate in authority, though honorary precedence was accorded to the patriarch of Constantinople.

With the capture of Constantinople by the Turks in 1453, and the assumption by the Turkish Government of the right of approval in the election of the patriarchs, there developed a diversity of ecclesiastical organization. The Patriarchs of Jerusalem, Antioch, and Alexandria, while still according a certain precedence to the Patriarch of Constantinople, preserved their ecclesiastical independence. With the development of the Russian Empire, the Russian Church, hitherto nominally subordinate to the Constantinople Patriarchate, organized its own ecclesiastical government;

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first, about the year 1589, in the form of a Russian Patriarchate, and later, in 1721, under the supreme authority of a Holy Governing Synod, with headquarters at Petrograd. Similarly, after Greece had become independent, the Church of Greece established, in 1833, the Holy Synod of Greece at Athens. Various metropolitan sees have also claimed and acquired independence, including those of Serbia, Carlowitz (Serbian Church in Austria-Hungary), Montenegro, Rumania, Hermanstadt (Rumanian Church in Austria-Hungary), Bukowina, Dalmatia, Bosnia-Herzegovina, Crete, and Cyprus. With the political independence of Bulgaria, the Bulgarian Church, which had hitherto been under the Patriarchate of Constantinople, through an exarch, declared its independence and established the Bulgarian Exarchate.

These different organizations, although independent of each other ecclesiastically, agree in doctrine and, essentially, in form of worship, and together constitute what are called the "Eastern Orthodox Churches."[1]

Of these churches, seven are represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox, and the Rumanian Orthodox. Only one of these, the Russian Orthodox Church, has a general ecclesiastical organization. The Greek Orthodox (Hellenic) churches are looking forward to such an organization, but it is not as yet completed, and the situation in regard to the Bulgarian Orthodox churches is essentially the same. The Serbian, Syrian, Albanian, and Rumanian Orthodox churches are under the general supervision of the Russian Orthodox Church, although reported separately.

Doctrine.—The Eastern Orthodox Churches found their doctrine on the Holy Scriptures, the Holy Traditions, and the Niceo-Constantinopolitan Creed in its original wording, without the "Filioque," and hold that the Holy Scriptures should be interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. Recognizing Christ as the only head of the earthly as well as of the heavenly church, they do not accept the dogma of the Pope as the representative of Christ on earth, and the infallible visible head of His earthly church. According to their teaching, infallibility belongs alone to the whole assembly of true believers, to the "Ecclesia" or the Church, represented by their council legally called together.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the Nine Orders of Angels and the Saints; do not accept the doctrine of the Immaculate Conception of the Virgin Mary, and reject the doctrine of the surplus merits of saints and the doctrine of indulgences. They respect relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism, of infants or adults, is by threefold immersion. The sacrament of anointing is administered at the same time as that of baptism, with "chrism" or holy oil.

The doctrine of transubstantiation is accepted. In the Eucharist, leavened bread is used, being soaked in wine and offered, after confession and absolution, to all members of the Eastern Orthodox Churches. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living, and for the living by the dead. It rejects the doctrine of predestination, and considers that for justification both faith and works are necessary.

Polity.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders—secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die or enter a convent, may enter a monastery and take the monastic vows, and then be eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks are gathered in monasteries; in some of these they live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same—obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called patriarch, and has special collegiates and officers for the purpose of governing his flock. The largest, or most important, of the bishoprics connected with the patriarchate or synod are called "metropolitan sees," though the title carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and

[1] This represents the situation at the opening of the great war. Since then notable changes have taken place, and just what ecclesiastical readjustments will result it is impossible to state.

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the bishops are subject to the approval of the civil authorities.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the liturgy of the "presanctified gifts," for which the holy gifts or emblems are prepared at a preceding service, generally that of St. Basil. There are no so-called "silent liturgies," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same table, twice a day. A "corporal," otherwise known as "antimins," a table cover with a particle of the holy remains of some saint sewn into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying, hymns, etc.

Statistics.—The churches grouped under "Eastern Orthodox Churches" in 1916 and 1906 are listed below, with the principal statistics as reported for the two periods. It will be noted that three churches presented in 1916—Albanian, Bulgarian, and Rumanian—were not reported in 1906.

COMPARATIVE SUMMARY OF EASTERN ORTHODOX CHURCHES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
EASTERN ORTHODOX CHURCHES.										
1916.										
Albanian Orthodox Church	2	110								
Bulgarian Orthodox Church	4	1,992	4	318,500	84,000					
Greek Orthodox Church (Hellenic)	87	119,871	59	1,115,404	322,423	6	$13,200	17	27	1,085
Rumanian Orthodox Church	2	1,004	1	18,000	15,000	1	6,500	2	2	135
Russian Orthodox Church	160	90,681	164	2,137,715	982,048	26	303,614	126	150	6,739
Serbian Orthodox Church	12	14,301	10	105,700	21,112	5	15,300	9	11	653
Syrian Orthodox Church	25	11,591	26	180,507	70,579	6	14,500	8	21	315
1906.										
Russian Orthodox Church	39	19,111	46	484,371	131,774	25	112,243	1	2	75
Serbian Orthodox Church	10	15,742	8	62,400	19,000	2	2,100	1	1	13
Syrian Orthodox Church	8	4,002	2	32,160				1	1	50
Greek Orthodox Church	334	90,751	29	385,800	139,900	2	2,800	4	6	371

ALBANIAN ORTHODOX CHURCH.

HISTORY.

The churches of this communion represent in America what is held to be the oldest existing race in Europe, the descendants of the Macedonians, Illyrians, and Epirotes, who were the offspring of the Pelasgians. The varied invasions by Romans, Goths, Huns, Serbs, Bulgars, Normans, and Turks have made little change in social customs, language, or traditions, and the present day Albanians represent their early ancestors more exactly, probably, than does any nation in Europe. They are noted for their independence, persistence, strong sense of honor, caution, hospitality, respect for womanhood, bravery, loyalty, and keen appreciation of poetry; and have produced some of the most noted leaders of history: Alexander the Great, Pyrrhus, Scanderbeg, Ali Pasha of Janina, Mehmet Ali Pasha of Egypt, the Italian statesman, Crispi, and others. The Albanian language belongs to the Indo-European group, is older than the classical Greek, has many literary qualities, and is of great interest to scholars.

The early religion of the Albanians had many features older even than the earliest traces of the ancient Greeks and Romans. Christianity reached them in the first century, but made little progress until the fourth. They were under the jurisdiction of the Greek Patriarchate of Constantinople, which refused the use of Albanian vernacular in the services, with the result that the church had little hold on them; and when the Turks came, their conception of power and their military character appealed to the mountaineers, and the great majority became Moslem. In the north and south along the Adriatic, portions became Christian, those in the north, termed Gheg, being connected with the Roman Catholic Church, and those in the south, termed Tosk, with the Greek Church. At present about two-thirds of the Albanians are Moslem, and the remaining one-third are about equally divided between

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Tosk (Greek) and Gheg (Roman Catholic). Both spiritually and ceremonially there is much in common between the three classes.

Albanian emigration to America is of recent origin, the result of the political unrest and strife of the whole region; but it is estimated that there are about 100,000 in the United States who have come from Albania, aside from those of Albanian origin who have come from the settlements in Greece and Italy. Ecclesiastical distinctions are not emphasized, and they have organized national, educational, and musical societies and clubs, of which the most important are the Albanian National Party, with headquarters in Worcester, Mass., and the Albanian Federation, Vatra, the "Hearth," with headquarters in Boston.

Their religious organizations are: (1) The Albanian Church, under the jurisdiction and supervision of the Russian Church, with headquarters in Worcester, Mass., and branches in Boston, Philadelphia, St. Louis, Southbridge, Mass., etc. It follows the doctrine and the ritual of the Orthodox Church, the only difference being that it officiates the service in the Albanian language. (2) The religious society of the Moslem Albanians, with headquarters in Waterbury, Conn., whose aim according to its constitution is, "To explain clearly and unmistakably the religious teachings, which preach love, brotherhood, peace, love for fatherland, progress and righteousness in full agreement, to print religious and educational books in Albanian, to open schools, to found mosques, to send out lecturers among the different Albanian colonies, to publish an Albanian national paper, and to help as much as possible its members."

American interest in Albania has found expression in efforts by the American Board of Foreign Missions (Congregational) to establish schools in different places, especially in Gortcha (Gorizia). The churches included in this report are under the supervision of the Russian Orthodox Church.

STATISTICS.

The Albanian Orthodox Church, reported for the first time in 1916, had 2 organizations, 1 in Massachusetts and 1 in Pennsylvania; a total membership of 410, including 335 males and 75 females; 2 halls for worship; and church expenditures, for both churches, amounting to $2,482. No value of church property was reported. There were no parsonages, Sunday schools, or general contributions for missions or benevolences.

The number of members under 13 years of age, reported by the 2 organizations in 1916, was 90, constituting 22 per cent of the 410 members reported for the denomination as a whole.[1]

Both organizations of this denomination reported services conducted in the Albanian language only.

There were 3 priests, 2 of whom reported annual salaries averaging $780.

[1] See Introduction, p. 10.

BULGARIAN ORTHODOX CHURCH.

HISTORY.

With the introduction of Christianity into Bulgaria as a state religion, in the second half of the ninth century, a Bulgarian church organization under an archbishop, sent from Byzantium, was instituted. As the Bulgarian state grew in political importance and territorial expansion, and the rulers of Bulgaria laid claim to the title of "tsar" or king, the head of the Bulgarian Church also assumed the title of patriarch, as the chief of an autonomous organization. This title was formally recognized by the Patriarch of Constantinople, with the consent of the Patriarchs of Antioch, Alexandria, and Jerusalem, at a local church council held in the town of Lampsacus, on the Hellespont, in 1235, and was borne by the subsequent heads of the Bulgarian Church up to 1394, when Bulgaria lost her political independence to the Turks and her ecclesiastical autonomy to the Greeks. But in Macedonia, at the town of Ohrida, an archbishopric, founded in the latter part of the tenth century under the name of "Bulgarian Archbishopric of Ohrida," subsisted until 1767, when it also was abolished by a decree of the Turkish Sultan and its dioceses were incorporated with those of the Greek Patriarchate of Constantinople. Thus all the Bulgarians living in the Turkish Empire were placed under the spiritual jurisdiction of the Greek Patriarch, and, owing to the identity of religion, were classed as Greeks.

The first movement of the Bulgarians to secure recognition of their ecclesiastical rights as a national unit, distinct from the Greeks, started in 1859, when the demand was made that all dioceses or districts where the Bulgarians were in the majority should have Bulgarian bishops, that church services should be conducted in Slavic and not in Greek, and that in the schools the Bulgarian language should be the medium of instruction. On the refusal of the Greek Patriarch to meet these demands, on the ground that they were contrary to the canons of the church, the Bulgarian people, through duly appointed delegates, pleaded their cause for more than 10 years with the Turkish Government. Finally, in 1870, the Sultan issued a decree or charter instituting a Bulgarian church organization under the name of "Exarchate," and in 1872 the first Bulgarian Exarch was chosen by a National Council. In the same year the Greek Patriarch called together a local church council in Constantinople, composed exclusively of Greek clericals, which declared the newly instituted Bulgarian

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church schismatic, on the ground that it introduced racial distinction as an innovation into the church. The Patriarch of Jerusalem alone, of those present at the council, refused to sign the decision, considering it unjust. As the Bulgarian Church organization was merely a question of administration, implying no change in dogmas, doctrines, rites, or ceremonies, the Russian, Serbian, and Rumanian Churches likewise declined to accept the charge of schism as legal or valid. The Bulgarian Exarchate, therefore, is not a separatist body that has seceded from the Eastern Orthodox Church, to which the Russian, Rumanian, and Serbian Churches also belong, for it has not changed in its beliefs, tenets, creed, and form of polity, which remain exactly what they always have been and what they were when the Bulgarians were under the spiritual jurisdiction of the Greek Patriarch.

Prior to the Macedonian insurrection of 1903 there was very little Bulgarian immigration to the United States. Those who did come, however, sent back such attractive stories of the situation and the opportunities in this country that, when the conditions in Macedonia became intolerable, large numbers from that section found homes in the United States. These in turn were followed by considerable immigration from Bulgaria and Eastern Roumelia. No figures are available, as the immigration report gives all these as coming from European Turkey, but it has been claimed that as many as 20,000 a year came over, until the total exceeded 100,000. For some time there was very little done for their spiritual or ecclesiastical care, but a few churches have been organized, with priests from Bulgaria belonging to the Bulgarian Orthodox Church. Those included in this report do not represent all the Bulgarian communities, but only those which have organized churches. Since the outbreak of the war there has been some return migration to Bulgaria, but not so great as to other European countries.

DOCTRINE AND POLITY.

The state religion of Bulgaria is that of the Eastern Orthodox Churches, but all other denominations are allowed free exercise. According to statistics for 1910, furnished by the Bulgarian Legation at Washington, the whole population was 4,306,329; and of these, 3,643,136 belonged to the Eastern Orthodox Church; 32,149 were Roman Catholics, and 6,254 Protestants. The rest were distributed among other bodies, Mohammedans numbering 602,084.

The Bulgarian Church is governed by a Synod of which the Exarch, as *primus inter pares*, is the president. The religious affairs of non-Orthodox Christians (that is, not belonging to the Eastern Orthodox Church), and of adherents of other faiths are managed by their own spiritual heads, under the supervision of the Ministry of Public Worship.

As national education is provided by the state, the Bulgarian Church has nothing to do with it, except that it maintains two seminaries or theological schools for the preparation of priests. It has no missionary enterprises either inside or outside of the country, and its attitude toward other creeds is that of complete toleration. Under the initiative of Dr. John R. Mott, a movement for Christian work among students was started. The church, in the person of its highest dignitaries, met the movement with favor and sympathy, and Dr. Mott, and those of his coworkers who have visited Bulgaria at different times, have been invariably asked to address the young men who were preparing for the ministry in the seminary of Sofia. The same tolerant attitude is maintained toward missionary enterprise in the country. The temperance movement, initiated some years ago by the late Dr. J. F. Clarke, one of the oldest American missionaries in Bulgaria, had the hearty support of the church as well as of the Government of Bulgaria. The translation of the Bible into modern Bulgarian, made under the auspices and at the expense of the British and Foreign Bible Society, is not only freely circulated among the people, but not infrequently is used by the clergy in the church services, whenever they wish to read portions of the Scriptures in the people's vernacular.

STATISTICS.

The general statistics of the Bulgarian Orthodox Church for 1916 are given, by states, in the next table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. There were 4 churches, with a membership of 1,992; 4 church edifices; and church property valued at $18,500, on which there was a debt of $4,000. Church expenditures amounting to $5,051, reported by 4 churches, cover the general items passing through the church treasury.

The number of members under 13 years of age, reported by the 4 organizations in 1916, was 212, constituting 10.6 per cent of the 1,992 members reported for the denomination as a whole.[1]

Of the 4 organizations, 2, with 1,258 members, reported the use of Bulgarian only in the conduct of church services; 1, with 300 members, Bulgarian and Slavic; and 1, with 434 members, Slavic only.

Of the 4 priests in charge of the churches, 2 reported annual salaries averaging $850.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.	DEBT ON CHURCH PROPERTY. Number of organizations reporting.	Amount of debt reported.	EXPENDITURES FOR YEAR. Number of organizations reporting.	Amount reported.
Bulgarian Orthodox Church	4	4	1,992	4	1,751	241	4	.....	4	4	$18,500	2	$4,000	4	$5,061
East North Central division: Illinois	2	2	734	2	615	119	2	.....	2	2	5,000	1	1,000	2	901
States with one organization only [1]	2	2	1,258	2	1,136	122	2	.....	2	2	13,500	1	3,000	2	4,150

[1] One organization each in Indiana and Pennsylvania.

GREEK ORTHODOX CHURCH (HELLENIC).[1]

HISTORY.

Since the census of 1890 the number of Greeks immigrating to the United States has increased greatly. Some have come from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna, and other parts of Asia Minor. They have been largely unmarried men, or, if married, they have left their families behind them and have scattered over the country, those from the same section usually keeping together. As they have become to a certain extent permanent residents, and especially as they have been joined by their families, they have felt the need of religious services, particularly in case of marriage, or sickness and death. Accordingly, application has been made by the communities to the ecclesiastical authorities of their own sections, and priests have been sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople.[2] These priests have formed churches in the larger centers and also congregations in places within easy reach, which they visit more or less regularly as convenient.

As in the case of the early Russian churches, there has been no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. The Patriarchate of Constantinople has resigned its ecclesiastical relations to the Greeks in America in favor of the Holy Synod of Greece, so that now all Greek (Hellenic) priests are under the ecclesiastical supervision of that synod, which has decided to send to America a Greek (Hellenic) bishop.

[1] In view of the very general use of the term "Greek" to describe the entire Eastern Orthodox Church, in all its branches, the term "Hellenic" is used to designate specifically the Greek Church of Greece, governed by the Holy Synod of Greece.

[2] See Eastern Orthodox Churches, p. 250.

DOCTRINE AND POLITY.

In doctrine the Greek churches are in entire accord with other Eastern Orthodox Churches. Their polity and worship, however, while in principle the same, vary somewhat in form to meet the peculiar needs. With a more complete organization these divergencies will either disappear or be definitely established.

WORK.

The entire organization of the Greek churches is practically on a home missionary basis. The priest in charge of a central church or congregation looks after the social as well as the spiritual interests of his fellow-countrymen, wherever they may be.

STATISTICS.

The general statistics of the Greek Orthodox Church are given, by states, in the table on page 257; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	87	334	−247	−74.0
Members	119,871	90,751	29,120	32.1
Church edifices	59	29	30	(2)
Value of church property	$1,115,464	$385,800	$729,664	189.1
Debt on church property	$322,423	$139,900	$182,523	130.5
Parsonages:				
Churches reporting	6	2	4	(2)
Value	$13,200	$2,800	$10,400	371.4
Sunday schools:				
Number	17	4	13	(2)
Officers and teachers	27	6	21	(2)
Scholars	1,088	371	717	193.3

[1] A minus sign (−) denotes decrease.

[2] Per cent not shown where base is less than 100.

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This church shows a considerable increase in the more essential features. The number of organizations dropped from 334 in 1906 to 87 in 1916, a decrease of 74 per cent, but this is explained by the adoption of a somewhat different basis of presentation—in 1906 the different communities were reported, but in 1916 only those churches which were well organized were reported. The number of church edifices increased from 29 in 1906 to 59 in 1916, and the value of church property advanced from $385,800 in 1906 to $1,115,464 in 1916, showing a gain of 189.1 per cent. There was a corresponding increase in debt on church property, the total reported in 1916 by 36 organizations being $322,423 as against $139,900 reported by 15 organizations in 1906. There were 6 parsonages, with a value of $13,200, reported in 1916, as against 2, with a value of $2,800, in 1906, an increase in value of 371.4 per cent. Sunday schools increased from 4 to 17, and the number of scholars from 371 to 1,088, or 193.3 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $230,288, reported by 74 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 80 organizations in 1916, was 8,140, constituting 9.4 per cent of the 86,271 members reported by these organizations. Assuming that the same proportion would apply to the 33,600 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 11,310.[1]

All the organizations reported services conducted in Greek only both in 1916 and 1906.

The total number of priests on the rolls of the church was 125. Of these, 103 who sent in schedules are distributed, by states, in the table below. Annual salaries averaging $913 were reported by 93 of the priests, and 4 were supplies and assistants.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	103	99	4	.....	$913
Alabama	1	1	.....	.....	.....
California	3	2	1	.....	1,040
Colorado	2	2	.....	.....	900
Connecticut	7	7	.....	.....	751
District of Columbia	1	1	.....	.....	.....
Florida	2	2	.....	.....	900
Georgia	2	2	.....	.....	1,500
Idaho	1	1	.....	.....	.....
Illinois	6	6	.....	.....	1,004
Indiana	3	3	.....	.....	866
Iowa	2	2	.....	.....	930
Louisiana	1	1	.....	.....	.....
Maine	2	2	.....	.....	620
Maryland	2	2	.....	.....	960
Massachusetts	14	14	.....	.....	844
Michigan	1	1	.....	.....	.....
Minnesota	1	1	.....	.....	.....
Missouri	2	2	.....	.....	1,050
Nebraska	1	1	.....	.....	.....
Nevada	1	1	.....	.....	.....
New Hampshire	4	4	.....	.....	780
New Jersey	1	1	.....	.....	.....
New York	10	9	1	.....	909
Ohio	6	6	.....	.....	882
Oregon	1	1	.....	.....	.....
Pennsylvania	11	10	1	.....	1,082
Rhode Island	3	3	.....	.....	1,129
Tennessee	1	1	.....	.....	.....
Texas	2	2	.....	.....	1,500
Utah	2	2	.....	.....	573
Virginia	3	3	.....	.....	960
Washington	1	1	.....	.....	.....
West Virginia	1	1	.....	.....	.....
Wisconsin	2	1	1	.....	960

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Greek Orthodox Church (Hellenic)	87	87	119,871	80	66,641	13,255	56	29	59	64	$1,115,464
New England division:											
Maine	2	2	525	2	360	165	1	1	1	1	2,500
New Hampshire	3	3	4,250	3	2,650	1,600	2	1	2	2	43,000
Massachusetts	13	13	19,882	11	5,349	1,733	5	7	5	8	92,900
Rhode Island	2	2	1,500	2	1,351	449	2	.....	2	2	15,000
Connecticut	6	6	1,969	6	1,442	527	3	3	3	3	25,000
Middle Atlantic division:											
New York	6	6	23,030	3	1,765	265	5	1	5	5	216,000
Pennsylvania	10	10	11,590	10	10,215	1,375	5	5	5	5	95,000
East North Central division:											
Ohio	6	6	8,590	6	7,465	1,125	2	3	2	4	51,000
Indiana	3	3	2,530	3	2,340	190	1	2	1	2	8,100
Illinois	5	5	15,050	4	7,724	1,326	4	1	4	4	187,814
Wisconsin	2	2	2,700	2	2,165	535	2	.....	2	2	42,000
South Atlantic division:											
Virginia	2	2	1,840	2	1,810	30	.....	2	.....	.....	.....
Georgia	2	2	1,330	2	1,080	250	2	.....	2	2	22,000
Florida	2	2	1,700	2	1,480	220	2	.....	2	2	18,000
West South Central division:											
Texas	2	2	420	2	340	80	1	1	1	2	12,500
Mountain division:											
Colorado	2	2	515	2	471	44	2	.....	2	2	30,000
Pacific division:											
California	2	2	6,000	2	4,950	1,050	2	.....	3	2	40,000
States with one organization only [1]	17	17	16,150	16	13,684	2,291	15	2	17	16	214,650

[1] One organization each in Alabama, District of Columbia, Idaho, Iowa, Louisiana, Maryland, Michigan, Minnesota, Missouri, Nebraska, Nevada, New Jersey, Oklahoma, Oregon, Utah, Washington, and West Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Greek Orthodox Church (Hellenic)	87	36	$322,423	6	$13,200	74	$230,288	17	17	27	1,088
New England division:											
Maine	2	1	500	.....	.....	2	3,515	1	1	2	25
New Hampshire	3	2	13,000	.....	.....	2	10,477	1	1	2	120
Massachusetts	13	3	32,253	.....	.....	10	25,707	2	2	7	270
Rhode Island	2	.....	.....	.....	.....	1	2,000	.....	.....	.....	.....
Connecticut	6	2	7,000	.....	.....	6	10,292	.....	.....	.....	.....
Middle Atlantic division:											
New York	6	4	136,900	.....	.....	6	38,794	1	1	1	30
Pennsylvania	10	4	33,200	.....	.....	9	16,499	2	2	2	83
East North Central division:											
Ohio	6	1	2,000	.....	.....	5	12,551	.....	.....	.....	.....
Indiana	3	2	3,300	.....	.....	2	1,900	.....	.....	.....	.....
Illinois	5	3	38,000	.....	.....	4	17,919	2	2	5	294
Wisconsin	2	1	11,500	1	1,200	2	9,498	.....	.....	.....	.....
South Atlantic division:											
Virginia	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia	2	.....	.....	1	1,000	2	11,268	2	2	2	87
Florida	2	.....	.....	1	1,000	2	3,760	.....	.....	.....	.....
West South Central division:											
Texas	2	1	2,800	.....	.....	1	500	.....	.....	.....	.....
Mountain division:											
Colorado	2	.....	.....	1	2,000	2	5,376	.....	.....	.....	.....
Pacific division:											
California	2	1	5,000	.....	.....	2	7,236	1	1	1	45
States with one organization only [1]	17	11	36,950	2	5,000	16	52,806	5	5	5	224

[1] One organization each in Alabama, District of Columbia, Idaho, Iowa, Louisiana, Maryland, Michigan, Minnesota, Missouri, Nebraska, Nevada, New Jersey, Oklahoma, Oregon, Utah, Washington, and West Virginia.

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RUMANIAN ORTHODOX CHURCH.

HISTORY.

The great majority of the people of Rumania belong to the Rumanian Orthodox Church, in communion with the Greek, Russian, Serbian, and other Eastern Orthodox Churches. Until the comparatively recent political disturbances there was very little immigration to this country from that section of the Balkan Peninsula, but of late a number of communities have been gathered into churches under the general supervision of the Russian Orthodox Church, through its headquarters in New York City.

STATISTICS.

The Rumanian Orthodox Church was reported for the first time in 1916. There were but 2 organizations, 1 in Michigan and 1 in Pennsylvania. Of the total membership of 1,994—1,460 males and 534 females—over two-thirds was in Michigan. Only 1 church edifice was reported. The church property was valued at $18,000, on which was a debt of $15,000. One organization reported a parsonage, valued at $6,500. There were 2 Sunday schools, with 2 officers and teachers, and 123 scholars. Church expenditures reported by the 2 organizations, amounting to $11,520, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury. Contributions for missions and benevolences were not reported. The relation of these statistics to those of other bodies is given in the general tables in Part I.

The number of members under 13 years of age was 191, constituting 9.6 per cent of the 1,994 members reported for the denomination as a whole.[1]

Of the 2 organizations, 1, with 644 members, reported services conducted in Rumanian only, and 1, with 1,350 members, reported the use of both Rumanian and Slavic.

Schedules received from the 2 priests of the church showed an average annual salary of $570.

[1] See Introduction, p. 10.

RUSSIAN ORTHODOX CHURCH.

HISTORY.

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently Vladimir the Great sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view to adopting those which they liked best. The emissaries returned and reported in favor of the Greek Church, whose ceremonial in the Cathedral of St. Sophia at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Greek Church became the church of the state.

During the succeeding centuries the church was governed, first, by metropolitans looking to the Patriarch of Constantinople as their titular head; since about 1589, by patriarchs; and since the time of Peter the Great, by the Holy Synod. This synod is a collegiate institution consisting of several metropolitans, bishops, and priests from all parts of Russia, who are invited to take a temporary or permanent part in its sessions. To see that the civil laws and interests of the country are complied with, a representative of the monarch sits in the synod as a civil officer, with the title of chief procurator of the Holy Synod. To his presence in the synod is due the incorrect opinion, widely extended outside of Russia, that the Emperor was really the head of the Russian Church.

The Russian Church is the only branch of the Eastern Orthodox Churches that has undertaken any foreign missionary enterprise. It has developed quite a mission in Japan, but its great work has been the care of the churches in America. In 1759 a Russian merchant, named Glotoff, baptized several Aleuts of Umnak Island. Fifteen years later Schelehoff, the organizer of a company for fur trading in Alaska, baptized forty Aleuts of Kodiak Island. In 1792, at his request, the Holy Synod sent to Alaska a special mission consisting of eight monks, who established their headquarters at Kodiak and built the first Eastern Orthodox church in America. In the course of two years 12,000 natives were baptized, and almost every hamlet had its church or chapel. During succeeding years a number of additional missionaries were sent from Russia, both to care for the Russians and to do missionary work among the natives. Of these John Veniaminoff, afterwards Bishop Innocent, accomplished the most. Coming to Unalaska Island in 1824, he spent 10 years among the Aleuts, and then went to Sitka to teach the Kolosh. Until he left for Siberia in 1855 he was an indefatigable worker for the Alaskans. He prepared an alphabet and grammar of the Aleutian language; translated the catechism, the more important divine services of the church, and some books of the Bible, and did much for general education and the improvement of civil and social life. In Sitka he built the cathedral which is still an ornament to the city, and founded an ecclesiastical consistory for the government of the churches.

After the change of political rule, accompanying the sale of Alaska to the United States, many Russians returned to their own country, and with them a large number of priests, or missionaries. As a result, there was a loss of interest in the country on the part of the people of Russia and an attendant loss of the means for carrying on the missionary work. Furthermore, as traders of different nationalities multiplied and missionaries of different creeds came to the country, many

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natives were drawn away from the church. Nevertheless, the Russian Church did not give up its work in the country, but continued to do whatever was within its means.

In 1872 the see was removed from Sitka to San Francisco, where there were already quite a number of Russians, Serbians, and Greeks. In 1888 Bishop Vladimir came from Russia, remaining until 1891, when he was succeeded by Bishop Nicholas, whose stay was noted for two important features: (1) An exceptional development of religious activity in Alaska and the Aleutian Islands, which found expression in the building of new churches, chapels, and schools; in the increase in the number of missionaries; in the founding of various societies and fraternities for charitable purposes and for the improvement of the moral condition of the natives; in the opening of asylums for children, etc.; (2) the enlarging of the eparchy to include the Eastern states of the United States, and Canada, thus opening a new period in the history of the Russian Orthodox Church in the United States.

With the more recent development of immigration, large numbers have come from Austria-Hungary, especially from Galicia and Poland, who belong to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who in general either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City.

DOCTRINE AND POLITY.

The general doctrine and polity of the Russian Orthodox Church have already been fully stated.[1]

In Russia the Holy Synod governs the church through a staff of clerical and lay officers. There are three classes of bishops: metropolitans, of whom there are three—one each in Petrograd, Moscow, and Kief; archbishops, according to their age and merits; and bishops, who in especially large dioceses are assisted by adjunct bishops. The selection and distribution of bishops require imperial sanction. Each governing bishop has an ecclesiastical consistory under him, composed of clerical members and generally a lay secretary. Next come archpriests, priests, and deacons. In the monasteries there are also archimandrites, priors, hieromonks, hierodeacons, and monks.

In the United States the church is represented by 1 eparchy, at the head of which is an archbishop, appointed by the Holy Synod of Russia, and assisted since 1904 by 2 coadjutor bishops, 1 appointed for the immediate supervision of the churches of Alaska and the other for that of the Syrian churches. Besides the archbishop the eparchy is served by 3 bishops, 3 archimandrites, 5 archpriests, 243 priests, 43 hieromonks, 3 archdeacons, and 2 deacons, or a total of 303 men, 29 of whom are Serbian, 30 Syrian, 3 Albanian, 2 Rumanian, and the remainder Russian.

The archiepiscopal cathedra in New York City has under it, for the needs of eparchal government, the "North American Ecclesiastical Consistory," composed of 5 members. The Russian parishes in the vicinity of New York are in direct dependence on this consistory. All others, except those in Alaska and Canada and the Syrian parishes, which have especial administrators, are divided into 27 districts, supervised by superintendents. The priests are appointed by the archbishop to the various parishes, in accordance with the expressed wishes of the parishioners or of the priests themselves. The great majority of them are natives of Russia; the remainder have come from Austria-Hungary, Serbia, or Syria.

The Holy Synod of Russia allows $77,850 annually for the maintenance of the eparchy, besides which the Missionary Society of Russia gives for its purely missionary work $1,481. The bishops, the official institutions, and the officers of the eparchy are supported by these appropriations, other expenses being met partly from the same funds and partly from parish fees.

[1] See Eastern Orthodox Churches, p. 251. Since that statement was prepared there have been great changes in the organization of the Russian Church. As, however, these changes can as yet scarcely be regarded as complete, it seems best not to attempt any review of them beyond the general statement that they are in the line of more religious liberty and a greater democratization of the ecclesiastical systems.

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WORK.

While originally the eparchy was a mission, at present almost the only strictly missionary work is that carried on by the clergy of Alaska among the Indians and Eskimos, and each year sees about 200 converts brought into the Russian Church. In the United States the clergy are almost entirely occupied with caring for the religious needs of immigrants from Europe who are members of the Russian Church by birth or have returned to it from the Uniat churches.

The church has no foreign missions, properly speaking, except as its work in Canada may be considered as such. The first Russian Orthodox parish in Canada was founded in 1898 in Wostok, Alberta, the parishioners being formerly Uniats. In 1916 there were 110 Russian parishes, with 104 churches. Besides the bishop, there were 57 priests, 6 hieromonks, and 1 archdeacon. The number of parishioners was about 117,000—Russians, 110,000; Rumanians, 5,000; Bulgarians, 1,000; Serbians and Syrians, 1,000.

The educational work of the eparchy consists in the maintenance of schools of various types, taught mostly by priests or readers. The Sunday schools are few in number, more attention being paid to the parish schools, which are held in some places only on Saturday, while in others they are held three times a week, and in still others every evening, after the sessions of the public schools are over. In these schools instruction is given in the Russian language, Russian history, Bible history, the catechism, prayers, and church singing.

In 1905 the eparchy founded a theological seminary in Minneapolis, Minn., for training as priests men who were born in America or who have become American citizens. In 1912 the seminary was transferred to Tenafly, N. J., where a girls' college is also located. The property is valued at $50,000, and the expenses, amounting to $7,987 in 1916, were paid by the eparchal treasury. In addition, there were 126 parochial schools, with an enrollment of 6,903 pupils, and supported by the churches to which they are attached. Of these, 11 are held in separate buildings, and their property valuation, together with that of the seminary and girls' college at Tenafly, is $161,500. These 11 are located in Minneapolis, Minn.; Cleveland, Ohio; Brooklyn, N. Y.; Buffalo, N. Y.; Detroit, Mich.; Passaic, N. J.; Coaldale, Pa.; Mayfield, Pa.; Garfield, N. J.; Yonkers, N. Y.; and Lopez, Pa.

A number of publications are devoted to the religious education of the members of the church. The archiepiscopal cathedra of New York publishes a biweekly magazine entitled the "Russian Orthodox American Messenger," besides a monthly supplement in English. A weekly paper, called the "Light," is published in New York City, and a daily paper, "Russian Land," also in New York City, in the Little Russian language. Archdeacon E. Abo-Hatab, of St. Nicholas Cathedral in Brooklyn, N. Y., publishes the "Word," a biweekly magazine in Arabic. The eparchy also publishes books and pamphlets in various languages, and has recently published an English translation of the liturgy.

Among other activities should be mentioned the founding, in 1905, of a monastery and an orphanage in the name of St. Tikhon, at South Canaan, Pa. They are valued at $25,000, and the expenses, amounting to $2,000 annually, are met by special appropriations and by private contributions. In 1916 there were 12 men in the monastery. The orphanage pertaining to the diocese is located at Springfield, Vt., where there are about 55 children. These children are orphans of former parishioners from different states. The orphanage values its home at $6,500, and its farm at $5,000. It is supported by collections made at all the Russian churches and by voluntary donations. In 1916 the amount collected was about $7,000, and, in addition, $9,000 was contributed for hospitals, etc.

Brotherhoods or fraternities have been founded, the objects of which are the guarding of the interests of the Russian Church in America, the support of churches and schools, the upholding of moral ideals, and the relief of needy members. In 1896 the brotherhoods in the different parishes of the Eastern states united under one board of directors, adopting the name of "The Orthodox Catholic Mutual Aid Society of the United States of America." According to the last report the society had 217 brotherhoods and 17 sisterhoods, with 8,719 members, and funds amounting to $164,918 up to the first of July, 1916. During 15 months (from May, 1915, to July, 1916) the society paid $57,450 to the families of deceased members, $4,005 to sick members, $3,750 to churches, $2,271 to schools, and $5,401 for the publication of its weekly paper Sviet, or the Light, and of a calendar, both in Little Russian. Besides the brotherhoods, almost every parish has a temperance society, a reading room, and a singing and musical union.

The Russian Immigrant Home, established December, 1908, for the purpose of helping newly arrived immigrants, is located at 347 East Fourteenth Street, New York City. It is subsidized by the Russian Government to the amount of $7,500. The home is managed by the Russian Christian Immigrant Society.

There are 135 young people's societies connected with the church, with a membership of 8,284.

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STATISTICS.

The general statistics of the Russian Orthodox Church for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	169	59	110	(1)
Members	99,681	19,111	80,570	421.6
Church edifices	164	46	118	(1)
Value of church property	$2,137,713	$484,371	$1,653,342	341.3
Debt on church property	$982,048	$131,774	$850,274	645.3
Parsonages:				
Churches reporting	96	25	71	(1)
Value	$503,614	$112,243	$391,371	348.7
Sunday schools:				
Number	126	1	125	(1)
Officers and teachers	150	2	148	(1)
Scholars	6,739	75	6,664	(1)
Contributions for missions and benevolences	$16,987	$2,000	$14,987	749.4
Domestic	$16,987	$2,000	$14,987	749.4
Foreign				

[1] Per cent not shown where base is less than 100.

The increase in this church, as indicated by the table, is notable. It is the result of the immigration from Russia during the decade, and also of a more complete consolidation of the Russian Orthodox communities. The number of organizations reported was 169 in 1916 as against 59 in 1906, and the membership rose from 19,111 to 99,681. The increase from 46 to 164 in the number of church edifices indicates the substantial character of the development of the church, as does also the increase in the value of church property from $484,371 to $2,137,713. There were correspondingly large increases in the number of churches reporting parsonages and in the value of the parsonages. The debt on church property reported by 132 organizations amounted to $982,048, as against $131,774 reported by 36 organizations in 1906. The Sunday schools increased from 1 to 126, and the number of scholars from 75 to 6,739. Contributions, for domestic work alone, have increased from $2,000 in 1906 to $16,987 in 1916.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $549,776, reported by 165 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, reported by the 169 organizations in 1916, was 20,214, constituting 20.3 per cent of the 99,681 members reported for the denomination as a whole.[1]

Of the 169 organizations, 1 reported services conducted in English only, and 168, with 99,406 members, reported services conducted in Slavic alone or with English, and of these, 166 organizations, with 98,394 members, used the Slavic only. The report for 1906 showed 59 organizations, of which 58, with 19,050 members, used the Slavic alone or in connection with another foreign language and English.

The total number of priests on the rolls of the denomination was given as 164. As shown by the following table, schedules were received from 160, of whom 152 were in pastoral work; 149 reported annual salaries averaging $762. The 8 priests not in pastoral work were employed in general denominational work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	160	150	2	8	$762
Alabama	1	1			
California	1	1			
Colorado	3	3			530
Connecticut	11	11			836
Delaware	1	1			
Illinois	6	6			875
Indiana	1	1			
Kansas	1	1			
Maryland	1	1			
Massachusetts	7	7			708
Michigan	6	6			783
Minnesota	3	3			800
Missouri	1	1			
New Hampshire	3	3			775
New Jersey	12	12			844
New York	25	17	1	7	782
Ohio	10	10			623
Oklahoma	1	1			
Pennsylvania	63	61	1	1	749
Rhode Island	1	1			
Washington	1	1			
West Virginia	1	1			

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	Number of organizations reporting.	Value reported.
Russian Orthodox Church	169	169	99,681	169	62,285	37,396	163	6	164	169	$2,137,713
New England division:											
New Hampshire	3	3	598	3	394	204	3	.....	3	3	34,400
Vermont	2	2	545	2	388	157	2	.....	2	2	10,700
Massachusetts	8	8	3,983	8	2,630	1,353	7	1	7	8	72,635
Connecticut	11	11	8,307	11	5,413	3,094	11	.....	11	11	135,000
Middle Atlantic division:											
New York	18	18	14,876	18	9,240	5,636	17	1	18	18	307,675
New Jersey	12	12	11,308	12	6,309	4,999	12	.....	12	12	311,500
Pennsylvania	70	70	34,877	70	21,937	12,940	67	3	67	70	824,923
East North Central division:											
Ohio	10	10	6,168	10	3,567	2,601	9	1	9	10	112,655
Illinois	6	6	4,099	6	2,725	1,365	6	.....	6	6	58,475
Michigan	6	6	5,509	6	3,876	1,633	6	.....	6	6	41,250
Wisconsin	3	3	190	3	99	91	3	.....	3	3	11,200
West North Central division:											
Minnesota	3	3	3,279	3	1,757	1,522	3	.....	3	3	109,800
Mountain division:											
Colorado	3	3	981	3	584	397	3	.....	3	3	17,000
Pacific division:											
Washington	3	3	565	3	372	193	3	.....	3	3	5,500
States with one organization only [1]	11	11	4,205	11	2,994	1,211	11	.....	11	11	85,000

[1] One organization each in Alabama, California, Delaware, Indiana, Kansas, Maryland, Missouri, Oklahoma, Rhode Island, Texas, and West Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Russian Orthodox Church	169	132	$982,048	96	$503,614	165	$549,776	116	126	150	6,739
New England division:											
New Hampshire	3	3	26,000	1	2,600	3	6,102	2	2	2	37
Vermont	2	1	900	.....	.....	2	2,692	2	2	3	77
Massachusetts	8	6	26,986	3	12,500	8	19,393	3	4	4	107
Connecticut	11	9	55,158	5	42,000	11	42,863	8	9	11	455
Middle Atlantic division:											
New York	18	15	152,713	9	113,800	17	57,073	11	13	17	529
New Jersey	12	11	170,180	5	34,500	12	63,043	10	11	16	888
Pennsylvania	70	53	406,124	48	216,969	69	221,996	52	55	66	3,406
East North Central division:											
Ohio	10	9	56,943	4	14,100	10	40,309	6	6	7	410
Illinois	6	5	25,018	4	11,600	6	25,056	6	7	7	222
Michigan	6	5	17,358	3	16,850	6	22,570	4	4	4	67
Wisconsin	3	.....	.....	1	1,500	1	634	1	1	1	28
West North Central division:											
Minnesota	3	3	15,506	1	5,000	3	14,829	1	1	2	173
Mountain division:											
Colorado	3	3	2,340	3	6,000	3	5,461	2	2	2	52
Pacific division:											
Washington	3	1	1,000	3	3,500	3	1,085	.....	.....	.....	.....
States with one organization only [1]	11	8	25,822	6	22,695	11	26,660	8	9	8	288

[1] One organization each in Alabama, California, Delaware, Indiana, Kansas, Maryland, Missouri, Oklahoma, Rhode Island, Texas, and West Virginia.

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SERBIAN ORTHODOX CHURCH.

HISTORY.

The churches of this body represent the immigration into the United States, not merely from Serbia proper, but from Macedonia and the Slavic communities of the Balkan Peninsula antecedent to the coming of the Bulgarians; and from the southern part of Austria-Hungary. They use the Slavic liturgy in their services, and are under the general supervision of the archbishop of the Russian Orthodox Church in the United States. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

STATISTICS.

The general statistics of the Serbian Orthodox Church are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	12	10	2	(2)
Members	14,301	15,742	−1,441	−9.2
Church edifices	10	8	2	(2)
Value of church property	$108,700	$62,460	$44,240	70.8
Debt on church property	$21,112	$19,000	$2,112	11.1
Parsonages:				
Churches reporting	5	2	3	(2)
Value	$15,300	$2,100	$13,200	628.6
Sunday schools:				
Number	9	1	8	(2)
Officers and teachers	11	1	10	(2)
Scholars	653	13	640	(2)

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that two additional organizations and two additional edifices were reported in 1916; that there was a large increase—70.8 per cent—in the value of church property, and a moderate increase—11.1 per cent—in the debt on church property; but that the membership dropped from 15,742 in 1906 to 14,301 in 1916, a decrease of 9.2 per cent, explained probably by the return of many Serbians to their native country on the outbreak of the war. Changes of a substantial character are the increase in the number of churches reporting parsonages from 2 to 5, the increase in the value of parsonages from $2,100 to $15,300, and the increase in Sunday schools from 1 with 13 scholars to 9 with 653 scholars.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $29,353, reported by 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age reported in 1916, was 1,752, constituting 12.3 per cent of the 14,301 members reported for the denomination as a whole.[1]

Of the 12 organizations 1 used English only, and 11 with 11,191 members used Slavic only in the conduct of their church services. The report for 1906 showed 10 organizations, with 15,742 members, all reporting services in Slavic only or Serbian and Slavic.

The number of priests connected with the church was given as 29. Of these, 12 returned schedules and 11 reported annual salaries averaging $1,050. It seems probable that a portion at least of the amount reported as church expenditures covers the pastoral work of certain priests who do not receive church salaries.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Serbian Orthodox Church	12	12	14,301	12	11,000	3,301	10	1	10	10	$108,700
Middle Atlantic division:											
Pennsylvania	4	4	3,688	4	2,527	1,161	4	.....	4	4	34,000
East North Central division:											
Indiana	2	2	2,232	2	1,566	666	2	.....	2	2	15,000
States with one organization only [1]	6	6	8,381	6	6,907	1,474	4	1	4	4	57,700

[1] One organization each in Illinois, Kansas, Michigan, Montana, Nebraska, and Wisconsin.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Syrian Orthodox Church	12	5	$21,112	5	$13,500	12	$29,353	8	9	11	653
Middle Atlantic division:											
Pennsylvania	4	1	13,000	1	11,000	4	10,200	3	3	3	98
East North Central division:											
Indiana	2	1	3,112	.....	.....	2	4,150	1	1	1	50
States with one organization only[1]	6	3	5,000	2	4,500	6	15,003	4	5	7	505

[1] One organization each in Illinois, Kansas, Michigan, Montana, Nebraska, and Wisconsin.

SYRIAN ORTHODOX CHURCH.

HISTORY.

The churches of this body represent the immigration into the United States of communities from Syria connected with the Orthodox Patriarchates of Antioch or Jerusalem. They all have priests of their own, but as a body they are under the general supervision of a coadjutor bishop of the Russian Orthodox Church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is included in that of the Eastern Orthodox Churches and the Russian Orthodox Church.

STATISTICS.

The general statistics of the Syrian Orthodox Church for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	25	8	17	(1)
Members	11,591	4,002	7,589	189.6
Church edifices	26	2	24	(1)
Value of church property	$180,507	$32,160	$148,347	461.3
Debt on church property	$70,779	.....	$70,779	.....
Parsonages:				
Churches reporting	6	.....	6	.....
Value	$14,500	.....	$14,500	.....
Sunday schools:				
Number	8	1	7	(1)
Officers and teachers	31	1	30	(1)
Scholars	515	50	465	(1)

[1] Per cent not shown where base is less than 100.

The figures show a notable increase in every respect since 1906. The number of organizations has grown from 8 to 25, the membership from 4,002 to 11,591, the number of church edifices from 2 to 26, and the value of church property from $32,160 to $180,507. Against this value, however, there appears for the first time a debt of $70,779, reported by 16 of the 25 organizations. The substantial character of the development of the church is indicated by the fact that for the first time, 6 churches reported parsonages, with a value of $14,500. The Sunday schools also have increased from 1, with a single teacher and 50 scholars, to 8, with 31 officers and teachers, and 515 scholars.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, amounting to $28,498 during the year, cover the running expenses, including salaries of the priests, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 12 organizations in 1916, was 1,096, constituting 15.9 per cent of the 6,906 members reported by these organizations. Assuming that the same proportion would apply to the 4,685 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,840.[1]

Of the 25 organizations, 13, with 4,361 members, reported services conducted in English only; and 12, with 7,230 members, reported services conducted in foreign languages alone or with English. Of these, 4 organizations, with 1,230 members, reported the use of Arabic alone or with English; 5, with 2,900 members, Arabic, Greek, and English; and 3, with 3,100 members, Arabic, Greek, Russian, and English. In 1906 all the organizations then represented reported the Syro-Arabic language only.

The number of priests connected with the church was reported as 30, but no schedules were received.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Syrian Orthodox Church	25	25	11,591	23	5,702	4,569	25	.....	26	25	$180,507
New England division:											
Massachusetts	4	4	3,930	3	1,617	1,263	4	.....	4	4	28,574
Middle Atlantic division:											
New York	3	3	2,720	3	1,430	1,290	3	.....	3	3	40,200
Pennsylvania	7	7	2,496	7	1,435	1,061	7	.....	7	7	63,733
East North Central division:											
Michigan	2	2	700	2	390	310	2	.....	2	2	8,500
States with one organization only [1]	9	9	1,745	8	830	645	9	.....	10	9	39,500

[1] One organization each in Indiana, Iowa, Mississippi, Nebraska, Ohio, Rhode Island, Texas, West Virginia, and Wisconsin.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Syrian Orthodox Church	25	16	$70,779	6	$14,500	24	$28,498	8	8	31	515
New England division:											
Massachusetts	4	3	9,200	.....	.....	4	4,180	1	1	4	100
Middle Atlantic division:											
New York	3	2	15,000	1	1,200	3	4,400	2	2	8	134
Pennsylvania	7	6	32,079	3	11,300	6	7,673	2	2	9	150
East North Central division:											
Michigan	2	.....	.....	.....	.....	2	2,000	1	1	3	35
States with one organization only [1]	9	5	14,500	2	2,000	9	10,245	2	2	7	96

[1] One organization each in Indiana, Iowa, Mississippi, Nebraska, Ohio, Rhode Island, Texas, West Virginia, and Wisconsin.

EVANGELICAL ASSOCIATION.

HISTORY.

The great religious awakening which took place in the United States at the close of the eighteenth century was at first largely confined to the English-speaking communities. It was inevitable, however, that others should feel the effect of the new spirit; and a number of leaders arose, through whose influence varying types of religious life developed, eventuating in different church organizations. In eastern Pennsylvania there were a large number of German-speaking people, descendants of those who in the preceding century had fled from the Rhenish provinces of the Palatinate. Among them was Jacob Albright, who was born in Pottstown, Pa., in 1759, and died in 1808. Baptized in infancy, and confirmed in the Lutheran communion, he was later converted under the influence of a Reformed minister; but coming into connection with the Methodists, he declared his adherence to them, and was licensed to exhort. More and more his interests were directed toward his own people. The leaders of the Methodist Church did not wish to engage in distinctively German work, as they believed that the German language in the United States would soon become extinct; and therefore Albright, who had begun to preach in 1796, felt called upon to devote himself particularly to work among these people in their own language. Under his direction 20 converts from among them united, in 1800, to pray with and for each other. It had not been his purpose to found a new church; but the language conditions and the opposition manifested by some Methodists to the modes of worship used by his converts made a separate ecclesiastical organization necessary. There was no schism; it was simply the development of a movement for the religious and spiritual awakening of the German community in Pennsylvania.

It was not, however, until 1803 that an ecclesiastical organization was effected at a general assembly held in eastern Pennsylvania, when Mr. Albright was set apart as a minister of the gospel and ordained as an elder. The act of consecration was performed by

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the laying on of hands and solemn prayer by two of his associates. The claim that this act was an ordination was opposed by the ecclesiastics of other denominations, but the Association held to its position and asserted that Albright's credentials were from a higher authority than that of the ecclesiastical succession.

His training in the Methodist Episcopal Church influenced him in organizing the new movement, and many characteristic Methodist features, as the circuit system and the itinerancy, were adopted. The first field of operations included the counties of Bucks, Berks, and Northampton, and extended into portions of Northumberland and Center Counties. The first annual conference was held in Lebanon County, Pa., in November, 1807. Albright was elected bishop, and articles of faith and the book of discipline were adopted, but a full form of church government was not devised for some years. The first general conference convened in Buffalo Valley, Center County, Pa., in October, 1816, at which time the denomination took its present name.

Although, in the beginning, the activities of the church were carried on in the German language only, the scope was soon widened by taking up work in the English language also; and of late years English has become the dominant language, practically displacing the German. The denomination spread into the Central states, and throughout the Northern and Western states from New England to the Pacific coast, and north into Canada.

For some years the missionary idea, which has always been a dominant purpose of the denomination, found its expression in local work; but in 1839 a general missionary society was organized, and a woman's society followed in 1883. In 1854 the church first reached out to Europe, and commenced an important work both in Germany and Switzerland. In 1876 Japan was occupied, and since then missions have been established in China and Russia. As early as 1815, a church publishing house was founded, and what is said to be the oldest German religious paper in the United States, Der Christliche Botschafter, was founded in 1836.

A division, in 1891, resulting in the organization of the United Evangelical Church, took from the denomination a large number of ministers and members. This loss in membership has since been more than regained, and at present efforts are being made for a reunion.

DOCTRINE.

In doctrine the Evangelical Association is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church. They emphasize the divinity as well as perfect humanity of the Son of God, and the true divinity of the Holy Ghost; and hold that the canonical Scriptures of the Old and New Testaments reveal the will of God so far as is necessary for salvation. Christian perfection is defined as "a state of grace in which we are so firmly rooted in God that we have instant victory over every temptation the moment it presents itself, without yielding in any degree; in which our rest, peace, and joy in God are not interrupted by the vicissitudes of life; in which, in short, sin has lost its power over us, and we rule over the flesh, the world, and Satan, yet in watchfulness." Entire sanctification is the basis of this perfection, which, however, constantly admits of a fuller participation in divine power and a constant expansion in spiritual capacity.

POLITY.

The polity of the Evangelical Association is connectional in form. Bishops are elected by the General Conference for a term of four years, but are not ordained or consecrated as such. They are eligible for reelection, and are general overseers of the work of the church. They preside at annual conferences and, as a board, decide all questions of law in the interval between General Conference sessions. The General Conference, which meets quadrennially, has been, since 1839, a delegated body. Previous to that time all elders of the church were members. The annual and quarterly conferences correspond to the similar bodies in the Methodist Episcopal Church; the annual conferences consisting of the ministers within certain territorial bounds and a limited number of laymen; and the quarterly conferences consisting of the officers of the local congregations. Presiding elders are elected for four years by the annual conference. Pastors are appointed annually, on the itinerant system, the time limit being seven consecutive years in any field, except a missionary conference. The property of local congregations is controlled and managed by trustees for the use of the ministry and membership, and subject to the doctrine and polity of the denomination.

WORK.

The general missionary work, both home and foreign is under the care of a missionary society, whose members become such by the payment of dues. It carries on its work through a board, whose membership consists of the officers of the society (who are also the officers of the board), one ministerial delegate from the Woman's Missionary Society, the missionary secretary of the Young People's Alliance, and six laymen who are elected by the General Conference. The annual conferences are practically organized as branch societies for missionary work. All transactions of the society are reviewed at the General Conference. The Woman's Missionary Society has 557 local societies, with a total membership of 14,852, and works under

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the general direction of the Board of Missions. This general board makes the annual appropriations for mission conferences in the United States and foreign lands, and these conferences in turn divide their respective appropriations among the various mission stations.

Appropriations for home mission work are directed to the support of the missionaries and the provision of homes for them. A considerable amount of work is done in the West and Northwest, including the western provinces of Canada—Manitoba, Saskatchewan, and Alberta—and in the large cities of the United States. Of late, work has developed among the foreign nationalities in the United States, there being now 4 missions among Italians. The total number of missionaries reported in the home department in 1916 was 603, the number of churches aided was 619, and the contributions for the work were reported as $193,922.

In close sympathy with the Board of Home Missions is the work of the Board of Church Extension in assisting needy mission congregations to erect church buildings by means of temporary loans at a minimum rate of interest. For this work, in 1916, there was contributed $7,000, which is included in the total amount given above. There is a general fund amounting to $80,602, a special fund for New England churches of $8,000, and another for churches in Germany of $74,000, making a total of $162,602.

Foreign missions are carried on through both the Board of Missions and the Woman's Missionary Society. The fields occupied are Japan, China, Germany, Switzerland, Russia, and Canada. The most distinctively foreign mission work is that in China and Japan, in each of which countries there is a principal station, with various substations and churches connected with it. In 1916, in connection with the missions in these 2 countries, there were reported 19 organized congregations, with 1,426 members; 4 training schools, with 164 students; and 13 primary and day schools, with 481 pupils. In addition, there were in Europe, connected with the Association, generally under the care of native preachers, 350 churches, with 23,000 members; and in Canada, 124 churches, with 9,932 members. The total number of American missionaries employed was 24, chiefly in Asia, and there were 640 native workers, including deaconesses, most of them in Europe. In the foreign field there were also 15 hospitals and dispensaries, with 10,200 patients, and 1 orphanage, with 25 inmates. The total amount contributed for foreign missions by the churches in 1916 was $60,000, of which $22,000 went to assist the work in Europe, $28,000 that in Japan, and $10,000 that in China. The contributions for the work in Canada are special and are not included in the regular contributions. The property in Europe is valued at $1,300,000, that in Japan at $25,000, and that in China at $16,000, making a total of $1,341,000, and there are endowments amounting to $106,103. The general receipts of the missionary society for both the home and foreign fields have shown a steady increase since 1910, and in 1916 amounted to $400,352. The average contribution in the whole denomination in 1916 for home and foreign missionary purposes was $2.58 per member.

The educational work of the denomination in the United States, in 1916, included 3 institutions of higher grade, with 655 students. The current contributions for educational work at home were $3,943; great emphasis was placed upon raising a fund for endowments, which were materially increased. The value of property is estimated at $282,179, and there is an endowment of $385,612.

The institutional or philanthropic enterprises of the church include an orphanage, 2 homes for the aged, and 4 hospitals, with a deaconess home. The total number of inmates during 1916 is given as 4,238, and the contributions by the churches for this department of work were $36,348. The property is valued at $562,803, and the endowment is $106,103. The deaconess home, although recently established, is the center of a great work in the church. There are 40 deaconesses, all educated as trained nurses and missionary workers among the poor.

Aside from these institutions there is a charitable society, whose funds, amounting to $31,000, are in the form of a permanent endowment, the proceeds from which are applied to the support of aged ministers, or such as are in broken health, and to the support of families of deceased ministers.

The young people of the church are enrolled in what is known as the Young People's Alliance, which in 1916 had in the United States 1,179 societies, with 38,670 members. These societies contributed $62,500, of which $18,000 was appropriated for missionary work, $12,000 for church building purposes, $4,000 for education, and the remainder for various other purposes. There were also 365 similar societies with 12,522 members, in foreign lands, making the total enrollment of the alliance 1,544 societies, with 51,192 members.

STATISTICS.

The general statistics of the Evangelical Association for 1916 are given, by states and conferences, on pages 269 and 270, and the relation of these statistics to those of other bodies is shown in the general tables

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in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,636	1,760	−124	−7.0
Members	120,756	104,898	15,858	15.1
Church edifices	1,582	1,617	−35	−2.2
Value of church property	$8,317,978	$5,819,620	$2,498,358	42.9
Debt on church property	$771,943	$374,969	$396,974	105.9
Parsonages:				
Churches reporting	762	680	82	12.1
Value	$1,932,269	$1,297,666	$634,603	48.9
Sunday schools:				
Number	1,574	1,631	−57	−3.5
Officers and teachers	19,897	19,977	−80	−0.4
Scholars	172,129	121,822	50,307	41.3
Contributions for missions and benevolences	$294,213	$320,108	−$25,895	−8.1
Domestic	$234,213	$275,508	−$41,295	−15.0
Foreign	$60,000	$44,600	$15,400	34.5

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination has suffered a loss in number of organizations, of church edifices, of Sunday schools, and in total contributions for missions and benevolences. It has, however, gained in membership, in value of church property, in number of churches reporting parsonages, in value of parsonages, in number of Sunday school scholars, and in one item of benevolences. The debt on church property also shows an increase. The total membership for 1916 was given as 120,756, as against 104,898 in 1906, a gain of 15.1 per cent. The value of church property has risen from $5,819,620 to $8,317,978, representing an increase of 42.9 per cent. There were 82 more churches reporting parsonages, and the value of parsonages rose from $1,297,666 to $1,932,269, or 48.9 per cent. The debt reported on church property by 271 organizations amounted to $771,943, while that reported in 1906 by 204 organizations was $374,969. While the number of Sunday schools decreased, the number of scholars increased from 121,822 to 172,129, or 41.3 per cent.

The total contributions for missions and benevolences decreased $25,895, or 8.1 per cent. Domestic work suffered a loss of $41,295, or 15 per cent, but foreign work gained by $15,400, or 34.5 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,939,368, reported by 1,615 organizations, cover running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 1,260 organizations in 1916, was 4,109, constituting 4.3 per cent of the 96,054 members reported by these organizations. Assuming that the same proportion would apply to the 24,702 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 5,166.[1]

Of the 1,636 organizations, 1,051, with 73,387 members, reported services conducted in English only; and 585, with 47,369 members, reported services conducted in foreign languages alone or with English, of which 183, with 9,275 members, used foreign languages only. The foreign languages used alone or with English were German, used by 581 organizations, with 47,184 members; and Italian, by 4 organizations, with 185 members. As compared with the report for 1906, this shows a decrease of 332 organizations reporting the use of a foreign language, and of 12,158 in the membership of such organizations. The only foreign language used in 1906 was German.

The total number of ministers on the rolls of the denomination was given as 1,051. Schedules were received from 1,040, distributed through the states as in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,040	789	59	192	$853
California	24	16	.....	8	853
Colorado	13	10	.....	3	626
Illinois	100	67	12	21	921
Indiana	62	51	2	9	910
Iowa	63	51	3	9	923
Kansas	58	46	2	10	789
Kentucky	3	2	.....	1	1,165
Maryland	3	3	.....	.....	905
Massachusetts	17	10	4	3	958
Michigan	88	61	4	23	756
Minnesota	62	51	2	9	783
Missouri	13	10	.....	3	858
Montana	3	1	1	1	830
Nebraska	36	30	.....	6	754
New Hampshire	1	.....	1	.....	.....
New Jersey	6	6	.....	.....	1,017
New Mexico	1	.....	.....	1	.....
New York	61	44	4	13	1,002
North Dakota	24	19	2	3	791
Ohio	98	71	5	22	935
Oklahoma	4	4	.....	.....	680
Oregon	26	14	2	10	815
Pennsylvania	111	87	7	17	886
Rhode Island	2	2	.....	.....	1,200
South Dakota	18	16	.....	2	834
Texas	11	10	.....	1	706
Vermont	3	1	2	.....	500
Washington	27	17	2	8	781
West Virginia	1	1	.....	.....	.....
Wisconsin	101	88	4	9	817

Of the 1,040 ministers reporting, 848 were in pastoral work and 192 not in pastoral work. Of those in pastoral work, 779 reported annual salaries averaging $853. Of those not in pastoral work, 107 were on the retired list, while 36 were engaged in denominational work, and 39 in editorial, evangelistic, and other similar work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Evangelical Association	1,636	1,635	120,756	1,632	49,938	70,631	1,567	32	1,582	1,565	$8,317,978
New England division:											
Maine	2	2	80	2	32	48	2	.....	2	2	2,000
Massachusetts	11	11	602	11	192	410	10	.....	10	10	78,430
Middle Atlantic division:											
New York	65	65	6,420	64	2,520	3,835	63	.....	63	63	689,101
New Jersey	7	7	751	7	284	467	7	.....	7	7	80,000
Pennsylvania	208	208	14,674	207	5,725	8,895	205	.....	207	205	1,106,400
East North Central division:											
Ohio	164	164	18,029	164	7,066	10,963	164	.....	166	163	1,193,166
Indiana	111	111	10,876	111	4,254	6,622	110	1	111	110	666,300
Illinois	106	106	9,408	106	3,857	5,551	104	2	106	103	804,000
Michigan	137	137	9,599	137	3,943	5,656	132	1	133	132	571,574
Wisconsin	214	214	14,076	213	6,208	7,800	205	4	208	205	941,425
West North Central division:											
Minnesota	121	121	7,864	121	3,470	4,394	113	2	114	113	419,607
Iowa	85	85	5,847	85	2,571	3,276	82	3	83	82	409,075
Missouri	19	19	1,416	19	586	830	19	.....	19	19	100,300
North Dakota	63	63	2,290	63	1,048	1,242	57	4	57	57	148,078
South Dakota	42	42	1,752	42	795	957	40	.....	40	40	123,520
Nebraska	60	59	2,944	59	1,302	1,642	56	3	57	56	142,577
Kansas	81	81	6,210	81	2,703	3,507	75	3	75	75	266,500
South Atlantic division:											
Maryland	6	6	520	6	224	296	6	.....	6	6	65,000
West Virginia	7	7	232	7	94	138	7	.....	7	7	6,800
East South Central division:											
Kentucky	2	2	363	2	158	205	2	.....	2	2	24,000
West South Central division:											
Oklahoma	12	12	491	12	209	282	8	2	8	8	11,300
Texas	12	12	683	12	285	398	12	.....	12	12	39,050
Mountain division:											
Montana	8	8	95	8	48	47	4	2	4	4	7,575
Colorado	15	15	868	15	380	488	11	4	11	11	36,500
Pacific division:											
Washington	32	32	1,586	32	713	873	29	1	29	29	110,775
Oregon	24	24	1,480	24	600	880	22	.....	23	22	75,350
California	18	18	1,389	18	589	800	18	.....	18	18	183,100
States with one organization only[1]	4	4	211	4	82	129	4	.....	4	4	16,475

[1] One organization each in Connecticut, Idaho, Rhode Island, and Vermont.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelical Association	1,636	271	$771,943	762	$1,932,269	1,615	$1,939,368	1,535	1,574	19,897	172,129
New England division:											
Maine	2	.....	.....	2	2,800	2	2,058	2	3	27	224
Massachusetts	11	10	41,089	1	4,000	11	16,795	11	11	118	826
Middle Atlantic division:											
New York	65	19	117,725	42	143,200	65	119,993	62	64	1,032	8,801
New Jersey	7	2	15,500	5	18,800	7	17,520	7	7	128	1,108
Pennsylvania	208	50	116,538	78	204,335	201	216,551	188	189	2,391	22,151
East North Central division:											
Ohio	164	23	95,918	74	172,700	163	237,927	164	166	2,537	26,682
Indiana	111	21	79,709	51	113,050	108	153,639	108	109	1,601	15,603
Illinois	106	14	48,885	62	146,850	105	201,127	105	107	1,630	14,864
Michigan	137	40	76,411	65	146,050	134	136,285	135	135	1,665	16,245
Wisconsin	214	11	9,765	81	241,700	214	199,130	184	187	2,026	14,237
West North Central division:											
Minnesota	121	8	3,450	49	112,675	121	105,021	108	111	1,265	9,225
Iowa	85	9	27,934	57	144,450	83	123,924	78	78	888	7,773
Missouri	19	.....	.....	9	21,144	18	20,158	18	18	229	2,151
North Dakota	63	11	13,988	24	56,700	63	40,891	59	68	571	3,644
South Dakota	42	1	200	19	48,750	42	41,215	40	41	407	2,601
Nebraska	60	.....	.....	33	73,960	60	66,498	54	55	638	4,364
Kansas	81	8	37,037	40	76,800	80	98,712	80	83	1,170	9,260
South Atlantic division:											
Maryland	6	5	30,177	2	5,000	6	10,203	6	6	94	846
West Virginia	7	1	400	1	1,000	7	1,211	6	6	68	530
East South Central division:											
Kentucky	2	1	10,000	2	11,000	2	17,745	2	2	56	626
West South Central division:											
Oklahoma	12	.....	.....	4	4,000	11	4,923	12	12	127	761
Texas	12	7	12,103	10	16,200	12	10,865	11	15	144	1,264
Mountain division:											
Montana	8	2	275	.....	.....	8	2,788	7	8	46	282
Colorado	15	2	1,200	4	8,800	14	14,488	15	15	195	1,377
Pacific division:											
Washington	32	15	19,790	19	40,550	32	26,616	29	32	293	2,363
Oregon	24	3	2,005	14	34,430	24	20,842	22	23	281	2,116
California	18	5	8,644	13	82,200	18	28,386	18	18	228	1,938
States with one organization only[1]	4	3	3,200	1	1,125	4	3,776	4	5	42	267

[1] One organization each in Connecticut, Idaho, Rhode Island, and Vermont.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Evangelical Association	1,636	1,635	120,756	1,632	49,938	70,631	1,567	32	1,582	1,565	$8,317,978
Atlantic	26	26	3,353	25	1,238	2,050	26	.....	26	26	444,500
California	18	18	1,389	18	589	800	18	.....	18	18	183,100
Dakota	114	114	4,157	114	1,899	2,258	101	6	101	101	279,173
East Pennsylvania	137	137	9,912	136	3,798	6,060	134	.....	135	134	701,850
Erie	45	45	4,995	45	2,075	2,920	45	.....	46	45	538,150
Illinois	90	90	8,057	90	3,320	4,737	88	2	90	87	760,800
Indiana	147	147	14,521	147	5,723	8,798	146	1	147	146	855,600
Iowa	82	82	5,775	82	2,542	3,233	79	3	80	79	404,275
Kansas	120	120	8,589	120	3,695	4,894	108	7	108	108	298,850
Michigan	149	149	10,112	149	4,149	5,963	144	1	145	144	601,240
Minnesota	120	120	7,844	120	3,462	4,382	113	2	114	113	419,607
Nebraska	67	66	3,340	66	1,485	1,855	61	5	62	61	158,327
New England	16	16	875	16	300	575	15	.....	15	15	96,036
New York	52	52	4,796	52	1,948	2,848	50	.....	50	50	467,601
Ohio	116	116	13,026	116	5,028	7,998	116	.....	118	115	745,900
Oregon	33	33	2,075	33	828	1,247	31	.....	32	31	116,350
Pittsburgh	51	51	2,100	51	846	1,254	51	.....	51	51	90,700
Texas	12	12	683	12	285	398	12	.....	12	12	39,050
Washington	24	24	1,009	24	491	518	21	1	21	21	70,656
Wisconsin	217	217	14,148	216	6,237	7,843	208	4	211	208	946,225

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelical Association	1,636	271	$771,943	762	$1,932,269	1,615	$1,939,368	1,535	1,574	19,897	172,129
Atlantic	26	15	117,000	21	94,200	26	72,960	26	26	554	4,643
California	18	5	8,644	13	82,200	18	28,386	18	18	228	1,938
Dakota	114	14	14,463	44	108,450	114	85,104	107	118	1,028	6,549
East Pennsylvania	137	28	81,641	49	121,335	130	137,525	119	120	1,570	15,490
Erie	45	14	48,678	32	92,000	45	111,733	45	47	743	7,080
Illinois	90	12	46,725	54	134,500	89	187,767	89	91	1,380	13,057
Indiana	147	29	100,977	68	147,800	144	206,744	144	146	2,267	20,721
Iowa	82	9	27,934	56	141,950	80	122,543	76	76	877	7,667
Kansas	120	10	38,237	54	106,844	117	134,902	118	120	1,615	12,861
Michigan	149	41	76,805	70	154,250	146	141,342	147	147	1,786	17,121
Minnesota	120	8	3,450	48	109,675	120	104,811	107	110	1,261	9,203
Nebraska	67	.....	.....	36	77,860	66	69,877	61	63	744	5,052
New England	16	13	44,289	3	6,800	16	22,138	16	17	175	1,279
New York	52	12	61,475	31	87,200	52	81,993	49	49	719	6,251
Ohio	116	12	50,016	46	112,800	115	156,369	116	117	1,714	10,414
Oregon	33	7	9,405	21	50,505	33	30,592	31	34	390	3,147
Pittsburgh	51	13	7,946	11	17,900	51	15,849	48	48	470	3,679
Texas	12	7	12,103	10	16,200	12	10,865	11	15	144	1,264
Washington	24	11	12,399	13	25,600	24	17,357	21	23	196	1,370
Wisconsin	217	11	9,765	82	244,200	217	200,511	186	189	2,037	14,343

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EVANGELICAL PROTESTANT CHURCH OF NORTH AMERICA.

HISTORY.

This denomination was formed in Cincinnati in the year 1911 by consolidating the German Evangelical Protestant Ministers' Association and the German Evangelical Ministers' Conference, which were composed of ministers of independent German-American congregations of liberal faith, located mainly in Pennsylvania, Ohio, Indiana, Kentucky, Illinois, and Missouri. A year later the majority of the congregations joined their ministers and identified themselves with this organization, which seeks to promote sympathetic and united action on the part of its members without interfering with their independence or local activities. As indicative of the distinctively American character of the churches, the term "German" was dropped from the title.

DOCTRINE AND POLITY.

The church accepts as the foundation and rule of faith and life the Gospel of Jesus Christ, protesting against any compulsion in matters of faith and conscience, and grants to every one the privilege of individual examination and research. The principal aim of the church is to spread practical Christianity and to awaken and promote religious sentiment and moral endeavor according to the example and teaching of Jesus.

For the purpose of promoting a fervent Christianity, encouraging and stimulating the religious culture of its members and a sincere fraternal spirit, and of maintaining the independence of its congregations free from the influence of any ecclesiastical synod, the church arranges union services and periodical conferences, which the congregations are invited to attend. In these meetings the aims and objects of the church are promulgated and promoted, and its members are urged to work zealously in their congregations for the advancement and recognition of genuine Protestant freedom in matters pertaining to faith and conscience.

Sunday schools, Sunday school teachers' societies, and young people's societies are maintained, in which the ministers take an active part. There is also general benevolence, though the churches as such conduct no specific missionary enterprise. For a number of years German has not been, as formerly, the only language of the meetings, the English language being mainly employed in the education of the young people.

WORK.

Home missionary work is carried on under the direction of a central board. In 1916 there were 4 missionaries engaged, the number of churches aided was 10, and the amount contributed for the support of the work was $9,600. The denomination controlled 1 school and had also 8 orphanages, with 260 inmates. The amount contributed for the maintenance of the orphanages was $72,000. There were 42 young people's societies, with 5,600 members. No foreign missionary work was carried on.

STATISTICS.

The general statistics of the Evangelical Protestant Church of North America for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal statistics of this body for 1916 and the combined statistics for 1906 of the two constituent bodies follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	37	66	−29	(2)
Members	17,962	34,704	−16,742	−48.2
Church edifices	42	71	−29	(2)
Value of church property	$1,193,950	$2,556,550	−$1,362,600	−53.3
Debt on church property	$83,150	$161,650	−$78,500	−48.6
Parsonages:				
Churches reporting	28	47	−19	(2)
Value	$170,300	$186,150	−$15,850	−8.5
Sunday schools:				
Number	38	61	−23	(2)
Officers and teachers	794	1,225	−430	−35.1
Scholars	7,997	11,362	−3,365	−29.6
Contributions for missions and benevolences	$81,600	.....	$81,600	.....
Domestic	$81,600	.....	$81,600	.....
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

It is evident from this table, as is intimated above, that the consolidated body does not include all the elements of the 2 constituent bodies. In 1906 the 2 bodies reported 66 organizations; in 1916 the consolidated body reported 37. Similarly, the membership in 1916 was 17,962 as against 34,704 in 1906, a loss of 48.2 per cent. The situation was the same in other items—church edifices, value of church property, debt on church property, parsonages, and Sunday schools. Contributions for domestic work in 1916 were reported as $81,600.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $197,194, reported by all the organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

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All the organizations reported services conducted in German alone or in connection with English, 5, with 1,359 members, using German only. As compared with the report for 1906, this shows a decrease of 29 in the number of organizations using German only and of 13,714 in the membership of such organizations.

The number of ministers on the rolls of the denomination was 34, of whom 33 sent in schedules; 30 reported annual salaries averaging $1,164.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Evangelical Protestant Church of North America	37	37	17,962	32	7,237	8,571	37	.....	42	37	$1,193,950
Middle Atlantic division:											
Pennsylvania	12	12	5,953	10	2,514	2,708	12	.....	16	12	335,500
East North Central division:											
Ohio	13	13	8,732	12	3,309	4,223	13	.....	14	13	579,000
Indiana	2	2	421	2	210	211	2	.....	2	2	40,350
Illinois	2	2	925	2	440	485	2	.....	2	2	30,800
West North Central division:											
Missouri	2	2	373	2	169	204	2	.....	2	2	69,500
East South Central division:											
Kentucky	4	4	1,099	2	385	491	4	.....	4	4	50,800
States with one organization only [1]	2	2	459	2	210	249	2	.....	2	2	88,000

[1] One organization each in Minnesota and West Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelical Protestant Church of North America	37	20	$83,150	28	$170,300	37	$197,194	36	38	795	7,997
Middle Atlantic division:											
Pennsylvania	12	4	10,800	9	40,000	12	56,892	12	14	300	2,590
East North Central division:											
Ohio	13	10	33,200	12	101,000	13	47,389	12	12	309	3,218
Indiana	2	1	600	1	2,500	2	4,101	2	2	13	139
Illinois	2	.....	.....	2	6,800	2	5,350	2	2	43	450
West North Central division:											
Missouri	2	2	25,400	1	9,000	2	65,950	2	2	37	323
East South Central division:											
Kentucky	4	2	5,150	3	11,000	4	10,042	4	4	71	922
States with one organization only [1]	2	1	8,000	.....	.....	2	7,560	2	2	22	355

[1] One organization each in Minnesota and West Virginia.

EVANGELISTIC ASSOCIATIONS.

GENERAL STATEMENT.

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

Since 1906 there have been some changes. The Heavenly Recruit Church has disbanded, and the Gospel Mission has consolidated with the Christian and Missionary Alliance. Other bodies, however,

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have been added—the Apostolic Church, Church of God as Organized by Christ, and Church Transcendent—and one body, the Pentecostal Union Church, is listed under the name Pillar of Fire.

The bodies grouped under the head "Evangelistic Associations" in 1916 and 1906 are listed below with the principal statistics as reported at those censuses.

COMPARATIVE SUMMARY OF EVANGELISTIC ASSOCIATIONS: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
EVANGELISTIC ASSOCIATIONS.										
1916.										
Apostolic Church	2	112	2	$6,400	$500			1	8	60
Apostolic Christian Church	54	4,766	51	265,325	1,000	1	$2,000	48	197	3,068
Apostolic Faith Movement	24	2,196	8	40,950	4,000	2	5,400	16	58	711
Christian Congregation	7	645	5	11,500				5	53	376
Church of Daniel's Band	6	393	5	7,800				1	7	22
Church of God as Organized by Christ	17	227	3	1,500						
Church Transcendent	3	91	1	4,500	2,200			3	20	84
Hephzibah Faith Missionary Association	12	352	11	21,100	350	1	4,000	12	31	502
Lumber River Mission	6	434	6	6,425				6	29	358
Metropolitan Church Association	7	704	1	100,000	40,000			3	35	423
Missionary Church Association	25	1,554	21	84,700	1,500	3	6,000	29	321	3,022
Peniel Missions	10	257	2	111,600		1	1,000	4	15	66
Pentecost Bands of the World	10	218	10	18,500	7,900	7	9,500	10	77	430
Pillar of Fire	21	1,129	8	171,555	14,800	2	4,295	14	80	559
Voluntary Missionary Society in America	4	855	4	2,580	63			4	29	395
1906.										
Apostolic Faith Movement	6	538	1	450				6	30	245
Peniel Missions	11	703	1	40,250				7	40	308
Metropolitan Church Association	6	466	4	118,300	74,000	1	13,000	4	29	360
Hephzibah Faith Missionary Association	10	293	9	11,300	175			9	75	402
Missionary Church Association	32	1,256	19	33,135	1,500	1	1,000	34	271	1,916
Pentecost Bands of the World	16	487	16	69,550	6,625	6	19,500	14	83	477
Heavenly Recruit Church	27	938	8	8,950	700	1	500	14	116	527
Apostolic Christian Church	42	4,558	44	141,550	6,500			32	130	1,932
Christian Congregation	9	395	5	7,200	600			7	73	332
Gospel Mission	8	196	4	3,100	500			9	34	245
Church of Daniel's Band	4	92	2	2,400	100			1	3	50
Lumber River Mission	5	265	5	3,000				5	28	256
Pentecostal Union Church	3	230	3	90,600	11,000			2	14	175
Voluntary Missionary Society in America	3	425	3	2,400	1,000			3	21	390

APOSTOLIC CHURCH.

HISTORY.

The Apostolic Church was organized in Philadelphia, Pa., in 1888 by Albert F. Atwood, and has branches in Virginia, Delaware, and Pennsylvania. Believing that the church as organized upon the earth has departed in form and doctrine from the church as it originated with Christ and the Apostles, it held that a church should be established upon an apostolic foundation in accord with the New Testament outline of government rules; that the New Testament is complete in its detail to regulate all doctrine, discipline, and polity, and requires no addition in any line from the wisdom of men to make it complete; and that any statement of principles outside of New Testament rule tends to division. Thus the doctrine of the church is simply a full gospel as recorded, without giving special prominence to any part of it, and as far as possible eliminating all traditions of men. The polity consists only of officers designated by the New Covenant, such as apostles, bishops, elders, deacons, and deaconesses.

STATISTICS.

As shown in the general tables in Part I, this denomination, reported for the first time in 1916, had 2 organizations, 1 in Delaware and 1 in Pennsylvania, with 112 members. Only 1 organization, having 12 members, reported sex distribution—5 males and 7 females. Each organization had a church edifice, the 2 being valued at $6,400; 1 reported a debt of $500; church expenditures reported by the 2 organizations amounted to $650; and 1 had a Sunday school with 8 officers and teachers and 60 scholars. No parsonages were reported and there were no general contributions for missions or benevolences.

English was the only language used in the conduct of church services in this denomination.

The number of ministers reported on the rolls of the denomination was 5, of whom 3 reported pastoral work. No salaries were paid.

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APOSTOLIC CHRISTIAN CHURCH.

HISTORY.

The Apostolic Christian Church traces its origin to a Swiss, the Rev. S. H. Froehlich, who came to this country about the middle of the nineteenth century and established a number of German-Swiss churches. The principal characteristic is the development of the doctrine of entire sanctification. The different organizations are distinct from each other, although combining in a loose association, and they are considering the advisability of a more definite organization.

STATISTICS.

The general statistics of the Apostolic Christian Church for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	54	42	12	(2)
Members	4,766	4,558	208	4.6
Church edifices	51	44	7	(2)
Value of church property	$265,325	$141,550	$123,775	87.4
Debt on church property	$1,000	$6,500	−$5,500	−84.6
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$2,000	.....	$2,000	.....
Sunday schools:				
Number	48	32	16	(2)
Officers and teachers	197	130	67	51.5
Scholars	3,068	1,932	1,136	58.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This table shows that the denomination has increased since 1906 in number of organizations, membership, church edifices, value of church property, and in Sunday schools. There were reported 54 organizations in 1916, as against 42 in 1906; the increase in membership was not large, from 4,558 to 4,766, or 4.6 per cent; the number of church edifices advanced from 44 to 51; and the value of church property, as reported by 49 organizations, advanced from $141,550 to $265,325, or 87.4 per cent. Debt on church property as reported in 1906 was $6,500, while in 1916, 2 churches reported a total debt of $1,000. One church reported a parsonage in 1916, valued at $2,000. There was an increase of 16, or 50 per cent, in the number of Sunday schools, and an increase of 1,136, or 58.8 per cent, in the number of scholars.

Certain items not included in the above summary are church expenditures, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $29,893, reported by 51 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 54 organizations, with 4,766 members, 34, with 3,248 members, used German only, and 20 organizations, with 1,518 members, used German in connection with English. The report for 1916 shows an increase of 16 in the total number of organizations using foreign languages and a corresponding increase in the number of members, as compared with that for 1906.

The number of ministers reported in connection with the denomination was 50. They were chiefly evangelists, engaged also in other occupations, and no schedules were received from them.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Apostolic Christian Church	54	54	4,766	54	1,767	2,999	49	4	51	49	$265,325
Middle Atlantic division:											
New York	2	2	163	2	63	100	2	.....	2	2	7,000
East North Central division:											
Ohio	6	6	428	6	147	281	6	.....	6	6	22,100
Indiana	8	8	628	8	260	368	7	.....	7	7	35,000
Illinois	15	15	2,165	15	747	1,418	15	.....	16	15	124,300
Michigan	2	2	87	2	35	52	1	1	1	1	3,500
West North Central division:											
Minnesota	2	2	113	2	49	64	1	1	1	1	4,200
Iowa	5	5	290	5	117	173	5	.....	5	5	13,700
Kansas	6	6	437	6	175	262	5	1	5	5	24,725
Pacific division:											
Oregon	2	2	76	2	29	47	2	.....	3	2	5,800
States with one organization only [1]	6	6	379	6	145	234	5	1	5	5	25,000

[1] One organization each in Connecticut, Missouri, New Jersey, Oklahoma, Utah, and West Virginia.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Apostolic Christian Church	54	2	$1,000	1	$2,000	51	$29,893	47	48	197	3,698
Middle Atlantic division:											
New York	2					2	860	2	3	4	82
East North Central division:											
Ohio	6					6	2,470	3	5	27	315
Indiana	8					8	3,322	7	7	35	621
Illinois	15	1	700	1	2,000	15	16,946	12	12	61	984
Michigan	2					1	30	1	1	3	34
West North Central division:											
Minnesota	2					1	1,000	1	1	5	57
Iowa	5					5	1,522	5	5	17	286
Kansas	6					5	1,556	6	6	19	406
Pacific division:											
Oregon	2					2	765	2	2	2	22
States with one organization only [1]	6	1	300			6	1,422	6	6	23	303

[1] One organization each in Connecticut, Missouri, New Jersey, Oklahoma, Utah, and West Virginia.

APOSTOLIC FAITH MOVEMENT.

HISTORY.

This movement originated in 1900, in the revival work of some evangelists. It stands for the "restoration of the faith once delivered to the saints, the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian unity everywhere." It is not a denomination, in the sense in which that word is ordinarily used, but "an evangelistic movement on a scriptural plan," carried on by preachers, evangelists, and special workers, who feel that they are called by God, and who devote their whole time to the work, without salaries or collections of any kind, the entire expense depending "upon God's blessing through freewill offerings." Special attention is paid to "salvation and healing." Whenever possible, the leaders upon request visit and pray for the sick without charge. The distant sick are treated through correspondence, the sending of handkerchiefs that have been blessed, etc. There are headquarters in Los Angeles, Calif., in Portland, Oreg., and in Minneapolis, Minn. The membership reported indicates merely those persons who are permanently and actively identified with the movement, not including those who attend the meetings, or who may be classed as associated with it.

WORK.

Foreign missionary work is carried on in Japan, China, Korea, the Philippines, India, Africa, South America, and some of the European countries, under the general supervision of committees which have charge of the receipt of funds and the forwarding of supplies to those in the field, no definite salaries being paid. It has extended rapidly in Finland and Germany, where before the war there were conventions attended by as many as 2,000 persons. There are also many adherents in South Africa.

STATISTICS.

The general statistics of the Apostolic Faith Movement for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	24	6	18	(1)
Members	2,196	538	1,658	308.2
Church edifices	8	1	7	(1)
Value of church property	$40,950	$450	$40,500	9,000.0
Debt on church property	$4,000	.....	$4,000	.....
Parsonages:				
Churches reporting	2	.....	2	.....
Value	$5,400	.....	$5,400	.....
Sunday schools:				
Number	16	6	10	(1)
Officers and teachers	58	30	28	(1)
Scholars	711	245	466	190.2

[1] Per cent not shown where base is less than 100.

The statistics show that this body experienced a marked growth during the decade 1906 to 1916. There was a very general and proportionately large increase in the number of organizations, church edifices, membership, and other items. There were 24 organizations in 1916 as against 6 in 1906, and a membership of 2,196 as against 538. The value of church property increased from $450 to $40,950, and in 1916, for the first time, a debt amounting to $4,000 was reported by 1 organization. Two organizations reported parsonages, valued at $5,400; and the number of Sunday schools rose from 6 to 16, with 711 scholars as against 245. Contributions for missions and benevolences were not reported by the church as a whole, its great work being local evangelism. Single organizations conducted their own work, and a considerable

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part of their contributions probably is included in the church expenditures noted below.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $38,380, as reported by 22 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 17 organizations in 1916, was 557, constituting 28.4 per cent of the 1,960 members reported by these organizations. Assuming that the same proportion would apply to the 236 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 624.[1]

Of the 24 associations, 21, with 2,008 members, reported services conducted in English only, and 3, with 188 members, used a foreign language with English. The languages reported were Finnish, German, and Swedish.

The number of ministers on the rolls of the denomination was 26. Schedules were received from all of them, and 5 reported annual salaries averaging $430. The great majority had other occupations but received some assistance from freewill offerings.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Apostolic Faith Movement	24	24	2,196	24	1,022	1,174	8	15	8	8	$40,950
East North Central division:											
Wisconsin	2	2	50	2	18	32	1	1	1	1	2,500
West North Central division:											
Minnesota	2	2	130	2	80	50	2	.....	2	2	12,500
Missouri	2	2	142	2	54	88	.....	2	.....	.....	.....
North Dakota	2	2	37	2	22	15	.....	1	.....	.....	.....
Pacific division:											
Washington	6	6	481	6	225	256	2	4	2	2	3,400
Oregon	5	5	1,142	5	526	616	1	4	1	1	500
California	3	3	103	3	47	56	1	2	1	1	20,000
States with one organization only[1]	2	2	111	2	50	61	1	1	1	1	2,050

[1] One organization each in Ohio and Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Apostolic Faith Movement	24	1	$4,000	2	$5,400	22	$38,380	16	16	58	711
East North Central division:											
Wisconsin	2	.....	.....	.....	.....	2	775	2	2	9	75
West North Central division:											
Minnesota	2	1	4,000	1	3,000	2	4,295	2	2	9	107
Missouri	2	.....	.....	.....	.....	2	1,700	1	1	2	25
North Dakota	2	.....	.....	.....	.....	.....	.....	1	1	4	35
Pacific division:											
Washington	6	.....	.....	1	2,400	6	5,620	3	3	10	80
Oregon	5	.....	.....	.....	.....	5	13,104	4	4	15	249
California	3	.....	.....	.....	.....	3	9,375	1	1	2	9
States with one organization only[1]	2	.....	.....	.....	.....	2	1,451	2	2	7	131

[1] One organization each in Ohio and Virginia.

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CHRISTIAN CONGREGATION.

HISTORY.

This body was organized in the year 1899, at Kokomo, Ind., with the special purpose of securing a broader Christian fellowship and of emphasizing and systematizing works of charity. Both in doctrine and polity it is in general accord with the Methodist Episcopal Church. It has district assemblies and also a general assembly, corresponding to a certain extent to the General Conference of that body.

STATISTICS.

The seven organizations reported in 1916 by the Christian Congregation were in the state of Indiana. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	7	9	−2	(2)
Members	645	395	250	63.3
Church edifices	5	5	.....	.....
Value of church property	$11,500	$7,200	$4,300	59.7
Debt on church property	.....	$600	−$600	.....
Sunday schools:				
Number	5	7	−2	(2)
Officers and teachers	53	73	−20	(2)
Scholars	376	332	44	13.3

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

As compared with 1906, the figures show a decrease of 2 in the number of organizations, but an increase from 395 to 645, or 63.3 per cent, in the membership. Of the 645 members, 225 were males, 327 were females and for 93 sex was not reported. The number of church edifices remained the same as in 1906, but the value of church property advanced from $7,200 to $11,500, or 59.7 per cent. A debt on church property of $600 was reported in 1906, but no debt was reported in 1916. The number of Sunday schools and officers and teachers decreased, but there was an increase in scholars from 332 to 376, a gain of 13.3 per cent. Since contributions for missions and benevolences are by individual churches, and not by the denomination as a whole, they are included in the figures for church expenditures.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,650, reported by 5 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, computed upon the report of 4 organizations in 1916, was 31.[1]

English was the only language used in the conduct of church services in this denomination.

The number of ministers connected with the denomination was 32, most of them identified with general evangelistic work, which is characteristic of the denomination. Of these, only 3 sent in schedules and 1 reported a salary. One was engaged in medical practice, and another was in general business while conducting his church work.

[1] See Introduction, p. 10.

CHURCH OF DANIEL'S BAND.

HISTORY.

The Church of Daniel's Band was organized and incorporated in February, 1893, at Marine City, St. Clair County, Mich. The general purpose is evangelistic, with special emphasis upon fellowship, abstinence from all excess, and liberty in the exercise of faith. The organization is somewhat after the Methodist form. In addition to the churches in the United States there is a mission connected with the body in Canada. In their Sunday school work most of the churches unite with other bodies in union schools.

STATISTICS.

All the organizations reported at both censuses by the Church of Daniel's Band were in the state of Michigan. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6	4	2	(2)
Members	393	92	301	(2)
Church edifices	5	2	3	(2)
Value of church property	$7,800	$2,400	$5,400	225.0
Debt on church property	.....	$100	−$100	.....
Sunday schools:				
Number	1	1	.....	.....
Officers and teachers	7	3	4	(2)
Scholars	22	50	−28	(2)

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

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The statistics for 1916, as compared with those for 1906, show that, while the organizations increased from 4 to 6 and the church edifices from 2 to 5, there was a marked increase in number of members, from 92 to 393. Of the 393 members, 167 were males and 226 were females. The value of church property increased from $2,400 to $7,800. There were no parsonages. There was a decrease of 28 in Sunday school scholars. Contributions for domestic and foreign work, being by local organizations, are included in the figures for church expenditures.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in the church services.

Church expenditures amounting to $895, reported by 4 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, computed upon the report of 3 organizations in 1916, was 9.[1]

English was the only language used in the conduct of church services in this denomination.

Schedules were received from 19 persons reporting themselves as ministers connected with the denomination. They received no salaries, but supported themselves by other occupations, receiving occasional free-will offerings and engaging in general evangelistic work.

CHURCH OF GOD AS ORGANIZED BY CHRIST.

HISTORY.

In 1886 a circuit preacher belonging to the Mennonite Brethren in Christ, with some other members, became impressed with the ecclesiasticism of different denominations and the lack of Bible authority for their organization. They accordingly withdrew and associated themselves together in what became afterwards the "Church of God as Organized by Christ," the principal basis of which is the belief that membership in the church is not dependent upon human choice, but that all Christians, of any and all sects, who lead honest, true, and Christian lives, and are true to all the gospel light they have, have equal rights with all in the services and are members of His church. They hold to the oneness of God's people, and that it is this Spirit birth that constitutes membership in the true church. Hence, there is no joining of the church among them, nor is there definite ordination to the service of the church, inasmuch as Christ ordains all officials. Things that can not be explained or proved with the words of Christ are set aside with the belief that every man "should be fully persuaded in his own mind." They teach repentance and restitution so far as restitution is possible; nonresistance, and full obedience to Christ's commands; observe the sacraments of baptism and the communion, and foot-washing, but have no binding form for their observance.

They believe strictly in the American school, are opposed to all church schools and church colleges, holding that the state should control all secular education. Missionary labor they believe in confining to those near at hand, inasmuch as the "heathen will be judged according to their own conscience," and accordingly the labors of others are not necessary to their salvation.

The headquarters of the church are in Wakarusa, Ind., where the "Gospel Teacher" is published as the organ of the church.

STATISTICS.

The general statistics of the Church of God as Organized by Christ, for 1916, are given, by states, in the table opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. The number of organizations was given as 17, with a membership of 227. There were 3 church edifices, church property valued at $1,500, and church expenditures amounting to $50 were reported by 1 organization. There were no Sunday schools reported, no parsonages, and no general contributions for missions or benevolences.

The number of members under 13 years of age, as reported in 1916, was 5, constituting 2.2 per cent of the 227 members reported for the denomination as a whole.[1]

Of the 17 organizations, 10, with 146 members, reported services conducted in English only, 2, with 17 members, used German alone, and 5, with 64 members, used German and English.

The number of ministers connected with the denomination was 16, and schedules were received from 14. No salaries are paid, the services of ministers being free.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Church of God as Organized by Christ	17	17	227	17	97	130	3	1	3	3	$1,500	1	$50
Middle Atlantic division:													
Pennsylvania	3	3	25	3	11	14	.....	.....	.....	.....	.....	.....	.....
East North Central division:													
Ohio	2	2	16	2	7	9	.....	.....	.....	.....	.....	.....	.....
Indiana	6	6	98	6	39	59	2	.....	2	2	1,100	.....	.....
Michigan	4	4	66	4	30	36	1	.....	1	1	400	.....	.....
States with one organization only[1]	2	2	22	2	10	12	.....	1	.....	.....	.....	1	50

[1] One organization each in California and Nebraska.

CHURCH TRANSCENDENT.

HISTORY.

The Church Transcendent was organized at Warren, Ohio, by a number of persons, some of them members of different denominations, and some of them not connected with any church. It is also known as "The Transcendental Way," and the supreme aim, as set forth in the constitution adopted in June, 1915, is stated to be the promotion of the welfare of humanity in every department of individual and social life, in short, to establish the kingdom of heaven in the soul and in society. The principles accepted include the unity of God as the directing soul of the world; humanity, God's family, and to be one through love and justice; liberty of reason, speech, and action; human rights exalted above mere property rights; equal privileges and the same standards of morality for both sexes; mind transcending matter and the conqueror over evil; democracy the people's world-wide method of managing public affairs; one true religion of the world, transcending all the partial, racial, and national religions, aiming at universal fraternity, the united states of the world, and the kingdom of God on earth as it is in heaven.

Membership is divided into four degrees—hereditary, adolescent, plenary, and celestial. The first includes children up to 12 years of age; the second those from 12 to 21; the third the full membership of the society; and the fourth, "At death and burial every member enters the celestial degree, about which the church has little to dogmatize, but hopes and believes."

The government of the church is democratic, authority being delegated for the general organization to the supreme council of peers, and for the parish to the parish council of peers.

STATISTICS.

The Church Transcendent was reported for the first time in 1916. All three of its organizations were in the state of Ohio. The general statistics for 1916 are given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

The 3 organizations of this denomination had a total membership of 91—55 males and 36 females. There was 1 church edifice; church property valued at $4,500, with a debt of $2,200; and 3 Sunday schools, with 20 officers and teachers, and 84 scholars. No parsonages and no contributions for missions and benevolences were reported.

Church expenditures, amounting to $700, reported by 1 church, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

English was the only language used in the conduct of church services in this denomination.

Two ministers were reported as on the rolls of the denomination, but no schedules were received.

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HEPHZIBAH FAITH MISSIONARY ASSOCIATION.

HISTORY.

A number of independent churches were organized under this name at Glenwood, Iowa, in 1892, for the threefold purpose of preaching the doctrine of holiness, developing missionary work both at home and abroad, and promoting philanthropic work, especially the care of orphans and needy persons. They have no formal creed and no general church organization. Each local body, called an assembly, keeps its own records, but there is a central committee located at Tabor, Iowa, which superintends the general activities of the churches.

WORK.

The number of persons engaged in the home missionary work is 150, and includes ordained and licensed ministers, evangelists, deaconesses, etc. No salaries are paid, and a complete summary of figures is not available, but the superintendent reports that "sufficient food and clothing and traveling expenses for something like 150 persons were supplied during the past year." The denomination supports 1 school, with 125 students, for which, during the year, $2,494 was contributed. The value of the property is $20,000. The church maintains an orphan asylum, the value of which is $2,000.

Foreign missionary work has been carried on since 1894. The present fields occupied are Japan, India, Mexico, Africa, and China. In 1916 there were 10 stations occupied by 15 missionaries and 22 native helpers. The total number of organized churches and Sunday schools was 30, with 2,039 communicant members and Sunday school scholars. The amount contributed in the United States for the foreign field was $9,888, and the value of property is estimated at $20,000. The amount of endowment for institutions of all kinds is $19,850.

STATISTICS.

The general statistics for the Hephzibah Faith Missionary Association for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

The general status of the association appears to remain about the same as in 1906, but with a slight increase in every particular. There were 12 organizations reported in 1916 as against 10 in 1906, and a membership of 352 instead of 293, showing a gain of 20.1 per cent. The number of church edifices increased from 9 to 11; the value of church property rose from $11,300 to $21,100, a gain of 86.7 per cent; and 2 organizations reported debt on church property amounting to $350 as against a debt of $175 reported by 1 organization in 1906. For the first time, 1 church reported a parsonage in 1916, valued at $4,000. Sunday schools advanced 3 in number, and 100, or 24.9 per cent, in number of scholars. Contributions increased from $5,200 to $12,382, or 138.1 per cent. Of this amount, the greater part, $9,888, was for foreign work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	12	10	2	(1)
Members	352	293	59	20.1
Church edifices	11	9	2	(1)
Value of church property	$21,100	$11,300	$9,800	86.7
Debt on church property	$350	$175	$175	100.0
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$4,000	.....	$4,000	.....
Sunday schools:				
Number	12	9	3	(1)
Officers and teachers	81	75	6	(1)
Scholars	502	402	100	24.9
Contributions for missions and benevolences	$12,382	$5,200	$7,182	138.1
Domestic	$2,494	.....	$2,494	.....
Foreign	$9,888	$5,200	$4,688	90.2

[1] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $3,887, reported by the 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 7 organizations in 1916, was 41, constituting 15.6 per cent of the 263 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 55.[1]

English was the only language used in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 38, most of them engaged in general evangelistic work. Schedules were received from 14, and of these, 6 reported annual salaries averaging $250. Most of the pastors receive no salaries and those who do receive some remuneration are generally engaged in other occupations.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hephzibah Faith Missionary Association.	12	12	352	12	156	196	11	1	11	11	$21,100
West North Central division:											
Iowa	6	6	179	6	80	99	5	1	5	5	14,600
Nebraska	2	2	31	2	13	18	2	.....	2	2	1,500
States with one organization only [1]	4	4	142	4	63	79	4	.....	4	4	5,000

[1] One organization each in Arizona, Colorado, Missouri, and New York.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hephzibah Faith Missionary Association.	12	2	$350	1	$4,000	12	$3,887	12	12	81	302
West North Central division:											
Iowa	6	.....	.....	.....	.....	6	1,095	6	6	46	264
Nebraska	2	1	150	.....	.....	2	260	2	2	10	55
States with one organization only [1]	4	1	200	1	4,000	4	2,532	4	4	25	183

[1] One organization each in Arizona, Colorado, Missouri, and New York.

LUMBER RIVER MISSION.

HISTORY.

This organization includes a few churches in North Carolina, all established since 1900. They call themselves "Holiness Methodist churches," but decline all affiliation with other Methodist bodies and emphasize evangelistic work in their immediate vicinity.[1]

STATISTICS.

All the organizations reported at both censuses by the Lumber River Mission were in the state of North Carolina. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

The statistics for 1916, as compared with those for 1906, show an increase in every respect. There were 6 organizations as against 5, and 434 members as against 265, a gain in membership of 63.8 per cent. Of the 434 members, 177 were males and 257 females. Church edifices increased from 5 to 6, and the value of church property rose from $3,000 to $6,425, a gain of 114.2 per cent. No parsonages were reported. In keeping with organizations and church edifices, the number of Sunday schools increased from 5 to 6, and the number of Sunday school scholars increased from 256 to 358, or 39.8 per cent. The contributions for domestic and foreign work, being by local organizations and not by the denomination as a whole, are included in the figures for church expenditures.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6	5	1	(1)
Members	434	265	169	63.8
Church edifices	6	5	1	(1)
Value of church property	$6,425	$3,000	$3,425	114.2
Sunday schools:				
Number	6	5	1	(1)
Officers and teachers	29	28	1	(1)
Scholars	358	256	102	39.8

[1] Per cent not shown where base is less than 100.

Church expenditures amounting to $323, reported by 4 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

English was the only language used in the conduct of church services in this denomination.

The number of ministers reported for the denomination was 4; 3 sent in schedules, of whom 2 were engaged in other occupations as well as in their church work.

[1] Recently the name has been changed to "Lumber Conference."

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METROPOLITAN CHURCH ASSOCIATION.

HISTORY.

This organization, sometimes called the "Burning Bush," is an outgrowth of the Metropolitan Methodist Church of Chicago, and was organized in one of the most densely settled districts of that city. It found its impulse in a revival movement in 1894, and has increased until it has churches in various parts of the country, and conducts fairly extensive foreign missionary work. The headquarters are at Waukesha, Wis., where there are various departments, including an orphanage, a day school, and rooms for families.

DOCTRINE, POLITY, AND WORK.

In doctrine and practice the Metropolitan Church Association resembles the early Methodists. Its one aim has always been to give the gospel free to the poor, indeed to all; and especially to give to the helpless and the outcast another chance for a life of usefulness. It has no specific creed, but emphasizes the doctrines of free grace and sanctification. It has no definite form of church organization, each society or branch being independent, and yet in close touch with the headquarters, not so much for the purpose of control, as that it may receive any needed assistance in the conduct of its work, which is so identified with every phase of the life of the denomination that separate statement under the different heads is scarcely possible.

The association is conducted as a faith organization, no one connected with it receiving any salary or regular payment of any kind for work done. It has a large number of ordained ministers, but they do not receive regular salaries, nor do they solicit gifts or resort to begging in any form. Individual members make it a rule of their life not to hold property that can be sold for the advancement of the cause and of the Kingdom of Christ. The text often used in preaching is, "Sell all that thou hast and distribute to the poor and thou shalt have treasure in Heaven." When a house, a lot or farm, an automobile or other machine is given to the association, it is cared for as well as possible, but is held for sale, and when sold the proceeds are turned into the treasury of the association. In the conduct of the schools and institutions no charge is made for board or tuition, but every one is expected to contribute whatever work is possible for the general welfare.

The special feature of the association is its evangelistic work, which it carries on in various parts of the country. A party of 5 or 10, or even 25, go to some country place or into a city, with a tent, and hold meetings for a week or longer. Sometimes they rent a hall and stay for a year or two. If interest warrants it a local church or missionary station is established, and 1 or more workers are left in charge.

Among the institutions conducted by the Association are a publishing plant, a Bible school, a children's home, and a library, besides the main office; all these are in one large building in Waukesha, Wis. A somewhat similar though smaller work is carried on in Texas, but that is chiefly of an industrial type; boys work out on a farm, or are given a chance to learn agriculture or some trade.

The report for 1916 shows 53 evangelists employed, 16 churches or missions established or aided, and about $5,000 contributed for the support of this work. The 2 schools had an attendance of about 300, and contributions made to them amounted to $2,000; the orphanage had 36 inmates. For its foreign work the association reported 3 stations, occupied by 14 missionaries, 8 in India, 4 in England, and 2 in the Virgin Islands; 2 organized churches, with 300 members; contributions for the work, amounting to about $1,000; and property valued at $12,000.

STATISTICS.

In 1916 the Metropolitan Church Association had 7 organizations—1 each in Illinois, Minnesota, Nebraska, Pennsylvania, Texas, West Virginia, and Wisconsin. The total membership of 704—266 males and 438 females—was found principally in Texas and Wisconsin. The general statistics of the Association are shown, with their relation to the statistics of other bodies, in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	7	6	1	(2)
Members	704	466	238	51.1
Church edifices	1	4	−3	(2)
Value of church property	$100,000	$118,300	−$18,300	−15.5
Debt on church property	$40,000	$74,000	−$34,000	−45.9
Parsonages:				
Churches reporting	.....	1	−1	.....
Value	.....	$13,000	−$13,000	.....
Sunday schools:				
Number	3	4	−1	(2)
Officers and teachers	35	29	6	(2)
Scholars	423	360	63	17.5
Contributions for missions and benevolences	$8,000	$2,340	$5,660	241.9
Domestic	$7,000	.....	$7,000	.....
Foreign	$1,000	$2,340	−$1,340	−57.3

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that the Association gained 1 in number of organizations and 238, or 51.1 per cent, in its membership, but suffered a loss in number of edifices and in the value of church property. The decrease in debt on church property was large, both absolutely and as related to the value of church property. A single church reported a parsonage in 1906, but there was none in 1916. There was a loss of 1 Sunday school, but a gain of 6 in the number of officers and teachers, and of 63, or 17.5 per cent,

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in the number of scholars. Contributions advanced from $2,340 to $8,000, or 241.9 per cent, the increase being chiefly for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $80,635, reported by 4 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury. In this item is undoubtedly included the amount expended by the Association at its headquarters in Waukesha.

The number of members under 13 years of age, as reported by 5 organizations in 1916, was 222, constituting 33.2 per cent of the 669 members reported by these organizations. Assuming that the same proportion would apply to the 35 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 234.[1]

English was the only language used in the conduct of church services in this denomination.

The total number of ministers on the rolls of the denomination was 122, but schedules were received from only 8. No salaries were reported.

[1] See Introduction, p. 10.

MISSIONARY CHURCH ASSOCIATION.

HISTORY.

The Missionary Church Association was organized in 1898, at Berne, Ind., by a number of persons of different denominations who were deeply impressed with the need of better opportunities for cultivating the deeper spiritual life, for promoting the fuller teaching of the Word of God, and for engaging in more aggressive missionary work.

It stands for all the evangelical truths of Christendom, with special emphasis upon the total depravity of man by nature and his need of regeneration as a personal experience, the Deity and substitutionary atonement of Jesus Christ, the personality of the Holy Spirit and the believer's need and privilege of enduement with His power for life and service, the healing of the body in answer to the prayer of faith, the duty of the church to give the gospel to the whole world, the personal and premillennial coming of Jesus Christ and His reign on earth, and the future resurrection of the body unto the immortality of the just and unto the endless punishment of the unjust. It urges upon its members the importance of being law-abiding citizens; but it is nonresistant in its belief, and has always been opposed to the taking up of arms in war. Each local church is known as the Missionary Church of the locality, and is congregational in its form of government. All the churches combine for an annual general conference, and this elects a general committee which exercises a certain supervision over the churches.

WORK.

The home mission work, which is largely among the Jews of New York and Chicago, and evangelistic work in different parts of the country, is represented by 12 missionaries, 12 churches aided, and contributions amounting to $5,500.

The 1 denominational institution, for the preparation of its ministers, missionaries, and other Christian workers, is the Bible Training School, of Fort Wayne, Ind., at which place also is located the headquarters of the association. This school, for which $2,000 was given, has 60 students, and property valued at $75,000. Its leading publication is the Missionary Worker, a semimonthly periodical. In its foreign missionary work, the Association is represented by its 15 missionaries with 10 stations, in China, India, and Africa, for which $4,400 was contributed.

STATISTICS.

The general statistics of the Missionary Church Association for 1916 are given, by states, in the table on page 284; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	25	32	−7	(2)
Members	1,554	1,256	298	23.7
Church edifices	21	19	2	(2)
Value of church property	$84,700	$33,135	$51,565	155.6
Debt on church property	$1,500	$1,500	.....	.....
Parsonages:				
Churches reporting	3	1	2	(2)
Value	$6,000	$1,000	$5,000	500.0
Sunday schools:				
Number	29	34	−5	(2)
Officers and teachers	321	271	50	18.5
Scholars	3,022	1,916	1,106	57.7
Contributions for missions and benevolences	$11,900	.....	$11,900	.....
Domestic	$7,500	.....	$7,500	.....
Foreign	$4,400	.....	$4,400	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

According to this table, there has been a decrease of 7 in the number of organizations and of 5 in the number of Sunday schools, but an increase in every other respect. The membership rose from 1,256 in 1906 to 1,554 in 1916, or 23.7 per cent. The number of church edifices increased slightly—from 19 to 21—and the value of church property rose from $33,135

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to $84,700, a gain of 155.6 per cent. Debt on church property, reported by 2 organizations in 1916, amounted to $1,500, the same as in 1906. Parsonages were reported by 3 churches in 1916, an increase of 2 over 1906, and the value of parsonages increased from $1,000 to $6,000. While there was a decrease of 5 in the number of Sunday schools, there was an increase of 50, or 18.5 per cent, in the number of officers and teachers, and an increase of 1,106, or 57.7 per cent, in the number of scholars. Contributions for missions and benevolences, amounting to $11,900, were reported for the first time in 1916.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures for 21 organizations, amounting to $37,930, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 19 organizations in 1916, was 31, constituting 2.5 per cent of the 1,260 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 38.[1]

Of the 25 organizations, 17, with 854 members, conducted services in English only; 7, with 650 members, used German with English; and 1 organization with 50 members, used German alone. As compared with the report for 1906, there was a decrease of 12 in the number of organizations using a foreign language.

The total number of ministers from whom reports were received was 59, of whom 30 reported annual salaries averaging $477, and the remainder were mostly ordained or unordained persons engaged in other than pastoral work.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Missionary Church Association	25	25	1,554	25	635	919	20	5	21	20	$84,700
East North Central division:											
Ohio	6	6	387	6	143	244	5	1	5	5	18,200
Indiana	5	5	517	5	213	304	4	1	4	4	34,000
Illinois	2	2	120	2	48	72	2	.....	3	2	10,000
Michigan	2	2	86	2	39	47	2	.....	2	2	5,000
West North Central division:											
Kansas	4	4	153	4	72	81	3	1	3	3	6,300
States with one organization only [1]	6	6	291	6	120	171	4	2	4	4	11,200

[1] One organization each in Arizona, California, Nebraska, New Mexico, Pennsylvania, and Tennessee.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Missionary Church Association	25	2	$1,500	3	$6,000	21	$37,930	21	29	321	3,022
East North Central division:											
Ohio	6	.....	.....	.....	.....	6	7,152	5	6	80	711
Indiana	5	1	700	1	1,500	5	17,902	5	10	119	1,175
Illinois	2	.....	.....	1	3,000	1	1,618	1	1	18	222
Michigan	2	.....	.....	1	1,500	2	4,591	2	3	24	224
West North Central division:											
Kansas	4	.....	.....	.....	.....	3	1,555	3	3	29	245
States with one organization only [1]	6	1	800	.....	.....	4	3,116	5	6	51	450

[1] One organization each in Arizona, California, Nebraska, New Mexico, Pennsylvania, and Tennessee.

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PENIEL MISSIONS.

HISTORY.

In 1886 Rev. T. P. Ferguson, a Presbyterian minister, with his wife, residing in Los Angeles, Calif., became greatly impressed with the lack of spiritual care for those who crowded the city streets at night. They organized a mission in that city, and as the outcome of this a number of enterprises were undertaken in Oregon, Washington, and California under their general supervision. There is no definite organization, though these various meetings are conducted under the general supervision of persons commissioned for that work from the headquarters at Los Angeles. While the missions have no definite creed, they in general accept the Arminian doctrine of justification and sanctification by faith. They observe the sacraments of baptism and the Lord's Supper. They give special attention to the salvation of the lost in the large cities. Some of the missions have a regular enrollment; others do not, but are supported by persons who are already members of other churches and identify themselves with this organization primarily for its distinctively missionary work.

The superintendents meet at different times for mutual conference, but there is great liberty given to workers in the choice of their location and their form of work.

WORK.

While the principal work is carried on in the United States, foreign work has been begun in Bolivia, Porto Rico, Egypt, and India, with 4 stations occupied, 6 missionaries, and 9 native helpers; and for this work $5,000 were contributed in 1916. Three buildings for foreign work are owned by the Missions—one in Port Said, Egypt, another in India, and one in Porto Rico. With this latter a farm is connected.

STATISTICS.

The general statistics of the Peniel Missions for 1916 are given, by states, in the table on page 286; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the missions have lost slightly in number of organizations and quite heavily in membership and in Sunday schools, but have gained in number of church edifices, and also in the value of church property. The great losses in membership—63.4 per cent—and in Sunday school scholars—78.6 per cent—indicate a marked decline in the strength of the missions. One church reported a parsonage valued at $1,000, for the first time in 1916, and contributions, amounting to $5,000, all for foreign work, were also reported for the first time.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	10	11	−1	(2)
Members	257	703	−446	−63.4
Church edifices	2	1	1	(2)
Value of church property	$111,600	$40,250	$71,350	177.3
Parsonages:				
Churches reporting	1		1	
Value	$1,000		$1,000	
Sunday schools:				
Number	4	7	−3	(2)
Officers and teachers	15	40	−25	(2)
Scholars	66	308	−242	−78.6
Contributions for missions and benevolences	$5,000		$5,000	
Domestic				
Foreign	$5,000		$5,000	

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $5,765, reported by 8 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, computed upon the report of 5 organizations in 1916, was 9.[1]

English was the only language used in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 33. Of these, 10 sent in schedules, and 3 reported annual salaries averaging $383. Most of them are general evangelists who support themselves by other occupations or receive occasional freewill offerings.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Peniel Missions	10	9	257	8	135	92	2	7	2	3	$111,600
Pacific division:											
Washington	1	1	34	1	23	11	.....	1	.....	.....	.....
California	9	8	223	7	112	81	2	6	2	3	111,600

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Peniel Missions	10	.....	.....	1	$1,000	8	$5,765	4	4	35	96
Pacific division:											
Washington	1	.....	.....	.....	.....	1	1,020	.....	.....	.....	.....
California	9	.....	.....	1	1,000	7	4,745	4	4	35	96

PENTECOST BANDS OF THE WORLD.

HISTORY.

In 1885 a missionary society of young people was formed in the Free Methodist Church by the Rev. Vivian A. Dake. Gradually, as the members of the branches, or bands, came into closer fellowship, they united in distinct organizations, and in 1898 became a separate body, adopting the name "Pentecost Bands of the World," with headquarters at Indianapolis, Ind. While primarily a home and foreign missionary movement, it is practically a denomination. The doctrine corresponds in general to that of the Methodist Episcopal Church, although no definite creed has been adopted. The ecclesiastical organization is by no means complete. Some of the bands have a regular membership, church edifices, and ordained pastors, but many are supplied by evangelists.

WORK.

The care of outlying stations and communities constitutes the distinctive home missionary work, in which, apart from the regular pastorates, about 35 persons were engaged in 1916. No salaries are paid, both pastors and evangelists being supported by voluntary contributions. During the year 2 churches were aided by the home missionary department, and $300 was contributed for this work. The foreign missionary work is carried on in India, Japan, Jamaica, and Sweden. The report for 1916 showed 8 stations, 18 American missionaries, and 33 native helpers; 5 churches, with 292 members; 4 schools, with 148 pupils; 2 orphanages, with 46 inmates; and a leper home in India, with 45 inmates. The amount contributed for all purposes was $6,684, and the value of property on the foreign field was estimated at $15,800. The headquarters of the denomination are in Indianapolis, Ind., where there is a large printing and publishing house.

STATISTICS.

The general statistics of the Pentecost Bands of the World for 1916 are given, by states, in the table opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	10	16	−6	(2)
Members	218	487	−269	−55.2
Church edifices	10	16	−6	(2)
Value of church property	$18,500	$69,550	−$51,050	−73.4
Debt on church property	$7,900	$6,625	$1,275	19.2
Parsonages:				
Churches reporting	7	6	1	(2)
Value	$9,500	$19,500	−$10,000	−51.3
Sunday schools:				
Number	10	14	−4	(2)
Officers and teachers	77	83	−6	(2)
Scholars	430	477	−47	−9.9
Contributions for missions and benevolences	$6,984	$4,500	$2,484	55.2
Domestic	$300	.....	$300	.....
Foreign	$6,684	$4,500	$2,184	48.5

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

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The 1916 statistics for this denomination, in comparison with those for 1906, show a general decrease. There were 10 organizations and 10 church edifices as against 16 of each in 1906; 218 members as against 487, or a loss of 55.2 per cent; and church property valued at $18,500 as against $69,550, a decrease of 73.4 per cent. There was a decrease of $10,000, or 51.3 per cent, in the value of parsonages, though one more church reported a parsonage than in 1906. There was a decrease of 4 in Sunday schools, and of 47, or 9.9 per cent, in Sunday school scholars. Contributions for missions and benevolences increased from $4,500 to $6,984, a gain of 55.2 per cent, most of the increase being for foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $4,420, reported by the 10 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age reported in 1916 was 1, out of the total number of 218 members reported for the denomination as a whole.[1]

English was the only language used in the conduct of church services in this denomination.

The total number of ministers reported in connection with the denomination was 40, practically all of whom were identified with general evangelistic work. Schedules were received from 22, and of these, 20 reported annual salaries averaging $265, received apparently from general contributions for missionary work, rather than from contributions for distinctly pastoral work, as only 10 regular churches were reported.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Pentecost Bands of the World	10	10	218	10	94	124	10	.....	10	10	$18,500
East North Central division: Indiana	8	8	158	8	67	91	8	.....	8	8	14,800
States with one organization only [1]	2	2	60	2	27	33	2	.....	2	2	3,700

[1] One organization each in Illinois and Ohio.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Pentecost Bands of the World	10	5	$7,900	7	$9,500	10	$4,420	10	10	77	430
East North Central division: Indiana	8	5	7,000	6	7,000	8	3,445	8	8	58	310
States with one organization only [1]	2	.....	.....	1	2,500	2	975	2	2	19	120

[1] One organization each in Illinois and Ohio.

PILLAR OF FIRE.

(FORMERLY PENTECOSTAL UNION CHURCH.)

HISTORY.

The Pentecostal Union Church was incorporated in 1902, at Denver, Colo., by Mrs. Alma White, who for some years had been engaged in a missionary movement of general evangelistic type similar to that of the early Methodist societies organized by Mr. Wesley. There came to her a conviction that it was impossible to carry out the mission of the church in connection with "worldly and apostate denominations," and also a vision of a world-wide evangelism.

Under Mrs. White's superintendency a number of missions were established in different cities, and ministers as well as laymen became interested, and a

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large building with a well-organized training school was erected in Denver. After this followed the opening of headquarters in Zarephath, N. J., near Bound Brook. A considerable tract of land was acquired, a number of buildings erected, machinery installed in a new printery, and arrangements made for the publication of periodicals. A church and school buildings were erected in Bound Brook. In 1912 an academy was opened, a complete staff of teachers has been provided, and all arrangements necessary for a well-organized school have been made. Among the publications was the "Pillar of Fire," and more recently the name of the organization has been changed from Pentecostal Union Church to the Pillar of Fire.

The work extended to the large cities of the United States, including Brooklyn, Los Angeles, Philadelphia, Pittsburgh, Cincinnati, and other places, and in 1909 a branch was opened in London, England, where open-air meetings in Regent's Park, Finsbury Park, and Hyde Park have been largely attended.

DOCTRINE.

The doctrinal belief of the Pillar of Fire includes the fundamental doctrines of the orthodox denominations. Systematic theology is not emphasized, but such wholesome doctrine as shall guard against liberalism and latter-day heresies. The points emphasized are: (1) Belief in the inspiration of the Scriptures as the only sufficient rule of faith and practice; (2) repentance toward God and faith toward our Lord Jesus Christ; (3) justification by faith evidenced by holy living; (4) Christian perfection or entire sanctification, which is interpreted as a cleansing of the believer's heart of inbred sin or spiritual defilement, so that the whole spirit as well as the body may be preserved blameless until the coming of Christ—perfection or sanctification which does not imply freedom from mistakes and infirmities, but that Christian perfection which is the power of heart and life; (5) immortality of the soul and resurrection of the body; (6) judgments as in the Scriptures; (7) water baptism as a sign of regeneration, the mode being optional; (8) the sacrament of the Lord's Supper; (9) marriage as a divine institution; (10) divine healing for the body; (11) premillennial coming of the Lord and the restoration of the Jews; (12) eternal punishment for the wicked and everlasting life for the righteous.

There is no distinctive ecclesiastical organization but there are different orders of workers, including ordained ministers, deacons and deaconesses, and missionaries.

To carry out the scriptural injunction against conformity to the world and also to give its people a certain kind of outward identification, the denomination has adopted uniforms of dark blue.

WORK.

Home missionary work is carried on to a limited extent in nearly all sections of the country. The report for 1916 shows 250 missionaries engaged in this work, 25 churches aided, and contributions to the amount of $25,000.

Outside of the United States there is work in England, where they have 6 American missionaries and 10 helpers. There is one station, one church with 25 members, and one school with 12 pupils. The total amount contributed in the United States for the foreign work was $1,000, and the value of property is estimated at $15,000.

The educational work of the organization in 1916 was represented by 15 schools, with 200 pupils. The amount contributed for educational purposes was $30,000, and the value of school property is given as $250,000.

There are 10 homes and orphanages, accommodating 90 inmates and having an estimated property value of $30,000, and the amount contributed for the institutions in 1916 was $14,000.

STATISTICS.

The general statistics of the Pillar of Fire for 1916 are given, by states, in the table opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	21	3	18	(1)
Members	1,129	230	899	390.9
Church edifices	8	3	5	(1)
Value of church property	$171,555	$90,600	$80,955	89.4
Debt on church property	$14,800	$11,000	$3,800	34.5
Parsonages:				
Churches reporting	2	.....	2	.....
Value	$4,295	.....	$4,295	.....
Sunday schools:				
Number	14	2	12	(1)
Officers and teachers	80	14	66	(1)
Scholars	559	175	384	219.4
Contribution for missions and benevolences	$70,000	.....	$70,000	.....
Domestic	$69,000	.....	$69,000	.....
Foreign	$1,000	.....	$1,000	.....

[1] Per cent not shown where base is less than 100.

It is evident from this table that the denomination has grown considerably. There were 21 organizations reported in 1916 as against 3 in 1906, and 8 church edifices as against 3. The membership advanced from 230 to 1,129, and value of church property increased from $90,600 to $171,555, or 89.4 per cent. There was an increase in the amount of debt on church property, but a decrease in debt as related to value of church property. Two churches reported parsonages

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for the first time. Sunday schools increased from 2 to 14, Sunday school scholars from 175 to 559, and contributions totaling $70,000 for general purposes, chiefly evangelistic, were reported for the first time in 1916.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $57,790, reported by the 21 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 9 organizations in 1916, was 110, constituting 15.3 per cent of the 718 members reported by these organizations. Assuming that the same proportion would apply to the 411 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 173.[1]

English was the only language used in the conduct of church services in this denomination.

The number of ministers reported as connected with the denomination was 14, and schedules were received from all of them. No salaries are paid, although freewill offerings are given at times.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifice reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Pillar of Fire	21	21	1,129	20	379	600	8	11	8	8	$171,555
Middle Atlantic division:											
New York	2	2	55	2	15	40	.....	2	.....	.....	.....
New Jersey	6	6	542	6	221	321	4	2	4	4	91,350
Pennsylvania	5	5	291	4	53	88	1	3	1	1	2,060
States with one organization only [1]	8	8	241	8	90	151	3	4	3	3	78,205

[1] One organization each in California, Colorado, Florida, Maryland, Michigan, Ohio, Rhode Island, and Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Pillar of Fire	21	4	$14,800	2	$4,295	21	$57,790	12	14	80	559
Middle Atlantic division:											
New York	2	.....	.....	.....	.....	2	2,100	1	2	5	20
New Jersey	6	2	4,500	.....	.....	6	42,303	4	4	28	267
Pennsylvania	5	.....	.....	.....	.....	5	6,595	4	3	22	112
States with one organization only [1]	8	2	10,300	2	4,295	8	6,792	3	3	25	160

[1] One organization each in California, Colorado, Florida, Maryland, Michigan, Ohio, Rhode Island, and Virginia.

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VOLUNTARY MISSIONARY SOCIETY IN AMERICA.

HISTORY.

This is a small association of Negro churches, organized in 1900, in protest against the principle adopted in the different Negro denominations of supporting the ministry by financial assessments upon the churches.

STATISTICS.

All the organizations reported at both censuses by the Voluntary Missionary Society in America were in the state of Alabama. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	4	3	1	(2)
Members	855	425	430	101.2
Church edifices	4	3	1	(2)
Value of church property	$2,580	$2,400	$180	7.5
Debt on church property	$63	$1,000	−$937	−93.7
Sunday schools:				
Number	4	3	1	(2)
Officers and teachers	29	21	8	(2)
Scholars	386	390	−4	−1.0

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that, except in membership, the denomination remained practically on the same footing during the decade. There was an increase of only 1 organization and 1 church edifice, but a marked increase in membership, from 425 in 1906 to 855 in 1916, or an increase of 101.2 per cent. Of the total members in 1916, 278 were males and 577 females. The value of church property increased from $2,400 to $2,580, while the debt on church property decreased from $1,000 to $63. There was a slight increase in the number of Sunday schools but a slight decrease in the number of scholars. No parsonages were reported and no general contributions.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $2,199, reported by the 4 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by the 4 organizations in 1916, was 35, out of the total number of 855 members reported for the denomination as a whole.[1]

English was the only language used in the conduct of church services in this denomination.

The number of ministers identified with the denomination was given as 11, but no schedules were received. They were mostly in evangelistic work, and supported themselves by other occupations.

[1] See Introduction, p. 10.

FREE CHRISTIAN ZION CHURCH OF CHRIST.

HISTORY.

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Ark., by a small company of Negro ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Brown, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and the Negro Baptist churches.

DOCTRINE AND POLITY.

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

WORK.

The principal activity of the church is the care of the poor, who are provided for directly through the church officers, each local church being expected to provide for its needy ones. There are also district evangelists, appointed by the chief pastor, whose duty it is to care for the unevangelized communities.

STATISTICS.

The general statistics of the Free Christian Zion Church of Christ for the year 1916 are given, by states, in the table on page 291; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

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ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	35	15	20	(1)
Members	6,225	1,835	4,390	239.2
Church edifices	35	14	21	(1)
Value of church property	$35,900	$5,975	$29,925	500.8
Debt on church property	$1,700	$1,150	$550	47.8
Parsonages:				
Churches reporting	13	2	11	(1)
Value	$8,500	$450	$8,050	1,788.9
Sunday schools:				
Number	35	7	28	(1)
Officers and teachers	288	63	225	(1)
Scholars	3,411	340	3,071	903.2

[1] Per cent not shown where base is less than 100.

This table shows a considerable increase for the denomination in every respect. The number of organizations more than doubled, advancing from 15 in 1906 to 35 in 1916, and the membership more than trebled, advancing from 1,835 to 6,225. The number of church edifices increased from 14 to 35, and the value of church property from $5,975 to $35,900. The increase in debt was small, 13 churches reporting a total of $1,700 as against $1,150 reported by 7 organizations in 1906. Churches reporting parsonages increased from 2 to 13, and value of parsonages from $450 to $8,500. A similar increase is noted for the Sunday schools. Contributions for general benevolent purposes were not reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $19,154, reported by the 35 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 25 organizations in 1916, was 1,130, constituting 26.7 per cent of the 4,225 members reported by these organizations. Assuming that the same proportion would apply to the 2,000 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,665.[1]

English was the only language used in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 29. Of these, 8 sent in schedules reporting annual salaries averaging $500.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Free Christian Zion Church of Christ	35	35	6,225	35	2,250	3,975	35	.....	35	35	$35,900
West South Central division:											
Arkansas	20	20	4,150	20	1,525	2,625	20	.....	20	20	18,400
Louisiana	1	1	150	1	50	100	1	.....	1	1	1,000
Texas	14	14	1,925	14	675	1,250	14	.....	14	14	16,500

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Christian Zion Church of Christ	35	13	$1,700	13	$8,500	35	$19,154	35	35	288	3,411
West South Central division:											
Arkansas	20	9	1,100	12	8,000	20	13,350	20	20	170	2,290
Louisiana	1	1	100	.....	.....	1	400	1	1	12	71
Texas	14	3	500	1	500	14	5,404	14	14	106	1,050

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FRIENDS.

GENERAL STATEMENT.

The general history of the different bodies of Friends is presented in the statement for the older, or Orthodox, body. The specific statements in regard to the other bodies indicate the differences between them and the Orthodox Friends.

The four bodies included in this group in 1916 and 1906 are listed below with the principal statistics as reported for the two periods.

COMPARATIVE SUMMARY OF THE SOCIETIES OF FRIENDS: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
FRIENDS.										
1916.										
Society of Friends (Orthodox)	899	92,379	733	$4,262,893	$119,794	210	$326,830	718	7,885	64,583
Religious Society of Friends (Hicksite)	166	17,170	168	1,356,200	800			107	831	6,290
Orthodox Conservative Friends (Wilburite)	50	3,373	46	93,280	1,600			8	32	244
Friends (Primitive)	2	60	2	6,000						
1906.										
Society of Friends (Orthodox)	873	91,161	832	2,719,551	41,496	145	181,874	762	6,931	47,612
Religious Society of Friends (Hicksite)	218	18,560	214	1,037,650				118	771	5,944
Orthodox Conservative Friends (Wilburite)	48	3,880	47	93,500				7	33	295
Friends (Primitive)	8	171	4	6,750						

SOCIETY OF FRIENDS (ORTHODOX).

HISTORY.

The religious situation in England during the first half of the seventeenth century has been described as "a hurly-burly of religious polemics." The Civil War, the unsatisfactory social and business conditions, the rival claims of the adherents of the different ecclesiastical forms and creeds, and the discussions as to the respective rights of pastors and people, caused thoughtful men of the country to become utterly dissatisfied with church and state, and, indeed, with almost every existing institution.

It was in the midst of this period, in 1624, that George Fox was born, in Fenny Drayton, Leicestershire. He was a sober-minded, serious youth, and early had his mind turned to religious matters. After severe mental and spiritual struggles, he was led to emphasize the spiritual side of Christianity. While external forms of religion were not ignored, he taught the necessity of divine power within the man to enable him to live according to the will of God, the direct communication of this will to the individual believer in Christ, and the necessity of a perfect consistency between the outward life and the religious profession. This was unfamiliar teaching to most persons in that day of rigid adherence to creeds and of great formalism in religious observances. Fox soon gathered around him a band of preachers who, with himself, spread their doctrines far and wide in Great Britain, and later extended their missionary efforts to Ireland, the continent of Europe, the West Indies, and North America, in which countries, particularly America, they gained many adherents. It does not seem to have been their intention to establish a new branch of the church but almost before they knew it, an organization had developed.

At first they called themselves "Children of Truth" or "Children of Light," also "Friends of Truth," and finally the name which was given to them was the "Religious Society of Friends," to which was frequently added "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord."

Many of the extreme charges against them, as, for example, those with regard to the disturbance of public worship, were greatly exaggerated. At the same time their refusal to attend the services of the Established Church, to support it by the payment of tithes, or to take oaths of any kind, and their uncompromising attitude toward much of the religious preaching of the day, created a great deal of bitterness against them and brought upon them severe persecution. Heavy fines were imposed upon them; their property was confiscated; and, worst of all, they were subjected to long imprisonments in the horrible jails of the time. Nevertheless, they increased in numbers, until by the close of the seventeenth century they were one of the most important bodies of dissenters in England. With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. So far, however, was this discipline carried, in its minute supervision of the actions of members, that their numbers declined, and some

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have expressed a wonder that the society continued to exist at all. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more Quakers, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers,' who take upon them to be immediately sent of God, and infallibly assisted by the Spirit to speak and write blasphemous opinions, despising government and the order of God in church and commonwealth," etc. Notwithstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey, and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the crown to his father, Admiral Penn.

The society continued to grow during the first half of the seventeenth century, but drew more within itself in view of the general disturbances resulting from the colonial wars and the political situation, and Friends were discouraged from membership in the assembly or from holding any public office. These conditions led to the establishment, in 1756, of the first "meeting for sufferings" in America, whose object was to extend relief and assistance to members of the society who might suffer from the Indians or other enemies on the frontier, and in general to look out for the interests of the society. The relation of the Friends to the Indians was one of cordial interest, following the position taken not only by William Penn, but also by George Fox.

With regard to slavery, the early attitude of the Friends was one of toleration, although they insisted that the slaves should be treated humanely. A development, however, was inevitable, and in 1688 the German Friends, at a meeting in Germantown, Pa., protested against the "traffic in the bodies of men," and considered the question of the "lawfulness and unlawfulness of buying and keeping Negroes." The question continued to be agitated, and, chiefly through the efforts of John Woolman, in 1758, the Philadelphia Yearly Meeting directed a "visitation" of all who held slaves, and decided that all who should "be concerned in importing, selling, or purchasing slaves" should be forbidden to sit in meetings held for deciding matters of discipline. In 1776 slaveholders were to be "disowned" if they refused to manumit their slaves, and by the close of the eighteenth century personal ownership of slaves by acknowledged members of the society had ceased, except where slaves were held by trustees, and state laws did not allow them to be set free. In the transition, however, care was taken that feeble or incapable persons should not suffer.

In the disturbances that preceded the Revolution the Friends were in hearty sympathy with the desire of their fellow citizens to obtain redress of grievances, but since, from religious principle, they took no part in warlike measures, and refused to serve in the army, or to pay taxes levied for warlike purposes, they were subjected to very great misapprehension and suffering, and their property was often seized to pay for recruits or for the meeting of taxes. Some, indeed, supported the Revolution actively. These were disowned or seceded, and were known as the "Free" or "Fighting" Quakers. This small body soon dwindled away. After the close of the war the Friends loyally sustained the new government.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separations more or less serious. The most important of these was that popularly known as the "Hicksite" in 1827–28. This was followed by the "Wilburite" in 1845 and the "Primitive" a little later.

During the years following there was a period of considerable ministerial activity, ministers traveling up and down the country, visiting the congregations and holding meetings, to some extent, with the public.

As the slavery question came up more prominently the Friends appeared in the front rank of the anti-slavery forces, and their poet, John Greenleaf Whittier, did perhaps as much as anyone to make current the Quaker conception of Christianity. As the Civil War drew on, they endeavored to maintain their ground in favor of peace, although not a few members of the different branches were found in the army. The close of the war brought relief, and a Peace Association of Friends in America was organized, which put lecturers into the field, issued tracts, and started a monthly publication, the Messenger of Peace. It is to be noted that the movement for international arbitration received perhaps its strongest impulse from the annual gatherings at Lake Mohonk, N. Y., under the auspices of a Friend.

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During the decade, chiefly as a result of the Five Years Meeting, there has been a strong tendency toward greater unity of effort in the fields of home and foreign missions, Bible schools, education, evangelistic work, philanthropy, and social reform. This is true of all branches of the society. The relations to other bodies of Christians have become closer, and Friends have joined with other churches in the Federal Council of the Churches of Christ in America, and similar organizations.

The official position of the Friends in regard to the war with Germany is practically the same as that taken by Friends at the time of the American Revolution. They have simply reaffirmed their historic position in regard to all war, a position recognized by Congress in the selective-draft act, which provided for the assignment of those Friends drafted to noncombatant service. All branches of Friends have united in the American Friends Service Committee for the purpose of carrying on reconstruction work in France. Several hundred thousand dollars have been contributed for this purpose, and the work is being carried on as a part of the civilian branch of the American Red Cross.

DOCTRINE.

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light;" (2) the absence of all outward ordinances, including baptism and the Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

POLITY.

The organization of the Society of Friends includes monthly, quarterly, and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation, or includes two or more congregations, called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

The yearly meetings in the United States are 14 in number: New England, established in 1661; Baltimore, 1672; Philadelphia, first held at Burlington, N. J., 1681; New York, 1695; North Carolina, 1698; Ohio, 1812; Indiana, 1821; Western (Indiana), 1857; Iowa, 1863; Kansas, 1872; Wilmington (Ohio), 1892; Oregon, 1893; California, 1895; Nebraska, 1908. These meetings were independent and each had its own discipline, but in 1902 all except Ohio and Philadelphia entered into a loose confederation and adopted a Discipline that was uniform in essentials but modified in details to suit local conditions. Each yearly meeting is independent in the transaction of its own business, but gives authority in certain matters of common interest to a body of delegates from the yearly meetings composing the confederation referred to, which is known as the Five Years Meeting, from its convening once in five years. The functions of this body, however, are chiefly advisory.

The unit of authority in the society is the yearly meeting, to which every man, woman, and child who is counted in the society's membership belongs, and every one of these has an equal right to speak on any matter before the meeting. Members of different quarterly meetings, sometimes called delegates, are appointed to attend the yearly meetings, in order to insure a representation, but no one of them has precedence over any other member. The quarterly meeting receives reports from the monthly meetings, appoints committees on various lines of meeting business and Christian work, and informs the monthly meetings how much each is expected to contribute toward the expenses of the yearly meeting. The monthly meeting is the executive power so far as the membership is concerned, although appeal may be made to the quarterly and yearly meetings. It receives, and on occasion can disown members, and has the direct oversight of the congregations. Its regular officers are elders and overseers, appointed by the joint action of the monthly meeting and the quarterly meeting of ministers and delegates. The elders and overseers have general supervision of the membership. Ministers are not spoken of as regular officers, inasmuch as the organization is complete without them.

There is no formal provision for the training of ministers. While the value of intellectual training is recognized, it is not considered essential, since ministers are "called of God, and the call to work is bestowed irrespective of rank, learning, or sex." The theory is that the church recognizes when a man or woman is qualified and has received the "gift," and acknowledges it, after which he or she is called, and acknowledged, recommended, or recorded as a minister. There is no ceremony of ordination, and as a rule the minister receives no salary, although a change has taken place in this respect, and in many places where pastoral work is expected ministers are paid. Usually the minister follows his ordinary avocation except when he is called to special religious service, in which, if his work has the approbation of the meeting,

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his wants are supplied. When a minister feels a call to engage in special religious work or to visit another section on a religious mission, he asks the monthly meeting to which he belongs for liberty to do so. For an extended journey he must obtain the consent of the quarterly meeting. If that consent is refused, he is expected to remain at home. If he wishes to cross the ocean, the certificate given him is not complete without the indorsement of the yearly meeting, and of the yearly meeting on ministry and oversight. The yearly meeting on ministry and oversight, composed of ministers, elders, and, with a single exception, of overseers also, meets at regular times to review the general state of the membership and consider the needs of the work, although it has no disciplinary powers. A similar meeting, sometimes called the "select" meeting, of ministers and elders is held in connection with the regular quarterly meeting.

Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meeting is distinctly nonliturgical. Since the Friends believe that worship is fundamentally a personal matter between the soul and God and can be carried on with or without a minister, meetings for worship can be held partly or even wholly in silence, and usually there is no prearrangement of service, though some prearrangement is more common than formerly. There is no stated length for any sermon, prayer, or exhortation, and often several persons, not necessarily ministers, take part during the same meeting.

WORK.

The home missionary work of the Orthodox Friends is carried on chiefly through individuals, unofficial organizations, and through the following 4 boards and committees: Board of Home Missions, Board of Legislation and Temperance, Associated Executive Committee on Indian Affairs, and the Baltimore Society for the Educational Improvement of Colored People. During the year 1916 about 75 persons, who might be classed as home missionaries, were employed and about 45 churches aided, including missions among Indians, Negroes, Japanese, Mexicans, Chinese, and mountain whites, while the amount contributed for this work was about $50,000.

The foreign missionary work of the Friends is carried on, first, by associations or committees, officially or semiofficially connected with the individual yearly meetings; second, by independent organizations; and, third, by the American Friends Board of Foreign Missions, formed with a view to consolidating the foreign mission work of the American Friends. The fields of labor are Syria, India, China, Japan, British East Africa, Mexico, Guatemala, Cuba, Jamaica, and Alaska. In 1916 there were 98 missionaries and 198 native helpers at work in 32 stations; and they reported 28 churches, with 2,279 members; 71 schools, with 4,117 pupils; and 2 hospitals, where 26,898 patients were treated. The contributions for foreign missions during the year amounted to $90,000, the value of property was estimated at $238,726, and there were endowments amounting to $43,000.

The Friends have always been interested in educational enterprises, although these have generally been under the care of associations not officially connected with the denomination. The Board of Education, however, appointed by the Five Years Meeting, now exercises general supervision over all schools maintained by Friends of that body. Their report for 1916 shows 26 schools, with 3,747 students, including 9 colleges in as many different states, among them being Haverford in Pennsylvania, Guilford in North Carolina, Earlham in Indiana, Penn in Iowa; 4 large coeducational boarding schools in the Atlantic states; and a number of academies and schools in the middle and far West. There were also 11 parochial schools, with 338 pupils; and about 20 home mission schools, with approximately 2,000 pupils. Some of these latter are for the benefit of the Negroes, especially in Virginia, North Carolina, and Arkansas, while others, under the Associated Executive Committee on Indian Affairs of the Inter-Yearly Meeting Committee, are among the Indians of the West. Industrial enterprise is an important feature of this department, not merely in the South and far West, but also in Indiana and Iowa, where there are manual labor institutes for white children. In regard to the amount contributed for this work in 1916, and the value of property devoted to educational purposes, there are no figures available.

A considerable number of philanthropic institutions are supported either wholly or in part by Friends but their reports are nowhere gathered together. The following may be mentioned as representative: Friends Rescue Home for Girls, Columbus, Ohio; Friends Hospital for the Insane, Frankford, Pa.; Bertha Ballard Boarding House for Girls, Indianapolis, Ind.; and White's Manual Labor Institutes in Indiana and Iowa. In general philanthropy, however, the Friends have as a rule united with others.

Nearly every meeting has a Sunday school, and in 1916 there were 545 Christian Endeavor societies, with a membership of 12,169.

STATISTICS.

The general statistics of the Society of Friends (Orthodox) for 1916 are given, by states and yearly meetings, on pages 297 to 299, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next table.

From this table it appears that the denomination has lost in number of organizations, of church edifices,

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and of Sunday schools, but has increased in membership, number of churches reporting parsonages, value of church property, debt on church property, and number of scholars in its Sunday schools. The membership reported in 1916 was 92,379, as against 91,161 in 1906, a gain of 1.3 per cent. The value of church property rose from $2,719,551 in 1906 to $4,262,893 in 1916, an increase of 56.7 per cent. The debt on church property of $41,496, reported by 60 organizations in 1906, rose to $119,794, reported by 72 organizations in 1916. There was a decrease of 44, or 5.8 per cent, in the number of Sunday schools, but an increase of 16,971, or 35.6 per cent, in the number of scholars. General contributions for missions and benevolences increased from $111,500 in 1906 to $140,000 in 1916, or 25.6 per cent. The increase was for domestic work, particularly educational, contributions for foreign work showing a decrease.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	809	873	−64	−7.3
Members	92,379	91,161	1,218	1.3
Church edifices	733	832	−99	−11.9
Value of church property	$4,262,893	$2,719,551	$1,543,342	56.7
Debt on church property	$119,794	$41,496	$78,298	188.7
Parsonages:				
Churches reporting	210	145	65	44.8
Value	$326,830	$181,874	$144,956	79.7
Sunday schools:				
Number	718	762	−44	−5.8
Officers and teachers	7,885	6,931	954	13.8
Scholars	64,583	47,612	16,971	35.6
Contributions for missions and benevolences	$140,000	$111,500	$28,500	25.6
Domestic	$50,000	$14,000	$36,000	257.1
Foreign	$90,000	$97,500	−$7,500	−7.7

[1] A minus sign (−) denotes decrease.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $714,166, reported by 757 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 673 organizations in 1916, was 12,408, constituting 16.1 per cent of the 77,258 members reported by these organizations. Assuming that the same proportion would apply to the 15,121 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 14,837.[1]

[1] See Introduction, p. 10.

Of the 809 organizations, 805, with 91,155 members, reported services in English only; and 4, with 1,224 members, used Japanese and Spanish in connection with English. As compared with the report for 1906, this shows the same number of organizations using foreign languages, but a considerable increase in the membership of such organizations. The foreign languages reported by this denomination in 1906 were Indian (American) and Norwegian.

The number of ministers on the rolls of the denomination was given as 1,232. Schedules were received from 818, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	818	282	291	245	$681
Arizona	1			1	
Arkansas	1			1	
California	64	19	11	34	883
Colorado	6	3	2	1	392
Connecticut	1	1			
District of Columbia	2		2		
Idaho	2	2			725
Illinois	11	3	6	2	638
Indiana	192	69	68	55	715
Iowa	72	38	10	24	671
Kansas	72	25	21	26	538
Louisiana	1		1		
Maine	12	2	9	1	445
Maryland	7		6	1	
Massachusetts	17	7	8	2	1,040
Michigan	19	6	9	4	413
Minnesota	1	1			
Missouri	10	1	6	3	1,200
Montana	2		2		
Nebraska	13	6	3	4	507
New Hampshire	3		2	1	
New Jersey	9		6	3	
New Mexico	1			1	
New York	45	12	20	13	812
North Carolina	40	11	19	10	618
North Dakota	1		1		
Ohio	95	30	28	30	668
Oklahoma	33	12	11	10	438
Oregon	13	9	4		626
Pennsylvania	35	2	23	10	615
Rhode Island	5	1	1	3	520
South Dakota	5	3		2	587
Tennessee	5	2	2	1	783
Texas	6	1	4	1	256
Vermont	1		1		
Virginia	8	3	5		682
Washington	6	4	1	1	820
West Virginia	1		1		

Of the 818 ministers who sent in schedules, 573 were in pastoral work and 245 not in pastoral work. Of those in pastoral work, 282 were regular pastors and reported annual salaries averaging $681, while 172 were pastors with other occupations supplementing their salaries. Of those not in pastoral work, 105 were retired, 53 reported other occupations, and 87 were engaged in denominational, educational, or evangelistic work.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Society of Friends (Orthodox)	809	805	92,379	750	38,740	46,396	720	20	733	718	$4,262,898
New England division:											
Maine	26	26	1,518	25	661	845	25	.....	25	26	57,600
New Hampshire	8	8	345	7	135	180	7	.....	7	7	13,500
Vermont	3	3	155	3	85	70	2	.....	2	2	2,700
Massachusetts	21	21	1,386	21	577	809	20	.....	20	20	195,617
Rhode Island	7	7	546	7	267	279	7	.....	8	7	43,600
Middle Atlantic division:											
New York	37	37	3,489	37	1,564	1,925	35	1	35	35	334,700
New Jersey	18	18	1,217	18	553	664	17	1	19	17	124,000
Pennsylvania	34	34	3,264	34	1,473	1,791	34	.....	34	34	1,344,500
East North Central division:											
Ohio	101	100	12,228	94	5,201	6,471	82	2	85	83	330,950
Indiana	186	183	26,558	160	10,556	12,424	163	.....	165	161	617,350
Illinois	13	13	1,477	13	652	825	13	.....	14	12	57,500
Michigan	16	16	1,008	15	419	578	12	3	12	11	18,400
Wisconsin	2	2	118	2	41	77	2	.....	2	2	8,000
West North Central division:											
Minnesota	3	3	267	3	133	134	3	.....	3	3	17,700
Iowa	68	68	7,797	52	2,511	3,207	67	1	68	67	280,100
Missouri	5	5	543	5	236	307	4	.....	4	4	16,997
South Dakota	3	3	192	3	86	106	3	.....	3	3	4,250
Nebraska	13	13	1,130	13	476	654	11	2	11	11	26,510
Kansas	57	57	7,586	54	3,404	3,679	50	1	50	50	130,500
South Atlantic division:											
Maryland	5	5	498	5	231	267	5	.....	5	5	60,750
Virginia	16	16	966	15	313	478	15	.....	16	15	35,800
North Carolina	63	63	8,229	63	3,804	4,425	57	.....	58	57	153,059
East South Central division:											
Tennessee	9	9	779	9	333	446	9	.....	9	9	28,600
West South Central division:											
Oklahoma	28	28	2,159	26	951	1,037	20	5	20	19	28,100
Texas	3	3	413	3	214	199	3	.....	3	3	5,000
Mountain division:											
Idaho	4	4	695	4	353	342	3	1	3	3	6,700
Colorado	9	9	829	9	356	473	7	1	8	7	13,300
Pacific division:											
Washington	8	8	503	8	222	281	8	.....	8	8	32,000
Oregon	14	14	2,129	14	994	1,135	14	.....	14	14	39,450
California	23	23	3,904	23	1,786	2,118	19	1	19	20	186,078
States with one organization only[1]	6	6	353	5	183	170	3	1	3	3	50,585

[1] One organization each in Alabama, Arizona, Arkansas, Delaware, District of Columbia, and West Virginia.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Society of Friends (Orthodox)	809	72	$119,794	210	$326,830	757	$714,166	702	718	7,885	64,583
New England division:											
Maine	26	.....	.....	1	1,500	21	9,263	19	19	142	987
New Hampshire	8	.....	.....	1	1,200	7	1,944	6	6	32	254
Vermont	3	1	168	1	700	2	1,038	2	2	13	40
Massachusetts	21	.....	.....	2	1,700	19	33,491	17	17	170	1,217
Rhode Island	7	.....	.....	1	2,000	7	3,726	7	7	40	308
Middle Atlantic division:											
New York	37	2	3,114	14	35,000	34	31,976	28	30	306	2,244
New Jersey	18	.....	.....	.....	.....	17	10,631	2	2	12	95
Pennsylvania	34	.....	.....	1	1,000	29	53,087	11	11	85	723
East North Central division:											
Ohio	101	11	9,569	17	25,380	98	85,660	93	97	1,223	9,251
Indiana	186	11	15,265	35	59,000	183	176,274	179	180	2,161	19,608
Illinois	13	2	850	6	9,800	13	9,120	12	12	130	828
Michigan	16	1	1,000	5	5,650	16	7,092	15	15	153	891
Wisconsin	2	.....	.....	1	1,200	2	2,469	2	2	19	167
West North Central division:											
Minnesota	3	.....	.....	2	1,500	3	3,821	3	3	22	230
Iowa	68	5	3,350	44	78,725	65	67,654	67	69	861	6,272
Missouri	5	1	2,000	.....	.....	4	3,493	4	4	40	360
South Dakota	3	1	43	2	1,550	2	1,301	2	2	18	100
Nebraska	13	2	250	8	8,800	11	10,186	12	12	139	1,139
Kansas	57	3	10,625	26	35,250	48	39,850	48	50	567	4,517
South Atlantic division:											
Maryland	5	.....	.....	.....	.....	5	4,670	4	4	24	141
Virginia	16	3	1,595	5	4,300	13	9,156	15	17	116	996
North Carolina	63	12	9,823	4	8,600	57	18,380	58	59	478	5,074
East South Central division:											
Tennessee	9	.....	.....	1	500	9	3,663	8	8	46	436
West South Central division:											
Oklahoma	28	3	700	7	5,025	27	11,127	22	24	201	1,332
Texas	3	.....	.....	.....	.....	3	1,246	3	3	45	351
Mountain division:											
Idaho	4	.....	.....	2	1,550	4	4,138	4	4	52	357
Colorado	9	2	365	1	2,500	9	3,820	8	8	87	585
Pacific division:											
Washington	8	1	2,100	3	6,400	7	5,067	7	8	83	582
Oregon	14	3	1,476	8	6,200	14	15,795	14	14	189	1,623
California	23	8	57,501	12	21,800	23	80,012	23	23	364	3,630
States with one organization only[1]	6	.....	.....	.....	.....	5	4,987	5	6	37	251

[1] One organization each in Alabama, Arizona, Arkansas, Delaware, District of Columbia, and West Virginia

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY YEARLY MEETINGS: 1916.

YEARLY MEETING.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Society of Friends (Orthodox)	809	805	92,379	750	38,740	46,396	720	20	733	718	$4,262,893
Baltimore	16	16	1,180	15	460	545	15	.....	16	15	110,250
California	24	24	3,952	24	1,811	2,141	19	2	19	20	188,075
Indiana	135	132	17,959	106	6,348	7,724	115	.....	118	114	510,200
Iowa	73	73	8,182	57	2,685	3,418	72	1	73	72	305,800
Kansas	95	95	10,813	90	4,862	5,277	78	6	78	77	181,347
Nebraska	24	24	2,090	24	887	1,203	20	3	21	20	42,310
New England	62	62	3,795	60	1,640	2,113	59	.....	60	60	310,317
New York	41	41	3,675	41	1,661	2,014	37	2	37	37	337,400
North Carolina	66	66	8,379	66	3,861	4,517	60	.....	61	60	155,959
Ohio	60	59	5,326	59	2,241	3,085	40	5	41	40	134,400
Oregon	19	19	2,888	19	1,373	1,515	18	1	18	18	47,150
Philadelphia	48	48	4,368	48	1,979	2,389	48	.....	50	48	1,483,585
Western	99	99	13,310	94	6,001	6,923	92	.....	93	90	268,550
Wilmington	47	47	6,463	47	2,931	3,532	47	.....	48	47	189,550

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1916.

YEARLY MEETING.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Society of Friends (Orthodox)	889	72	$119,794	210	$326,930	757	$714,166	702	718	7,883	56,583
Baltimore	16			3	2,500	15	10,937	13	13	87	883
California	24	5	57,501	12	21,800	24	80,020	24	24	373	5,671
Indiana	135	13	16,140	24	44,300	131	136,334	130	131	1,641	14,802
Iowa	73	5	3,350	47	81,125	70	73,944	72	74	902	6,009
Kansas	93	7	13,325	33	40,275	84	55,870	79	83	859	6,041
Nebraska	24	5	658	11	12,850	21	15,182	21	21	234	1,784
New England	62			5	6,400	54	48,424	49	49	384	2,766
New York	41	3	3,282	15	35,200	37	32,894	31	33	225	2,309
North Carolina	66	12	9,823	6	9,300	60	18,750	51	54	503	5,374
Ohio	60	5	7,745	12	10,680	53	48,314	56	57	717	4,888
Oregon	19	3	1,476	11	8,750	19	20,825	19	20	249	2,040
Philadelphia	48			1	1,000	42	65,553	10	11	65	654
Western	98	4	4,475	25	80,100	93	74,242	93	94	1,043	8,362
Wilmington	47	4	2,019	6	5,250	47	32,672	44	44	493	3,975

RELIGIOUS SOCIETY OF FRIENDS (HICKSITE).

HISTORY.

Previous to 1827 the Friends in America constituted a single branch of the Christian Church. It was not, however, altogether a united branch. Certain tendencies toward liberal thinking, which were strongly opposed by conservative members, had already developed in most religious bodies. The discussion centered especially in the question of the deity of Christ. In New England the controversy led to the withdrawal of the Unitarian element from the Congregational churches. Among the Friends the same tendency was manifested, although the issues were not so sharply drawn, and the corresponding element in the Society of Friends made no claim to be Unitarian in doctrine. Those who were inclined toward the more liberal view were not disposed to bring pressure to bear upon those who disagreed with them, but emphasized their own right to hold such opinions as seemed to them justifiable. On the other hand, the conservative element claimed that to look upon Christ as other than the Deity was to deny the very foundation of the gospel and of the church.

As the discussion developed, Elias Hicks, a minister of remarkable personality, became the central figure. Believing that "God is a Spirit," he held that "a manifestation of His Spirit is given to every man everywhere, and that this alone, if followed and obeyed, is sufficient for his salvation," and that the "Light Within" is the only light that anyone need follow.

Hicks belonged to the New York Yearly Meeting, but had been preaching within the limits of the Philadelphia Yearly Meeting, carrying the necessary credentials from his own meeting. Certain of his statements were not in accord with the doctrine of influential members of the Philadelphia Yearly Meeting, and there were various controversies and discussions, and charges and countercharges were made until party spirit ran high on both sides and often the real questions at issue were obscured. It became apparent that the two lines of thought were so contradictory as to make separation the only feasible outcome, and in 1827 the Philadelphia Yearly Meeting was divided. Divisions followed in the yearly meetings of New York, Ohio, Indiana, and Baltimore. There were no divisions at this time in the yearly meetings of New England, Virginia, and North Carolina, each of which affiliated with the Orthodox body.

While Elias Hicks was a very prominent personal factor in the discussion, he was not a direct mover in behalf of separation, and although the more liberal party has been generally called Hicksite, that name has never been adopted formally by them. Some of the Hicksite Friends do not accept the opinions advanced by Hicks, and they do not claim to be his followers.

The discussion that led to the division related partly to doctrine and partly to polity. The Hicksite body denied the right or advisability of demanding assent to doctrinal theology touching points regarding which there has always been diversity of opinion in the society. At the time of the division the Hicksites were in the majority in each of the yearly meetings in which a separation took place, except those of Ohio and Indiana.

The general history of the Hicksite branch is essentially that of the Orthodox branch.[1] The animosities of the earlier years have to a very large degree subsided, and the relations between the bodies are now more cordial than they were formerly.

Since the outbreak of war in Europe in August, 1914, all bodies of Friends have been working together

[1] See Society of Friends (Orthodox), p. 292.

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for a united expression of their testimony "against war and the preparations for and incitements to it," and for a wider acceptance of their principles of love and brotherhood in all human relationships. All Friends in America are represented in the American Friends Service Committee.

DOCTRINE.

The Hicksite Friends hold that the fundamental proposition of the society has always been a belief in and reliance on the "Light Within;" in other words, that a measure of the Divine Spirit is in all men, constituting the veritable "Light that lighteth every man that cometh into the world." Speculative doctrines and dogmas are, therefore, not regarded as proper tests or requirements for a genuine spiritual fellowship, such matters being left to the witness in each individual for settlement. Hence, there is in this branch of the society substantial unity in the midst of a wide diversity of doctrine.

POLITY.

In general government and worship this branch substantially follows the methods of the early Friends. It has never adopted popular revival methods, and has no pastoral system or salaried ministers.

Each monthly meeting, which is the primary executive body in the society, has a clerk and an assistant clerk. The clerk presides and prepares minutes of the meetings. Parliamentary rules are not followed, and no vote is taken. If no one objects to the minutes prepared by the clerk, they are accepted as a record of the decisions of the meeting. If an objection is offered, however, the clerk changes the minutes until they meet with general approval. In this way the substantial unity of the members determines the decisions of the meeting. The monthly meetings appoint overseers, composed of both men and women, whose duty it is to have "a tender care over their fellow members." Monthly meetings provide also for meetings of ministers and elders, or meetings for ministry and counsel. The ministers are such persons as the meetings record as approved ministers, and the elders are persons appointed to watch over the ministry, and counsel those who speak in meeting, but have not been recorded as ministers. Both men and women may be ministers or elders, but those so designated have no more power in the society than other members. Two yearly meetings have discontinued the custom of recording ministers, and have substituted the "meeting for ministry and counsel" to perform the functions of encouraging and counseling the ministry, and other yearly meetings are considering the change. The seven yearly meetings hold biennial general conferences, the object being to interest and inspire the members for service.

WORK.

The Hicksite Society maintains no distinct missions, either home or foreign, but its members are active in various lines of mission work, especially work for Negroes and Indians; for temperance, purity, and prison reform; and work among women and children.

Under the care of this branch of the Friends, or acknowledging the application of their principles in the management, are 1 college, located at Swarthmore, Pa., and 26 preparatory and secondary schools, situated in New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia. The college has 445 students, and the other schools an aggregate of 2,944 pupils. All are coeducational. The estimated value of the property is $4,004,109, and there are endowments amounting to $2,535,750. The report for 1916 shows contributions for the support of these schools amounting to $412,089.

The Friends are especially interested in social service, which is carried on by committees of the general conferences, and of the yearly, quarterly, and monthly meetings, assistance being given by these committees in the discussion of present-day problems, in the righting of manifest wrongs, and in various efforts for human betterment. Special features are the institutions called "Friends' boarding homes," of which there are 12, located in New York, New Jersey, Pennsylvania, Maryland, and Ohio, accommodating about 271 persons. They are supported mainly by endowments and by payment of board. The report for 1916 shows $6,000 contributed toward their support, property valued at $440,000, and endowments amounting to $841,599. In addition to these, a social settlement is maintained in Philadelphia, at an annual cost of $4,000.

Assistance is given to the support of two Negro schools in the South, some of the contributions being made officially by meetings but most of them being made personally.

The Hicksite Friends are interested in various other philanthropies, but it is difficult to give details or statistics concerning these, since they are to a considerable degree personal and private in their application.

There are about 50 Young Friends' Associations, with an approximate membership of 2,300.

Since 1902 a definite attempt has been made to coordinate the society's activities, extend its influence, and promote its principles. This effort took shape in the appointment of a Committee for the Advancement of Friends' Principles and the selection of a general secretary, with headquarters in Philadelphia. By correspondence, by interchange of visitors, by summer schools, and by broadening and perfecting the organization, this movement endeavors to advance the principles of the society, to assist in the application of its

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testimonies, and in various ways to increase its efficiency as an agency for good in the world.

This committee in 1915 founded Woolman School, at Swarthmore, Pa., to give a short course in social and religious subjects for lay members. It has raised for this purpose $4,000 yearly. In 1917 Woolman School was reorganized under a board representative of all Friends. The society conducts no foreign work of its own, but it supports two missionaries working abroad under undenominational auspices, for whose support $285 were contributed.

It is impossible to report the amount Friends in America have given for the war relief work of English Friends. Since the formation of the American Friends Service Committee in May, 1917, however, they have given through this united channel $5,000 a month for the various war relief activities carried on by English Friends. This committee has also undertaken relief work among the refugees in Russia and France, and reconstruction work in France amounting to an annual budget of $200,000.

STATISTICS.

The general statistics of the Religious Society of Friends (Hicksite) for 1916 are given, by states and yearly meetings, on pages 302 and 303, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	166	218	−52	−23.9
Members	17,170	18,500	−1,330	−7.5
Church edifices	168	214	−46	−21.5
Value of church property	$1,356,200	$1,037,650	$318,550	30.7
Debt on church property	$800	.....	$800	.....
Sunday schools:				
Number	107	118	−11	−9.3
Officers and teachers	831	771	60	7.8
Scholars	6,296	5,944	352	5.9
Contributions for missions and benevolences	$422,089	$60,000	$362,089	603.5
Domestic	$422,089	$60,000	$362,089	603.5
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.

The above table shows that there has been a considerable decrease in the number of organizations, members, and church edifices. Instead of 218 organizations as in 1906, there were 166 reported in 1916, a decrease of 23.9 per cent; the membership fell from 18,560 to 17,170, a loss of 7.5 per cent; and the number of church edifices fell from 214 to 168, or 21.5 per cent. The value of church property reported in 1916 was $1,356,200, while in 1906 it was $1,037,650, showing a gain of 30.7 per cent. A single organization reported debt to the amount of $800 on its church property. The number of Sunday schools decreased, although not so greatly as the number of organizations, but the number of officers and teachers and of scholars increased. The total gifts for general benevolent work, all for domestic purposes, advanced from $60,000 to $422,089, or 603.5 per cent.

It is claimed by the leaders of this denomination that the decrease in membership noted above has been checked and that the figures for 1916 show a slight advance over those for the immediately preceding years. The large increase in contributions is due to the fact that no report for contributions to educational institutions was made in 1906.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $100,777, reported by 156 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 153 organizations in 1916, was 1,498, constituting 9.6 per cent of the 15,528 members reported by these organizations. Assuming that the same proportion would apply to the 1,642 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,656.[1]

English was the only language used in the conduct of services in this denomination.

The number of ministers is not reported by the Hicksite Friends because the custom of recording ministers is being discontinued, and there is no distinction between those who speak in meeting and those who do not. Accordingly, no schedules were received.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Religious Society of Friends (Hicksite)..	166	166	17,170	160	7,504	9,138	162	2	168	160	$1,356,200
Middle Atlantic division:											
New York	26	26	1,843	26	838	1,005	25	.....	26	25	140,850
New Jersey	20	20	2,446	18	1,089	1,283	20	.....	21	19	105,900
Pennsylvania	72	72	8,705	71	3,676	4,742	71	.....	72	71	674,850
East North Central division:											
Ohio	7	7	511	6	206	219	7	.....	7	6	12,400
Indiana	6	6	829	6	393	436	6	.....	6	6	29,200
Illinois	4	4	372	4	188	184	3	1	3	3	9,000
West North Central division:											
Iowa	3	3	127	3	70	57	2	1	2	2	2,200
South Atlantic division:											
Delaware	6	6	527	6	245	282	6	.....	6	6	68,000
Maryland	14	14	1,174	12	503	585	14	.....	17	14	189,200
Virginia	5	5	365	5	166	199	5	.....	5	5	26,600
States with one organization only [1]	3	3	271	3	125	146	3	.....	3	3	38,000

[1] One organization each in California, District of Columbia, and Nebraska.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Religious Society of Friends (Hicksite)	166	1	$800	156	$100,777	104	107	831	6,296
Middle Atlantic division:									
New York	26	.....	.....	22	9,945	6	6	26	186
New Jersey	20	.....	.....	18	14,833	18	18	153	1,231
Pennsylvania	72	1	800	70	54,971	52	53	449	3,555
East North Central division:									
Ohio	7	.....	.....	6	1,223	3	3	19	84
Indiana	6	.....	.....	6	2,174	5	5	39	295
Illinois	4	.....	.....	4	976	3	3	23	120
West North Central division:									
Iowa	3	.....	.....	3	325	2	2	9	35
South Atlantic division:									
Delaware	6	.....	.....	6	4,108	2	2	33	161
Maryland	14	.....	.....	13	9,804	6	8	41	257
Virginia	5	.....	.....	5	1,265	4	4	22	271
States with one organization only [1]	3	.....	.....	3	1,153	3	3	17	101

[1] One organization each in California, District of Columbia, and Nebraska.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY YEARLY MEETINGS: 1916.

YEARLY MEETING.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Religious Society of Friends (Hicksite)	166	166	17,170	160	7,504	9,138	162	2	168	160	$1,356,200
Baltimore	32	32	2,513	31	1,145	1,314	32	.....	34	32	285,750
Genesee	3	3	146	3	77	69	3	.....	3	3	4,750
Illinois	10	10	732	10	375	357	8	2	8	8	15,200
Indiana	7	7	999	7	409	530	7	.....	7	7	33,000
New York	25	25	1,826	25	817	1,009	24	.....	26	23	140,300
Ohio	4	4	201	3	58	57	4	.....	4	3	6,600
Philadelphia	85	85	10,753	81	4,563	5,802	84	.....	86	84	870,600

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1916.

YEARLY MEETING.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Religious Society of Friends (Hicksite)	166	1	$800	156	$100,777	104	107	831	6,296
Baltimore	32	.....	.....	31	18,965	19	21	150	1,156
Genesee	3	.....	.....	3	328	.....	.....	.....	.....
Illinois	10	.....	.....	10	1,520	7	7	42	260
Indiana	7	.....	.....	7	2,808	7	7	50	294
New York	25	.....	.....	21	10,675	8	8	39	283
Ohio	4	.....	.....	3	520	.....	.....	.....	.....
Philadelphia	85	1	800	81	65,981	63	64	550	4,303

ORTHODOX CONSERVATIVE FRIENDS (WILBURITE).

HISTORY.

A second separation among the Orthodox Friends occurred under the leadership of John Wilbur, a minister from New England, who visited Great Britain during the years 1831–1833. There he noticed that new methods of teaching were being followed, and new positions were being taken in regard to doctrine. Soon after, a leading Friend in England, Joseph John Gurney, came to America and set forth certain positions which to Wilbur and his friends seemed untenable. There was a sharp discussion which finally resulted in the setting up of what was known as a Wilburite Yearly Meeting in New England, in 1845, followed by similar yearly meetings in Ohio in 1854; in Indiana, Kansas, and Iowa in 1877 and 1879; and in North Carolina in 1904. The special reasons which caused the withdrawal of Wilbur and his followers were an apparent abandonment of a "waiting" worship, and of an "inspired or prophetic ministry," and the feeling that those who accepted the ancient Quaker method of worship must either separate or abandon their convictions on the spiritual nature of the worship and ministry of the Friends.

DOCTRINE AND POLITY.

In doctrine they hold and teach that as "Christ died for all men," "tasting death for all men," so in a like universality, Jesus Christ gives a manifestation of His Spirit as a divine light in all men. They teach that this universal gift of the Spirit finds universal expression in the "moral sense," or "moral law," written in the heart or conscience of each man; that in all the ages during which there was no Bible, including the periods from Adam to Noah, and from the deluge to Moses, and among all peoples since the time of Moses who have had no Bible, this inwritten law of conscience has been the medium through which God has brought to bear the moral and redemptive agencies of salvation for the human race. They assert, moreover, that the doctrine of "Divine Immanence" as an "unexplained remainder in human nature" in modern intuitional philosophy is but the modern scientific expression of their doctrine of the Universal Light in all men. Believing that nothing material ever enters the spiritual world, they reject the doctrine of the resurrection of the material body. On almost everything else they hold and teach as other Orthodox Friends. In gov-

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ernment and worship they are also in general accord with that body.

They have not, as a rule, been in favor of Bible schools, preferring the daily reading of the Scriptures in the family either morning or evening, which they consider insures sufficient instruction in the Scriptures.

WORK.

They have 4 academies, with 200 students, and 16 parochial schools, with 233 pupils, for the support of which during 1916 there was contributed $24,952. The value of property used for educational purposes is estimated at $66,000, and there is an endowment of about $50,000.

They have no home or foreign missionary enterprise, no philanthropic institution, and no young people's society.

STATISTICS.

The general statistics of the Orthodox Conservative Friends (Wilburite) for 1916, are given, by states and yearly meetings, on pages 305 and 306, and the relation of those statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	50	48	2	(2)
Members	3,373	3,880	−507	−13.1
Church edifices	46	47	−1	(2)
Value of church property	$95,380	$93,500	$1,880	2.0
Debt on church property	$1,600	.....	$1,600	.....
Sunday schools:				
Number	8	7	1	(2)
Officers and teachers	32	33	−1	(2)
Scholars	244	205	39	19.0
Contributions for missions and benevolences	$24,952	$1,000	$23,952	2,395.2
Domestic	$24,952	$1,000	$23,952	2,395.2
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that the number of organizations increased by 2, but there has been a decrease in membership from 3,880 in 1906 to 3,373 in 1916, a loss of 13.1 per cent. The number of church edifices decreased by 1, and the value of church property advanced from $93,500 to $95,380. Debt on church property was reported for the first time in 1916, by 2 organizations, and it amounted to $1,600. Sunday schools increased 1 in number and 39, or 19 per cent, in number of scholars. Contributions for missions and benevolences, all for domestic purposes, advanced from $1,000 to $24,952.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $10,144, reported by 43 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury during the year.

The number of members under 13 years of age, as reported by 47 organizations in 1916, was 651, constituting 19.9 per cent of the 3,276 members reported by these organizations. Assuming that the same proportion would apply to the 97 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 670.[1]

Of the 50 organizations, 49, with 3,281 members, conducted services in English only, and 1, with 92 members, used Norwegian and English. As compared with the report for 1906, this shows a decrease of 2 in the number of organizations using a foreign language and of 176 in the membership of such organizations.

The total number of ministers on the rolls of the denomination was given as 50. Schedules were received from 43, all of them in pastoral work, but none reported a salary, as no salaries are paid by the denomination.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Orthodox Conservative Friends (Wilburite)	56	50	3,373	49	1,597	1,726	46	3	46	43	$95,380
New England division:											
Massachusetts	3	3	38	3	16	22	2	1	2	2	2,700
Rhode Island	4	4	82	4	38	44	1	2	1	1	5,000
Middle Atlantic division:											
New York	2	2	70	2	26	44	2	.....	2	2	3,000
East North Central division:											
Ohio	13	13	1,113	12	499	564	13	.....	13	12	30,250
Indiana	6	6	232	6	99	133	6	.....	6	5	8,200
West North Central division:											
Iowa	9	9	965	9	468	497	9	.....	9	9	18,600
Kansas	3	3	276	3	142	134	3	.....	3	3	10,000
South Atlantic division:											
North Carolina	8	8	402	8	214	188	8	.....	8	7	7,330
States with one organization only [1]	2	2	195	2	95	100	2	.....	2	2	10,300

[1] One organization each in Alabama and California.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Orthodox Conservative Friends (Wilburite)	50	2	$1,600	43	$10,144	8	8	32	244
New England division:									
Massachusetts	3	.....	.....	.....	.....	.....	.....	.....	.....
Rhode Island	4	.....	.....	1	88	.....	.....	.....	.....
Middle Atlantic division:									
New York	2	.....	.....	2	150	.....	.....	.....	.....
East North Central division:									
Ohio	13	.....	.....	12	2,770	.....	.....	.....	.....
Indiana	6	.....	.....	6	431	1	1	4	34
West North Central division:									
Iowa	9	2	1,600	9	4,320	3	3	9	93
Kansas	3	.....	.....	3	110	.....	.....	.....	.....
South Atlantic division:									
North Carolina	8	.....	.....	8	1,472	4	4	19	117
States with one organization only	2	.....	.....	2	803	.....	.....	.....	.....

[1] One organization each in Alabama and California.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY YEARLY MEETINGS: 1916.

YEARLY MEETING.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Orthodox Conservative Friends (Wilburite)	50	50	3,373	49	1,597	1,726	46	3	46	43	$95,380
Canada	2	2	70	2	26	44	2	.....	2	2	3,000
Iowa	6	6	442	6	207	235	6	.....	6	6	10,900
Kansas	3	3	276	3	142	134	3	.....	3	3	10,000
New England	7	7	120	7	54	66	3	3	3	3	7,700
North Carolina	8	8	402	8	214	188	8	.....	8	7	7,330
Ohio	18	18	1,831	17	855	926	18	.....	18	17	48,250
Western	6	6	232	6	99	133	6	.....	6	5	8,200

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1916.

YEARLY MEETING.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Orthodox Conservative Friends (Wilburite)	50	2	$1,500	43	$10,144	8	8	32	244
Canada	2			2	150				
Iowa	6	2	1,500	6	3,028	2	2	8	60
Kansas	3			3	110				
New England	7			1	88				
North Carolina	8			8	1,472	4	4	19	117
Ohio	18			17	4,865	1	1	1	33
Western	6			6	431	1	1	4	34

FRIENDS (PRIMITIVE).

HISTORY.

The Primitive Friends withdrew from the Wilburite body because of the failure of that branch to bear, what seemed to them, practical testimony against the modified and modernized beliefs and practices introduced into the Society of Friends during the middle and latter part of the nineteenth century. Their chief interest is to "maintain the ancient testimonies of the society" intact, with the idea of bearing witness to the spirituality of the gospel rather than of propagating it. Since 1906 the meetings of the Primitive Friends in New England and New York have become component parts of the "Wilburite" yearly meetings in New England and Canada.

They have no general organization, the congregations being entirely independent. They have never adopted the term "Primitive," preferring to be called simply "Friends," but the name has been practically accepted to distinguish them from the other bodies.

STATISTICS.

The 2 organizations reported in 1916 by the Friends (Primitive) were in the state of Pennsylvania. Of the 60 members, 23 were males and 37 females. The relation of the 1916 statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 292.

From this summary it appears that the denomination has suffered a considerable reduction in every particular. There were but 2 organizations reported in 1916, as against 8 in 1906, and the membership fell from 171 to 60. There were but 2 church edifices reported, as against 4 in 1906, and the value of church property was $6,000, as compared with $6,750 in 1906. No Sunday schools and no general contributions were reported.

Church expenditures amounting to $406, reported by 2 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

English was the only language reported in the conduct of services in this denomination.

There are no ministerial lists for the Primitive Friends, and no schedules were received.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

HISTORY.

The German Evangelical Synod of North America [1] traces its origin to 6 ministers of the State Church of Prussia, representing the union of the Lutheran and Reformed churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries—2 sent by the Rhenish Missionary Society and 2 by the Missionary Society of Basel; while 2 were independent—1 coming from Bremen and 1 from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1877 these organizations, holding, as they did, the same doctrines and governed by the same ecclesiastical principles, united in the present organization, known as the "German Evangelical Synod of North America." The Synod is a constituent member of the Federal Council of the Churches of Christ in America.

[1] Since the commencement of the war with Germany this body has been known as the "Evangelical Synod of North America," though official action changing the name could not be taken until the meeting of the General Synod in 1920.

DOCTRINE AND POLITY.

The Synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of it uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

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The church is divided into districts, 19 in number, which correspond closely to the self-governing states in the Federal Government, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of 1 for every 12 ministers, and lay delegates in the proportion of 1 for every 12 churches.

WORK.

The general activities of the churches are under the direct control of the Synod through central and district boards.

The boards for home missions seek to gather into the Synod those congregations which naturally belong to it, organizing them and supplying them with preachers and with the sacraments. In close affiliation with these boards is the Board of Church Extension which assists in the erection of church buildings and parsonages. The report for 1916 shows 101 missionaries employed in the home work, 150 churches and missions aided, and contributions amounting to $40,390.

Foreign missionary work, under the care of the Board of Foreign Missions, is carried on in East India, the services being conducted in the Hindi language. The report for 1916 shows 6 stations occupied by 22 American missionaries and 301 native helpers. There were 6 churches, with 3,388 members; 63 schools, with 4,606 pupils; 5 hospitals and dispensaries, treating about 12,000 patients; 5 orphanages, with 239 orphans; and 1 leper asylum, with 366 inmates. The total value of property under the care of the mission board is estimated at $50,000 with an endowment of $19,945, and the amount contributed for the work during the year was $32,599.

The educational work of the Synod was represented in 1916 by a preparatory school for theological students and training school for parochial school teachers, at Elmhurst, Ill.; a theological seminary, at St. Louis, Mo.; and an academy, at Fort Collins, Colo. The 3 schools together report an attendance of 242 students. There are also 324 parochial schools, 264 vacation schools, and 201 Saturday schools, with a total attendance of 17,410 pupils. The total amount contributed for educational purposes during the year was $82,240, the value of property is given as $410,000, and the amount of endowment, $25,588.

There are 21 philanthropic institutions, including 10 hospitals or deaconess homes, 4 homes for the aged, 4 orphan homes, 1 pastor's home, and 2 asylums for epileptics and feeble-minded. Together, they had during the year 9,601 patients and inmates. The entire value of the property is estimated at $700,000, and the amount contributed toward the institutions in 1916 was $104,721.

The Sunday schools during 1916 contributed $102,451 for their own support, $20,921 for missions, and $22,141 for other benevolent purposes.

The various societies of young people are combined in a Young People's Union, representing 605 young people's societies, with 29,972 members; 95 young women's societies, with 3,051 members; and 35 young men's societies, with 1,067 members; making a total of 735 societies, with 34,090 members. The Union, in 1916, contributed $1,609 for foreign missions, $2,298 for home missions, $4,487 for other benevolent purposes, and $15,587 for its own support.

STATISTICS.

The general statistics of the German Evangelical Synod of North America for 1916 are given, by states and districts, in the tables on pages 308 to 310, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is given as follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,336	1,205	131	10.9
Members	339,853	293,137	46,716	15.9
Church edifices	1,267	1,258	9	0.7
Value of church property	$13,118,273	$9,376,402	$3,741,871	39.9
Debt on church property	$1,492,479	$1,161,776	$330,703	28.5
Parsonages:				
Churches reporting	841	774	67	8.7
Value	$2,668,175	$1,717,845	$950,330	55.4
Sunday schools:				
Number	1,244	1,111	133	12.0
Officers and teachers	14,234	12,079	2,155	17.8
Scholars	145,377	116,106	29,271	25.2
Contributions for missions and benevolences	$259,950	$202,394	$57,556	28.4
Domestic	$227,351	$173,327	$54,024	31.2
Foreign	$32,599	$29,067	$3,532	12.2

From this table it appears that during the decade the denomination has registered an increase in every respect. The number of organizations reported for 1916 was 1,336 as against 1,205 in 1906, a gain of 10.9 per cent, and the membership was 339,853 as against 293,137, an increase of 15.9 per cent. A smaller gain in number of church edifices and number of churches reporting parsonages was noted, but there was a gain of 39.9 per cent in the value of church property and a gain of 55.4 per cent in the value of parsonages. The number of Sunday schools advanced from 1,111 in 1906 to 1,244 in 1916, or 12 per cent, and there was an increase of 25.2 per cent in the number of scholars. Contributions for missions and benevolences rose from $202,394 to $259,950, or 28.4 per cent, the greater proportion going to domestic work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

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Church expenditures amounting to $2,375,690, reported by 1,303 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 1,336 organizations, 62, with 9,870 members, conducted services in English only, and 1,274, with 329,983 members, used German alone or in connection with English, and of these, 527 organizations, with 85,172 members, used German only. As compared with the report for 1906, this shows very nearly the same proportion of organizations and members using the foreign language, or 95.4 per cent of the total number of organizations and 97.1 per cent of the total number of members in 1916, against 98.6 per cent of the organizations and 98.5 per cent of the members in 1906.

The number of ministers on the rolls of the denomination was given as 1,078. Schedules were received from 913, shown, by states, in the opposite table.

Of the 913 ministers from whom schedules were received, 821 were in pastoral work and 92 not in pastoral work. Of those in pastoral work, 787 reported an average annual salary of $890. Of those not in pastoral work, 62 were retired, 13 engaged in educational and editorial work, and 9 in denominational work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	913	792	29	92	$890
Alabama	2	1	.....	1	900
Arkansas	1	1	.....	.....	.....
California	16	12	.....	4	817
Colorado	11	7	1	3	912
Connecticut	1	.....	1	.....	.....
District of Columbia	1	1	.....	.....	.....
Florida	2	1	1	.....	714
Georgia	1	1	.....	.....	.....
Idaho	1	1	.....	.....	.....
Illinois	196	166	8	22	868
Indiana	57	51	1	5	918
Iowa	59	54	2	3	795
Kansas	22	21	.....	1	701
Kentucky	18	17	1	.....	1,213
Louisiana	2	2	.....	.....	1,250
Maryland	12	11	1	.....	923
Michigan	53	47	.....	6	909
Minnesota	30	28	1	1	785
Missouri	131	105	8	18	780
Montana	4	2	1	1	975
Nebraska	21	21	.....	.....	779
New Jersey	4	4	.....	.....	1,065
New York	50	43	.....	7	1,165
North Dakota	5	5	.....	.....	820
Ohio	75	71	.....	4	1,052
Oklahoma	6	6	.....	.....	736
Oregon	2	1	.....	1	600
Pennsylvania	21	18	.....	3	1,143
South Dakota	2	2	.....	.....	750
Texas	32	29	.....	3	733
Utah	1	1	.....	.....	.....
Virginia	4	1	.....	3	2,000
Washington	5	3	.....	2	927
West Virginia	1	1	.....	.....	.....
Wisconsin	63	57	2	4	792
Wyoming	1	.....	1	.....	.....

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
German Evangelical Synod	1,336	1,331	339,853	1,104	131,928	151,905	1,262	16	1,267	1,249	$13,118,273
Middle Atlantic division:											
New York	66	65	26,342	50	7,849	10,417	65	.....	66	65	1,307,600
New Jersey	8	8	2,453	4	853	1,006	8	.....	8	8	121,000
Pennsylvania	22	22	10,776	18	3,766	4,530	22	.....	22	21	550,400
East North Central division:											
Ohio	127	126	40,458	115	15,910	19,893	125	.....	125	125	1,939,170
Indiana	94	94	25,403	84	10,777	12,416	91	.....	93	90	913,950
Illinois	228	227	71,274	174	28,194	30,691	221	3	221	219	2,421,350
Michigan	76	76	22,483	67	8,211	9,068	69	3	69	68	829,700
Wisconsin	112	112	29,136	103	13,033	14,323	109	.....	109	107	787,393
West North Central division:											
Minnesota	68	68	11,353	54	4,503	4,602	65	.....	65	65	342,700
Iowa	85	85	13,353	65	5,119	5,180	82	1	84	82	438,280
Missouri	161	160	37,374	125	13,863	16,173	159	.....	159	157	1,584,150
North Dakota	11	11	2,676	10	1,198	1,362	10	.....	10	10	66,675
South Dakota	5	5	339	5	159	180	5	.....	5	5	9,800
Nebraska	36	36	5,456	33	2,049	2,537	31	.....	31	31	160,600
Kansas	39	39	4,182	26	1,478	1,450	34	.....	34	33	124,180
South Atlantic division:											
Maryland	14	13	4,790	10	1,108	1,737	14	.....	14	14	253,000
West Virginia	2	2	840	2	305	535	2	.....	2	2	23,000
Florida	3	3	96	3	58	38	2	.....	2	2	3,500
East South Central division:											
Kentucky	23	23	8,773	18	3,515	4,510	22	.....	22	22	570,600
West South Central division:											
Arkansas	6	6	309	4	88	96	5	.....	5	4	8,250
Louisiana	6	6	4,009	6	1,694	2,315	6	.....	6	6	133,000
Oklahoma	16	16	784	16	411	373	13	1	13	13	22,600
Texas	64	64	10,363	52	4,206	4,729	57	4	57	56	183,630
Mountain division:											
Montana	10	10	319	10	183	136	6	1	6	6	9,100
Idaho	8	8	377	8	172	205	3	1	3	3	6,500
Colorado	12	12	1,845	10	829	928	9	2	9	9	32,455
Utah	2	2	118	2	52	66	1	.....	1	1	12,000
Pacific division:											
Washington	4	4	376	4	170	206	4	.....	4	4	17,000
Oregon	2	2	193	2	107	86	2	.....	2	2	6,500
California	20	20	1,843	18	709	1,116	14	.....	14	13	92,990
States with one organization only [1]	6	6	1,760	6	759	1,001	6	.....	6	6	140,200

[1] One organization each in Alabama, District of Columbia, Georgia, Mississippi, Virginia, and Wyoming.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
German Evangelical Synod	1,336	451	$1,492,479	841	$2,668,175	1,303	$2,375,690	1,203	1,244	14,234	145,377
Middle Atlantic division:											
New York	66	27	282,250	34	172,050	66	209,768	61	66	1,168	12,506
New Jersey	8	3	15,500	4	19,000	8	17,863	8	8	115	1,227
Pennsylvania	22	9	20,580	14	68,500	21	83,620	22	23	498	4,509
East North Central division:											
Ohio	127	44	222,187	84	373,600	124	297,311	118	120	2,024	24,073
Indiana	94	24	72,675	69	187,450	93	174,218	87	89	1,204	11,477
Illinois	228	73	251,035	108	506,050	227	502,828	219	230	2,867	27,538
Michigan	76	26	65,151	51	151,200	73	127,831	63	63	747	7,048
Wisconsin	112	39	114,707	76	210,800	110	143,045	100	104	885	8,575
West North Central division:											
Minnesota	68	52	9,430	38	87,300	68	76,979	51	52	250	2,412
Iowa	85	11	10,925	54	150,450	83	91,800	75	77	599	4,558
Missouri	161	56	293,813	113	313,100	156	286,836	149	153	1,732	18,087
North Dakota	11	2	730	6	16,300	11	16,468	10	13	61	754
South Dakota	5	2	1,000	2	2,650	5	1,825	4	4	10	73
Nebraska	36	6	5,750	22	50,400	34	45,271	28	29	180	1,691
Kansas	39	4	6,200	22	37,500	36	34,015	36	37	227	2,141
South Atlantic division:											
Maryland	14	6	11,720	9	38,500	14	38,964	13	13	285	3,400
West Virginia	2	1	1,036	1	3,000	2	5,765	2	2	39	511
Florida	3	2	1,625	1	300	3	1,572	2	2	6	36
East South Central division:											
Kentucky	23	18	75,250	13	60,000	22	88,276	22	23	496	6,507
West South Central division:											
Arkansas	6	.....	.....	2	2,500	4	2,013	4	4	19	124
Louisiana	6	3	11,100	4	24,500	6	21,995	6	7	227	2,014
Oklahoma	16	1	2,800	9	8,175	16	6,062	10	10	34	315
Texas	64	13	28,870	31	49,550	62	40,533	58	59	234	2,842
Mountain division:											
Montana	10	4	2,560	.....	.....	7	1,521	4	5	9	112
Idaho	8	3	1,340	.....	.....	6	2,278	8	8	24	259
Colorado	12	6	15,289	3	3,500	12	13,417	11	11	63	835
Utah	2	.....	.....	.....	.....	2	1,286	2	2	9	55
Pacific division:											
Washington	4	4	2,123	1	5,000	4	2,277	4	4	26	183
Oregon	2	2	360	.....	.....	2	1,670	2	2	20	164
California	20	7	13,530	6	25,000	20	17,384	18	18	84	639
States with one organization only [1]	6	3	2,943	4	41,800	6	20,999	6	6	91	712

[1] One organization each in Alabama, District of Columbia, Georgia, Mississippi, Virginia, and Wyoming.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting	Male.	Female.	Church edifices.	Halls, etc.			
German Evangelical Synod	1,336	1,331	339,833	1,104	131,928	151,905	1,262	16	1,267	1,240	$13,118,273
Atlantic	44	43	12,975	34	4,429	5,875	44	.....	44	44	748,100
Colorado Mission	19	19	2,343	18	1,095	1,218	12	2	12	12	60,958
Indiana	125	124	39,150	106	15,306	18,485	119	.....	121	118	1,966,670
Iowa	97	97	14,974	72	5,385	5,412	92	2	94	92	509,280
Kansas	57	57	5,114	42	1,889	1,823	49	1	49	48	131,980
Michigan	98	98	28,803	86	10,779	11,955	91	3	91	90	1,033,600
Minnesota	79	79	14,082	64	5,720	5,908	76	.....	76	76	415,175
Missouri	128	127	29,321	93	10,164	11,936	125	.....	125	122	1,275,500
Montana Mission	10	10	319	10	183	136	6	1	6	6	9,100
Nebraska	35	35	5,366	33	2,649	2,537	30	.....	30	30	159,400
New York	58	57	26,457	42	7,578	10,250	57	.....	58	57	1,284,900
North Illinois	125	125	43,802	98	17,127	19,745	119	2	119	118	1,631,200
Ohio	83	83	26,489	78	11,122	13,978	83	.....	83	83	1,140,170
Pacific	20	20	1,843	18	709	1,116	14	.....	14	13	92,990
Pennsylvania	27	27	9,578	25	3,577	4,206	27	.....	27	26	432,000
South Illinois	108	107	30,820	84	12,923	13,479	107	.....	107	106	907,350
Texas	64	64	10,363	52	4,206	4,729	57	4	57	56	183,620
Washington Mission	9	9	658	9	305	353	7	1	7	7	26,500
West Missouri	36	36	8,160	35	3,687	4,293	36	.....	36	36	294,900
Wisconsin	114	114	29,236	103	13,075	14,381	111	.....	111	109	794,893

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
German Evangelical Synod	1,336	451	$1,492,479	841	$2,668,175	1,303	$2,375,690	1,203	1,244	14,234	145,377
Atlantic	44	21	77,650	25	140,600	44	129,338	41	41	758	7,623
Colorado Mission	19	8	15,629	4	5,300	17	15,966	18	18	90	1,097
Indiana	125	55	209,337	86	323,050	121	296,286	116	120	1,984	22,287
Iowa	97	16	26,475	58	162,950	95	116,219	86	88	683	5,297
Kansas	57	5	9,000	32	46,675	54	41,113	48	49	270	2,506
Michigan	98	30	75,901	69	204,900	95	162,650	85	85	1,027	9,429
Minnesota	79	54	10,160	45	104,250	79	93,597	61	65	309	3,142
Missouri	128	44	274,153	85	235,700	121	196,611	115	119	1,385	14,854
Montana Mission	10	4	2,560			7	1,521	4	5	9	112
Nebraska	35	6	5,750	21	49,400	33	44,985	27	28	175	1,660
New York	58	21	187,600	32	159,450	57	195,955	55	61	1,071	11,751
North Illinois	125	48	192,410	86	342,800	124	320,726	118	124	1,817	17,917
Ohio	83	27	117,500	55	226,000	82	186,241	77	77	1,314	15,929
Pacific	20	7	13,530	6	25,000	20	17,384	18	18	84	639
Pennsylvania	27	7	45,836	15	55,600	27	90,648	26	27	494	4,799
South Illinois	108	27	64,568	85	241,650	108	198,999	105	111	1,250	11,321
Texas	64	13	28,870	31	49,550	62	40,533	58	59	234	2,842
Washington Mission	9	7	3,483	1	5,000	9	5,007	9	9	53	413
West Missouri	36	11	14,660	28	77,500	36	78,356	35	35	341	3,172
Wisconsin	114	40	117,407	77	212,800	112	143,555	101	106	886	8,585

HOLINESS CHURCH.

HISTORY.

About 1880 the Rev. Hardin Wallace, a minister of the Free Methodist Church, accompanied by another minister, went through the southern part of California and Arizona preaching repentance and forgiveness of sins, or justification by faith, of the sinner; and, for believers, sanctification or heart purity, which also might be received by faith and subsequent to regeneration or justification. A considerable number of persons followed his line of teaching, and numerous bands were formed under the name "Holiness Band," the members retaining, however, their membership or identity with the churches of which they were already members.

With the development of these bands and the acquisition of certain property for the conduct of their worship, certain legal difficulties arose, and in 1896 they became incorporated under the laws of the state of California.

From California the work extended into other states and was especially prominent in Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California.

DOCTRINE.

The doctrine of the Holiness Church is Methodist or Wesleyan, following the principles laid down by John Wesley. It teaches repentance, restitution, confession, and the forsaking of sin as the part for the sinner; and the forgiveness of sin and the divine light received by the repentant sinner, as the part from God.

The church teaches that it is the privilege as well as the duty of every believer to consecrate himself to God without reserve and that the result of such consecration will be sanctification, meaning by the term freedom from the "carnal mind" and the tendency to sin. Specific conditions of church membership are baptism by water, the mode being settled by the candidate, although immersion is for the most part practiced; and belief in the second coming of the Lord, and in divine healing by faith. The church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God." Divorce is allowed but for one cause, adultery; membership in secret societies is disapproved and forbidden; and plain dress, avoiding extravagance and jewelry, especially for show, is inculcated.

POLITY.

Local churches are self-directing, but there is a board of 12 elders who care for the spiritual welfare of the church and serve between the meetings of the assembly. There is, in addition, a board of 9 trustees, whose office it is to look after the properties of the church and who hold that property subject to the General Assembly, composed of representatives from the churches. District assemblies are formed under the care of superintendents who are members of the board of elders of the General Assembly, but who have also their own official board which transacts the business pertaining to the district and handles the property

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without special voice of the General Assembly. The ministry is not a separate class. Ministers are selected on their qualifications of aptness to preach or teach the work. A form of ordination has been adopted recently, but ministers who have no charges are regarded as members of the congregation where they attend. Those having pastorates are looked upon as leaders rather than dictators. No fixed salaries are paid and frequently ministers are obliged to resort to manual labor to supply the needs of their families.

WORK.

The Holiness Church is missionary in spirit and evangelistic in practice, carrying on its activities principally in the states of California, Tennessee, Kentucky, and Indiana. The expenses of the work are met by freewill offerings of the churches, there being no taxation or assessment.

STATISTICS.

The general statistics of the Holiness Church for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916, and shows 33 organizations, 28 edifices, a membership of 926, parsonages reported by 7 churches and valued at $5,600, and 21 Sunday schools with 111 officers and teachers, and 680 scholars. Three organizations reported a debt of $652 on church property. No contributions for general missionary purposes were reported.

Church expenditures amounting to $8,988, reported by 28 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 15 organizations in 1916, was 21, constituting 4.8 per cent of the 438 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 44.[1]

English is the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 28, but no schedules were received from them.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Holiness Church	33	33	926	28	279	489	28	1	28	28	$34,200
East North Central division:											
Indiana	2	2	62	2	21	41	1	.....	1	1	1,000
East South Central division:											
Kentucky	12	12	372	9	79	155	11	.....	11	11	9,350
Tennessee	3	3	100	2	34	61	2	.....	2	2	3,300
Pacific division:											
California	14	14	368	14	141	227	13	.....	13	13	19,550
States with one organization only[1]	2	2	24	1	4	5	1	1	1	1	1,000

[1] One organization each in Arizona and Georgia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Holiness Church	33	3	$652	7	$5,600	28	$8,988	21	21	111	680
East North Central division:											
Indiana	2	.....	.....	.....	.....	2	519	1	1	8	31
East South Central division:											
Kentucky	12	1	250	.....	.....	10	1,932	4	4	13	135
Tennessee	3	.....	.....	.....	.....	2	422	2	2	8	90
Pacific division:											
California	14	2	402	7	5,600	13	5,915	13	13	78	393
States with one organization only[1]	2	.....	.....	.....	.....	1	200	1	1	4	31

[1] One organization each in Arizona and Georgia.

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INDEPENDENT CHURCHES.

HISTORY.

Under this head are presented those single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Any general classification is impracticable but certain distinct types appear. The first includes certain churches which were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations, and which have grown gradually into a definite church life, and, in most cases, ultimately become identified with some denomination.

The second class embraces those churches variously called union, federated, community, etc., which represent the movement toward denominational fellowship, the elimination of weak churches, and the consolidation of church life for the purpose of securing more effective church work. These represent a considerable variety of type. In some cases two or more organizations belonging to different denominations will unite in church services, taking turns in the conduct of those services, but each one keeping its own denominational relation so far as concerns its general ecclesiastical standing and its relation to the missionary enterprises of that denomination. In other cases the union is organic and the different denominations sink their individuality in the single organization. Sometimes the term is historic, rather than descriptive of present-day conditions. The number of churches reporting themselves as union churches is quite large, but, not infrequently, it is not clear just what is represented by the term. The federated and the community church is of more recent growth, and as yet is by no means a pronounced factor in church life.

The third class includes churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. Some Baptist churches are so included which were not listed in the associational minutes during the year that is under review, although they may have been so listed in some previous year. In the past a number of Lutheran churches were so listed because not included in the synodical returns. The increasing custom, however, in the Lutheran bodies of reporting both synodical and nonsynodical churches has relieved the situation very much in this respect and not so many independent Lutheran churches have been included in this as in the previous report. Among the other bodies, occasionally, though not frequently, it happens that a Presbyterian, Congregational, Methodist, Reformed, or other church, for some reason—doctrinal, ecclesiastical, or geographical—is not included in the lists of any association, presbytery, classis, or other body. In some cases these have simply grown up dissociated from the ecclesiastical bodies, and have preserved their independent status from habit rather than from difference of opinion. Still not being included in the denominational returns they are classed as independent.

The fourth class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection, and some which are the result of Holiness or evangelistic movements. For the most part they represent the same type of movement as resulted in the formation of some of the smaller Methodist bodies. At first distinctly independent, in a good many cases they came into affiliation and subsequently into organization, and several of the new denominations included in this report, as the Christian and Missionary Alliance and the Pentecostal and Holiness Churches, are largely composed of churches that in 1906 were classed as independent.

With regard to all of these classes it is to be noted that they represent a constantly shifting number. In each class, occasionally, a church which is one year reported as independent will in another year be reported as identified with some ecclesiastical body. Others, lacking the support of some general body, drop out entirely. Some become consolidated with other churches. As a result, the total number of Independent churches in this report is much smaller than in the report for 1906.

DOCTRINE AND POLITY.

The withdrawal from the list of Independent churches as reported in 1906, of a number of organizations to form such bodies as the Christian and Missionary Alliance and the Pentecostal Holiness Church, and to strengthen such bodies as the Pentecostal Church of the Nazarene, has resulted in the elimination of any special features whether of doctrine or polity which can be definitely stated. Each organization included under this head in this report draws up its own creed, adopts its own form of organization, chooses its own officers, makes its own conditions of membership, and conducts its own worship as it chooses, and no general statement is practicable, except that the union and federated churches accord more or less closely to the customs of the denominations represented in their organizations.

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STATISTICS.

The general statistics of the Independent churches for 1916 are given, by states, on pages 314 and 315, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	579	1,079	−500	−46.3
Members	54,393	73,673	−19,280	−26.2
Church edifices	462	812	−350	−43.1
Value of church property	$4,429,598	$3,934,267	$495,331	12.6
Debt on church property	$294,284	$478,425	−$184,141	−38.5
Parsonages:				
Churches reporting	86	93	−7	(2)
Value	$362,300	$185,450	$176,850	95.4
Sunday schools:				
Number	488	922	−434	−47.1
Officers and teachers	4,396	6,732	−2,336	−34.7
Scholars	39,077	57,680	−18,603	−32.3

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The number of Independent churches reported in 1916 was much less than the number reported in 1906, and a similar decrease is manifest in every particular except the value of church property and the value of parsonages. This decrease is due chiefly to the changing relations of these churches, as already indicated, so that the figures as presented do not represent a homogeneous body, but rather the shifting situation of this class of organizations. While, on the one hand, there was a loss of 500, or 46.3 per cent, in the number of organizations, and of 350, or 43.1 per cent, in the number of church edifices; there was, on the other hand, a loss of only 7 in the number of churches reporting parsonages, with a gain of from $185,450 to $362,300, or 95.4 per cent, in the value of those parsonages, and also a gain of 12.6 per cent in the reported value of church property, all of which indicates that the stronger churches in this group remain permanent; and it is worthy of note that there was an increase from 1906 to 1916 in the average number of members to each organization and to each church edifice. The loss in number of Sunday schools corresponds to the loss in the number of organizations, while the loss in scholars is somewhat greater than in church members. No contributions for missions or benevolences were reported, as there are no boards or societies representing these churches. Each church gives through whatever organizations it chooses, the amount being included in the report of church expenditures.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $765,815 were reported by 513 organizations and cover general running expenses, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 404 organizations in 1916, was 4,240, constituting 9.8 per cent of the 43,456 members reported by these organizations. Assuming that the same proportion would apply to the 10,937 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire number of churches would be 5,307.[1]

Of the 579 organizations, 502, with 42,561 members, reported services conducted in English only, and 77, with 11,832 members, reported services conducted in foreign languages alone or in connection with English, and of these, 46 organizations, with 6,547 members, used the foreign languages only. The number of foreign languages was 19, the principal one being German, used alone or in connection with other languages by 31 organizations, with 6,429 members. The percentage of organizations using foreign languages was slightly less than was reported for 1906.

The ministerial reports from the Independent churches were very meager. Schedules were received from only 23 ministers and reference was made to only 54 in all, while salaries were reported by but 9, the annual average being $1,387.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Independent churches	579	552	54,393	511	21,205	27,337	447	106	462	439	$4,429,868
New England division:											
Maine	18	17	651	16	213	388	12	6	13	11	34,500
New Hampshire	2	2	76	2	24	52	1	1	1	1	500
Vermont	18	16	824	14	280	499	18	.....	19	13	72,900
Massachusetts	41	37	3,165	35	1,186	1,819	34	5	34	33	241,062
Rhode Island	5	5	1,068	5	916	152	2	3	2	2	77,500
Connecticut	7	7	225	7	96	129	7	.....	8	7	23,300
Middle Atlantic division:											
New York	61	50	6,482	46	2,366	3,931	48	11	49	47	1,672,125
New Jersey	14	14	2,057	11	635	847	11	3	13	11	192,277
Pennsylvania	37	36	3,419	34	1,490	1,679	32	4	32	32	258,400
East North Central division:											
Ohio	29	28	2,735	27	1,407	1,258	23	4	24	23	137,700
Indiana	10	10	851	8	300	425	8	2	8	8	15,600
Illinois	35	35	5,798	33	2,145	2,923	25	8	25	25	526,300
Michigan	24	24	3,046	22	1,220	1,696	18	6	19	18	194,500
Wisconsin	19	19	1,589	15	509	699	17	2	17	16	75,100
West North Central division:											
Minnesota	23	22	1,618	21	751	827	17	4	18	18	63,000
Iowa	12	12	1,776	12	827	949	10	2	10	11	56,250
Missouri	24	24	2,244	20	830	1,095	18	3	18	17	152,100
North Dakota	7	7	452	6	159	218	6	1	6	6	13,300
South Dakota	7	7	236	7	113	123	5	2	5	5	8,700
Nebraska	8	8	597	6	250	303	6	1	7	6	23,080
Kansas	10	9	362	9	140	222	9	1	10	9	18,200
South Atlantic division:											
Maryland	8	7	1,678	7	709	969	8	.....	9	8	126,400
District of Columbia	2	2	197	2	93	104	.....	1	.....	.....	.....
Virginia	7	7	318	7	126	192	6	1	6	6	12,050
West Virginia	9	9	960	9	565	395	5	3	5	4	7,500
North Carolina	10	10	622	9	186	300	9	1	9	9	17,540
South Carolina	3	3	355	2	157	198	2	.....	2	2	6,650
Georgia	2	2	181	1	9	22	2	.....	2	2	6,700
Florida	8	8	479	8	285	194	6	1	6	6	10,130
East South Central division:											
Kentucky	5	5	447	5	177	270	4	1	4	4	24,000
Tennessee	8	7	393	7	185	208	6	2	6	6	19,100
Alabama	7	7	1,201	6	184	292	5	1	5	6	26,250
Mississippi	3	3	479	3	168	311	2	.....	2	2	18,200
West South Central division:											
Arkansas	9	9	519	9	164	355	9	.....	9	9	16,450
Louisiana	7	7	289	7	105	184	5	1	5	5	3,454
Oklahoma	8	8	270	7	94	161	5	2	5	5	5,900
Texas	8	7	934	7	417	517	5	3	5	4	5,400
Mountain division:											
Montana	1	.....	.....	.....	.....	.....	.....	1	.....	.....	.....
Idaho	2	2	124	2	51	73	2	.....	2	2	7,500
Colorado	5	5	124	5	60	64	2	3	2	2	4,250
New Mexico	6	6	210	6	84	126	2	3	2	2	1,600
Pacific division:											
Washington	11	11	552	10	183	284	7	2	7	7	31,700
Oregon	13	13	780	13	295	485	10	3	11	9	19,300
California	26	25	4,000	23	1,051	1,399	18	8	20	15	103,130

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Independent churches	579	94	$294,284	86	$362,300	513	$765,815	463	488	4,396	39,077
New England division:											
Maine	18	1	450	3	6,500	14	8,258	12	14	113	782
New Hampshire	2					2	900	2	3	17	80
Vermont	18	1	900	8	15,400	17	14,252	17	18	170	934
Massachusetts	41	8	21,965	3	8,000	39	44,528	35	37	392	2,881
Rhode Island	5			2	7,300	5	7,045	5	5	41	252
Connecticut	7	4	4,300	1	4,000	7	4,910	7	7	43	272
Middle Atlantic division:											
New York	61	10	83,325	5	26,500	51	107,296	49	52	535	5,232
New Jersey	14	5	20,450	2	11,500	13	33,925	12	14	158	1,508
Pennsylvania	37	10	31,932	5	22,500	34	50,927	29	29	311	2,673
East North Central division:											
Ohio	29	5	9,915	1	12,000	25	18,658	23	26	179	1,758
Indiana	10	2	240	1	2,500	10	5,411	7	7	59	430
Illinois	35	3	30,900	7	147,400	31	134,937	30	30	362	3,425
Michigan	24	5	12,200	7	20,600	22	63,789	16	17	118	1,147
Wisconsin	19	1	100	3	6,800	19	16,139	14	14	119	1,142
West North Central division:											
Minnesota	23	2	703	7	16,700	22	18,174	21	21	153	1,255
Iowa	12	1	400	3	6,300	12	24,321	11	11	125	990
Missouri	24	2	30,720	3	2,800	21	24,437	16	17	149	1,631
North Dakota	7	1	100	5	9,000	7	4,794	4	6	62	730
South Dakota	7			1	2,500	7	1,774	6	6	17	107
Nebraska	8	2	2,150	1	5,000	6	3,852	5	5	47	317
Kansas	10	1	200	1	1,000	10	6,068	9	10	65	436
South Atlantic division:											
Maryland	8	1	5,000	4	7,250	7	15,525	8	8	126	1,237
District of Columbia	2					2	1,763				
Virginia	7	2	1,825			6	2,681	5	5	56	334
West Virginia	9	1	600			7	2,702	7	8	84	1,352
North Carolina	10	3	1,960			9	6,930	9	9	59	480
South Carolina	3	1	42			3	5,222	3	4	37	471
Georgia	2					1	400	1	1	4	35
Florida	8	3	222			7	1,263	7	7	42	301
East South Central division:											
Kentucky	5	3	1,050	1	1,000	5	2,250	4	4	27	355
Tennessee	8					8	9,700	6	6	49	410
Alabama	7					6	26,520	6	9	69	744
Mississippi	3	1	5,552			3	9,960	3	3	34	473
West South Central division:											
Arkansas	9	3	2,175	1	1,500	8	7,877	8	8	44	327
Louisiana	7					6	1,245	6	6	36	287
Oklahoma	8	2	683	1	250	7	2,511	4	4	13	160
Texas	8					7	7,108	5	5	39	371
Mountain division:											
Montana	1							1	1	6	60
Idaho	2	1	500	2	2,500	2	1,925	1	1	11	108
Colorado	5	1	400			3	5,365	4	4	29	180
New Mexico	6	1	350			2	60	6	6	40	185
Pacific division:											
Washington	11	1	3,400	1	1,000	7	4,365	9	10	78	752
Oregon	13	2	575	2	4,500	11	8,294	11	11	115	894
California	26	4	19,000	5	10,000	22	47,664	19	19	168	1,480

INTERNATIONAL APOSTOLIC HOLINESS CHURCH.

(FORMERLY INTERNATIONAL APOSTOLIC HOLINESS UNION.)

HISTORY.

The International Apostolic Holiness Union was organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp. He had previously been a minister of the Methodist Episcopal Church, but withdrew from that denomination because of his belief that there was need for more earnest efforts than that church was making for the spread of a "full gospel" through all the world. The Methodist Church, in his view, was no longer completely Wesleyan in teaching or practice, and the Holiness movement in America was becoming theoretical, and manifested a growing tendency to rule out of camp meetings, conventions, and work generally, such doctrines as the healing of the sick, the second Advent of Christ, and the evangelization of the world.

While not more than a dozen persons were identified with Mr. Knapp in the initial organization, many were waiting for some such definite action, and the membership of the Union increased rapidly. The word "apostolic" as used by them simply implies a desire to approach as nearly as possible to apostolic practices, methods, power, and success. Since 1906 the form of organization has been changed somewhat, and the term "church" has been substituted for "union." This has not, however, affected the general type or purpose of the denomination.

DOCTRINE.

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of

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the sick through faith in Christ, the premillennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord. All persons desiring to become members sign a pledge, as follows:

I believe that Christ's baptism with the Holy Ghost is subsequent to regeneration; that it is for all believers; that it is an instantaneous experience received by faith, cleansing the heart of the recipient from all sin, and enduing him with power for the successful accomplishment of all to which he is called. And I am in fellowship with the object and principles of this Union.

This pledge is presented to the advisory board, together with application for membership. On acceptance by the board, the applicant is examined in the presence of the church at a public meeting, is baptized, and given the right hand of fellowship.

The articles of faith emphasize also belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practice.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

POLITY.

The form of organization included, at first, both unions and churches, the former being local bands where the number of members did not seem to warrant the organization of a regular church. With the growth of the denomination this was changed, and by vote of the General Assembly it was decided to organize churches only. The unions were accordingly notified, and they accepted the action and changed their form of organization. The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority an advisory board consisting of a superintendent, an assistant superintendent, a secretary, a treasurer, and three other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, five elders, and five deacons.

There is also a state organization which meets annually, whose membership is composed of delegates from the churches and all the ordained ministers and evangelists. This organization elects a state advisory board of seven persons, who plan for work in neglected fields. A General Assembly, composed of ordained ministers, evangelists, deaconesses, missionaries, and delegates from local churches, meets quadrennially and, in addition to its own officers, elects a general superintendent, an assistant superintendent, a general secretary, a treasurer, and three others, who act with the officers as a general council, to which all disputed questions of government and discipline may be referred for final decision.

Ministers are ordained by a council of five or more ministers called for that purpose. Each candidate must have been licensed at least two years, and must be recommended by some local church. The churches choose their own pastors, calling them by vote of their advisory boards, and the pastor continues to serve the church so long as the relation is mutually agreeable. Pastors are supported by freewill offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments, and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South.

WORK.

Missionary work at home and abroad is carried on by a missionary board of seven members, elected by the general council.

The home missionary work is carried on through the state councils and local churches, in the mountains of West Virginia and North Carolina, and in Kansas, Idaho, and Montana. The report for 1916 showed 39 missionaries employed and $5,800 contributed for the conduct of the work.

The foreign missionary work in 1916 was carried on in Africa, British West Indies, and South America, and by workers in Japan and Korea under the supervision of the Oriental Missionary Society. The report showed 40 stations, occupied by 35 missionaries and 31 native helpers; 35 organized churches, with 780 members; and 5 schools, with 300 pupils. The amount contributed toward the foreign work was $10,100, and the value of the property reported was $26,000.

The educational work in this country includes 3 Bible schools and 1 university at Greensboro, N. C., with a total of 177 students. The amount contributed for this work during the year was $3,600, and the value of property was estimated at $25,000.

Three rescue homes, and 1 orphanage accommodating 31 inmates, were maintained at an annual cost of about $5,500. The property value of these institutions was estimated at $15,000.

STATISTICS.

The general statistics of the International Apostolic Holiness Church for 1916 are given, by states, in the table on page 318; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

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ITEM.	1916	1906	INCREASE[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	170	74	96	(2)
Members	5,276	2,774	2,502	90.2
Church edifices	116	44	72	(2)
Value of church property	$200,468	$80,150	$120,318	150.1
Debt on church property	$33,463	$13,246	$20,217	152.6
Parsonages:				
Churches reporting	10	10	.....	.....
Value	$9,900	$7,125	$2,775	38.9
Sunday schools:				
Number	152	68	84	(2)
Officers and teachers	1,052	503	549	109.1
Scholars	7,923	3,276	4,647	141.8
Contributions for missions and benevolences	$25,000	$23,500	$1,500	6.4
Domestic	$14,900	$11,100	$3,800	34.2
Foreign	$10,100	$12,400	—$2,300	—18.5

[1] A minus sign (—) denotes decrease.
[2] Per cent not shown where base is less than 100.

As will be noted from this table, the denomination shows a considerable increase in almost every particular. The number of organizations reported in 1916 was 170 as against 74 in 1906, and the membership increased from 2,774 to 5,276, or 90.2 per cent. The number of church edifices increased in a similar ratio, from 44 to 116, and the value of church property was $200,468 in 1916, as against $80,150 reported in 1906, a gain of 150.1 per cent. The debt on church property, as reported by 43 organizations, amounted to $33,463, as against $13,246 reported by 23 organizations in 1906. The number of churches reporting parsonages remained the same, 10, but the value of parsonages increased 38.9 per cent. The Sunday schools increased from 68 to 152, and the number of scholars from 3,276 to 7,923, or 141.8 per cent. The contributions for missionary and benevolent purposes amounted to $25,000, as against $23,500 in 1906, a gain of 6.4 per cent. The increase was for domestic work, the contributions for foreign work having fallen from $12,400 to $10,100, a decrease of 18.5 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures of $73,639, reported by 156 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 118 organizations in 1916, was 168, constituting 4.2 per cent of the 4,019 members reported by these organizations. Assuming that the same proportion would apply to the 1,257 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 221.[1]

Of the 170 organizations, 168, with 5,241 members, reported services conducted in English only, and 2, with 35 members, used Dutch and English. The report for 1906 shows the use of English only in church services.

The number of ministers reported in connection with the denomination was 259, the greater proportion of them being engaged in general evangelistic work. As shown by the following table, schedules were received from 105 of these, showing 86 in pastoral work and 19 not in pastoral work. Of those in pastoral work, 56 reported annual salaries averaging $492, and of those not in pastoral work, 2 were reported as retired and 9 were in educational or evangelistic work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	105	59	27	19	$492
Colorado	1	.....	.....	1	.....
Connecticut	1	1	.....	.....	.....
Delaware	1	1	.....	.....	.....
Idaho	3	3	.....	.....	330
Indiana	8	4	3	1	500
Kansas	3	.....	2	1	.....
Kentucky	9	6	.....	3	491
Maryland	8	5	3	.....	830
Massachusetts	1	.....	.....	1	.....
Michigan	11	7	2	2	596
New Jersey	1	.....	.....	1	.....
New York	5	3	1	1	498
North Carolina	15	7	6	2	334
Ohio	14	10	2	2	445
Oklahoma	1	.....	.....	1	.....
Pennsylvania	11	6	2	3	599
Virginia	6	4	2	.....	371
Washington	1	1	.....	.....	.....
West Virginia	5	1	4	.....	1,125

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
International Apostolic Holiness Church.	170	169	5,276	165	2,008	3,154	116	43	116	119	$300,468
Middle Atlantic division:											
Pennsylvania	13	13	385	13	163	222	7	5	7	7	16,600
East North Central division:											
Ohio	21	21	750	18	221	429	15	5	15	16	40,500
Indiana	21	21	539	21	193	346	13	6	13	13	13,320
Michigan	16	16	619	16	274	345	12	3	12	13	22,900
West North Central division:											
Kansas	6	6	105	6	34	71	2	4	2	2	3,162
South Atlantic division:											
Maryland	11	11	440	11	201	239	10	1	10	9	20,600
Virginia	9	9	301	9	133	168	6	3	6	7	13,150
West Virginia	8	8	368	8	134	234	2	5	2	2	21,000
North Carolina	36	36	1,010	35	368	633	33	2	33	33	32,136
East South Central division:											
Kentucky	15	15	463	15	170	293	13	1	13	13	13,900
West South Central division:											
Oklahoma	3	3	63	3	21	42	.....	1	.....	.....	.....
Mountain division:											
Idaho	5	5	100	5	45	55	1	3	1	1	1,100
Pacific division:											
Washington	2	2	35	2	16	19	.....	2	.....	1	100
States with one organization only [1]	4	3	98	3	40	58	2	2	2	2	2,009

[1] One organization each in Connecticut, Delaware, New York, and Wisconsin.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
International Apostolic Holiness Church.	170	43	$33,463	10	$9,900	156	$73,639	145	152	1,052	7,923
Middle Atlantic division:											
Pennsylvania	13	5	5,625	1	1,000	12	9,046	12	12	97	624
East North Central division:											
Ohio	21	9	10,136	1	800	21	12,673	19	19	144	1,078
Indiana	21	4	1,840	1	1,200	20	5,407	17	19	126	803
Michigan	16	4	2,184	2	1,500	15	9,143	16	16	120	777
West North Central division:											
Kansas	6	.....	.....	.....	.....	6	2,178	6	6	42	146
South Atlantic division:											
Maryland	11	3	4,949	2	2,100	9	6,187	10	10	89	561
Virginia	9	3	1,785	1	1,000	7	2,931	8	10	66	709
West Virginia	8	2	4,255	.....	.....	8	5,975	8	10	53	469
North Carolina	36	6	1,660	2	2,800	31	8,697	29	29	185	1,990
East South Central division:											
Kentucky	15	6	999	.....	.....	14	7,128	7	7	47	385
West South Central division:											
Oklahoma	3	.....	.....	.....	.....	3	524	3	3	16	67
Mountain division:											
Idaho	5	.....	.....	.....	.....	4	1,082	5	6	34	134
Pacific division:											
Washington	2	1	30	.....	.....	2	580	2	2	13	55
States with one organization only [1]	4	.....	.....	.....	.....	4	2,093	3	3	20	125

[1] One organization each in Connecticut, Delaware, New York, and Wisconsin.

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JACOBITE CHURCH (ASSYRIAN).

HISTORY.

Included in the immigration from the Turkish Empire have been a considerable number of persons representing the old Jacobite churches (known sometimes as Assyrian), under the ecclesiastical authority of the Patriarch of Antioch, resident at the city of Mardin. Some have come from northern Syria, but most from Mesopotamia. Their doctrine is essentially the old Monophysite doctrine, but in their worship and ecclesiastical organization they are practically at one with other Eastern Churches. Their organization in this country is as yet incomplete, there being but one recognized prelate.

STATISTICS.

The general statistics of the Jacobite Church for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This church was reported for the first time in 1916, and shows 15 organizations, with 748 members. Further statistics were not available, owing largely to the type of community represented in the church, the membership being made up almost entirely of immigrants from Mesopotamia and Syria, and not closely organized.

The number of members under 13 years of age, as reported by 15 organizations in 1916, was 298, constituting 39.8 per cent of the 748 members reported for the denomination as a whole.[1]

The only language reported in the conduct of church services in this denomination is Syrian.

But one pastor was reported, although there appear to be some other priests under his direction doing a certain amount of general evangelistic work among the communities.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Jacobite Church (Assyrian)	15	15	748	15	434	314	.....	15	.....
New England division:									
Massachusetts	6	6	291	6	177	114	.....	6	.....
Rhode Island	2	2	102	2	62	40	.....	2	.....
Middle Atlantic division:									
New York	2	2	44	2	29	15	.....	2	.....
New Jersey	5	5	311	5	166	145	.....	5	.....

JEWISH CONGREGATIONS.

HISTORY.

A few Jewish individuals settled in Maryland about 1650, but the records of the Jewish community in the United States may be said to date from 1654, when a company of Jews from Brazil or the West Indies attempted to land at New Amsterdam. The persistent opposition of the governor, Peter Stuyvesant, delayed them for nearly a year, but on April 26, 1655, they were admitted by order of the Dutch West India Company. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterwards they formed a congregation, the Shearith Israel, which is still in existence in New York City. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied a rented building on Mill (or Beaver) Street, and, in 1730, erected on Mill Street the first synagogue ever built in the United States.

From time to time other Jewish communities were formed—in New York; in Philadelphia, where the first regular congregation, Mikve Israel, was instituted in 1672; in Newport, R. I. (1658); in Baltimore, Md. (about 1790); in Savannah, Ga.; in Charleston, S. C.; in Richmond, Va.; and in other of the older cities of the United States. From these foci communities from time to time radiated to smaller places, until there was, a century ago, a Jewish community in almost every good-sized town in the country.

Up to the beginning of the nineteenth century the great majority of the Jewish settlers in this country were of the Sephardic branch of the race, i. e., descendants of those who had come directly or indirectly from Spain or Portugal, and in 1800 there were

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about 2,500 Jews in the United States, of whom 300 resided in New York City. In 1850 the number had grown to about 50,000, nearly one-fourth of them being residents in that city. The increase, in so far as it was due to immigration, consisted principally of Jews of the Ashkenazic division, i. e., those originating in Germany, Austria, and certain sections of Poland. During the next generation (1850–1880), the Jewish population of the country, through natural increase and through immigration, again mainly from Central Europe, doubled and redoubled, so that in 1880 it was estimated at about 225,000 souls, scattered through the principal commercial centers of the Nation, New York City probably containing 60,000. By that time the German and the Sephardic Jews had formed their congregations, and they have established very few new ones since. In 1880–81 began the large accessions from Russia, Galicia, Moldavia, Rumania, and Hungary; and it is mainly these newcomers from Russia, Austria, and Rumania who have set up and who are still evolving new congregations, until in 1917 the total Jewish population was estimated at 3,300,000.[1]

A variety of influences may be noted in connection with the development of the Jewish communities in the United States, some religious, others philanthropic, others economical. They include the synagogue for the purposes of worship; the local burial society and the cemetery association for the care and burial of the dead; the orphan asylum; the old people's home to keep the helpless old man or woman out of the county poorhouse; the hospital; and other similar institutions, until, especially in the large cities, the quota of such benevolent associations, large and small, had by the middle of the nineteenth century grown considerably, both in number and size. The result of these institutions was manifest not merely in the welfare of the local communities but in their general extension over the country. Jews, especially of the Ashkenazic division, were much more liable to go to sections where they would be reasonably sure of finding those of their own faith to whom they might turn in cases of need than to places where they would be cut off from such association.

An important commercial factor in the extension of the Jewish population into small places as well as large cities has been the fact that the business of manufacturing wearing apparel of all descriptions has been so largely in the hands of the Jews, and the consequent fact that the retail distribution of clothing and its accessories has naturally tended to drift into Jewish hands.

In the religious life of the Jews in the United States, there has developed a line of cleavage, which is not very well defined, indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of Christian denominations, are, however, likely to be misleading, if "reform" is taken to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier or purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation, and it is actuated by a desire to modify the forms of worship somewhat in accordance with the demands of the times. Broadly speaking, then, the so-called orthodox Jew is distinguished from the so-called reform Jew by a more rigid observance of the "ceremonial" prescriptions, as that observance has developed traditionally; and historically considered, the divergence between "orthodoxy" and "reform" has arisen as increasing numbers of Jews, no longer hampered by civil and political re-

[1] All statistics of the number of Jews in the United States have been estimates, the earliest estimate having been made in 1818. The different estimates, from that date to 1917, have been as follows:

YEAR.	Jewish population.	Authority.
1818	3,000	Mordecai M. Noah.
1824	6,000	Solomon Etting.
1840	15,000	American Almanac.
1848	50,000	M. A. Berk.
1880	230,000	Wm. B. Hackenburg.
1888	400,000	Isaac Markens.
1897	937,800	David Sulzberger.
1905	1,508,435	Jewish Encyclopedia.
1907	1,777,185	Miss Henrietta Szold.
1914	2,933,374	Joseph Jacobs.
1917	3,300,000	Samson D. Oppenheim.

The figures for the year 1917 as given by Dr. Oppenheim were the result of a special investigation conducted by him for the Bureau of Statistics and Research of the American Jewish Committee. Taking as a basis the fact that the Jewish population is almost entirely an urban population, and commencing with New York City as the chief urban center he followed a new method of arriving at an estimate of their number. As Jews, whatever their differences of belief, are almost unanimous in observing the High Holidays—New Year, the Day of Atonement, and the Passover—practically all Jewish children refrain from attending school on those days. As the public schools had careful records of attendance, Dr. Oppenheim, by comparing the attendance on those days and that on normal days, and making allowance for the absence of Gentile as well as Jewish children on the holidays in question, estimated that about 38 per cent of the school population of the city was Jewish; that is, out of a total of 930,755 the number of Jewish school children was not far from 350,000. Applying, then, the proportion of children between the ages of 5 and 14 years to the population of the city, on the basis of the census of 1910 and comparing the census cards of the Bureau of Attendance in New York City and the records of the Immigration Bureau, he reached the conclusion that the Jewish population in New York City was about 1,500,000.

Somewhat different methods were employed in regard to other cities, as conditions did not justify the form adopted in New York City. Questionnaires were sent to the congregations, and these figures were compared with data from other sources, as the Young Men's Hebrew Association and the Industrial Removal Office. From these various sources of information he reached the conclusion that about one-fourth of the population of New York City is Jewish and that in the group comprising the larger manufacturing centers an average of 10 per cent of the population are Jews. For other cities having a population of 100,000 or more this proportion was a little under 6 per cent; for cities having a population of 50,000 to 100,000 it was 3 per cent; for smaller places it was 2 per cent; and for still smaller localities it was a little more than 1 per cent.

As a result of this investigation the total Jewish population of the United States was estimated in 1917 at over 3,300,000, one-half of this number being in the state of New York.

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strictions, have entered the many (for them) novel walks of life, and, under the influence of new secular pursuits and associations, have become less insistent in their observance of the ceremonies in point.

The earliest conscious formulation of a "reform" attitude was based on the idea that as certain laws bound to the "land" (Palestine) are admittedly inoperative "outside of the land," so certain "ceremonies" derive their meaning and value from a national life, and are inapplicable to life in the dispersion. Hence, for a time, the most obvious distinction between "orthodox" and "reform" Jews, or rather between "orthodox" and "reform" synagogues, was connected with the prayer for restoration to the land of the fathers, which is omitted from the liturgy of the "reform" Jew. Then various formal characteristics were eliminated. Thus orthodox Jews wear their hats in the synagogue, while reform Jews do not.

The next step was in the direction of a more pronounced disregard of the "law" in the form of a denial of the equally binding character of all parts of the written and the oral, or traditional, law. Although at present different observances and all shades of personal opinion, from rigid "orthodoxy" through "moderate orthodoxy," "conservatism," and "moderate reform," up to "radicalism," are found, as has been indicated above, among Jews and their congregations in the United States, yet the parties have not divided into unmistakable sects. This is due to several circumstances already suggested. As the Jewish faith practically coincides with the Jewish race, Judaism can hardly be conceived of as having an existence apart from the Jews—that is, members of a certain race and descendants of Jewish ancestors. The criterion thus being birth, rather than profession of a creed, there can be no "essential" dogmas, as distinguished from mere "ceremonies," the rejection of which would necessarily read one out of the faith. Even if there were a central ecclesiastical organization, no test of faith could be imposed. It follows that an act of omission or commission on the part of a Jew or of a number of Jews may be considered disloyalty, but it can never be branded as absolutely heretical or schismatic. In the case of the "reform" movement specifically, there is at present no indication that it will lead to the formation of a distinct sect, because it limits itself as yet to negatives, and deals with the ritual rather than the convictions, practice, or attitude of the individual Jew, so that attendance at a reform synagogue does not necessarily imply reform, nor does attendance at an orthodox synagogue imply orthodoxy, so far as special beliefs are concerned, on the part of the worshiper. In other words, the points of disagreement between "reform" and "orthodox" Jews would not be definite enough for schism, even if Judaism depended upon conviction alone, and if the questions of birth and race could be set aside. On the other hand, that the tendency toward a differentiating between "orthodox" Jews and "reform" Jews is real, is indicated by the fact that a number of congregations in the United States include the word "reform" in their names, and many recently established congregations, especially in small towns, where they are arising as a second religious body, are in turn using the word "orthodox" as a part of the corporate name.

It may, however, be noted here that failure to conserve the ancient symbolism tends insensibly to cause a gliding into the habit of treating as of minor moment, many particularities of conduct in matters less ceremonial in their nature, such as slackness in the observance of the Sabbath, omission of the repeating of the daily prayers, irregularity of attendance at divine worship, indifference with regard to the religious education of children, and a disregard of dietary regulations, although it must by no means be understood that "reform" and irreligion run in parallel lines.

One result of this situation is that the whole question of membership belongs in the sphere of church organization rather than of theological belief. Another is that no need arises for the formulation of a definite attitude toward other creeds. Propaganda and proselytism are not represented among the activities of the congregations, and Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonials. Recent examples of this kind are, however, quite rare, though not unknown.

DOCTRINE.

The term "doctrine" as descriptive of certain phases or departments of church life has not the same significance in the Jewish congregations as in Christian denominations. There is no specific creed to be subscribed, divergence from which involves separation from a particular synagogue or organization, whether local or general. The religious life of the Jews centers about certain ceremonials and liturgies, rather than about expression of faith or belief. The "law" is a law of observances rather than a creed.

At the same time there is a general system of doctrine accepted in the main by all Jews, including the unity of God, the inspiration of the Old Testament, and especially of the law as set forth in the Pentateuch, the system of holidays, and general worship of the synagogue.

God, according to the teachings of the Jewish Religion, such teachings being founded upon the Old Testament, the Talmud, etc., is the Supreme Being, the First Cause of the Universe, the Ruler of the world and of mankind, the Supreme Judge of all, the Universal Father. While He is distinct from the created world, every phenomenon of nature is caused by Him; He is Creator, Main-

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tainer, and Governor. He is absolutely One. "I, even I, am the Lord; and beside me there is no savior" (Isaiah, 43, 11). While He causes both Evil and Good, He is not the author of sin, the wrongdoer transgressing not according to predestination of any kind, but of his own choice and volition. Hence Satan, as a Tempter and powerful opponent of the Almighty, occupies no important position in Jewish theology. Neither is an Intercessor considered essential, since prayer is always to be addressed to the Omnipotent. Similarly, a specially designated prophet, somewhat in the nature of a vizier, would not fit into the Jewish scheme of Divine Unity. Indeed, "No prophet after Moses was allowed to change anything in the Law." Finally, God is distinctly not a mere national deity, but is conceived as one ruling everywhere, though choosing the Children of Israel for certain reasons or purposes. In post-Biblical literature God is further described as Absolutely Omnipotent, Omnipresent, Eternal, and, of course, "Living." He is regarded as having been One from all eternity. In Talmudic literature He is particularly postulated as having neither father, son, nor brother. Finally, the pious Jew is enjoined to repeat in his prayers at least twice a day and every day the declaratory prayer: "Hear, O Israel, the Lord our God, the Lord is One."

With regard to inspiration, Jews generally believe that the spirit and teachings of the Old Testament are of divine inspiration, but in the specific statement of this belief there are widely divergent expressions, some holding that every word and letter of every part of the book, especially of the Pentateuch, is of divine inspiration, others claiming that there is nothing more divine about the writings in question than there is in any exalted human production of genius. Whatever detailed statement is made, however, one who professes to be a Jew in any proper sense of the word believes, or believes in, the moral and theological doctrine contained in the writings of the Old Testament. The canon of this Old Testament comprises 24 books, namely, the 5 of the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Chronicles.

As to the New Testament, which of course formed no part of the basis of Judaism, there are Jews who believe it to be historically correct, while others question its chronological accuracy. In so far as it runs counter to the teachings of the Old Testament, or as it seems to Jewish authorities to so run, the New Testament is not to be followed and its teachings are to be considered the reverse of the truth. There are Jews who would prohibit its perusal utterly, but others refuse to deny it a due and proper place as literature.

Closely identified with the doctrine of the inspiration of the Old Testament is the belief in the obligation of obedience to its precepts. Those who hold the extreme literalistic view claim that the slightest command contained in the writings of the Old Testament must be obeyed, and the entire Jewish religion is based upon laws laid down in these records, with such exegesis as naturally grows out of any large body of law, parts of which are to be regarded as indicatory rather than complete.

Another phase is manifest in the attitude toward what are known as the Jewish High Holidays, which are: First, New Year's Day, commemorating the creation of the world, and the giving out of the divine law; second, the Day of Atonement or Great Fast Day (White Fast), the day of humiliation and mourning; third, the First Day of the Passover, beginning the feast of unleavened bread, celebrated in commemoration of the release, through Divine interposition, of the Jews from bondage in the land of Goshen. The first of these holidays usually occurs some time in the month of September, occasionally in October, the second follows on the tenth day from the New Year's Day, and the third occurs in March or April. There are varying degrees of observance of these days, which invariably commence at sundown. Synagogue services are held generally somewhat longer than on other occasions, and New Year's Day not infrequently covers two days. The Day of Atonement (Yom Kippur) follows eight penitential days, and on the afternoon preceding the day proper an evening meal is generally eaten, the day itself being observed by fasting, although the less strict, especially in the United States, do not deem this necessary. Following the Day of Atonement there are certain peculiar ceremonies, and any Jew is expected to attend the synagogue even if on other holidays he absents himself from it. He closes his place of business and refrains from all work or secular employment or distraction, his children remaining away from school and his mind being fixed as much as possible on religious matters. On the evening of the first day of the Passover there is generally a service of prayer and singing, with special dishes as symbolical of the great event, among them the "Matzoth" or unleavened bread. The day is essentially one of rejoicing and frequently covers two days instead of one. The last day of the Passover, falling on the same day as the first, but just one week later, is also a holiday, but not so generally observed. On the days regarded as sacred no secular employment is to be indulged in, but during the intervening period Jews are permitted to engage in their usual avocations. In general it may be said that Jews observe the Passover holidays less than they do the New Year's Day, and the latter less than they do the Day of Atonement.

Synagogue services vary greatly in the different synagogues, and in some cases they closely resemble services in Protestant churches. In others they consist of hardly more than a hurried recital of prayers. The essence of religious service is prayer to God, and in some congregations the main essential is that

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the communicants shall go into the place of worship and there repeat, as they come in, often standing, the essential prayers as formalized, so that there is at times no unity in those observances. The prayers can not be begun until 10 men are present, a boy of 13 who has been confirmed counting as a man. Especially in the United States there has been a tendency to approximate divine service to modern conditions and patterns, including their observance on Sunday instead of Saturday. The formal service lasts on an average of about two hours, part of that time being given to the sermon, sometimes doctrinal, sometimes not, while the prayers, chants, and music, vocal and instrumental, precede or succeed the address of the rabbi and constitute the balance of the divine service. In some cases the prayers are recited in Hebrew (classical, not Yiddish), in others the vernacular of the land is employed. In most congregations at least one Hebrew prayer for the dead, known as the "Kaddish," is repeated in Hebrew. The details of the service are in the hands of the congregation, and generally there is a good deal of latitude in such matters within the organization. Anyone who disapproves of any part of the form is at liberty to seek a place of worship where the form he prefers is observed. In certain congregations there is great rigidity of ritual, which goes on for decades. In others there is a good deal of change. Except where women are set apart, the attendants sit in pews, families together, but there are organizations where the persons praying stand through all or most of the service. The altar is usually at one end of the hall of assembly, but sometimes, particularly in Europe, it is in the center of the room.

POLITY.

The outstanding fact in organized Jewish religious life is the independence of the synagogue or local church organization. Among Jews there is no such thing as a controlling ecclesiastical organization. Every congregation the world over, is a law unto itself; each one is responsible to itself alone for the interpretation put upon the sacred law, and hardly less upon sacred traditions. Barely any two congregations in the United States are identical as to the extent of their "orthodoxy." In the same organization even, there will commonly exist considerable differences among the views of its various members on this subject. In the city of New York and other large cities of the country, are to be found congregations which do not allow women to sit in the same part of the hall with men, or even exclude females entirely, and whose members refrain altogether from work on the seventh day of the week, observe all the daily prayers, and strictly follow the Mosaic dietary laws. Their religious exercises may consist mainly of prayers and chants, recited in classic Hebrew. The altar may be found in the center of the place of worship, the male members of the congregation will wear, while in the house of prayer, a hat and a praying shawl, and will tolerate neither an organ, singing, nor a sermon. Indeed they frequently dispense with a rabbi. The members of such congregations conscientiously believe that for them to violate any of the forms or regulations which they have adopted, would be in the highest degree sinful. At the other extreme we find Jewish congregations meeting in a theater or hall, sometimes on Sundays, and employing the English language almost altogether. Their religious forms are without distinguishing peculiarities. Their prayers, some, but by no means all of them, formal, are few and short, and with one or two exceptions in the English language. There is considerable instrumental and vocal music, and a sermon constitutes an essential and important part of the services. Men and women are regarded as on a perfect equality, though as yet there is no record of a female rabbi.

Between these extremes we meet almost every sort of religious form and tenet. Some congregations consist of but a handful of males. Others number their thousands of attendants. Some invite non-Jews; others prefer to exclude them. Some have Friday evening services; others omit these. Almost all do some kind of charity and provide some religious instruction for the young. Even within a small congregation there will be found many varying degrees of "reform" or liberalism. The one universal belief is practically that which proclaims the Unity of the Deity.

The congregation is generally managed by a set of directors appointed by its members. Any one is eligible to membership who declares himself a Jew, or is known to be one. He need not submit to a test of faith, or even declare his adherence to any creed. In some congregations the observance of certain laws is regarded as an indispensable qualification for membership; but in many there is not even a form of examination. If a man says he is a Jew, he may belong to the congregation and enjoy all its rights and privileges as a member, until by overt act he shows clearly that he is a non-Jew in faith.

Broadly speaking, all persons of Jewish birth are also Jews in the religious sense. Hence, the membership of the Jewish congregations bears a close relation to the Jewish population and membership in a Jewish synagogue is on an essentially different basis from that in a Christian church.

What constitutes a member of a Jewish congregation has long been a moot question. In some congregations, a member is any person who contributes money, however little, to the treasury of the congregation; where a member is a married man, his wife and those of his children who can attend a Sabbath

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school are sometimes also regarded as members though they pay nothing directly, it being generally felt that a man pays according to his means and according as he has a wife and children who get the benefit of the religious institution to which he belongs. Naturally, in instances of this sort, women may be members, and even quite young children may be so considered.

On the other hand, many congregations regard as members only those males who have incorporated the institution, or have bought what is tantamount to a share or "membership" therein. The number of such "members" is generally small and limited; and they manage, either directly or through something like a committee or board of directors or trustees, the affairs of the institution. While they are considered to be the only "members" they by no means constitute the only attendants; their wives and children habitually go to the synagogue on the Sabbath, though not regarded as "members." In such an organization there will be found, too, certain seat holders and pewholders who pay a sum of money annually, for the privilege or right of occupying one or more designated seats or pews in the house of worship, but who are not recognized as "members," having no voice in the management of the congregation, while in other congregations such seat holders often do qualify as members. Affiliated with a congregation may be another class of persons who pay but a few dollars a year, their contributions entitling them to admission and to any seat that happens to be empty, but not giving them the preemptive right to occupy a particular place, seats for the year sometimes being sold at auction, sometimes allotted by private arrangement, and sometimes not reserved in any manner at all. With regard to the individuals in the last mentioned class, they too are in some cases looked upon as members, and in others are not so honored. Again, some congregations consider women, whether unmarried, wives, or widows, as ineligible to membership. In certain instances widows may be members, but not wives or maidens. Other organizations make no essential distinction between men and women members. Some admit minors to membership, others do not. In short, each congregation is a law unto itself, legislating for itself independently of all outside control.

If, however, we broaden the definition of "member" to mean one who shows his interest in Judaism by making even a small yearly contribution to some ecclesiastical entity, and by visiting, for participation in religious exercises, at least once a year, a synagogue or similar place of worship, we shall find that the total number of Jewish "members" is very large. Thus, it has been estimated that in order to accommodate the one and one-half million of Jews of New York City who are able and of a proper age to attend divine services on the Day of Atonement, a million sittings would have to be provided. Actually, in that city in 1917, about one-half of this number of seats was available in the permanent and temporary places of worship open to attendants during the High Holidays, beginning September 16, 1917. On the Day of Atonement, September 26, 1917, almost every synagogue, permanent or temporary, was reported to have been crowded. In other words, about one-half of the Jews of New York City attended divine worship on the "day of days." We may say, therefore, that about one-half of the Jews of New York City are, in one sense of the word, "members." Nor is there any good reason to suppose that outside of the metropolis Jewish religious conditions are very different, taken all in all, from those within the great city.

The difficulty met with by Jews in the United States is this: Frequently they can not, for economic reasons, attend divine worship on their Sabbath, Saturday being often the busiest commercial day, instead of a time of business cessation. Yet it is probably no exaggeration to say that the great majority of those born Jews remain Jews at heart and in sympathy and belief. The fact that the struggle for existence effectively interferes so largely with attendance at divine worship makes it appear that the Jewish membership is much smaller than it is, both actually and potentially. Hence, the attendance on the almost universally observed holidays is a far better criterion of real membership. Even then the last word has not been said. Failure on the part of the wage-earning head of the family regularly to attend the synagogue undoubtedly leads to laxity of attendance on the part of his children and also tends to form the habit of complete nonattendance even on the Day of Atonement itself; so that for long periods there may not be any attendance at the services or any contribution of money to any congregation. Yet the absentee, when a death or a marriage occurs in his family, shows by his choice of a rabbi as the officiating minister, that he is at heart a member of the Jewish religious cult. Therefore even the total number of persons in any way affiliated with Jewish congregations is far below the actual numerical strength of the denomination.

While, in a sense, probably about one-half of the Jews of the United States can legitimately be called "members," yet, as already stated, virtually all persons of Jewish birth are also Jews in the religious sense. In order, therefore, to arrive at the true total of persons of the Jewish faith, it would be necessary to establish the aggregate number of persons in the United States who are of Jewish birth, and then subtract therefrom the number of those who have affirmatively fallen away. This would be manifestly impossible, and the only alternative is to accept, as a substantially accurate statement of the number of persons

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of Jewish birth, estimates of the total Jewish population based upon as careful an investigation as has been practicable under all the conditions.[1]

The Jewish ministry includes primarily the rabbis, but also often the reader or cantor. The essential element of Jewish divine worship is the prayer service. These prayers may be read by any member of the congregation or by any Jew sufficiently well instructed to render the service. Generally, however, he is one who has been trained and is proficient in the traditional art of chanting the liturgy and the lessons from the Hebrew scriptures. In almost all such cases he is an official elected and remunerated by the congregation as its "deputy" or "minister" and is called reader, or cantor (Chazan). A somewhat similar official relation is held by the rabbi, who decides questions of law and ritual, performs the offices of preacher and religious functionary, is the organizer and teacher of the religious schools, and, in general, represents the church community. While his official and professional position is practically devoid of any such halo as is essentially attached to certain priesthoods, his authority is duly recognized within its prescribed limits, and the honor and respect paid him are commonly in proportion to his real value, not only as a man of God but also as a man of learning, ability, and uprightness, among, and in the estimation of, his own people. Many rabbis have been educated and trained in Jewish theological seminaries, many have not. A congregation may designate as its rabbi, one able to officiate as such, to its own satisfaction; and no one can then effectively deny him the title of rabbi. Once a rabbi, always a rabbi, would moreover seem to be the unwritten rule. On the other hand, there is a tendency ever growing stronger, to respect this title only as it is assumed by persons who have been fully and adequately trained, either privately or in public institutions of recognized standing, properly to officiate as Jewish ministers in every sense of the word.

WORK.

The general activities of the Jewish congregations have been from the beginning of their life in the United States, indeed in all their history, so intimately connected with their community life as to be virtually inseparable from it. They are carried on through organizations of various kinds, which, however, whether of an educational, charitable, or benevolent character, are all purely voluntary, and are supported by Jews as individuals and not by a central ecclesiastical organization. Similarly there are no organizations through which an official Jewish attitude toward public questions can be expressed, indeed, it is claimed that such an attitude is impossible.

[1] See footnote, p. 320.

Note has already been made of the part that the local burial societies and cemetery associations had in the development of the communities. To take care of the helpless or partially helpless in their communities, as weighty problems of employment, distribution, and public health, as well as of relief, began to present themselves in ever cumulative measures, it early became necessary to enlarge and modify many existing charitable and quasi-charitable institutions, and to inaugurate numerous new ones, particularly in the great centers, such as New York, Chicago, Philadelphia, and Cleveland. Then eventuated the next condition along the line of eleemosynary evolution, namely, the Federation. To-day in each of the large cities of the United States, the principal Jewish communal and charitable organizations have united into one organization.

The extent to which this aid was carried is illustrated in the following list of federations that contributed $10,000 or more in a single year:

New York, N. Y.	$2,696,312	Milwaukee, Wis.	$30,136
Chicago, Ill.	889,239	Buffalo, N. Y.	24,464
Philadelphia, Pa.	225,000	Kansas City, Mo.	21,000
San Francisco, Calif.	215,227	Minneapolis, Minn.	19,764
Boston, Mass.	200,000	Atlanta, Ga.	15,000
Cleveland, Ohio.	149,095	Indianapolis, Ind.	15,000
Baltimore, Md.	128,177	St. Paul, Minn.	14,000
St. Louis, Mo.	103,765	Des Moines, Iowa	13,838
Pittsburgh, Pa.	85,400	Columbus, Ohio.	11,912
New Orleans, La.	61,313	Memphis, Tenn.	11,122
Detroit, Mich.	45,185	Omaha, Nebr.	10,839
Louisville, Ky.	41,807	Cincinnati, Ohio.	10,403
Syracuse, N. Y.	35,000	Hartford, Conn.	10,000

The independent expenditures of individuals and of minor charitable societies in these localities, and in others having no federations, would bring the yearly total of charitable expenditures up to at least $5,500,000. These figures are exclusive, of course, of the $10,000,000 collected from among the Jewish communities of the country in 1917 for the relief of Jewish war sufferers in Europe, Asia, and Africa, for Zionistic propaganda and similar benevolent causes. Neither do they include the large increment of funds privately remitted to European recipients. It is safe to say, therefore, that the Jews of America contributed to their own charities of various kinds nearly $16,000,000 in 1917, or about $5 per capita, not counting endowments, gifts by will, and similar donations. While it is thus true that Jews give freely and largely for benevolent purposes, it is difficult to tabulate their gifts or present them in form that shall be comparable to the statements in regard to other bodies. The organization of the communal system has assisted in making general relief take the place of support of specific institutions.

Education.—The fundamental purpose of Jewish educational institutions for children is to hold them to

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Jewish law and life, and these schools constitute the only active propaganda carried on by Jews. The individualistic character of the congregations is manifest in the schools so that it is difficult to classify them. In general there are for the lower grades three classes: Congregational schools, "Talmud Torah" schools, for religious instruction in the Talmud and the Torah, and other free schools and classes organized by communities or groups of congregations, or supported by special societies and interested individuals.

The congregational schools are primarily established for the benefit of the children of members and seat holders, though, as a rule, instruction is freely accorded to all comers. Some of these religious schools have daily sessions, others only one, two, or three sessions a week, while the classes of the Talmud Torah schools meet daily. In general the teachers are professionals and are remunerated for their services, but in some of the congregational schools, and also in the Hebrew free schools which hold a single session a week, the teaching corps consists entirely of unpaid volunteers. The religious instruction provided at the schools is extensively supplemented by instruction in private classes in the homes of individuals who desire their children to have more exclusive attention than communal class instruction can afford. In 1917 there were 718 congregational schools throughout the country which reported a pupil-roll of 87,869. Of these, 280 were Sunday schools, holding sessions once a week on Saturdays or Sundays, and 257 were schools in which a more extended curriculum was followed and which held their sessions several times weekly.

In the city of New York, where practically one-half of the Jews of the United States are concentrated, there were, in 1917, 181 religious schools with 41,403 pupils. These figures show an increase over those for 1906, when 620 of a total of 677 schools reported a total attendance of 53,344 pupils, aside from 24,000 children receiving private instruction.

Since 1909, the more or less chaotic and unsystematic condition of Jewish educational agencies in New York, and to a lesser extent outside of the metropolis, has been radically influenced for the better by the work of the Bureau of Jewish Education of the Jewish Community or "Kehillah" of that city. This bureau set out to study all existing institutions, to become acquainted with and to organize their teachers; to carry on a campaign to inform parents of the problems of Jewish education; to operate model schools; and to devise proper textbooks, methods, and appliances. All this religious educational work is supplemented, especially for adolescents and adults, by the local sections of the Council of Jewish Women, the junior sections of the same organization, the circles of the Jewish Chautauqua Society, the Zionist societies, as well as by classes at Educational Alliances, Hebrew Institutes, Young Men's Hebrew Associations, Young Women's Hebrew Associations, and at the houses of Sisterhoods, which, as a rule, are societies auxiliary to the congregation.

Of higher institutions of learning there are 3 theological seminaries and 2 colleges, with approximately 400 students. The seminaries include the Hebrew Union College already mentioned, at Cincinnati, Ohio, established in 1875 by the Union of American Hebrew Congregations; the Jewish Theological Seminary of America (1886) in New York City, established for the purpose of providing a rabbinical training especially for candidates for conservative pulpits; and the Jewish Rabbinical College of America, also of New York. The first two have large and valuable libraries, that in New York ranking third among the Jewish libraries of the world and containing valuable manuscripts and a rare collection of Hebrew incunabula. The 2 colleges are Gratz College (1893), for undergraduate work in Jewish studies, and Dropsie College for Hebrew and Cognate Learning (1907), both situated in Philadelphia, where work of an advanced character is carried on. Besides these specifically Jewish schools, many of the Jewish communities of the United States are interested in trade, manual, technical, and farm schools, in kindergartens, and in night schools for instruction in English. Of the technical and trade schools, 7 may be regarded as prominent, namely, 4 in New York City (2 of them for girls), 1 in Philadelphia, 1 in New Orleans, and 1 in Chicago. There are 2 farm schools, 1 at Woodbine, N. J., established in 1894 by the Baron de Hirsch Fund, and known as the Baron de Hirsch Agricultural and Industrial School, the other, the National Farm School, at Doylestown, Pa., established in 1896, by a society formed for the purpose. For the conduct of the higher grade of educational institutions it has been estimated that about $100,000 were contributed in 1916, though this does not cover all amounts for educational purposes.

Numerous night schools for the teaching of English to immigrants have been established in the large commercial centers, especially where no public night schools obtain or by way of preparation for them where they do exist. These night schools, as well as the kindergartens and numerous industrial classes, are in part conducted by the congregations, in part by independent societies organized for these various purposes, but chiefly by the social settlements, the lodges of the beneficial orders, the local sections of the Council of Jewish Women, the charitable societies, especially the congregational sisterhoods mentioned before, and other ladies' aid societies auxiliary to congregations, the educational alliances, Hebrew institutes, and Young Men's and Young Women's Hebrew Associations.

Foreign educational work among the Jews, specifically the Jews of the Orient and of northern Africa,

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was formerly supported by the Jews of the United States, through the American branches of the Alliance Israelite Universelle, founded in 1860, through the International Zionist organization and through private contributions sent directly to schools at Jerusalem. Since the outbreak of the war with Germany, however, this support has been greatly reduced.

Care for the immigrant Jew is not confined to instruction in the English language. The Baron de Hirsch fund of nearly $3,300,000, established by a deed of trust, executed in 1890 by Baron Maurice de Hirsch, is utilized in the work of the reception and distribution of immigrants, in the promotion of educational activities in their behalf, whether in English or in trades, and in the establishment and assistance of colonies and other agricultural and industrial undertakings calculated to open up opportunities for Jewish immigrants. Under the fostering care of this fund the whole town of Woodbine, N. J., has grown up, and the fund has materially aided a number of other colonies in New Jersey, as well as some in Connecticut and other New England states. One section of the work inaugurated by the fund is now prosecuted by a branch called the "Industrial Removal Office," which investigates the opportunities offered to immigrants in towns in the interior of the country, and thus succeeds in inducing and aiding individuals to remove thither when it is believed that it would be for their economic advantage to do so, such persons when they arrive at their new destinations being usually received there by subsidiary district committees. Another department of the fund, namely, colonization and settlement in rural districts, is in charge of the Agricultural and Industrial Aid Society. In furtherance of the latter class of undertakings, the fund also subsidizes an independent society with headquarters at Chicago—the Jewish Agriculturists' Aid Society of America—which aims to settle Jewish farmers on homesteads in the Western and Southern states.

The educational work for adults and young people is greatly aided also by the publications of the Jewish Publication Society of America and those of the Jewish Chautauqua Society. The former was established in 1888, with headquarters at Philadelphia, Pa., and now has 14,245 members, a very notable increase since the report of 1906. It has published 94 volumes, covering a large variety of phases of Jewish thought—histories, biographies, works on ethics, poems, essays, and fiction. In 1917 there issued from its press a new translation of the Old Testament, compiled by a board of editors comprising the foremost Hebrew scholars in the United States. The new translation has been widely circulated, a special edition having been prepared for the use of Jews serving in the United States military and naval forces, for whom the society has also issued an abridged prayer book in Hebrew and English. The Jewish Chautauqua Society, organized in 1893, has 4,000 members and 82 study circles. It also publishes educational works.

Philanthropy.—In the United States there are numerous Jewish benevolent societies. These are supplemented by the congregational sisterhoods, the ladies' aid societies (attached to congregations or independent associations), the sections of the Council of Jewish Women in so far as they devote themselves to philanthropic work, and other agencies too diverse to classify. Two organizations for the relief of the tuberculous, however, should be mentioned—the National Jewish Hospital for Consumptives (1899) and the Jewish Consumptives' Relief Society (1904), both maintaining sanitoria in Denver, Colo. The former reports that it has treated 3,222 patients since its foundation up to 1917. In 39 cities all the chief Jewish relief agencies, frequently embracing the orphanages, hospitals, and homes for the aged, and sometimes even the educational societies, are federated under central administrative bodies for the collection and assignment of the funds required for charitable purposes, as also for the discussion of charitable needs and the creation of new charitable instruments. There are 41 of these federations, Des Moines, Chicago, and New York each having 2, and also a National Conference of Jewish Charities, organized in 1899, comprising 149 societies. There are 148 hospitals and asylums under the auspices of the Jewish congregations, caring for about 45,000 patients and inmates, and for the conduct of these and other distinctively philanthropic institutions, it is estimated that at least $1,000,000 was contributed during the year under review entirely apart from other gifts for philanthropic relief.

The foregoing enumeration does not exhaust the out-door relief agencies operated by the Jews of the United States. Many of the congregations have one or all of the four following features: Mutual-benefit societies, primarily intended for the payment of sick and death benefits, but in many instances with purely benevolent purposes superadded; funds for the sheltering of the transient poor; free burial societies; and free loan societies. These four kinds of societies are not exclusively congregational auxiliaries, but have their counterparts in the independent organizations. Mutual-benefit societies exist by scores in the large cities, each being usually organized by a group of Jews who have emigrated from the same town or province abroad. Frequently during the last twenty-five years, these benefit societies have become nuclei for new congregations, just as did the benevolent societies in the early years of Jewish settlement.

In addition to the local mutual-benefit societies attached to congregations, and to those independent thereof, there are 12 beneficial and endowment orders,

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having 3,076 lodges and 492,560 members. The oldest of these are the Independent Order or B'nai B'rith (1843), and the Independent Order of True Sisters (1846). The former has spread to Europe, Asia, and Africa. The Jews of the United States also contribute generously to the relief of their war-stricken brethren in Europe. There are 3 organizations which are engaged in making collections for these purposes, the funds being disbursed by a joint distribution committee. Up to March 1, 1918, there had been sent abroad over $10,000,000, and the relief work has by no means ceased. The largest part of this enormous sum, namely, $4,042,277, went to the relief of the Jews of Poland and Lithuania; $2,632,300 was applied toward aiding the Jews of Russia; $1,583,700 went to those of Austria-Hungary; $1,151,334 was set aside for those of Palestine, while aid was also extended to the Jews of Turkey, Greece, Egypt, the Balkan states, Tunis, Algiers, Morocco, Spain, Persia, and in some cases to Jewish refugees in neutral countries, such as Denmark, Spain, and Switzerland.

Other organizations.—The need for cooperative action has resulted in the formation of 3 voluntary unions of congregations in the United States, namely, the Union of American Hebrew Congregations (1873), the United Synagogue of America (1913), and the Union of Orthodox Jewish Congregations of the United States and Canada (1898). The first comprises 200 congregations, and the 2 latter a considerably smaller number. None of these exercises any religious control over its constituent bodies. The members of the first may roughly be said to belong to the reform wing, and those of the second to adhere to the conservative group, the name of the last indicating the religious proclivity of its members. The labors of the Union of American Hebrew Congregations fall into 3 departments: First, the maintenance of a rabbinical seminary, called the "Hebrew Union College," at Cincinnati, Ohio; second, the work of the Delegates on Civil and Religious Rights, aiming to safeguard Jews against unjust discrimination at home and abroad; and third, the duties of the Board of Synagogue and School Extension, which organizes congregations and religious schools in sparsely populated districts, arranges for circuit preaching, and distributes leaflets. The Union of Orthodox Jewish Congregations of the United States and Canada in a general way has similar functions, having been particularly active in New York City in protecting the religious interests of Jewish children and students in the public schools and the higher institutions of learning. In several cities there are local congregational unions, the object of which is to supervise the slaughtering of fowl and cattle. The United Synagogue of America stands for "The advancement of the cause of Judaism in America and maintaining Jewish tradition in its historical continuity. It places emphasis on the preservation of the Hebrew language and literature, as the key to the true understanding of Judaism, and as a bond holding together the scattered communities of Israel throughout the world."

Besides the 3 unions of congregations described above, mention should be made of the following representative bodies: The Central Conference of American Rabbis (1889), with 239 members; the United Orthodox Rabbis of America (1902), with 120 members; the Eastern Council of Reform Rabbis (1912) with 46 members; and the Council of Jewish Women (1893), with 25,000 members in 93 sections. What is developing into the central representative organization of the Jews of the United States is the American Jewish Committee, an organization instituted in 1906, whose aims are to safeguard the interests of Jews in the United States and abroad, to collect statistics of Jews of the United States, and to act as the central bureau of information on all matters of interest to Jews. The committee has headed a number of movements for the betterment of the lot of suffering Jews. Through its instrumentality relief was extended to the Jews of San Francisco after the great earthquake in that city, as well as at various times to the Jews of Constantinople, Morocco, the Balkan Peninsula, and other regions. When the war with Germany broke out, the committee succeeded in federating the majority of the Jewish national organizations for united work in collecting funds for the relief of Jews, the American Jewish Relief Committee, the organization thus formed, having succeeded in collecting much the greatest amount gathered thus far by the three relief organizations in existence. The committee has issued a number of publications. It has a bureau of statistics and research which is engaged in the collection of statistics of Jews and which compiles the material for the American Jewish Yearbook.

There remain to be mentioned the American branches of two international Jewish organizations. The Jewish Territorial Organization (together with the Jewish Socialist-Territorialist Labor Party of America) aims to find a home for those Jews of Eastern Europe who are leaving their respective countries because of the restrictions placed upon their political and civil rights. This settlement, to be located in any suitable and available territory, is to have some features of autonomous government. The Zionist organizations, including the Federation of American Zionists, the Order Knights of Zion, the Order Sons of Zion, and Hadassah (the women's Zionist organization), aim to secure a "publicly and legally secured" home for Jews in Palestine. The first of these in 1917 has 220 societies and 80,000 shekel-payers; the second, 99 gates; the third, 85 camps; the fourth, 43 chapters. The American Jewish Historical Society, organized in 1892, has issued

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25 volumes of "publications," containing researches into the history of the Jews in the Western Hemisphere. Of the 128 Jewish periodical publications—religious, secular, and trade—in existence during the year 1917, 9 were dailies, 57 were weeklies; there were also 44 monthlies, 2 semimonthlies, 2 bimonthlies, and 8 quarterlies. Of these, 89 were printed in English, and 30 (including the 9 dailies) in Yiddish. Jewish organized effort includes, finally, clubs with literary, social, athletic, civic, patriotic, and political interests and purposes; juvenile aid, prison and probation work, legal-aid and employment bureaus, centers for penny provident funds, and likewise Jewish trade-unions, which for the most part are corporate branches of the general trade-unions, though there are certain specifically "United Hebrew Trades" in several of the larger cities.

The Council of Young Men's Hebrew and Kindred Associations (1913) formed to stimulate the organization of Young Men's Hebrew Associations, to advise, encourage, and assist them, and to further the correlation of their activities, has affiliated with it 372 associations of Jewish young men and young women, organized for the promotion of physical, mental, and moral self-improvement. Out of the work performed by the council for the Jewish young men who were with the troops on the Mexican border in 1916 grew the Jewish Welfare Board, organized for work in the United States Army and Navy, which aims to do for Jews with the colors, to a large extent, what the Y. M. C. A. and the Knights of Columbus are effecting for Christians. This board is practically a federation of the congregational and rabbinical unions, the Council of Jewish Women, several fraternal orders, the Jewish Publication Society, and the Council of Young Men's Hebrew and Kindred Associations. Field workers of the board are assigned to most of the warships, camps, and cantonments. This board has collected a fund of $1,000,000.

STATISTICS.

The general statistics of the Jewish congregations for 1916 are given, by states, on pages 331 and 332, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,901	1,769	132	7.5
Members	357,135	[2] 101,457	.....	.....
Church edifices	874	821	53	6.5
Value of church property	$31,012,576	$23,198,925	$7,813,651	33.7
Debt on church property	$6,502,872	$4,556,571	$1,946,301	42.7
Parsonages:				
Churches reporting	93	81	12	([3])
Value	$164,150	$270,550	−$106,400	−39.3
Sunday schools:				
Number	697	600	97	16.2
Officers and teachers	3,528	2,239	1,289	57.6
Scholars	66,522	49,514	17,008	34.3
Contributions for missions and benevolences	$1,100,000	[4] $4,419,563	.....	.....
Domestic	$1,100,000	[4] $4,419,563	.....	.....
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Heads of families only. Not comparable with figures for 1916.
[3] Per cent not shown where base is less than 100.
[4] Includes the Baron de Hirsch Fund of nearly $3,300,000.

From this table it appears that so far as reported there has been an increase in the strength of the Jewish congregations in every particular, except in the value of parsonages. The decrease in contributions is more apparent than real, allowance being made for the inclusion of the Baron de Hirsch Fund in the report for 1906. The number of organizations reported in 1916 was 1,901, as against 1,769 in 1906, an increase of 7.5 per cent. The membership figures are not comparable, as the data returned on the schedules in 1916 and in 1906 were frequently on different bases, as has been explained in the statement preceding. In 1906 the heads of families were reported, while in 1916 seat holders, contributors, and others were included. Also, in 1916, there were 282 organizations that made no report of members. The number of church edifices reported was 874, as against 821 in 1906, an increase of 6.5 per cent, and the value of church property advanced from $23,198,925 to $31,012,576, or 33.7 per cent. Debt on church property, amounting to $6,502,872, was reported by 566 organizations in 1916, as against $4,556,571 reported by 449 organizations in 1906. Ninety-three churches reported parsonages, an increase of 12 over 1906. The value of parsonages, however, was less, having dropped from $270,550 in 1906 to $164,150 in 1916, a loss of 39.3 per cent. The number of Sunday schools reported increased by 97, or 16.2 per cent, and the attendant scholars were 66,522 in 1916 as against 49,514 in 1906, a gain of 34.3

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per cent. Contributions for missions and benevolences are scarcely comparable, as different bases of report were adopted.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, amounting to $4,352,935, were reported by 1,516 organizations, covering general running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 1,200 organizations in 1916, was 40,255, constituting 16.2 per cent of the 248,354 members reported by these organizations. Assuming that the same proportion would apply to the 108,781 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 57,887.[1]

Of the 1,901 organizations, 364, with 14,755 members, reported services conducted in English only; 1,537, with 342,380 members, conducted services in foreign languages alone or in connection with English; and of these, 1,202 organizations, with 215,421 members, used foreign languages only. The languages used were Arabic, German, Hebrew, and Yiddish. The principal language is Hebrew, used alone by 521 organizations, with 109,491 members, and in connection with English by 818 organizations, with 221,826 members. Hebrew and Yiddish together were used by 662 organizations, with 103,269 members, and in connection with English by 691, with 114,814 members. As compared with the report for 1906, there was in 1916 a considerably larger proportion of the total number of organizations using foreign languages.

[1] See Introduction, p. 10.

Schedules were received from 721 ministers of the congregations, distributed, by states, in the following table. Of these ministers, all appear to have acted as pastors, and the average annual salary, so far as reported, was $1,655.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	721	721			$1,655
Alabama	6	6			2,000
Arkansas	9	9			1,975
California	11	11			3,082
Colorado	4	4			4,100
Connecticut	20	20			1,309
Delaware	2	2			1,650
District of Columbia	5	5			2,110
Florida	3	3			2,920
Georgia	11	11			1,538
Idaho	2	2			480
Illinois	32	32			2,466
Indiana	18	18			1,225
Iowa	15	15			1,241
Kansas	1	1			
Kentucky	5	5			1,580
Louisiana	12	12			2,266
Maine	4	4			648
Maryland	13	13			1,964
Massachusetts	30	30			1,092
Michigan	14	14			1,479
Minnesota	7	7			1,705
Mississippi	6	6			2,612
Missouri	8	8			5,133
Montana	3	3			1,667
Nebraska	3	3			2,133
New Hampshire	3	3			1,250
New Jersey	33	33			1,361
New Mexico	1	1			
New York	231	231			1,350
North Carolina	7	7			1,043
North Dakota	1	1			
Ohio	37	37			2,235
Oklahoma	6	6			1,940
Oregon	3	3			2,700
Pennsylvania	82	82			1,177
Rhode Island	3	3			840
South Carolina	7	7			1,286
South Dakota	1	1			
Tennessee	6	6			2,040
Texas	23	23			2,069
Utah	2	2			2,150
Vermont	2	2			975
Virginia	12	12			2,220
Washington	3	3			750
West Virginia	5	5			1,135
Wisconsin	9	9			1,513

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—.		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Jewish congregations	1,901	1,619	357,135	1,413	172,414	111,433	866	883	874	814	$31,012,576
New England division:											
Maine	6	6	565	6	375	190	4	2	4	4	29,200
New Hampshire	3	3	358	3	218	140	2	1	2	1	5,500
Vermont	4	4	590	4	410	180	4	.....	4	4	20,000
Massachusetts	136	99	38,867	42	9,159	6,937	35	67	36	35	764,700
Rhode Island	3	3	762	3	568	194	2	1	2	2	40,000
Connecticut	40	37	8,688	20	2,825	1,659	25	11	25	20	405,600
Middle Atlantic division:											
New York	825	798	113,924	786	73,821	34,975	316	493	321	302	15,626,883
New Jersey	60	57	15,720	36	4,429	2,941	41	16	41	35	933,150
Pennsylvania	238	105	32,276	91	18,236	11,235	81	114	81	80	2,121,522
East North Central division:											
Ohio	49	46	20,151	41	9,289	7,712	35	12	35	32	1,356,700
Indiana	29	27	5,461	25	3,001	2,240	21	5	21	21	399,500
Illinois	117	87	33,377	51	9,715	7,072	37	71	37	24	2,002,500
Michigan	17	17	5,383	17	3,047	2,336	15	2	15	15	456,500
Wisconsin	14	12	2,812	12	1,441	1,171	12	2	12	12	252,000
West North Central division:											
Minnesota	7	7	2,740	7	1,665	1,075	7	.....	7	7	179,500
Iowa	20	18	2,595	17	1,410	1,185	18	1	18	18	168,500
Missouri	17	16	8,347	10	3,524	3,033	8	8	8	8	573,000
South Dakota	2	2	270	2	106	164	1	1	1	1	5,000
Nebraska	7	7	1,605	6	900	645	6	1	6	6	140,500
Kansas	3	3	170	3	77	93	1	2	1	.....	.....
South Atlantic division:											
Delaware	3	1	250	1	120	130	1	.....	1	1	7,200
Maryland	30	29	12,056	15	4,894	3,687	16	11	16	15	827,000
District of Columbia	10	10	3,225	3	500	400	6	4	6	4	157,000
Virginia	16	15	2,690	14	1,473	1,067	12	4	13	11	196,500
West Virginia	6	5	280	5	165	115	3	3	3	3	73,000
North Carolina	8	8	572	8	340	232	5	3	5	5	49,500
South Carolina	9	8	570	8	303	267	6	2	6	6	103,500
Georgia	16	15	2,880	15	1,485	1,395	13	2	13	13	324,000
Florida	6	6	746	5	317	229	4	2	4	4	55,500
East South Central division:											
Kentucky	8	7	2,695	7	1,165	1,530	7	1	7	7	209,823
Tennessee	10	10	2,022	10	1,163	859	6	4	6	6	201,000
Alabama	15	15	2,947	14	1,185	1,427	10	5	10	10	291,000
Mississippi	10	10	1,928	10	892	1,036	9	1	9	9	194,500
West South Central division:											
Arkansas	12	12	1,451	12	696	755	10	2	10	9	182,500
Louisiana	15	15	4,284	14	2,423	1,841	15	.....	16	13	360,500
Oklahoma	11	11	1,166	11	624	542	6	5	6	6	96,000
Texas	30	29	6,258	27	2,830	2,728	25	6	25	24	399,300
Mountain division:											
Montana	4	4	740	4	409	331	3	1	3	3	57,000
Idaho	2	2	50	2	23	27	1	1	1	1	7,500
Colorado	17	7	2,356	7	1,182	1,174	7	.....	7	7	127,500
Arizona	3	3	170	3	85	85	1	2	1	1	12,500
Utah	3	3	670	3	395	275	2	1	2	2	24,000
Pacific division:											
Washington	8	8	2,950	8	1,341	1,609	7	1	7	7	200,998
Oregon	7	7	1,315	3	550	600	3	4	3	3	142,500
California	34	23	8,178	20	3,618	3,860	15	8	15	15	1,209,500
States with one organization only [1]	2	2	135	2	70	65	2	.....	2	2	23,000

[1] One organization each in New Mexico and North Dakota.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Jewish congregations	1,901	566	$6,502,872	93	$164,150	1,516	$4,352,935	615	697	3,528	66,522
New England division:											
Maine	6	4	11,500	.....	.....	5	5,049	3	3	6	165
New Hampshire	3	1	1,400	.....	.....	1	7,600	1	1	4	20
Vermont	4	4	6,400	.....	.....	3	2,250	4	4	8	137
Massachusetts	136	31	256,300	.....	.....	92	153,062	27	37	193	3,260
Rhode Island	3	2	11,000	.....	.....	3	8,300	3	5	9	394
Connecticut	49	15	81,200	1	4,000	28	68,344	11	11	50	1,244
Middle Atlantic division:											
New York	825	237	3,862,140	61	52,000	781	1,894,895	141	156	727	19,201
New Jersey	60	24	243,060	4	15,500	51	124,087	23	24	112	2,276
Pennsylvania	238	55	482,830	2	1,650	105	385,631	76	86	391	7,884
East North Central division:											
Ohio	49	22	246,033	.....	.....	40	198,775	33	47	250	5,941
Indiana	29	8	67,000	.....	.....	23	64,016	20	23	106	1,123
Illinois	117	25	25,900	3	1,000	86	362,136	34	38	217	5,021
Michigan	17	7	34,800	.....	.....	16	61,582	9	10	38	751
Wisconsin	14	10	45,100	.....	.....	10	41,645	7	7	26	431
West North Central division:											
Minnesota	7	3	30,000	.....	.....	7	26,600	5	5	28	780
Iowa	20	9	131,000	1	1,000	16	34,755	15	15	66	685
Missouri	17	4	96,000	.....	.....	14	65,951	6	8	77	1,790
South Dakota	2	1	2,300	1	2,500	2	2,450	2	2	7	64
Nebraska	7	5	26,200	1	1,500	7	19,510	6	6	28	572
Kansas	3	.....	.....	.....	.....	2	2,360	3	3	12	99
South Atlantic division:											
Delaware	3	1	5,000	.....	.....	1	2,850	1	1	6	62
Maryland	30	10	64,200	1	5,000	28	77,932	10	11	54	1,049
District of Columbia	10	4	59,000	.....	.....	7	29,885	2	2	14	535
Virginia	16	6	16,100	.....	.....	15	37,651	11	14	73	740
West Virginia	6	1	2,000	.....	.....	5	5,050	5	5	17	122
North Carolina	8	.....	.....	1	3,500	8	15,263	5	5	23	173
South Carolina	9	2	4,800	2	11,000	8	13,245	5	6	21	229
Georgia	16	9	33,250	1	3,000	13	54,348	15	17	120	1,546
Florida	6	2	16,000	.....	.....	5	11,620	3	3	18	192
East South Central division:											
Kentucky	8	5	48,550	1	1,000	7	32,826	7	8	53	526
Tennessee	10	3	51,300	.....	.....	8	36,435	8	10	70	928
Alabama	15	4	71,500	1	3,000	11	57,721	11	12	78	778
Mississippi	10	3	27,500	2	17,500	9	21,200	9	9	55	391
West South Central division:											
Arkansas	12	5	29,700	1	3,500	10	30,345	9	10	58	437
Louisiana	15	8	80,575	1	500	12	55,218	12	13	67	770
Oklahoma	11	5	31,000	2	8,000	6	17,200	8	8	30	260
Texas	30	12	74,034	5	25,500	25	61,547	25	28	140	1,653
Mountain division:											
Montana	4	1	4,000	.....	.....	2	8,000	3	3	9	103
Idaho	2	.....	.....	.....	.....	2	844	1	1	2	8
Colorado	17	1	6,000	.....	.....	6	29,884	4	6	69	921
Arizona	3	1	300	.....	.....	2	525	1	1	2	15
Utah	3	1	2,000	.....	.....	3	9,448	2	2	7	60
Pacific division:											
Washington	8	3	26,000	.....	.....	8	26,630	6	6	36	420
Oregon	7	2	4,500	.....	.....	6	22,763	2	2	18	476
California	34	9	181,900	.....	.....	15	161,017	19	20	126	2,143
States with one organization only [1]	2	1	3,500	1	3,500	2	4,500	2	3	7	147

[1] One organization each in New Mexico and North Dakota.

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LATTER DAY SAINTS.

GENERAL STATEMENT.

History.—The Church of Jesus Christ of Latter Day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca County, N. Y. About 10 years previously, when 15 years of age, he had become deeply interested in the question of the salvation of his soul and in the true Church of Christ, and was particularly disturbed by the variety of denominations and the varied interpretations put upon certain passages of Scripture by the different sects. While in the woods near his father's home, he says that he "had a vision of great light, and two glorious personages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented in its fulness by any of the existing churches.'" Three years later another vision instructed him as to the second coming of Christ and as to his own relation to the coming dispensation. Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he translated, dictating the translation to Oliver Cowdery and others, who wrote it down. Oliver Cowdery, with David Whitmer and Martin Harris, after the completion of the work, gave to the world their testimony that they had actually seen the plates. Two years later, in 1829, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed, in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out, prominent among whom were Oliver Cowdery, Sidney Rigdon, and Parley and Orson Pratt. Numerous churches were organized in different states, and in 1831 headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson County, Mo. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith with other leaders removed to Caldwell County, Mo., which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers of the adjoining counties, which resulted in 1839 in their expulsion from the state. Then followed the settlement at Nauvoo, Hancock County, Ill., which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother Hyrum were killed by a mob at Carthage, Ill., on the 27th of June, 1844. After the death of Joseph Smith, Brigham Young, as president of the Council of Twelve, was chosen president of the church. A number, however, refused his leadership, and there followed a period of confusion, several organizations being formed, one of which is known to-day as the "Reorganized Church of Jesus Christ of Latter Day Saints."

Doctrine.—The doctrines of the Latter Day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They believe in God the Father, Jesus Christ the Son, and in the Holy Ghost; men will be punished for their own sins, not for Adam's transgression; through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel; these principles and ordinances are faith in Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; men are called of God to the ministry, by "prophecy and by the laying on of hands" by those who are in authority to preach the gospel and administer its ordinances; the same organization that existed in the primitive church continues to-day—apostles, prophets, pastors, teachers, evangelists, etc. There is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

The Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God. In addition to these, there have been and will be many revelations of great and important things pertaining to the Kingdom of God. There will be a literal gathering of Israel and the restoration of the Ten Tribes. Zion will be built on this continent. Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory. Freedom for all men to worship God according to the dictates of conscience is claimed, and obedience to rulers and magistrates is enjoined.

Polity.—The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem, who was a great high priest. It holds the power of presidency and the right of authority over all the offices

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of the church. Its officers are apostles, patriarchs, high priests, seventies, and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers; its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to supervise the work of the church in all the world, and especially the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion (or districts), under the direction of the first presidency in their respective stakes and congregations (parishes) in administering in spiritual things. The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of 70 each, under 7 presidents who preside over all the companies. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the regular church organization, while the labors of the patriarchs, high priests, and elders are confined principally to their respective stakes and congregations.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of three bishops who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The seven presidents preside over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

Statistics.—The two bodies included in this group in 1916 and 1906 are listed below, with the principal statistics as reported for the two periods:

COMPARATIVE SUMMARY OF LATTER DAY SAINTS: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
LATTER DAY SAINTS.										
1916.										
Church of Jesus Christ of Latter Day Saints	965	403,388	905	$6,263,226	$268,230	19	$57,195	1,058	18,066	153,980
Reorganized Church of Jesus Christ of Latter Day Saints	565	58,941	382	571,571	62,204	6	4,750	558	6,061	38,222
1906.										
Church of Jesus Christ of Latter Day Saints	683	215,796	624	2,645,363	75,793	3	1,700	766	14,765	113,139
Reorganized Church of Jesus Christ of Latter Day Saints	501	40,851	309	523,155	35,989	5	6,100	403	3,742	16,946

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

HISTORY.

After the death of Joseph Smith in 1844,[1] Brigham Young became president of the church, and two years later led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters. From this point as a center, the church has extended until it is represented in a large proportion of the states of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in

[1] See Latter Day Saints, p. 333.

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1877, and was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

DOCTRINE AND POLITY.

The general doctrine and ecclesiastical organization of the church are set forth in the preliminary statement of Latter Day Saints.

The doctrine of polygamy had for some years been advocated by many in the church, but in 1852 Brigham Young published the doctrine of celestial marriage (marriage for eternity as well as for time), including plural marriage, announcing that it was based on a revelation to Joseph Smith. This aroused great discussion throughout the country, and resulted in various acts of Congress forbidding plural marriages. In 1890 President Woodruff issued a manifesto calling on all the saints to "refrain from contracting any marriages forbidden by the laws of the land." Since that time such marriages have been prohibited by the church, although there have been cases where those already contracted have not been annulled.

The general organization of the church for governmental purposes, aside from the priesthood, includes the ward, the stake or district, and the general conference. The ward corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a bishop and two counselors or assistants. A stake of Zion is composed of a number of wards occupying a certain territorial district, and at its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the wards, meets twice a year, in the spring and fall, for the management of the general affairs of the church.

Each bishop presides over a ward in a stake of Zion, and his labors are limited to his own ward. The priests are presided over by the bishop, and it is their duty to assist him, to visit the homes of the members of the church, expound the Scriptures, baptize believers, and administer the sacrament of the Lord's Supper. The duty of the teachers is to assist the priests, to see that there is no iniquity in the church, and that the members perform their duties. They are without authority to baptize or administer the sacrament of the Lord's Supper. The duty of the deacons is to assist the teachers and also to expound the Scriptures. Priests, teachers, and deacons labor under the direction of the bishop of the ward.

The principal source of revenue of the church is its tithing system, which was instituted by Joseph Smith in 1838. Under it a convert is expected voluntarily to contribute one-tenth of his property to the church and thereafter pay to it one-tenth of his income.

WORK.

The general activities of the church are under the direction of the higher or Melchizedek priesthood, and are not in the hands of benevolent societies as in many churches. The Relief Society, however, which works under the supervision of the priesthood, is a benevolent organization of the women of the church, and is practically independent in its sphere.

The home missionary work is carried on principally by local teachers and elders, though there are auxiliary organizations of young men and women who render important assistance in this department. The report for 1916 shows 1,660 agents employed and 145 churches or parishes assisted, the expense being met, not by special contributions, but by appropriations from the tithes of the church. The amount expended for this work during the year was $706,183.

Foreign missionary work is carried on in Australia, Great Britain, the Netherlands, New Zealand, the Scandinavian countries, Switzerland, Mexico, Japan, India, the Society Islands, Africa, Samoa, and many of the islands of the Pacific. Since the outbreak of the great war the missionary work in Germany, Austria, and Turkey, including Palestine, has been discontinued. The report for 1916 shows 15 stations as general headquarters, 1,183 missionaries, 4,679 native helpers, 462 churches with 75,450 communicants, 7 schools with 2,271 pupils, contributions to the amount of $118,862, and church property valued at $747,628. There were no hospitals, dispensaries, asylums, orphanages, or other charitable organizations, except the Relief Society, which is organized and equipped in nearly every branch in the mission fields.

The importance of education has always been emphasized by the church, and in 1916 there were 20 church schools in the United States with 7,479 students, while the entire number of students under the care of the church both at home and abroad was 9,750, of whom all but 158 belonged to the church. These were apportioned among the different departments as follows: Training school, 916; kindergarten, 317; preparatory, 1,573; missionary course, 385; high school, 5,324; commercial course, 780; college course, 455. There were 258 regular teachers and 81 teachers employed for special instruction. The school property in the United States was valued at $1,430,623 and the equipment at $204,435, making a total of $1,635,058; and in addition there was an endowment of $132,500. The amount expended for the school year was $534,338, including $354,350 contributed by the church. For the previous year the church contributed $357,327 for educational purposes, and for the school year beginning September, 1916, $352,615 was contributed.

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There is a church hospital in Salt Lake City with accommodations for 200 patients; and provision is made in another hospital in Ogden, Utah, for 75 more. The number treated at the main hospital in 1916 was 3,363, and at the other hospital 1,741, making a total of 5,104. The amount contributed for their support in 1916 was $13,585; the value of property was estimated at $675,000; and there was an endowment fund of $10,000.

The young people's societies included 745 Young Men's Mutual Improvement associations with about 7,847 officers and 36,916 members, and 799 Young Ladies' Mutual Improvement associations with 8,194 officers and teachers and 35,739 members, or a total of 1,544 local societies and 72,655 members. These societies had libraries containing altogether 47,540 volumes; their receipts amounted to $59,202; and their disbursements for rent, halls, lectures, books, supplies, and the ordinary expenses of the societies amounted to $58,902. The meetings consider religious, literary, and scientific topics, and are intended for the mutual improvement of the young people of the church along religious and secular lines. There are also associations and religious classes with much the same object in view, conducted principally in the interest of the children.

A characteristic feature of this church is the extent to which it enters into, molds, and influences every department of the life of its people. It aids them when sick or in poverty, looks after their education, provides their amusements, and ministers to their social needs. It is also closely identified with the economic life of the people through its connection, as an investor, with numerous industrial and commercial ventures. In the organization and management of establishments, the principle of cooperation enters to a greater or less extent. Moreover, the close association existing among the people through the unifying influence of the church has made these cooperative enterprises, in almost every line of economic endeavor, numerous and successful.

STATISTICS.

The general statistics of the Church of Jesus Christ of Latter Day Saints for 1916 are given, by states and by stakes and missions, on pages 337 to 340, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is given in the next column.

This table shows that during the last decade the denomination has gained considerably in every particular. The number of organizations advanced from 683 in 1906 to 965 in 1916, showing a gain of 41.3 per cent, and the membership advanced from 215,796 to 403,388, or 86.9 per cent. The number of church edifices increased by 281, or 45 per cent; the value of church property advanced from $2,645,363 to $6,283,226, an increase of 137.5 per cent; and debt on church property amounting to $268,230 was reported by 178 organizations in 1916, as against $75,793 reported by 104 organizations in 1906. The number of churches reporting parsonages advanced from 3 to 19, and the value of parsonages from $1,700 to $57,195. There was an increase of 292, or 38.1 per cent, in the number of Sunday schools, and 39,791, or 35.2 per cent, in the number of scholars. Contributions for missions and benevolences were reported as $1,192,980 in 1916 as against $322,355 in 1906, the greater part in 1916 being for domestic work, although the contributions for foreign work increased from $75,646 to $118,862.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	965	683	282	41.3
Members	403,388	215,796	187,592	86.9
Church edifices	905	624	281	45.0
Value of church property	$6,283,226	$2,645,363	$3,637,863	137.5
Debt on church property	$268,230	$75,793	$192,437	253.9
Parsonages:				
Churches reporting	19	3	16	(1)
Value	$57,195	$1,700	$55,495	3,264.4
Sunday schools:				
Number	1,058	766	292	38.1
Officers and teachers	18,066	14,765	3,301	22.4
Scholars	152,930	113,139	39,791	35.2
Contributions for missions and benevolences	$1,192,980	$322,355	$870,625	270.1
Domestic	$1,074,118	$246,709	$827,409	335.4
Foreign	$118,862	$75,646	$43,216	57.1

[1] Per cent not shown where base is less than 100.

It is to be noted that the figures for church property do not include the large amount of property owned by the church as a whole and used for general church purposes, but only the edifices owned by individual local organizations.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $804,068, reported by 948 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 945 organizations in 1916, was 133,885, constituting 33.7 per cent of the 397,032 members reported by these organizations. Assuming that the same proportion would apply to the 6,356 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 136,028.[1]

Of the 965 organizations, 953, with 396,704 members, reported services conducted in English only, and 12, with 6,684 members, reported services conducted in

[1] See Introduction, p. 10.

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foreign languages and English. Of these, 5 organizations, with 2,697 members, used German and English; 2, with 760 members, the Indian languages and English; 4, with 2,947 members, the Scandinavian languages; and 1, with 280 members, Spanish. As compared with the report for 1906 there has been very little change in the languages used.

The total number of ministers on the rolls of the denomination was 4,790. Schedules were received from 1,142, but the situation was so different from that in other bodies that they could not be tabulated. No salaries were paid, the ministers supporting themselves chiefly by other occupations, of which farming seemed to be the most common.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	Number of organizations reporting.	Value reported.
Church of Jesus Christ of Latter Day Saints	965	965	403,388	965	194,208	209,180	826	111	905	832	$6,283,226
New England division:											
Vermont	2	2	238	2	116	122	1	1	1	2	75,025
Massachusetts	3	3	272	3	124	148	2	1	2	1	130
Middle Atlantic division:											
New York	5	5	598	5	275	323	2	2	2	1	56,000
Pennsylvania	4	4	604	4	278	326	1	2	1	2	2,100
East North Central division:											
Ohio	5	5	1,566	5	747	819	2	3	2	3	1,275
Indiana	4	4	667	4	281	386	3	1	3	4	3,340
Illinois	6	6	1,762	6	810	952	4	2	5	3	58,000
Michigan	5	5	711	5	305	406	1	4	1	2	1,200
West North Central division:											
Minnesota	4	4	439	4	198	241	2	2	2	3	6,800
Iowa	4	4	396	4	167	229	1	3	1	.....	.....
Missouri	6	6	1,069	6	471	598	3	1	3	5	39,611
Nebraska	2	2	278	2	123	155	.....	2	.....	.....	.....
Kansas	4	4	567	4	257	310	3	.....	3	3	3,000
South Atlantic division:											
Maryland	2	2	125	2	56	69	1	1	1	1	1,200
Virginia	5	5	1,540	5	726	814	4	1	4	5	1,151
West Virginia	7	7	1,732	7	799	933	1	6	1	1	1,800
North Carolina	12	12	2,802	12	1,338	1,464	11	.....	11	12	3,355
South Carolina	9	9	2,509	9	1,191	1,318	9	.....	9	8	6,987
Georgia	6	6	2,615	6	1,251	1,364	4	2	4	5	19,160
Florida	8	8	2,608	8	1,238	1,370	4	4	5	4	7,348
East South Central division:											
Kentucky	6	6	1,553	6	740	813	6	.....	6	6	3,350
Tennessee	5	5	1,572	5	749	823	5	.....	7	4	16,006
Alabama	4	4	2,137	4	1,025	1,112	2	2	2	2	1,800
Mississippi	5	5	1,622	5	769	853	5	.....	5	5	1,085
West South Central division:											
Arkansas	3	3	454	3	196	258	1	1	1	1	600
Louisiana	4	4	968	4	422	546	3	.....	3	3	1,075
Oklahoma	3	3	756	3	353	403	1	1	1	1	400
Texas	8	8	2,487	8	1,142	1,345	5	1	6	5	13,000
Mountain division:											
Montana	6	6	1,460	6	656	804	1	.....	1	2	2,686
Idaho	225	225	72,439	225	36,326	36,113	198	24	215	204	1,145,720
Wyoming	27	27	9,447	27	4,637	4,810	24	3	28	25	155,188
Colorado	10	10	3,358	10	1,590	1,768	8	2	8	9	41,618
New Mexico	7	7	1,484	7	686	798	7	.....	8	6	8,995
Arizona	44	44	12,496	44	6,012	6,484	39	4	40	37	137,713
Utah	459	459	257,719	459	123,337	134,382	428	27	479	433	4,313,908
Nevada	13	13	3,429	13	1,682	1,747	11	2	11	9	32,843
Pacific division:											
Washington	5	5	880	5	398	482	5	.....	5	2	12,350
Oregon	10	10	2,831	10	1,406	1,425	10	.....	10	8	73,422
California	11	11	2,634	11	1,075	1,559	5	5	5	4	42,975
States with one organization only [1]	7	7	564	7	256	308	3	1	3	1	10

[1] One organization each in Connecticut, District of Columbia, Maine, New Jersey, North Dakota, Rhode Island, and South Dakota.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of Jesus Christ of Latter Day Saints	965	178	$268,230	19	$57,195	948	$804,068	942	1,058	18,066	152,930
New England division:											
Vermont	2			1	3,000	2	124	2	2	20	152
Massachusetts	3					3	360	3	3	20	196
Middle Atlantic division:											
New York	5			1	1,200	4	9,076	3	4	26	192
Pennsylvania	4					4	361	4	4	46	357
East North Central division:											
Ohio	5					5	721	5	5	19	72
Indiana	4	1	760			4	428	4	6	62	530
Illinois	6			1	25,000	6	1,219	6	10	82	804
Michigan	5					5	986	5	8	48	239
West North Central division:											
Minnesota	4					4	2,307	4	7	24	235
Iowa	4					4	777	4	4	33	209
Missouri	6					6	4,475	6	11	78	565
Nebraska	2					2	460	1	1	11	45
Kansas	4					4	1,400	4	5	25	97
South Atlantic division:											
Maryland	2					2	300	2	2	15	64
Virginia	5					5	218	5	7	32	156
West Virginia	7					7	1,604	5	5	47	619
North Carolina	12					11	606	10	10	56	207
South Carolina	9	1	100			9	2,946	7	7	61	374
Georgia	6					6	540	4	4	33	225
Florida	8					5	525	5	9	47	280
East South Central division:											
Kentucky	6					6	600	5	8	30	195
Tennessee	5					5	688	5	7	33	124
Alabama	4					4	756	3	3	13	58
Mississippi	5					1	278	5	5	21	90
West South Central division:											
Arkansas	3					3	625	2	2	18	64
Louisiana	4					4	850	4	4	34	147
Oklahoma	3					3	900	2	2	18	63
Texas	8					8	2,522	6	6	88	565
Mountain division:											
Montana	6			1	698	6	1,991	6	10	95	419
Idaho	225	61	50,896	5	6,500	225	168,085	225	249	4,227	31,889
Wyoming	27	4	826			27	19,566	27	36	557	4,518
Colorado	10	2	358			10	5,481	9	11	174	1,252
New Mexico	7	1	20			7	2,857	7	7	124	654
Arizona	44	2	1,956	1	500	43	27,293	44	48	785	5,981
Utah	459	102	209,614	5	6,832	456	525,060	458	491	10,354	96,777
Nevada	13					13	4,528	12	16	207	1,706
Pacific division:											
Washington	5	1	1,000			5	1,351	5	9	89	267
Oregon	10	1	1,000	2	5,965	10	5,131	10	14	178	976
California	11	2	1,700	2	7,500	10	5,329	11	12	166	1,218
States with one organization only [1]	7					4	624	4	4	31	269

[1] One organization each in Connecticut, District of Columbia, Maine, New Jersey, North Dakota, Rhode Island, and South Dakota.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STAKES AND MISSIONS: 1916.

STAKE AND MISSION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of Jesus Christ of Latter Day Saints	965	965	403,388	965	194,208	209,180	826	111	905	832	$6,283,226
Stakes:											
Alpine	17	17	9,207	17	4,350	4,857	16	1	18	17	145,798
Bannock	10	10	2,511	10	1,286	1,225	9	1	9	9	40,900
Bear Lake	23	23	7,404	23	3,699	3,705	22	1	25	23	118,174
Bear River	13	13	4,617	13	2,283	2,334	13	.....	14	13	74,588
Beaver	9	9	3,280	9	1,567	1,713	7	.....	7	6	29,500
Benson	10	10	6,070	10	2,884	3,186	10	.....	10	10	118,970
Big Horn	5	5	3,170	5	1,621	1,549	5	.....	6	5	50,278
Bingham	10	10	4,229	10	2,151	2,078	9	1	10	10	67,405
Blackfoot	13	13	4,519	13	2,318	2,201	12	1	13	13	64,587
Boise	15	15	4,043	15	2,038	2,005	12	3	15	13	54,236
Box Elder	11	11	7,320	11	3,510	3,810	11	.....	14	11	137,000
Cache	12	12	9,621	12	4,615	5,006	12	.....	12	12	149,250
Carbon	9	9	2,996	9	1,423	1,573	9	.....	9	9	70,103
Cassia	18	18	5,960	18	2,995	2,965	18	.....	23	18	98,269
Cottonwood	12	12	6,902	12	3,378	3,524	12	.....	12	12	192,787
Curlew	10	10	1,716	10	898	818	7	3	7	7	16,675
Deseret	10	10	3,394	10	1,687	1,707	8	2	12	7	70,253
Duchesne	19	19	5,959	19	3,013	2,946	15	6	14	12	40,094
Emery	10	10	5,213	10	2,563	2,650	9	1	11	7	31,120
Ensign	7	7	8,929	7	3,791	5,138	7	.....	9	7	199,250
Fremont	16	16	6,844	16	3,497	3,347	16	.....	16	16	143,065
Granite	12	12	15,190	12	7,125	8,065	12	.....	13	12	293,100
Hyrum	10	10	5,698	10	2,687	3,011	10	.....	11	10	132,200
Idaho	9	9	1,966	9	1,000	966	7	2	7	8	15,640
Jordan	13	13	8,573	13	4,140	4,433	13	.....	13	13	128,861
Juab	5	5	3,714	5	1,809	1,905	5	.....	6	5	60,050
Kanab	5	5	1,960	5	981	979	4	1	4	5	18,422
Liberty	11	11	10,191	11	4,842	5,349	11	.....	12	11	268,970
Malad	17	17	6,661	17	3,155	3,506	14	3	18	13	103,032
Maricopa	6	6	2,390	6	1,163	1,227	6	.....	6	6	39,276
Moapa	8	8	2,137	8	1,030	1,107	7	1	7	6	12,431
Morgan	7	7	1,698	7	831	867	6	1	6	6	20,050
Nebo	17	17	10,925	17	5,392	5,533	16	1	19	17	122,001
North Davis	7	7	4,280	7	2,063	2,217	7	.....	8	7	108,877
North Sanpete	12	12	8,505	12	4,078	4,427	10	2	14	10	124,900
North Weber	18	18	6,573	18	3,266	3,307	17	1	19	17	142,167
Ogden	10	10	6,249	10	2,962	3,287	10	.....	11	10	148,188
Oneida	20	20	8,074	20	4,022	4,052	19	1	21	20	126,208
Panguitch	12	12	4,718	12	2,277	2,441	10	.....	12	12	29,286
Parowan	10	10	4,576	10	2,161	2,415	9	1	9	8	46,013
Pioneer	14	14	8,411	14	3,881	4,530	14	.....	14	14	157,555
Pocatello	9	9	3,368	9	1,650	1,718	8	1	8	9	39,977
Portneuf	10	10	2,788	10	1,401	1,387	8	2	9	9	24,709
Raft River	9	9	2,405	9	1,217	1,188	8	1	8	8	39,330
Rigby	13	13	4,423	13	2,211	2,212	12	1	12	13	67,445
St. George	13	13	5,086	13	2,504	2,582	12	1	13	13	30,943
St. Johns	7	7	1,577	7	817	760	7	.....	8	6	9,095
St. Joseph	18	18	5,428	18	2,448	2,980	14	4	14	15	51,157
Salt Lake	12	12	11,080	12	5,045	6,035	12	.....	16	12	246,174
San Juan	3	3	1,724	3	882	842	3	.....	3	3	29,460
San Luis	3	3	2,131	3	1,030	1,101	3	.....	3	3	25,500
Sevier	19	19	8,803	19	4,319	4,484	18	1	20	19	124,638
Shelley	8	8	2,996	8	1,530	1,466	8	.....	8	8	64,189
Snowflake	9	9	2,498	9	1,293	1,205	8	.....	8	6	28,027
South Davis	6	6	4,800	6	2,264	2,536	6	.....	7	6	85,600
South Sanpete	10	10	7,076	10	3,523	3,553	9	1	12	9	60,920
Star Valley	10	10	2,852	10	1,392	1,490	9	1	11	10	58,732
Summit	16	16	4,558	16	2,283	2,275	11	5	12	16	91,305
Teton	13	13	2,847	13	1,438	1,409	12	1	13	11	30,819
Tooele	9	9	3,022	9	1,494	1,528	8	1	9	8	42,760
Uintah	9	9	3,106	9	1,552	1,554	8	1	8	8	23,560
Union	7	7	1,828	7	862	966	7	.....	7	7	61,815
Utah	19	19	12,916	19	5,994	6,922	19	.....	21	18	168,794
Wasatch	8	8	3,967	8	1,899	2,068	8	.....	8	8	74,893
Wayne	7	7	1,790	7	937	853	7	.....	7	6	22,562
Weber	13	13	10,059	13	4,694	5,345	13	.....	13	13	170,023
Woodruff	12	12	3,904	12	1,885	2,019	11	1	12	11	70,678
Yellowstone	16	16	4,500	16	2,144	2,356	13	3	13	13	110,145
Young	5	5	1,095	5	526	569	5	.....	6	5	13,418
Missions:											
California	19	19	3,917	19	1,696	2,221	13	5	13	11	54,878
Central States	28	28	6,301	28	2,841	3,460	16	4	17	18	57,686
Eastern States	28	28	3,982	28	1,849	2,133	10	14	10	9	136,265
Northern States	23	23	3,975	23	1,761	2,214	11	12	12	12	69,340
Northwestern States	17	17	4,143	17	1,992	2,151	9	.....	9	5	26,643
Southern States	65	65	20,524	65	9,774	10,750	52	12	55	54	52,517
Western States	10	10	1,516	10	629	887	4	5	4	3	9,700

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STAKES AND MISSIONS: 1916.

STAKE AND MISSION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of Jesus Christ of Latter Day Saints	965	178	$268,230	19	$57,195	948	$804,068	942	1,058	18,066	152,930
Stakes:											
Alpine	17	5	1,690	.....	.....	17	10,344	17	17	392	3,269
Bannock	10	1	75	.....	.....	10	2,461	10	10	200	1,625
Bear Lake	23	4	4,100	.....	.....	23	13,333	23	23	484	3,245
Bear River	13	3	1,379	.....	.....	13	10,503	13	16	301	2,184
Beaver	9	.....	.....	.....	.....	7	2,629	9	9	146	1,251
Benson	10	1	1,300	.....	.....	10	15,559	10	10	245	2,728
Big Horn	5	2	371	.....	.....	5	6,317	5	6	124	1,095
Bingham	10	1	50	.....	.....	10	6,747	10	12	177	1,753
Blackfoot	13	4	421	.....	.....	13	10,624	13	13	277	1,918
Boise	15	5	3,770	.....	.....	15	4,847	15	18	276	1,735
Box Elder	11	1	800	.....	.....	11	5,881	11	12	275	2,607
Cache	12	4	1,770	.....	.....	12	16,632	12	12	317	3,482
Carbon	9	2	8,500	.....	.....	9	10,617	9	10	152	1,475
Cassia	18	7	4,977	1	500	18	16,806	18	25	441	2,792
Cottonwood	12	7	24,459	.....	.....	12	30,317	12	13	302	2,795
Curlew	10	1	300	.....	.....	10	4,751	10	12	142	820
Deseret	10	1	4,000	.....	.....	10	7,018	10	10	184	1,532
Duchesne	19	7	2,181	.....	.....	19	8,424	19	28	409	2,672
Emery	10	2	4,500	.....	.....	10	7,687	10	10	226	2,049
Ensign	7	2	14,139	1	1,500	7	26,023	7	7	220	2,660
Fremont	16	3	856	.....	.....	16	18,735	16	16	247	2,621
Granite	12	6	27,500	.....	.....	11	62,795	10	12	457	4,988
Hyrum	10	1	445	.....	.....	10	6,995	10	10	266	2,192
Idaho	9	2	180	2	3,300	9	5,646	9	12	189	1,010
Jordan	13	3	5,592	.....	.....	13	14,574	13	13	243	3,087
Juab	5	2	5,350	.....	.....	5	2,650	5	5	111	1,205
Kanab	5	2	1,263	.....	.....	5	3,860	5	5	96	957
Liberty	11	7	34,241	.....	.....	11	24,039	11	11	367	3,935
Malad	17	3	524	1	1,165	17	7,481	17	17	309	2,541
Maricopa	6	.....	.....	.....	.....	6	5,178	6	6	102	1,467
Moapa	8	.....	.....	.....	.....	8	2,718	8	10	136	1,008
Morgan	7	1	84	.....	.....	7	2,473	7	7	112	658
Nebo	17	1	1,500	.....	.....	17	14,863	17	17	419	3,962
North Davis	7	1	8,782	1	650	7	9,354	7	9	190	1,554
North Sanpete	12	.....	.....	.....	.....	12	9,107	11	11	246	2,841
North Weber	18	5	4,835	.....	.....	18	16,990	18	22	347	3,018
Ogden	10	5	3,726	.....	.....	10	12,346	10	10	195	2,570
Oneida	20	4	10,725	.....	.....	20	12,497	20	21	464	3,380
Panguitch	12	.....	.....	.....	.....	12	5,031	12	13	219	1,711
Parowan	10	1	150	1	1,517	10	10,020	10	10	200	1,930
Pioneer	14	5	12,074	.....	.....	14	20,277	14	14	296	3,030
Pocatello	9	5	5,722	.....	.....	9	3,122	9	10	148	1,490
Portneuf	10	3	1,542	.....	.....	10	5,198	10	11	179	1,228
Raft River	9	4	3,370	.....	.....	9	9,560	9	9	134	882
Rigby	13	3	613	.....	.....	13	11,721	13	14	236	1,985
St. George	13	.....	.....	.....	.....	13	5,975	13	16	297	2,364
St. Johns	7	1	20	.....	.....	7	7,288	7	10	129	703
St. Joseph	18	2	1,956	.....	.....	18	11,358	18	18	331	2,570
Salt Lake	12	2	11,800	1	2,000	12	26,367	12	12	339	3,124
San Juan	3	2	4,500	.....	.....	3	3,322	3	3	88	579
San Luis	3	1	170	.....	.....	3	3,836	3	5	74	634
Sevier	19	3	1,275	.....	.....	19	16,247	19	21	420	3,407
Shelley	8	5	9,181	1	700	8	17,021	8	8	160	1,282
Snowflake	9	.....	.....	1	500	8	3,851	9	10	168	1,035
South Davis	6	2	6,412	.....	.....	6	8,834	6	8	192	2,011
South Sanpete	10	2	317	.....	.....	10	9,932	10	10	233	2,383
Star Valley	10	1	180	.....	.....	10	8,297	10	11	221	1,897
Summit	16	.....	.....	.....	.....	16	13,578	16	16	257	1,652
Teton	13	4	2,850	.....	.....	13	5,170	13	16	200	1,717
Tooele	9	2	2,202	.....	.....	9	3,657	9	10	177	1,133
Uintah	9	1	240	.....	.....	9	4,665	9	10	138	1,384
Union	7	1	1,000	1	200	7	3,991	7	7	115	687
Utah	19	4	2,125	.....	.....	19	22,551	19	20	456	5,446
Wasatch	8	2	1,650	.....	.....	8	5,173	8	8	135	1,442
Wayne	7	1	178	.....	.....	7	5,347	7	10	147	768
Weber	13	3	8,170	.....	.....	13	22,674	13	13	306	3,052
Woodruff	12	1	275	.....	.....	12	6,240	12	16	233	1,563
Yellowstone	16	5	2,125	1	2,000	16	21,337	16	16	227	2,008
Young	5	1	188	.....	.....	5	2,078	5	5	105	563
Missions:											
California	19	2	1,700	2	7,500	18	6,864	18	19	281	1,769
Central States	28	.....	.....	.....	.....	28	10,772	24	30	261	1,501
Eastern States	28	.....	.....	2	4,200	25	12,505	22	23	196	1,798
Northern States	23	1	760	1	25,000	23	5,717	23	35	249	2,007
Northwestern States	17	1	1,000	2	6,463	17	4,707	17	32	305	1,198
Southern States	65	1	100	.....	.....	57	7,878	59	65	354	1,871
Western States	10	.....	.....	.....	.....	9	1,086	7	7	74	395

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REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

HISTORY.

The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter Day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original church membership, and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identity, effected a partial reorganization in Wisconsin in 1853, which was afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter Day Saints," and which claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter Day Saints. A few years later, 1860, they were joined by Joseph Smith, the son of the prophet, who identified himself with this organization, and was presiding officer until his death in 1914, when he was succeeded by his son. Subsequently the headquarters were removed to Lamoni, Iowa, where they are at present, although the largest branch is at Independence, Mo.

DOCTRINE.

The general doctrine of the Reorganized Church is set forth in the preliminary statement of Latter Day Saints.

The Reorganized Church repudiates the revelation of plural marriage and maintains "that marriage is ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

Among the special precepts of the Reorganized Church are the following:

That in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the Word of God should be decisive and the end of the dispute; and that when God directs, man should obey.

That the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts be accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

That man should worship God in "spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, allowing all men the same privilege, let them worship how, where, or what they may.

The Reorganized Church denounces the doctrine of Adam-God, and of plurality of Gods; also the doctrine of blood atonement, holding that there is but one atonement necessary and that was made complete by Jesus Christ.

POLITY.

The general organization of the church for governmental purposes, aside from the priesthood, described in the preliminary statement, includes the branch, the stake or district, and the general conference. The branch corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a presiding elder elected by the branch. A stake of Zion is composed of a number of branches occupying a certain territorial district, and a large branch (congregation) with which may be associated several smaller branches in the vicinity. At its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the districts, stakes, or churches not in districts, meets once a year, in the spring, for legislation touching the general affairs of the church.

Bishops are the custodians and have charge of the finances and property interests of the church. The priest is to assist the presiding elder, and to preach, teach, expound, exhort, baptize, and administer the sacrament of the Lord's Supper. The duty of the teachers is to watch over the church, see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and to see that the church meets together often. The deacon is the assistant of the teacher in all these duties, and is the custodian of the local church property under the direction of the bishops, priests, teachers, and deacons.

The Reorganized Church also holds strongly for the separation of church and state, and for the noninterference of the church as such in politics and governmental affairs. It holds for the independence of individual members and freedom of conscience, and that their religious service should be wholly voluntary.

WORK.

The missionary work of the church, both home and foreign, is carried on by the seventies, under the direction of the Council of Twelve.

The report for 1916 shows 754 agents employed in the home missionary work, and 30 churches aided, the amount contributed for this work being about $120,000.

Foreign missionary work is carried on in Great Britain, Sweden, Norway, Denmark, Germany, Switzerland, Australia, Palestine, New Zealand, Hawaii, Society Islands, Canada, and Mexico. The report for 1916 shows 68 stations, 25 American missionaries, 869 native helpers, 143 organized churches, with 12,795 communicants; 1 school at Jerusalem, with 75 pupils;[1]

[1] Suspended during the war with Germany.

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and 1 home at Jerusalem, with 12 inmates. The total amount contributed for the foreign work in 1916 was $5,500, and the value of property is estimated at $175,000.

The church maintains a college at Lamoni, Iowa, and an institute of arts and sciences and a nurses' training school at Independence, Mo. The total number of students reported in these schools for 1916 was 318. The amount contributed for educational purposes was $16,791, and the value of property used for such purposes is estimated at $82,421.

The church conducts 1 hospital, in which 526 patients were treated during the year; 1 home for orphan children; and 5 homes for the aged, with a total of 115 inmates. The amount contributed for the support of these institutions in 1916 was $27,189, and the property used for philanthropic purposes is valued at $139,005.

Local Sunday schools are maintained both at home and in the foreign field, wherever conditions are suitable for them.

Other organizations are the Woman's Auxiliary for Social Service and the Zion's Religio-Literary Society for young people. The report for 1916 shows 292 branches of the young people's society, with a total membership of 12,589.

The church maintains two printing establishments, one at Lamoni, Iowa, from which the official paper and other publications are issued, and one at Independence, Mo.

STATISTICS.

The general statistics of the Reorganized Church of Jesus Christ of Latter Day Saints for 1916 are given, by states and districts, on pages 343 to 346, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it is seen that there has been a uniform though not large increase in the denomination in almost every particular. The number of organizations reported in 1916 was 565, as against 501 in 1906, an increase of 12.8 per cent, and the membership was 58,941, as against 40,851, showing a gain of 44.3 per cent. There was an increase of 73, or 23.6 per cent, in the number of church edifices, and the value of church property increased $348,386, or 66.6 per cent. One additional church reported a parsonage, but the total value of parsonages reported by 6 organizations was $4,750, as against $6,100, reported by 5 organizations in 1906, a loss of 22.1 per cent. There was an increase of 155, or 38.5 per cent, in the number of Sunday schools, and the number of scholars increased 11,276, or 66.5 per cent. Contributions for general benevolences rose from $160,080 in 1906 to $169,480 in 1916, an increase of 5.9 per cent. The increase was entirely for domestic work, especially home missions, contributions for foreign mission work falling from $13,000 to $5,500, or 57.7 per cent.

ITEM.	1916	1906	INCREASE:[1] 1906 to 1916. Number or amount.	Per cent.
Organizations	565	501	64	12.8
Members	58,941	40,851	18,090	44.3
Church edifices	382	309	73	23.6
Value of church property	$871,571	$523,185	$348,386	66.6
Debt on church property	$62,204	$35,989	$26,215	72.8
Parsonages:				
Churches reporting	6	5	1	(2)
Value	$4,750	$6,100	−$1,350	−22.1
Sunday schools:				
Number	558	403	155	38.5
Officers and teachers	6,061	3,742	2,319	62.0
Scholars	28,222	16,946	11,276	66.5
Contributions for missions and benevolences	$169,480	$160,080	$9,400	5.9
Domestic	$163,980	$147,080	$16,900	11.5
Foreign	$5,500	$13,000	−$7,500	−57.7

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $145,036, reported by 422 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of ministers in the denomination was given as 1,200. Of these, 456 sent in schedules. No salaries, however, are paid; and of those who reported, 158 were engaged in farming.

The number of members under 13 years of age, as reported by 523 organizations in 1916, was 3,962, constituting 7.5 per cent of the 52,983 members reported by these organizations. Assuming that the same proportion would apply to the 5,958 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 4,408.[1]

Of the 565 organizations, 563, with 58,592 members, reported services conducted in English only, and 2, with 349 members, reported services conducted in the Indian languages, Scandinavian, and English. In 1906 there were organizations reporting the use of German, Portuguese, and Welsh, as well as Scandinavian in their church services.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reorganized Church of Jesus Christ of Latter Day Saints	565	565	58,941	556	23,394	31,604	378	145	382	390	$871,571
New England division:											
Maine	11	11	980	11	385	595	6	4	7	7	17,625
Massachusetts	8	8	702	8	270	432	6	2	6	7	26,100
Rhode Island	3	3	346	3	134	212	3	.....	3	3	4,300
Middle Atlantic division:											
New York	7	7	568	7	252	316	5	1	5	5	29,500
Pennsylvania	14	14	1,290	14	571	719	10	4	10	9	58,500
East North Central division:											
Ohio	31	31	2,311	29	847	1,298	20	6	20	20	43,800
Indiana	8	8	671	8	287	384	8	.....	8	8	8,950
Illinois	45	45	3,949	45	1,701	2,248	28	11	29	31	57,076
Michigan	93	93	7,487	92	3,103	4,350	51	32	52	52	97,345
Wisconsin	11	11	915	11	401	514	7	4	7	8	14,920
West North Central division:											
Minnesota	4	4	410	4	182	228	3	1	4	3	4,000
Iowa	70	70	9,878	69	3,977	5,813	60	8	60	61	151,025
Missouri	64	64	9,974	63	3,054	3,880	48	14	48	47	137,904
North Dakota	6	6	385	6	173	212	2	2	2	2	4,500
Nebraska	20	20	1,973	20	841	1,132	15	4	15	14	29,400
Kansas	21	21	2,084	21	883	1,151	12	6	12	14	19,160
South Atlantic division:											
Maryland	2	2	138	2	54	84	1	.....	1	1	2,250
West Virginia	11	11	622	11	233	389	6	5	6	6	14,250
Florida	4	4	297	4	128	169	3	.....	3	3	1,100
East South Central division:											
Kentucky [1]	2	2	252	1	53	73	2	.....	2	2	1,700
Tennessee	5	5	417	4	136	171	3	1	3	3	4,150
Alabama	12	12	1,738	12	738	950	9	3	9	9	8,900
West South Central division:											
Arkansas	6	6	547	5	132	194	4	2	4	4	1,760
Oklahoma	21	21	2,335	21	1,064	1,271	17	1	17	17	19,000
Texas	11	11	1,013	11	417	596	8	3	8	8	8,500
Mountain division:											
Montana	9	9	639	9	304	335	4	5	4	5	6,670
Idaho	10	10	626	10	298	328	5	4	5	5	5,950
Wyoming	2	2	54	2	22	32	.....	2	.....	.....	.....
Colorado	13	13	1,197	13	501	696	4	9	4	5	13,230
Arizona	3	3	128	3	49	79	2	1	2	3	1,840
Utah	4	4	563	4	245	318	2	1	2	2	15,500
Pacific division:											
Washington	7	7	907	7	391	516	5	1	5	5	11,501
Oregon	5	5	638	5	269	369	5	.....	5	5	5,300
California	20	20	2,848	19	1,196	1,486	13	7	13	15	44,265
States with one organization only [1]	2	2	109	2	53	56	1	1	1	1	1,600

[1] One organization each in Connecticut and Louisiana.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reorganized Church of Jesus Christ of Latter Day Saints	565	82	$62,204	6	$4,750	422	$145,036	501	558	6,061	28,222
New England division:											
Maine	11	2	925			7	1,454	9	12	103	641
Massachusetts	8	3	3,238			8	3,493	8	8	133	553
Rhode Island	3					3	1,510	3	3	40	160
Middle Atlantic division:											
New York	7	2	7,100			6	4,154	7	7	81	490
Pennsylvania	14	2	4,244			11	9,146	14	14	197	1,087
East North Central division:											
Ohio	31	8	5,722			18	5,018	25	27	249	1,089
Indiana	8	1	600			5	534	7	8	81	321
Illinois	45	8	4,380			37	10,062	43	50	502	2,186
Michigan	93	17	11,329	1	1,000	60	22,243	81	92	990	3,736
Wisconsin	11	3	3,125			10	1,601	10	12	120	429
West North Central division:											
Minnesota	4	1	53			4	2,711	4	4	40	212
Iowa	70	7	4,430	1	2,000	62	24,054	66	70	894	4,580
Missouri	64	3	910			54	20,700	58	64	875	4,857
North Dakota	6	1	150			3	570	5	5	28	145
Nebraska	20	2	4,250	1	400	15	5,470	18	21	198	856
Kansas	21	1	600			15	3,712	14	18	207	1,074
South Atlantic division:											
Maryland	2					1	265	2	2	27	96
West Virginia	11	2	660			4	1,260	6	6	56	289
Florida	4					2	300	4	4	37	134
East South Central division:											
Kentucky	2					1	50	1	1	12	47
Tennessee	5					2	410	3	3	15	121
Alabama	12	2	145			9	1,770	12	12	134	634
West South Central division:											
Arkansas	6	1	85			2	212	6	6	37	159
Oklahoma	21	4	685			17	2,111	18	19	195	959
Texas	11	1	850			9	2,291	9	10	84	422
Mountain division:											
Montana	9					7	1,178	9	10	67	292
Idaho	10	1	300			8	1,254	8	9	71	303
Wyoming	2							1	1	8	48
Colorado	13	2	2,000			11	4,773	12	14	130	543
Arizona	3	1	125			3	736	3	4	33	107
Utah	4	2	4,180	1	500	2	2,180	2	2	27	90
Pacific division:											
Washington	7			1	500	5	2,510	7	10	90	359
Oregon	5	2	700	1	350	4	865	5	5	70	266
California	20	2	1,245			19	6,349	19	23	225	905
States with one organization only [1]	2	1	175			1	90		2	10	70

[1] One organization each in Connecticut and Louisiana.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	Number of church edifices reported.	
Reorganized Church of Jesus Christ of Latter Day Saints	565	565	58,941	556	23,394	31,604	378	145	382	390	$871,571
Alabama	3	3	555	3	251	304	3	.....	3	3	2,200
Arizona	3	3	128	3	49	79	2	1	2	3	1,840
Arkansas	3	3	187	3	72	115	2	1	2	2	760
Central Illinois	7	7	535	7	232	303	4	2	4	4	5,300
Central Michigan	27	27	2,050	26	922	1,103	17	9	18	16	33,325
Central Nebraska	5	5	405	5	165	240	5	.....	5	5	7,300
Central Oklahoma	9	9	775	9	311	464	7	1	7	7	8,900
Central Texas	5	5	364	5	169	195	4	1	4	4	4,100
Clinton	10	10	1,002	10	412	590	8	1	8	9	10,980
Des Moines	11	11	1,228	10	438	701	7	3	7	7	20,000
Eastern Colorado	11	11	1,034	11	445	589	4	7	4	4	13,200
Eastern Iowa	5	5	340	5	130	210	5	.....	5	5	8,200
Eastern Maine	4	4	465	4	143	322	2	1	3	2	12,000
Eastern Michigan	26	26	2,444	26	962	1,482	15	4	15	15	31,250
Eastern Montana	5	5	206	5	103	103	1	4	1	2	670
Eastern Oklahoma	7	7	1,089	6	412	456	7	.....	7	7	5,300
Far West	16	16	2,063	16	921	1,142	15	1	15	16	33,125
Florida	8	8	619	8	271	348	5	2	5	5	2,900
Fremont	8	8	685	8	330	355	7	1	7	7	12,200
Galland Grove	9	9	1,085	9	449	636	8	1	8	8	14,100
Idaho	6	6	333	6	170	163	1	4	1	1	2,400
Independence Stake	4	4	3,731	3	321	370	4	.....	4	4	47,389
Iowa-Lamoni Stake	16	16	3,116	16	1,304	1,812	15	1	15	15	47,525
Kansas	2	2	70	2	36	34	1	1	1	1	600
Kentucky and Tennessee	6	6	543	4	136	171	4	1	4	4	5,150
Kewanee	9	9	643	9	270	373	7	.....	7	7	16,050
Kirtland	6	6	699	6	261	438	2	.....	2	2	10,300
Little Sioux	12	12	2,264	12	897	1,367	11	1	11	11	30,400
Louisiana	1	1	53	1	27	26	.....	1	.....	.....	.....
Massachusetts	11	11	1,048	11	404	644	9	2	9	10	30,400
Minnesota	4	4	410	4	182	228	3	1	4	3	4,000
Mobile	5	5	861	5	394	467	4	1	4	4	4,900
Nauvoo	7	7	627	7	246	381	7	.....	7	7	8,900
Nebraska	3	3	159	3	87	72	1	2	1	1	500
New York	6	6	329	6	142	187	4	1	4	4	11,500
New York and Philadelphia	10	10	1,101	10	465	636	8	1	8	8	73,850
Nodaway	5	5	282	5	145	137	5	.....	5	4	7,700
North Dakota	6	6	385	6	173	212	2	2	2	2	4,500
Northeastern Illinois	11	11	1,040	11	414	626	5	6	5	6	23,250
Northeastern Kansas	8	8	706	8	301	405	5	1	5	6	9,380
Northeastern Missouri	3	3	389	3	152	237	2	1	2	2	9,000
Northeastern Nebraska	6	6	699	6	270	429	3	2	3	3	9,500
Northern California	12	12	1,753	12	818	935	9	3	9	10	20,750
Northern Michigan	18	18	1,058	18	461	597	6	11	6	8	4,520
Northern Wisconsin	3	3	367	3	163	204	2	1	2	3	8,020
Northwestern Kansas	3	3	295	3	113	182	1	2	1	1	2,000
Northwestern Ohio	6	6	219	5	58	79	4	2	4	4	7,200
Pittsburgh	9	9	854	9	382	472	5	4	5	4	13,500
Portland	4	4	485	4	204	281	4	.....	4	4	4,001
Pottawattamie	7	7	1,007	7	377	630	5	1	5	5	16,500
St. Louis	15	15	1,276	15	591	685	7	7	7	8	22,276
Seattle and British Columbia	3	3	486	3	188	298	3	.....	3	3	6,800
Southeastern Illinois	10	10	1,095	10	499	596	7	1	8	8	6,200
Southern California	8	8	1,095	7	378	551	4	4	4	5	23,515
Southern Indiana	5	5	483	5	204	279	5	.....	5	5	3,800
Southern Michigan and Northern Indiana	15	15	1,140	15	446	694	9	6	9	9	21,800
Southern Missouri	12	12	873	12	365	508	5	6	5	5	2,110
Southern Nebraska	6	6	710	6	319	391	6	.....	6	5	12,100
Southern Ohio	16	16	1,231	15	461	686	11	4	11	11	18,300
Southern Wisconsin	8	8	548	8	238	310	5	3	5	5	6,900
Southwestern Oregon	2	2	199	2	80	119	2	.....	2	2	2,000
Southwestern Texas	4	4	389	4	143	246	2	2	2	2	2,700
Spokane	6	6	554	6	267	287	4	1	4	4	6,850
Spring River	13	13	1,943	13	870	1,073	9	3	9	9	14,550
Utah	5	5	677	5	294	383	3	1	3	3	16,200
Western Colorado	4	4	217	4	78	139	.....	4	.....	1	80
Western Maine	7	7	515	7	242	273	4	3	4	5	5,625
Western Michigan	11	11	1,109	11	448	661	8	2	8	8	12,300
Western Montana	4	4	433	4	201	232	3	1	3	3	6,000
Western Oklahoma	7	7	631	7	308	323	5	.....	5	5	4,450
West Virginia	8	8	255	8	85	170	4	4	4	4	4,250
Youngstown-Sharon	5	5	297	5	129	168	5	.....	5	5	11,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reorganized Church of Jesus Christ of Latter Day Saints	565	82	$62,204	6	$4,750	422	$145,036	501	558	6,061	28,222
Alabama	3					2	924	3	3	33	211
Arizona	3	1	126			3	736	3	4	33	107
Arkansas	3	1	85			1	187	3	3	19	100
Central Illinois	7					6	1,389	7	9	110	469
Central Michigan	27	7	4,854			16	7,413	24	25	256	966
Central Nebraska	5			1	400	4	1,527	4	4	39	136
Central Oklahoma	9	1	400			8	1,480	8	9	92	411
Central Texas	5	1	850			4	1,166	4	4	41	199
Clinton	10	1	600			9	3,171	10	10	124	559
Des Moines	11	4	1,980	1	2,000	6	2,010	10	12	122	637
Eastern Colorado	11	2	2,000			7	4,181	9	11	98	466
Eastern Iowa	5	1	250			5	920	5	5	52	222
Eastern Maine	4	2	925			2	702	3	5	49	312
Eastern Michigan	26	5	2,495			19	6,800	20	22	236	1,019
Eastern Montana	5					3	613	5	5	41	199
Eastern Oklahoma	7	1	175			5	191	7	8	62	337
Far West	16					16	8,841	16	20	242	1,312
Florida	8					4	339	8	8	75	322
Fremont	8	1	400			7	1,148	8	8	71	254
Galland Grove	9					9	1,498	9	9	106	394
Idaho	6	1	300			3	1,045	5	5	41	205
Independence Stake	4					4	4,334	4	4	194	1,491
Iowa-Lamoni Stake	16					15	4,441	14	14	301	1,512
Kansas	2					1	36	1	1	15	40
Kentucky and Tennessee	6					3	460	3	3	15	121
Kewanee	9	2	3,300			7	2,060	9	9	87	381
Kirtland	6					2	1,198	2	2	28	173
Little Sioux	12	1	1,800			12	11,673	12	12	134	886
Louisiana	1							1	1	4	35
Massachusetts	11	3	3,236			11	5,003	11	11	173	713
Minnesota	4	1	53			4	2,711	4	4	40	212
Mobile	5	2	145			5	807	5	5	63	235
Nauvoo	7					7	1,406	7	8	91	404
Nebraska	3					2	31	3	3	25	112
New York	6	1	1,600			5	1,454	6	6	58	250
New York and Philadelphia	10	4	9,919			8	11,219	10	10	173	1,107
Nodaway	5	2	160			3	525	5	5	45	227
North Dakota	6	1	150			3	570	5	5	28	145
Northeastern Illinois	11	2	500			9	3,905	11	13	126	536
Northeastern Kansas	8					5	1,176	5	5	68	311
Northeastern Missouri	3					3	304	3	3	44	167
Northeastern Nebraska	6					4	1,785	5	8	69	372
Northern California	12	1	600			11	3,178	11	13	146	468
Northern Michigan	18	2	375			9	980	18	23	222	749
Northern Wisconsin	3	2	2,225			3	872	3	3	41	169
Northwestern Kansas	3					1	20	1	1	6	29
Northwestern Ohio	6	2	1,700			3	653	5	5	40	162
Pittsburgh	9	2	542			6	2,047	9	9	96	456
Portland	4	1	500	1	350	3	225	4	4	60	188
Pottawattamie	7					5	2,135	6	7	87	508
St. Louis	15	2	450			14	3,047	14	14	149	713
Seattle and British Columbia	3					3	1,446	3	6	53	198
Southeastern Illinois	10	2	130			8	597	8	11	92	413
Southern California	8	1	645			8	3,171	8	10	79	437
Southern Indiana	5					2	240	4	4	37	138
Southern Michigan and Northern Indiana	15	2	3,400	1	1,000	10	5,146	13	14	156	656
Southern Missouri	12					6	311	8	9	52	269
Southern Nebraska	6	2	4,250			5	2,127	6	6	75	238
Southern Ohio	16	3	3,140			11	2,298	15	17	151	663
Southern Wisconsin	8	1	900			7	729	7	9	79	260
Southwestern Oregon	2	1	200			2	670	2	2	24	107
Southwestern Texas	4					3	1,020	3	3	27	133
Spokane	6			1	500	3	1,243	6	7	53	230
Spring River	13	2	785			12	3,742	11	16	188	1,024
Utah	5	2	4,180	1	500	2	2,180	2	2	27	90
Western Colorado	4					4	592	4	4	35	125
Western Maine	7					5	752	6	7	54	329
Western Michigan	11	2	805			9	2,198	10	13	176	576
Western Montana	4					4	565	4	5	26	93
Western Oklahoma	7	1	75			5	400	5	5	47	260
West Virginia	8	1	300			1	15	3	3	20	83
Youngstown-Sharon	5	2	700			5	1,049	5	5	52	192

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LITHUANIAN NATIONAL CATHOLIC CHURCH.

HISTORY.

The Lithuanian National Catholic Church of America was organized by the Rt. Rev. S. B. Mickiewicz, and is in connection, though not ecclesiastically, with the Old Roman Catholic Church. It represents the emigration to the United States from the Baltic Provinces—Lithuanian, Polish, and Slavic—and includes a number of communities in general sympathy with the movement of the Old Catholic churches against the dogma of papal infallibility. In common with the Old Catholic churches, the Lithuanian Church accepts the first seven general councils and uses the Nicene-Constantinopolitan creed. The liturgy is Latin but the services are conducted for each race in its own language. The supreme ecclesiatical authority is vested in a synod. It maintains a seminary which prepares students for the priesthood of the church.

STATISTICS.

The general statistics of the Lithuanian National Catholic Church for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This church was reported for the first time in 1916 and claimed 7 organizations; a membership of 7,343—4,583 males and 2,760 females; 6 church edifices; church property valued at $88,000, on which a debt of $65,700 was reported; 1 parsonage valued at $6,000; and 1 Sunday school, with 2 officers and teachers and 140 scholars.

Church expenditures, amounting to $17,374, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age was 3,131, constituting 42.6 per cent of the 7,343 members reported for the denomination as a whole.[1]

The only language reported in the conduct of church services in this denomination was Lithuanian.

The number of priests identified with the church was given as 3, of whom 2 sent in schedules reporting annual salaries averaging $720.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lithuanian National Catholic Church	7	7	7,343	7	4,583	2,760	6	.....	6	6	$88,000
New England division: Massachusetts	2	2	3,786	2	2,524	1,262	2	.....	2	2	48,000
States with one organization only [1]	5	5	3,557	5	2,059	1,498	4	.....	4	4	40,000

[1] One organization each in Connecticut, Illinois, Michigan, Pennsylvania, and Rhode Island.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lithuanian National Catholic Church	7	6	$65,700	1	$6,000	7	$17,374	1	1	2	140
New England division: Massachusetts	2	2	34,200	.....	.....	2	10,350	1	1	2	140
States with one organization only [1]	5	4	31,500	1	6,000	5	6,824	.....	.....	.....	.....

[1] One organization each in Connecticut, Illinois, Michigan, Pennsylvania, and Rhode Island.

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LUTHERAN BODIES.

GENERAL STATEMENT.

History.—The earliest Lutherans to settle in North America came from Holland to Manhattan Island in 1623 with the first Dutch colony. For some years they had great difficulty in establishing worship of their own, the Dutch authorities, ecclesiastical and civil, having received instructions "to encourage no other doctrine in the New Netherland than the true Reformed." A Lutheran pastor, the Rev. John Ernest Goetwater, was sent to this country in 1657 by the Lutheran consistory of Amsterdam to minister to two Lutheran congregations in New York and Albany, but he was not allowed to enter upon his ministrations, and after a few months was sent back to Holland by representatives of the Reformed faith. When the English took possession of New York, in 1674, the Lutherans were allowed full liberty of worship.

The first independent colony of Lutherans was established on the Delaware by Swedes who were sent over in 1638 by the prime minister of King Gustavus Adolphus. Reorus Torkillus, the first Lutheran minister to settle in the territory of the United States, arrived in 1639. He held Lutheran services in Fort Christina, and the first Lutheran church, a blockhouse, was built soon afterwards.

In 1643 the Rev. John Campanius, another Swedish Lutheran minister, arrived, and in 1646 built a Lutheran church at Tinicum, Pa., 9 miles southwest of Philadelphia. He also translated Luther's Catechism into the Indian language, antedating Eliot's Bible, though the latter was published first. In 1669 a block church was erected by the Swedes at Wicaco, now a part of Philadelphia, and about 1694 the first English Lutheran services were held in Germantown and in Philadelphia by Heinrich Bernhard Koester. The block church at Wicaco was superseded in 1700 by the Gloria Dei Church, which is still standing, as is also Trinity Church at Wilmington, Del., the corner stone of which was laid in 1698. The first German Lutheran Church in Pennsylvania, that at Falckner's Swamp, Montgomery County, is thought to date from 1703, and the Rev. Daniel Falckner was its first pastor. In 1710 a large number of exiles from the Palatinate settled in New York and Pennsylvania, and in 1734 a colony of Salzburgers planted the Lutheran Church in Georgia. In 1728 the missionary, John Caspar Stoever, traveled from Germantown and the banks of the Delaware to the Susquehanna at York, and finally into Maryland, and organized German Lutheran congregations in the interior of Pennsylvania. But it was left to the Rev. Henry Melchior Muhlenberg, who arrived in Philadelphia in 1742, and became the patriarch of the Lutheran Church in America, to bring these primitive congregations into order, to infuse into them a sound piety and a true church life, to provide them with good pastors, and to introduce schools for the education of the children. The sphere of Muhlenberg's activities included New York, New Jersey, Pennsylvania, and Maryland.

By the middle of the eighteenth century Pennsylvania contained about 30,000 Lutherans of whom four-fifths were Germans and one-fifth Swedes. In 1748 Muhlenberg, with 6 other ministers and with lay delegates from congregations, organized the Synod, or Ministerium, of Pennsylvania, the first Lutheran synod in this country. In 1786 the second synod, the Ministerium of New York, was formed, and in 1803 the Synod of North Carolina; but it was not until 1818, with the organization of the Synod of Ohio, that the growth of the denomination became rapid.

The extraordinary growth of the Lutheran communion in this country is due primarily to immigration from Lutheran countries, a large proportion of American Lutherans being either German immigrants or the offspring of German immigrants. There are also large bodies from Sweden, Norway, Denmark, and Finland, and some from other European countries.

As Lutheran immigration increased there was a corresponding development of activity on the part of different synods in their efforts to reach all newcomers, the lead being taken by the Pittsburgh Synod, organized in 1843. As a result a number of independent synods were formed, each adapted to the peculiar condition of language, previous ecclesiastical relation, or geographic location. As, however, the churches came into closer fellowship, the distinctive features in many cases faded out of view and there were evident marked tendencies toward the elimination of the dividing lines. In some instances, especially among the smaller synods, the churches gradually became absorbed in the other synods. This has been the case in the Texas Synod, the Synod of Michigan, and the Immanuel Synod, while the Slovak Synod joined the Synodical Conference as a body. These movements for unions have resulted in the organization of the Norwegian Lutheran Church of America and in plans for the United Lutheran Church in America.

The National Lutheran Commission for soldiers' and sailors' welfare, which was organized to coordinate the many Lutheran efforts to serve the men "with the colors," has the full cooperation of the Lutheran bodies in the United States. It works through the general executive committee in the east section, and a special western committee in charge of the western part of the country. Chaplains are recommended for appointment and are equipped; camp pastors are sent where a large number of Lutheran boys are found; churches near camps are strengthened; a direct touch of the commission and the home church is maintained with those in service; and the whole church is mobilized

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for service in the emergency. The Synodical Conference reserves the right to administer to its own members in spiritual matters, cooperating with other bodies in governmental and other external matters.

The Lutherans believe firmly in the separation of church and state, in keeping the church out of politics, and in loyalty to the United States. They bore their share in the war against Germany, and raised a million and a quarter dollars in two weeks for providing for the spiritual wants of the soldiers.

Doctrine.—The system of faith held by Lutherans is set forth in the Augsburg Confession. A number of other symbols, known as "Luther's Catechisms, Larger and Smaller," the "Apology of the Augsburg Confession," the "Smalcald Articles," and the "Formula of Concord," are regarded as setting forth more or less fully the doctrinal system in the Augsburg Confession, and the differences between the various bodies, so far as they are doctrinal in character, are based chiefly upon deductions made from these other symbols; all alike accept the Augsburg Confession. The special features of each body are given in the statement for that body.

The cardinal doctrine of the system is that of justification by faith alone. The doctrine second in importance is that the Word of God is the only rule and source of faith and life. The Word of God reaches the mind and soul through the preaching of the Law and the Gospel, which begets daily repentance and faith, the two true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs or memorials, but as channels through which God offers His grace.

The Lutheran system does not center in the doctrine of the sovereignty of God or in the doctrine of the church, but it centers in the gospel of Christ for fallen man. It is conservative in spirit, and holds to all the teachings and customs of the ancient Church that do not appear to it to be in conflict with the Scriptures. Its unity is a unity of doctrine, and its independence is an independence of government. Unity of government in the Lutheran Church, or in the Christian Church as a whole on earth, is a secondary matter to Lutherans, since the true unity is that of the invisible Church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible Church exists in its work and office, and for the defense of the truth, but not as an object in itself. Lutherans believe in the real presence of the Lord's body in the sacrament, but they reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. They believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. Infant baptism is practiced, and baptized persons are regarded as having received from the Holy Spirit the potential gift of regeneration, and as members of the church, though full membership follows confirmation. The mode of baptism is considered of secondary importance.

In this connection it should be stated that as it is the custom of the Lutheran Church to receive into full membership only those who have been confirmed, and as confirmation is after arrival at the age of 13 years, no members under that age are reported for the Lutheran bodies.[1]

Polity.—The polity of the Lutheran Church is congregational in so far as the authority of ecclesiastical bodies over the local church is concerned; on the other hand, in its general organization, particularly for administrative or consultative purposes, it is rather representative, and any lay member of the congregation is eligible to election as a delegate to the synod to which the congregation belongs.

The organization of the local church includes primarily the congregation and a church council, consisting of the pastor and the church officers, who are usually elders and deacons, though in some cases they are deacons and trustees. The church officers are laymen and are elected for a term of years, varying according to state laws. The pastor is elected by the male voting members of the congregation, can be dismissed by the congregation without reference to general ecclesiastical authority, and frequently does not even have a vote except by virtue of his position in the congregation. Where there are elders and deacons, the elders care for the spiritual concerns of the congregation, while the deacons have charge of temporal affairs. Where there are deacons and trustees, the deacons have the care of spiritual matters, and the trustees of temporal affairs. In certain cases a board of trustees, aside from the elders and deacons, has charge of the property. Each church governs its own secular affairs according to its constitution.

Above the local church are conferences and synods of varying constitution and form, according to the different bodies. Some have no ecclesiastical authority, and are simply gatherings of churches for mutual consultation. Others have legislative authority committed to them, and their action is ordinarily recognized and approved by the churches. In general, however, each church retains its right of approval or disapproval, but in case of disapproval the higher body is at liberty to drop the church or the pastor, or both, from the rolls, or at least to advise this course.

Ordination to the Lutheran ministry is in general conducted by district synods at their annual meetings, although in exceptional cases it may be at another time and place by a committee appointed for the purpose. It follows examination of the can-

[1] See Introduction, p. 10.

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didate by a committee of the synod, which covers his scholastic attainments, his fitness for the office and his loyalty to the Lutheran Confessions, particularly the Augsburg Confession. Each minister is a member of the synod which ordained him, or of the synod in which he is a pastor, and is subject to its discipline.

The Lutheran churches have a liturgical form of worship and observe the various general festivals of the Christian Church year.

The denominations grouped under the name Lutheran in 1916 and in 1906 are listed in the table below with the principal statistics as reported for the two periods. Changes since 1906 in certain synods have already been noted.

COMPARATIVE SUMMARY OF LUTHERAN BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
LUTHERAN BODIES.										
1916.										
General Synod of the Evangelical Lutheran Church in the United States of America	1,846	370,715	1,813	$24,271,797	$2,376,634	812	$2,886,790	1,810	30,657	311,501
United Synod of the Evangelical Lutheran Church in the South	492	56,656	488	2,572,245	166,181	164	451,250	441	4,784	43,697
General Council of the Evangelical Lutheran Church in North America	2,389	540,642	2,330	32,108,091	4,590,425	980	4,187,578	2,385	33,954	307,595
Evangelical Lutheran Synodical Conference of America	3,621	777,701	3,301	25,973,538	3,261,637	2,220	5,792,672	1,584	10,237	110,300
Norwegian Lutheran Church of America:										
Hauge's Norwegian Evangelical Lutheran Synod	362	29,893	255	1,128,488	72,713	58	185,500	298	1,571	14,011
Synod for the Norwegian Evangelical Lutheran Church of America	987	112,673	800	4,383,151	363,588	252	898,874	465	2,817	24,313
United Norwegian Lutheran Church in America	1,391	176,084	1,210	5,990,280	324,818	352	1,157,375	873	5,723	44,042
Evangelical Lutheran Joint Synod of Ohio and Other States	827	164,908	807	5,718,462	679,504	474	1,247,255	714	5,641	60,773
Lutheran Synod of Buffalo	42	6,128	41	244,163	32,750	27	54,150	23	176	1,524
Evangelical Lutheran Church in America, Eielsen's Synod	20	1,206	8	23,500	900	.....	.....	11	36	245
Evangelical Lutheran Synod of Iowa and Other States	977	130,793	879	4,057,635	250,214	481	1,127,225	808	3,546	38,120
Danish Evangelical Lutheran Church in America	101	14,544	93	394,809	44,984	56	148,352	68	263	2,981
Icelandic Evangelical Lutheran Synod in North America	14	1,830	12	35,450	1,360	2	4,000	11	68	435
Immanuel Synod of the Evangelical Lutheran Church in North America	15	2,978	8	78,000	.....	5	16,750	9	85	668
Finnish Evangelical Lutheran Church of America, or Suomi Synod	134	18,881	92	368,771	45,953	22	55,330	208	1,362	9,752
Lutheran Free Church (Norwegian)	378	28,180	311	1,116,760	67,719	85	222,150	267	1,450	10,285
United Danish Evangelical Lutheran Church in America	192	17,324	173	696,780	45,088	90	235,470	178	1,012	7,777
Finnish Evangelical Lutheran National Church	64	7,933	41	125,091	15,790	3	12,060	54	192	2,077
Apostolic Lutheran Church (Finnish)	47	6,664	34	64,942	1,407	.....	.....	27	112	1,109
Church of the Lutheran Brethren of America (Norwegian)	23	892	19	45,410	6,495	1	1,200	22	113	641
Evangelical Lutheran Jehovah Conference	6	831	7	17,800	4,600	3	4,400	4	37	492
1906.										
General Synod of the Evangelical Lutheran Church in the United States of America	1,734	270,221	1,720	16,875,429	1,593,778	688	1,815,250	1,096	26,288	225,948
United Synod of the Evangelical Lutheran Church in the South	449	47,747	442	1,509,760	49,692	149	339,550	385	3,901	30,039
General Council of the Evangelical Lutheran Church in North America	2,146	462,177	2,106	22,394,618	2,944,683	797	2,607,237	2,110	28,845	254,882
Evangelical Lutheran Synodical Conference of America	3,301	648,529	2,868	18,916,407	2,178,741	1,813	3,587,760	1,546	6,168	94,009
United Norwegian Lutheran Church in America	1,177	185,027	1,018	3,668,588	166,203	246	651,370	995	5,109	43,714
Evangelical Lutheran Joint Synod of Ohio and Other States	772	123,408	712	3,606,285	333,580	378	746,264	624	4,395	47,609
Lutheran Synod of Buffalo	33	5,270	34	130,000	10,314	20	36,400	14	58	626
Hauge's Norwegian Evangelical Lutheran Synod	272	33,268	226	682,135	55,205	51	103,149	218	1,101	8,995
Evangelical Lutheran Church in America, Eielsen's Synod	26	1,013	6	15,900	50	1	1,500	6	13	112
German Evangelical Lutheran Synod of Texas	25	2,440	18	30,050	1,000	14	10,850	18	57	808
Evangelical Lutheran Synod of Iowa and Other States	828	110,254	705	2,327,093	116,505	406	627,853	640	2,449	27,642
Synod for the Norwegian Evangelical Lutheran Church in America	927	107,712	649	2,469,713	165,053	203	566,805	443	1,945	15,714
Evangelical Lutheran Synod of Michigan and Other States	55	9,097	53	184,700	12,775	35	51,050	39	239	2,462
Danish Evangelical Lutheran Church in America	92	12,541	70	248,700	37,514	42	72,200	64	231	2,983
Icelandic Evangelical Lutheran Synod in North America	14	2,101	14	32,350	998	2	2,300	13	49	498
Immanuel Synod of the Evangelical Lutheran Church of North America	11	3,275	11	89,300	6,250	7	34,300	11	124	1,125
Finnish Evangelical Lutheran Church of America, or Suomi Synod	105	12,907	50	151,345	19,550	16	28,750	108	571	4,515
Norwegian Lutheran Free Church	320	26,928	219	660,310	38,628	46	91,000	233	1,127	7,479
United Danish Evangelical Lutheran Church in America	198	16,340	140	418,450	43,425	60	103,900	153	775	6,116
Slovak Evangelical Lutheran Synod of America	59	12,141	31	219,300	60,700	10	33,100	12	13	585
Finnish Evangelical Lutheran National Church	66	10,111	43	96,150	12,500	2	2,000	69	272	2,144
Apostolic Lutheran Church (Finnish)	68	8,170	37	62,856	1,200	1	2,000	27	78	1,038
Church of the Lutheran Brethren of America (Norwegian)	16	482	10	16,400	3,575	1	1,100	16	62	393
Evangelical Lutheran Jehovah Conference	9	735	12	21,550	7,550	6	6,300	10	21	350

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GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

While Lutheran communities were found in this country in the early part of the seventeenth century, it was not for another century that they were generally organized into churches or gathered into ecclesiastical bodies. The first synod was the Ministerium of Pennsylvania, the second, the Ministerium of New York, and the third, the Synod of North Carolina,[1] each absolutely independent of the others, and jealous of its independence. The celebration, in 1817, of the tercentenary of the Reformation served to bring the various communities together, and, with the organization of the Synod of Ohio in 1818, and the Synod of Maryland and Virginia early in 1820, a demand arose for a general body to unify these different elements. A call was therefore issued for a convention at Hagerstown, Md., in the latter part of 1820. Representatives were present from the Ministeriums of Pennsylvania and New York, and from the Synods of North Carolina and of Maryland and Virginia. They were expected from the Synod of Ohio, but none came. A form of constitution was agreed upon for an organization to be called the "General Synod," and was referred to the participating synods for ratification. Committees were appointed to consider the establishment of a theological seminary and a missionary institution, and also to provide means for the care of poor ministers and ministers' widows and orphans.

The organization was established with a hopeful outlook, but unexpected opposition soon developed among the congregations, many of which looked upon all organization as a form of ecclesiastical tyranny. The reason for the absence of representatives of the Synod of Ohio from the convention at Hagerstown was stated to be a fear that uniform hymn books and liturgies would be introduced, contrary to an article in the Augsburg Confession; that delegates to the General Synod would usurp the rights of other ministers and thus infringe upon the freedom and parity of the ministry; that incorporation would follow, with the enforcement of resolutions by law; and that in the General Synod English would soon prevail, whereas in other places German must remain the dominant language. The German element of Pennsylvania also made earnest protest against the new organization.

A year later, at the first meeting of the synod, in Frederick, Md., only 10 delegates were present, representing the Ministerium of Pennsylvania and the Synods of North Carolina and of Maryland and Virginia. New York kept aloof entirely, and two years later the Ministerium of Pennsylvania withdrew, because its leaders were unable to overcome the opposition of the congregations in the rural districts, influenced probably by a protest in the Reformed churches against a projected General Synod in that denomination. Ohio had elected delegates to this convention, but learning of the withdrawal of the Ministerium of Pennsylvania, they did not attend. The result was that for a long time the General Synod remained practically confined to the 3 small synods of North Carolina, Maryland and Virginia, and West Pennsylvania, which had been formed from the Ministerium of Pennsylvania after the latter's refusal to enter the General Synod.

Nevertheless, relations between the different bodies were cordial; delegates were interchanged and many pastors and congregations which remained outside manifested their sympathy with the movements of the General Synod and contributed freely to them. This was in general the position of the Ministerium of New York, until, in 1837, it joined the General Synod. In 1834 the single Ministerium of Pennsylvania, with 26,882 communicants, was larger than the whole General Synod, which had only 20,249. Others joined from time to time, and in 1853 the Ministerium of Pennsylvania entered its fellowship. When the Civil War broke out, the General Synod embraced 23 synods and more than two-thirds of the Lutheran communicants in the United States. This war, however, occasioned the loss of the 5 southern synods.

Meanwhile the confessional question assumed greater and greater importance. In the General Synod the adoption of English as the language of worship proceeded with great rapidity, and the increasing fellowship with other denominations, which was one of its features, created a feeling on the part of many that it was not loyal to distinctive Lutheranism. The conservatism of many of its congregations was almost as strong as that of some of the older synods which stood aloof, yet on the other hand there was, in the General Synod, a very strong movement against what were considered rigid interpretations of Lutheran standards. In 1864 came the admission to the General Synod of the Franckean Synod, "which pressed 'new measures' to the extreme." The liberal tendency thus manifest in the organization of the General Synod was strongly opposed by the Ministerium of Pennsylvania, which refused to recognize the Franckean Synod. This refusal was interpreted as a virtual separation from the General Synod, and when the Pennsylvania delegates appeared in the convention of 1866 they were declined recognition until the situation should be clearly understood.

The matter thus came to a crisis and resulted, in 1866, in a call by the Ministerium of Pennsylvania for a convention, at which the General Council was organized. The new organization gathered to itself those elements in the General Synod which were more con-

[1] See Lutheran bodies, p. 348.

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servative, not so much in their individual beliefs, as in their conception of the mutual relations of persons and churches holding different beliefs. While the withdrawal of these synods was a serious loss, the General Synod was left, in greater harmony and freedom, to develop along its special lines, and since then its growth has been steady and substantial.

It has, however, never lost sight of its original purpose, to bring together the different Lutheran synods in the United States; and, as the conception of a broader fellowship, even union, of the church has developed, it has shared in the movements to that end. It is a constituent member of the Federal Council of the Churches of Christ in America, and is represented on the Advisory Committee of the World Conference on Questions of Faith and Order. It has welcomed the merging of three Lutheran bodies, akin in faith and origin, in the Norwegian Lutheran Church of America; and has had a prominent part in the action by which the General Council, and the United Synod in the South, are to form with itself the United Lutheran Church in America.

DOCTRINE.

In practice the General Synod is the most liberal of evangelical Lutheran bodies, freely affiliating with other churches of evangelical faith, while in doctrine it is increasingly conservative. The higher criticism is almost without a representative among its ministers. Justification by faith alone is preached with great emphasis. The two sacraments are regarded as true bearers of grace; the true body and blood of the Lord Jesus Christ are received "sacramentally and supernaturally" in the Eucharist. Transubstantiation and consubstantiation are both rejected. A liturgical form of worship is used. The standard of faith is the Augsburg Confession, and the young people are carefully instructed in Luther's Smaller Catechism. The confessional basis of the General Synod, to which all its district synods are required to conform, is as follows:

> With the Evangelical Lutheran Church of the fathers, the General Synod receives and holds the Canonical Scriptures of the Old and New Testaments as the Word of God and the only infallible rule of faith and practice; and it receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of our Church as founded upon that Word.

POLITY.

While the polity of the General Synod is congregational, recognizing the sovereignty of the individual church in the preaching of the gospel and the administration of the sacraments, in the synodical system that prevails, a measure of judicial and executive authority is conferred by the individual churches upon the district synods. These in turn convey certain representative powers to the General Synod, such as the preparation of all liturgies, hymn books, and catechisms, and the care of the general missionary and benevolent operations of the church.

WORK.

The home missionary work of the General Synod is carried on through the Board of Home Missions and Church Extension. Offerings are gathered for the cause through the district synods, by the apportionment system, and these funds are distributed according to the judgment of the board. The report for 1916 shows 275 missionaries employed in this work, 500 missions aided, and contributions amounting to $250,000.

These missions are located in 29 states and the Dominion of Canada. Pennsylvania had the largest number, 52; Nebraska had 24; Illinois, 23; New York, 21; Ohio, 20; California, 19; and the remainder, except 1 in the Dominion of Canada, were scattered through the other 23 states. Most of the home mission churches of the General Synod are established in the larger cities, where they minister chiefly to the religious needs of the Lutheran portion of the foreign population, which is rapidly acquiring the use of the English language.

The Board of Foreign Missions operates in India, Africa, and South America. The India mission at Guntur, among the Telugus, was founded by J. C. F. Heyer in 1842 and has been most successful. The report for 1916 shows for the 3 fields 17 stations, occupied by 66 American missionaries and 975 native helpers; 679 congregations, with 19,809 communicants; 3 theological seminaries, with 35 students; 1 college, with 145 students; 7 secondary schools, with 1,895 scholars; and 401 primary and day schools, with 13,382 scholars. There were 5 hospitals, treating 10,907 patients, and 4 orphanages, with 56 inmates. The total amount contributed for the foreign field was $145,252, the value of property was estimated at $250,000, and there are endowments amounting to $65,000.

In close harmony with the home and foreign boards is the Woman's Home and Foreign Missionary Society, first organized at Canton, Ohio, in 1879. Local societies have been organized into 23 synodical societies, and these in turn into a general society, which meets biennially. The affairs of the general society are in charge of an executive committee of 13 women, and all funds are disbursed through the general missionary boards of the church. At the convention of 1917 there were reported 1,389 auxiliaries; 797 women's societies, with 25,620 members; 260 young people's societies, with 6,997 members; and 332 children's bands, with 14,565 members. During the biennium $181,070 was raised by the societies for missionary purposes.

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Certain items not included in the above summary are church expenditures, and the languages used in church services.

Church expenditures amounting to $6,721,599 were reported by 3,339 organizations, and cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 3,621 organizations, 361, with 49,118 members, reported services conducted in English only; and 3,260, with 728,583 members, reported services conducted in foreign languages alone or with English; and of these, 968 organizations, with 190,795 members, used foreign languages only. The number of foreign languages used was 7. The principal language was German, used alone or with English by 3,192 organizations, with 714,562 members, and in connection with other foreign languages and English by 3,200 organizations, with 718,454 members. Including the organizations of the Slovak Synod for 1906, this shows a decrease of 4 in the number of foreign languages used, a decrease of 1,524 organizations, with 278,080 members, reporting the use of foreign languages only, and an increase of 1,578 organizations, with 366,283 members, reporting foreign languages and English.

The number of ministers on the rolls of the denomination was given as 2,918. Schedules were received from 2,466, distributed, by states, in the following table.

Of the 2,466 ministers, 2,399 were in pastoral work and 67 not in pastoral work, most of these latter being on the retired list. The number engaged in pastoral work only was 2,334, and of these, 2,325 reported an average annual salary of $755.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	2,466	2,334	65	67	$755
Alabama	9	6	.....	3	778
Arizona	2	1	1	.....	900
Arkansas	12	12	.....	.....	684
California	56	48	3	5	799
Colorado	15	14	1	.....	694
Connecticut	16	16	.....	.....	918
Delaware	1	1	.....	.....	.....
District of Columbia	2	2	.....	.....	966
Florida	4	4	.....	.....	710
Georgia	1	1	.....	.....	.....
Idaho	8	7	1	.....	586
Illinois	285	277	6	2	746
Indiana	96	83	8	5	707
Iowa	119	117	1	1	776
Kansas	72	70	2	.....	664
Kentucky	4	4	.....	.....	825
Louisiana	23	22	1	.....	709
Maine	1	1	.....	.....	.....
Maryland	15	14	1	.....	830
Massachusetts	14	14	.....	.....	1,017
Michigan	186	178	4	4	728
Minnesota	246	231	6	9	745
Mississippi	1	1	.....	.....	.....
Missouri	141	133	5	3	725
Montana	16	16	.....	.....	707
Nebraska	188	177	3	8	731
Nevada	2	2	.....	.....	840
New Hampshire	1	1	.....	.....	.....
New Jersey	23	21	.....	2	891
New Mexico	1	1	.....	.....	.....
New York	117	111	6	.....	909
North Carolina	10	6	1	3	848
North Dakota	41	39	1	1	685
Ohio	69	69	.....	.....	862
Oklahoma	29	29	.....	.....	632
Oregon	17	14	.....	3	626
Pennsylvania	41	41	.....	.....	964
Rhode Island	2	2	.....	.....	915
South Dakota	61	60	1	.....	721
Tennessee	4	4	.....	.....	825
Texas	58	58	.....	.....	600
Utah	1	1	.....	.....	.....
Virginia	6	6	.....	.....	773
Washington	24	22	1	1	685
West Virginia	1	.....	1	.....	.....
Wisconsin	420	392	11	17	755
Wyoming	5	5	.....	.....	692

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synodical Conference	3,621	3,620	777,701	3,183	314,103	352,988	3,176	173	3,301	3,151	$25,973,538
New England division:											
Maine	2	2	155	2	60	95	.....	2	.....	.....	.....
Massachusetts	18	17	4,971	14	1,877	2,537	14	1	16	14	263,460
Rhode Island	3	3	487	3	197	290	2	.....	2	2	16,500
Connecticut	21	21	5,588	19	2,515	2,766	19	2	22	19	258,700
Middle Atlantic division:											
New York	131	131	36,819	122	14,644	20,433	120	3	124	120	2,334,375
New Jersey	31	31	5,616	29	2,120	3,154	26	3	29	27	220,550
Pennsylvania	59	59	14,490	55	6,069	6,639	54	4	57	52	1,211,390
East North Central division:											
Ohio	96	96	30,233	93	13,145	14,667	91	2	93	92	1,199,206
Indiana	123	123	38,309	116	16,704	19,040	121	1	124	120	1,445,811
Illinois	366	366	121,342	328	48,909	54,902	348	9	364	347	4,430,269
Michigan	261	261	67,001	230	27,806	29,919	236	8	250	233	1,720,550
Wisconsin	654	654	177,547	534	65,414	72,367	595	18	606	575	4,548,269
West North Central division:											
Minnesota	403	403	75,726	330	29,414	31,589	327	23	332	328	1,840,310
Iowa	178	178	27,550	166	12,337	13,111	164	8	167	164	883,325
Missouri	184	184	45,313	156	18,099	20,706	170	2	177	170	1,697,850
North Dakota	118	118	8,972	104	3,918	4,039	81	20	81	79	191,179
South Dakota	132	132	11,544	115	5,157	5,282	102	8	103	101	311,810
Nebraska	239	239	31,234	205	13,141	13,244	206	7	215	207	963,455
Kansas	118	118	15,061	106	6,909	7,104	105	6	116	103	387,325
South Atlantic division:											
Maryland	28	28	4,792	27	1,995	2,715	24	3	25	24	306,181
District of Columbia	2	2	582	2	223	359	2	.....	2	2	53,000
Virginia	13	13	1,117	12	457	484	9	4	10	9	59,200
West Virginia	5	5	239	5	124	115	4	1	5	3	3,300
North Carolina	32	32	2,558	28	980	1,262	22	1	26	24	45,575
Florida	6	6	590	6	257	333	5	1	5	5	37,800
East South Central division:											
Kentucky	6	6	1,381	6	577	804	6	.....	7	6	51,700
Tennessee	5	5	733	5	322	411	5	.....	7	5	52,200
Alabama	12	12	1,334	12	552	782	12	.....	15	12	83,157
West South Central division:											
Arkansas	17	17	2,516	16	1,231	1,250	15	.....	18	15	100,670
Louisiana	25	25	7,429	24	3,014	4,396	23	1	24	23	149,950
Oklahoma	52	52	3,899	50	1,823	1,893	43	4	43	43	95,975
Texas	87	87	10,294	87	4,986	5,308	76	9	77	76	223,015
Mountain division:											
Montana	32	32	4,033	29	1,718	1,996	16	11	16	17	82,975
Idaho	12	12	902	9	379	376	7	2	7	7	6,800
Wyoming	10	10	704	9	369	335	6	3	7	6	21,000
Colorado	26	26	2,738	24	1,124	1,352	20	3	25	19	104,250
New Mexico	2	2	301	2	139	162	2	.....	2	2	1,550
Arizona	2	2	96	2	45	51	1	1	1	1	2,500
Nevada	2	2	444	2	192	252	2	.....	2	2	16,000
Pacific division:											
Washington	30	30	2,740	27	1,250	1,406	26	1	26	26	95,180
Oregon	16	16	2,337	15	974	1,031	16	.....	17	16	66,300
California	57	57	7,582	52	2,769	3,827	48	6	50	50	482,556
States with one organization only[1]	5	5	382	5	168	214	5	.....	6	5	16,450

[1] One organization each in Georgia, Mississippi, New Hampshire, South Carolina, and Utah.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synodical Conference	3,621	1,078	$3,261,637	2,220	$5,792,672	3,339	$6,721,599	1,370	1,584	10,237	110,300
New England division:											
Maine	2					2	830	1	1	1	20
Massachusetts	18	12	33,624	9	45,540	16	39,985	16	17	226	1,738
Rhode Island	3			2	9,500	3	4,340	3	3	22	199
Connecticut	21	15	49,950	11	49,800	20	61,072	18	18	131	1,420
Middle Atlantic division:											
New York	131	67	454,702	80	288,238	124	430,209	104	136	1,406	14,725
New Jersey	31	22	49,868	13	54,700	30	60,123	28	36	342	3,005
Pennsylvania	59	33	122,034	35	152,400	56	158,553	44	45	491	4,537
East North Central division:											
Ohio	96	33	133,190	63	222,950	93	291,741	51	58	469	5,005
Indiana	123	27	63,867	93	290,200	122	342,218	28	30	198	2,473
Illinois	366	198	666,193	277	832,321	355	1,147,584	142	152	1,332	15,953
Michigan	261	75	262,606	172	440,790	240	528,262	88	94	545	6,466
Wisconsin	654	180	517,429	374	1,064,385	590	1,116,365	241	263	1,268	16,458
West North Central division:											
Minnesota	403	78	128,252	234	574,430	358	556,586	88	98	483	5,296
Iowa	178	24	36,520	131	338,728	177	360,557	61	63	194	2,127
Missouri	184	60	355,542	136	316,000	164	376,331	65	70	1,018	9,927
North Dakota	118	24	22,540	48	80,843	104	78,053	33	37	83	910
South Dakota	132	23	22,111	59	105,150	113	108,419	42	55	134	1,209
Nebraska	239	45	55,870	160	315,050	214	365,631	37	43	106	1,263
Kansas	118	16	14,546	79	128,000	112	167,028	25	28	90	1,072
South Atlantic division:											
Maryland	28	15	62,997	15	49,757	26	49,835	21	25	328	2,516
District of Columbia	2	1	6,500	2	13,000	2	5,513	2	2	35	288
Virginia	13	3	780	5	15,500	11	9,783	5	5	32	368
West Virginia	5					5	668	2	2	4	46
North Carolina	32	4	5,200	8	14,100	28	17,430	27	31	143	1,887
Florida	6	2	14,400	3	7,600	6	3,872	4	4	22	201
East South Central division:											
Kentucky	6	2	2,450	4	19,500	6	12,903	4	4	22	254
Tennessee	5	2	1,190	4	15,000	5	9,744	5	6	27	421
Alabama	12	4	1,280	6	8,250	12	10,166	10	14	68	907
West South Central division:											
Arkansas	17	4	2,170	9	15,900	15	19,341	8	8	50	526
Louisiana	25	9	9,369	13	32,375	23	44,648	19	26	264	2,407
Oklahoma	52	13	8,475	24	32,700	49	32,223	10	16	25	236
Texas	87	18	21,101	57	76,665	84	89,096	25	29	100	985
Mountain division:											
Montana	32	9	17,050	6	14,200	30	19,750	15	26	76	871
Idaho	12	3	725	6	5,900	8	6,055	3	10	19	158
Wyoming	10	2	2,600	5	7,800	8	5,611	4	6	21	191
Colorado	26	11	28,856	9	19,500	23	33,429	9	11	54	521
New Mexico	2	1	350	2	1,150	2	1,279	2	3	3	48
Arizona	2	1	400			2	1,324	2	3	11	75
Nevada	2	1	6,000	1	2,000	2	3,040	2	6	1	151
Pacific division:											
Washington	30	11	20,100	19	30,200	26	28,066	16	23	60	555
Oregon	16	6	4,250	14	19,800	16	21,939	7	15	32	373
California	57	24	56,550	30	79,250	54	100,157	48	55	263	2,307
States with one organization only[1]	5			2	3,500	3	1,840	5	7	25	205

[1] One organization each in Georgia, Mississippi, New Hampshire, South Carolina, and Utah.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS: 1916.

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synodical Conference	3,621	3,620	777,701	3,183	314,103	352,988	3,176	173	3,301	3,151	$25,973,538
Synod of Missouri, Ohio, and Other States	2,970	2,969	618,797	2,650	253,577	286,594	2,600	143	2,708	2,595	21,873,759
Michigan	54	54	9,971	50	4,212	4,171	51	2	52	51	278,830
Minnesota	141	141	28,857	119	10,468	11,806	116	12	117	116	669,675
Nebraska	20	20	3,187	19	1,471	1,476	18	1	18	18	88,955
Wisconsin	397	397	108,346	309	40,098	45,158	358	11	367	336	2,767,834
Slovak	39	39	8,543	36	4,277	4,783	33	4	39	34	294,485

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS: 1916.

SYNOD.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synodical Conference	3,624	1,078	$5,261,637	2,220	$5,792,672	3,339	$6,721,599	1,370	1,584	16,237	119,369
Synod of Missouri, Ohio, and Other States	2,970	909	2,793,563	1,554	4,724,537	2,759	5,734,542	1,131	1,319	8,898	84,134
Michigan	54	14	39,650	39	98,500	53	80,600	23	25	144	1,302
Minnesota	141	21	28,235	73	198,500	123	167,703	46	55	302	3,039
Nebraska	23	4	3,623	18	36,300	20	35,239				
Wisconsin	397	109	337,003	218	648,035	347	643,659	170	185	923	11,304
Slovak	39	24	59,760	18	76,900	37	59,796				

NORWEGIAN LUTHERAN CHURCH OF AMERICA.

The general movement in the Lutheran bodies toward union of different synods has resulted in the organization of the Norwegian Lutheran Church of America. In 1905 Hauge's Synod took up the question of union with the other Norwegian Lutheran bodies—the Synod for the Norwegian Church, the United Norwegian Church, and the Lutheran Free Church. The Norwegian Synod and the United Church responded cordially. The Free Church expressed its sympathy, but under its organization, lacking the corporate unity of the other bodies, it could not as a body enter the proposed organization. Definite action approving a suggested plan of union was adopted by each body, and there was a joint meeting of the three bodies at St. Paul, Minn., June 9, 1917, at which the union was formally adopted, to take effect on July 1 following.

As this union, however, went into effect subsequent to the period covered by this report, it was impracticable to present the statistics for the united body, and hence the statements and statistics for each of the constituent bodies are presented separately.

HAUGE'S NORWEGIAN EVANGELICAL LUTHERAN SYNOD.

HISTORY.

Toward the close of the eighteenth century there was a great religious awakening in Norway, largely the result of the work of a layman, Hans Nielsen Hauge (born 1771), sometimes called "The Reformer of Norway." He was not a dissenter from the Lutheran State Church, but, recognizing the gradual decline of spiritual life, felt called upon to preach. For about nine years he worked as an itinerant lay preacher, and though he encountered strong opposition on every hand, he also achieved marked success. His followers, called "Vakte" (awakened), or Haugeans, included a large number of lay preachers. A considerable element of this community was found in the Norwegian immigration to the United States, and among the lay preachers was Elling Eielsen, who became a popular preacher among the immigrants. Under his leadership was organized, in 1846, the Evangelical Lutheran Church of America, and he was elected its president.

With the growth of this synod there appeared an increase of liberal sentiments and a desire to change some of the more rigid features of the constitution. Accordingly a revision was adopted in 1875, and approved by a majority of the churches in 1876. The name chosen by the reorganized body was "Hauge's Norwegian Evangelical Lutheran Synod." A minority, however, led by Eielsen, retained the old constitution, and a separate organization.[1]

As indicated above, the union of this body with two other Norwegian Lutheran bodies in the Norwegian Lutheran Church of America was consummated in 1917.

DOCTRINE AND POLITY.

In doctrine the synod accepts the ecumenical creeds, the Augsburg Confession, and Luther's Smaller Catechism. Pontoppidan's epitome is accepted and recognized as a true development of the five parts of Luther's Smaller Catechism and of the fundamental teachings of the synod.

In polity the synod rests on the sovereignty of the individual congregations, each of which elects one or two delegates to the synod's meeting. These elected delegates, together with the pastors, constitute the synodical conference, in which the individual congregations vest the judicial and executive authority. The synod is divided into 10 districts, each having a president whose duty it is to oversee the district and render a yearly report to the presidents of the synod, who again report to the synod. Laymen are privileged to participate in the public services, which are gen-

[1] See Evangelical Lutheran Church in America, Eielsen's Synod, p. 388.

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erally of a liturgical character. Pastors are ordained and churches are dedicated by the president of the synod, who has general oversight of the entire work of the churches.

WORK.

The home missionary work of Hauge's Synod is under the care of the Home Mission Board, and extends over the entire western part of the United States. Some of the congregations are found in the large cities, but most of them are located in the newly settled districts of the Western states, on Indian reservations, and in Canada. The special work of the board has been to help the new settlers to organize congregations and to supply them with pastors. The report for 1916 shows 15 agents employed, 25 churches aided, and contributions amounting to $22,000.

For some years the synod contributed to the foreign missionary work of the State Church in Norway, but in 1891 it established its own mission in China and sent out 3 missionaries. The work has grown until in 1916 there were in the provinces of Hunan and Hupeh 4 stations and 20 outstations, occupied by 21 missionaries and 98 native helpers; 10 churches, with 2,600 members; 1 theological seminary, with 30 students; 2 colleges and academies, with 190 students and pupils; about 1,250 pupils in mission schools; and 1 hospital, treating about 8,000 patients. The synod also supports the Zion Mission for Israel, the Orient Mission for Mohammedans in India, and contributes to the Indian Mission to the Santals. The total amount contributed for the foreign work was $28,000, and the value of property is estimated at $20,000.

The synod maintains a college in Jewell, Iowa, and in Red Wing, Minn., a seminary with college and theological departments, which in 1916 together had 325 students. This property was valued at $350,000 and contributions to the educational work amounted to $21,000.

There are an orphan's home and a home for the aged, with about 90 inmates, and property valued at $115,000. The contributions for this work in 1916 amounted to about $8,000.

The young people have organized 175 societies, with a membership of about 3,500, mostly connected with the Luther League.

STATISTICS.

The general statistics of Hauge's Norwegian Synod for 1916 are given, by states and districts, on pages 374 and 375; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	362	272	90	33.1
Members	29,833	33,268	−3,375	−10.1
Church edifices	255	226	29	12.8
Value of church property	$1,128,488	$682,135	$446,353	65.4
Debt on church property	$72,713	$55,205	$17,508	31.7
Parsonages:				
Churches reporting	58	51	7	(2)
Value	$185,500	$103,149	$82,351	79.8
Sunday schools:				
Number	298	218	80	36.7
Officers and teachers	1,571	1,101	470	42.7
Scholars	14,011	8,995	5,016	55.8
Contributions for missions and benevolences	$79,000	$72,584	$6,416	8.8
Domestic	$51,000	$45,584	$5,416	11.9
Foreign	$28,000	$27,000	$1,000	3.7

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

It is to be remembered that these statistics cover the period before the 3 synods united in the Norwegian Church of America, and represent the situation in this particular synod as compared with the situation in 1906.

In number of organizations the synod has grown from 272 in 1906 to 362 in 1916, or 33.1 per cent. Similarly, in number of church edifices, number of churches reporting parsonages, and Sunday schools there has been a considerable increase. The membership, however, has fallen from 33,268 in 1906 to 29,893 in 1916, showing a loss of 10.1 per cent. The value of church property increased heavily, from $682,135 to $1,128,488, a gain of 65.4 per cent. The debt on church property, as reported by 57 organizations in 1916, amounted to $72,713, while in 1906, 54 organizations reported a debt of $55,205. Although the average debt per organization thus increased considerably, indebtedness as related to value of church property decreased. There was an increase of 7 in the number of churches reporting parsonages, and an increase of $82,351, or 79.8 per cent, in the value of parsonages. Sunday schools increased from 218 to 298, or 36.7 per cent, and their scholars from 8,995 to 14,011, or 55.8 per cent. Contributions for general missions and benevolences increased from $72,584 to $79,000, or 8.8 per cent, the greater increase being for domestic work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $270,914, reported by 284 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 362 organizations, 99, with 6,672 members, reported services conducted in English only; 263,

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with 23,221 members, used Norwegian alone or with English, and of these, 95 organizations, with 7,660 members, used Norwegian only. As compared with the report for 1906, there was a decrease of 94 organizations, with 15,637 members, reporting the use of Norwegian only, and an increase of 101 organizations, with 6,581 members, reporting Norwegian in connection with English.

As shown by the following table, the number of ministers in the denomination from whom schedules were received was 129, of whom 123 were in pastoral work, including 10 assistant pastors; the 113 regular pastors reported annual salaries averaging $1,014.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	129	113	10	6	$1,014
Idaho	1	1	.....	.....	.....
Illinois	11	11	.....	.....	1,056
Iowa	14	11	1	2	1,173
Kansas	1	1	.....	.....	.....
Michigan	1	1	.....	.....	.....
Minnesota	40	35	2	3	1,055
Montana	1	1	.....	.....	.....
Nebraska	1	1	.....	.....	.....
North Dakota	27	25	2	.....	872
South Dakota	21	15	5	1	1,015
Wisconsin	11	11	.....	.....	1,061

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hauge's Norwegian Lutheran Synod	362	362	29,893	252	10,508	11,031	249	16	255	253	$1,128,488
East North Central division:											
Illinois	17	17	2,350	13	612	720	16	.....	16	16	138,300
Wisconsin	30	30	2,735	17	955	1,066	21	.....	21	21	123,700
West North Central division:											
Minnesota	109	109	10,048	73	3,619	3,974	77	.....	79	78	362,998
Iowa	33	33	4,197	25	1,480	1,439	27	1	28	28	133,700
North Dakota	103	103	5,799	71	2,089	2,167	53	10	53	54	163,855
South Dakota	55	55	3,950	42	1,345	1,330	46	4	49	47	184,756
Nebraska	3	3	327	3	207	120	3	.....	3	3	19,700
Mountain division:											
Montana	8	8	206	4	64	71	2	1	2	2	1,600
States with one organization only[1]	4	4	281	4	137	144	4	.....	4	4	3,850

[1] One organization each in California, Idaho, Michigan, and Washington.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hauge's Norwegian Lutheran Synod	362	57	$72,713	58	$185,500	284	$270,914	269	298	1,571	14,011
East North Central division:											
Illinois	17	6	29,600	6	23,000	16	43,695	15	16	219	2,548
Wisconsin	30	5	8,275	5	15,500	20	18,332	22	23	131	1,110
West North Central division:											
Minnesota	109	17	16,358	17	54,600	82	66,995	82	91	476	3,775
Iowa	33	4	3,100	10	35,500	30	39,951	29	30	218	1,970
North Dakota	103	18	10,980	6	16,000	72	37,294	72	77	302	2,655
South Dakota	55	6	4,200	12	32,900	53	56,084	37	49	161	1,330
Nebraska	3	.....	.....	1	5,000	3	3,450	3	3	23	187
Mountain division:											
Montana	8	1	200	.....	.....	4	1,232	5	5	14	79
States with one organization only[1]	4	.....	.....	1	3,000	4	3,881	4	4	27	187

[1] One organization each in California, Idaho, Michigan, and Washington.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Hauge's Norwegian Lutheran Synod....	362	362	29,893	252	10,508	11,031	249	16	255	253	$1,128,488
Chicago	32	32	3,756	18	985	1,180	25	.....	25	25	208,800
Iowa	47	47	5,586	33	1,950	1,849	39	1	40	40	190,600
Madison	32	32	3,558	23	1,249	1,298	27	.....	30	27	145,750
Mayville	40	40	2,674	26	944	977	24	.....	24	24	94,350
Missouri Slope	16	16	744	13	348	303	5	3	5	7	12,445
North Minnesota	46	46	3,321	31	1,239	1,420	34	.....	35	34	98,548
Red Wing	43	43	3,966	30	1,602	1,739	26	.....	26	27	140,500
Rocky Mountain	10	10	336	6	129	136	5	1	5	5	6,950
South Dakota	42	42	3,134	33	1,060	1,080	36	3	37	36	160,645
Turtle Mountain	54	54	2,818	39	1,022	1,099	28	8	28	28	72,400

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hauge's Norwegian Lutheran Synod....	362	57	$72,713	58	$185,500	284	$270,914	269	298	1,571	14,011
Chicago	32	10	37,275	10	37,500	24	53,650	29	31	329	3,460
Iowa	47	7	4,600	14	28,500	42	47,284	37	40	272	2,360
Madison	32	6	7,450	10	33,800	27	30,109	23	32	125	1,304
Mayville	40	8	4,730	6	14,000	28	19,473	30	32	144	1,329
Missouri Slope	16	1	500	.....	.....	13	4,572	10	13	31	220
North Minnesota	46	5	853	3	8,600	35	16,313	36	38	167	1,085
Red Wing	43	5	7,700	7	18,000	30	26,594	31	36	184	1,594
Rocky Mountain	10	1	200	.....	.....	6	3,663	8	8	31	172
South Dakota	42	5	3,650	9	31,100	41	51,761	20	22	149	1,304
Turtle Mountain	54	9	5,750	1	2,000	28	17,296	35	39	139	1,183

SYNOD FOR THE NORWEGIAN EVANGELICAL LUTHERAN CHURCH OF AMERICA.

HISTORY.

The Norwegian population in the United States during the first half of the nineteenth century was comparatively small. The great majority of the newcomers had been members of the State Church of Norway, and differed from the earlier Norwegian colonists, represented in Hauge's and Eielsen's synods, and who, though in doctrinal accord with the State Church, approved the use of laymen as preachers.

The first congregation of adherents of the State Church was organized at Muskego, Wis., in September, 1843. Their first pastor was a Dane, the Rev. C. L. Claussen, who came to the settlement to labor as a schoolmaster, and was ordained by a minister of the Buffalo Synod in October of that year. A church edifice was built and dedicated in 1845, the first Norwegian Lutheran Church in America. As the number of congregations and pastors increased, there were various attempts at synodical organization; but it was not until 1853 that 7 clergymen and 42 lay delegates, representing 28 congregations among the Norwegian immigrants in southern Wisconsin, formed the body known as the Synod for the Norwegian Evangelical Lutheran Church of America. The synod grew rapidly and, until 1890, was the largest body of Norwegian churches in the country. In that year the organization of the United Norwegian Lutheran Church left it second in point of membership.

As indicated on page 372, the union of this body with two other Norwegian Lutheran bodies in the Norwegian Lutheran Church of America was consummated at St. Paul, Minn., June 9, 1917.

DOCTRINE.

In doctrine the synod recognizes the "Holy Word of God revealed in the canonical books of the Old and New Testaments as the only source and rule of faith and conduct," and accepts the symbolical books or confessions of the State Church of Norway as giving a pure and unadulterated presentation of the doctrines contained in the Scriptures. The Bible, the sacrament of baptism, and the sacrament of the Lord's Supper are recognized as the channels of grace.

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POLITY.

In polity the synod is in accord with other Lutheran bodies, recognizing the sovereignty of the individual congregation. The synod, a triennial body, has only advisory jurisdiction; but for the purpose of closer fellowship and supervision, it is divided into four districts. In each district there is an annual meeting in which each parish is represented by the pastor and one lay delegate from each congregation constituting the parish.

WORK.

In view of the great immigration from Norway, as well as the migration from the older Norwegian centers in America into new sections of the country, the synod has directed its missionary energies chiefly to the work of supplying the spiritual needs of the Norwegian population by gathering them into congregations, and has done this principally through the home mission boards of the four districts. It conducts a seamen's mission at San Francisco, and contributes to similar enterprises in Brooklyn, N. Y., Boston, Galveston, Seattle, and other seaports. In New York City and other places it has special missions for immigrants, and in Chicago, a city mission. It also carries on work in Alaska and among the Indians of Wisconsin, and contributes to the Lutheran Colored Mission in the South, belonging to the Lutheran Synodical Conference. In close association with this general evangelistic department is the work of the Church Extension Board, which contributed $6,478.

During 1916 there were employed in the various departments of domestic mission work 96 persons who aided or cared for 150 churches; and the total amount contributed was $42,217.

The foreign missionary work of the synod is carried on in China, and, in connection with the Schreuder Missionary Society (although its organization is separate), among the Zulus in South Africa. The report for 1916 shows, for China, 3 stations and 8 outstations, occupied by 14 missionaries and 31 native helpers; 3 organized churches, with 104 members; 6 schools, with 132 pupils; and 2 dispensaries, treating about 5,000 patients. In the South Africa field, there were 16 missionaries and 137 native helpers; 8 churches, with over 5,000 members; 53 schools, with 1,375 pupils; and 14 orphanages, with 262 inmates. The total amount contributed for the work in both fields during 1916 was $27,690. The value of mission property in China is $34,200, and there is an endowment of $5,300. The mission property in South Africa, valued at $50,000, stands in the name of the society in Norway.

The synod lays great stress upon religious education, and in 1916 reported 12 colleges and academies, with 1,500 students, and 500 parochial schools, with 15,156 pupils. The total amount contributed for educational work was $60,111. The school property is valued at $710,000, and there is an endowment of $250,000. The higher schools give both religious and secular instruction. Most of the lower schools, which are principally in session during the vacation of the public schools, are almost exclusively religious in their character.

The philanthropic work of the synod is represented by 3 hospitals, and 10 orphanages and homes, with a total of 625 inmates. The amount contributed during 1916 for this purpose was $25,000, and the property value is estimated at $130,000.

There are about 300 young people's societies, with a membership of about 8,000.

STATISTICS.

The general statistics of the Synod for the Norwegian Lutheran Church for 1916 are given, by states, on pages 377 and 378; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	987	927	60	6.5
Members	112,673	107,712	4,961	4.6
Church edifices	800	649	151	23.3
Value of church property	$4,383,151	$2,469,713	$1,913,438	77.5
Debt on church property	$363,588	$165,053	$198,535	120.3
Parsonages:				
Churches reporting	252	203	49	24.1
Value	$896,874	$566,805	$332,069	58.6
Sunday schools:				
Number	465	443	22	5.0
Officers and teachers	2,817	1,945	872	44.8
Scholars	24,313	18,714	5,599	29.9
Contributions for missions and benevolences	$155,018	$126,698	$28,320	22.4
Domestic	$127,328	$122,695	$4,633	3.8
Foreign	$27,690	$4,003	$23,687	591.7

The table shows an increase since 1906 of 60, or 6.5 per cent, in number of organizations, and of 151, or 23.3 per cent, in number of church edifices. The membership rose from 107,712 in 1906 to 112,673 in 1916, showing a gain of 4.6 per cent. The value of church property increased heavily, as did also the debt on church property. In 1906 the debt reported by 145 organizations was $165,053; in 1916 this had risen to $363,588, reported by 167 organizations. There was an increase of 49, or 24.1 per cent in the number of churches reporting parsonages, and an increase of $332,069, or 58.6 per cent, in the value of parsonages. Sunday schools reported a gain of 22, or 5 per cent, in number, and 5,599, or 29.9 per cent, in scholars. Contributions for general and benevolent purposes advanced $28,320, or 22.4 per cent.

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Certain items not included in the above summary are expenditures and the languages used in church services.

Church expenditures amounting to $836,923, reported by 939 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

Of the 987 organizations, 67, with 3,976 members, reported services conducted in English only, and 920, with 108,697 members, used foreign languages. The languages used were German and the Scandinavian languages, of which the principal one was Norwegian used alone or with English by 899 organizations, with 106,760 members, and by 904 organizations, with 107,010 members, in connection with Danish and English. Norwegian alone was reported by 333 organizations, with 35,167 members. As compared with the report for 1906, this shows a decrease of 268 organizations, with 29,584 members, using foreign languages only, and an increase of 286 organizations, with 31,888 members, reporting foreign languages and English.

The number of ministers on the rolls of the synod was 447. As shown by the following table, 363 made report, all but 9 being in pastoral work, and 347 reported annual salaries averaging $1,051.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	363	349	5	9	$1,051
California	7	7	.....	.....	914
Colorado	2	2	.....	.....	850
Idaho	2	2	.....	.....	650
Illinois	15	14	.....	1	1,238
Iowa	29	25	2	2	1,208
Massachusetts	3	3	.....	.....	1,450
Michigan	4	4	.....	.....	628
Minnesota	112	108	3	1	1,060
Missouri	1	1	.....	.....	.....
Montana	9	9	.....	.....	787
Nebraska	5	5	.....	.....	900
New Jersey	3	3	.....	.....	1,000
New York	9	9	.....	.....	1,042
North Dakota	56	56	.....	.....	1,016
Ohio	1	1	.....	.....	.....
Oregon	3	3	.....	.....	1,018
South Dakota	22	22	.....	.....	1,083
Texas	5	4	.....	1	902
Washington	20	19	.....	1	903
Wisconsin	55	52	.....	3	1,111

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod for Norwegian Lutheran Church	987	987	112,673	921	51,176	53,559	783	89	800	798	$4,388,151
New England division:											
Massachusetts	3	3	501	3	221	280	2	1	2	2	32,500
Middle Atlantic division:											
New York	6	6	1,440	5	486	511	6	.....	6	6	117,000
New Jersey	3	3	614	3	232	232	3	.....	3	3	47,000
East North Central division:											
Ohio	4	4	394	4	181	213	3	1	3	3	12,000
Illinois	19	19	3,161	16	1,234	1,558	16	.....	18	16	216,900
Michigan	13	13	1,077	12	496	542	10	1	10	11	22,800
Wisconsin	135	135	23,555	118	10,420	10,808	125	1	133	125	755,707
West North Central division:											
Minnesota	314	314	39,211	288	17,559	18,591	270	17	273	277	1,518,960
Iowa	57	57	10,263	56	4,953	5,089	55	1	56	55	396,250
North Dakota	204	204	15,042	199	7,098	7,380	140	25	140	147	555,625
South Dakota	74	74	6,533	74	3,202	3,331	58	3	61	59	302,250
Nebraska	13	13	1,223	10	490	545	11	.....	11	11	36,600
West South Central division:											
Texas	9	9	1,511	9	766	745	7	2	7	7	41,850
Mountain division:											
Montana	51	51	2,203	51	1,249	954	21	25	21	20	62,800
Idaho	3	3	70	2	39	28	2	.....	2	2	6,000
Colorado	5	5	211	5	97	114	1	.....	1	1	2,400
Pacific division:											
Washington	50	50	3,725	46	1,603	1,796	35	4	35	35	149,699
Oregon	10	10	863	9	384	359	7	1	7	7	16,600
California	10	10	886	9	390	414	9	1	9	9	70,200
States with one organization only [1]	4	4	181	3	77	69	2	1	2	2	9,000

[1] One organization each in District of Columbia, Kansas, Missouri, and Virginia.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod for Norwegian Lutheran Church	987	167	$363,588	252	$898,874	939	$836,923	429	465	2,817	24,313
New England division:											
Massachusetts	3	1	8,000	.....	.....	3	15,446	3	3	32	224
Middle Atlantic division:											
New York	6	4	26,500	2	7,200	6	17,757	6	8	127	1,195
New Jersey	3	2	14,200	2	9,500	3	6,516	3	5	88	547
East North Central division:											
Ohio	4	.....	.....	.....	.....	4	2,616	2	2	14	94
Illinois	19	7	40,200	7	32,100	18	27,646	15	17	206	2,182
Michigan	13	1	150	4	6,300	12	4,250	10	10	81	273
Wisconsin	135	24	40,613	48	177,425	129	129,792	54	58	371	3,357
West North Central division:											
Minnesota	314	52	146,315	74	299,661	301	233,253	142	155	953	8,317
Iowa	57	4	3,500	25	114,100	57	83,862	21	23	138	1,114
North Dakota	204	34	30,350	37	113,850	200	128,615	66	70	320	2,518
South Dakota	74	8	4,713	20	67,800	65	43,626	23	23	107	935
Nebraska	13	.....	.....	6	10,500	13	14,144	3	3	30	296
West South Central division:											
Texas	9	.....	.....	4	8,438	9	16,215	6	6	25	175
Mountain division:											
Montana	51	6	8,462	3	7,800	46	10,052	13	15	66	470
Idaho	3	1	2,000	1	3,000	2	1,100	2	2	8	52
Colorado	5	1	400	1	1,500	5	1,578	2	2	8	64
Pacific division:											
Washington	50	14	22,805	12	28,000	44	31,424	40	44	198	1,647
Oregon	10	3	1,420	4	7,200	9	5,000	7	7	28	255
California	10	3	9,600	2	4,500	9	12,818	9	10	54	547
States with one organization only[1]	4	2	4,300	.....	.....	4	1,213	2	2	13	50

[1] One organization each in District of Columbia, Kansas, Missouri, and Virginia.

UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA.

HISTORY.

This body was constituted in 1890 by the union of three synods, namely, the Norwegian Augustana Synod, organized in 1860; the Norwegian-Danish Evangelical Lutheran Conference, organized in 1870; and the Norwegian Anti-Missouri Brotherhood, organized in 1887. The last body separated from the Norwegian Synod because they could not accept its views respecting the doctrine of predestination. The union of these three bodies was due to a movement to bring together, as far as possible, all Norwegian Lutherans in one body and this movement culminated in the union, in 1917, of this body with Hauge's Synod and the Synod of the Norwegian Lutheran Church under the name of the Norwegian Lutheran Church of America.

DOCTRINE.

In doctrine the United Church confesses that the Holy Scriptures are the revealed Word of God, and therefore the only source and rule of faith, doctrine, and life. It has adopted as its doctrinal symbols the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and Luther's Smaller Catechism.

POLITY.

In polity the United Church is democratic; the congregations are sovereign bodies, elect their own ministers, and have a right to depose them. The synod, composed of the ministers and representatives from the congregations, is mainly consultative and advisory in character. For supervising purposes the church is divided into 53 districts, each with a "visitator" whose duty it is to inspect every congregation in the district in the course of 3 years. The president of the church convenes and presides over its meetings, provides for the ordination of theological candidates, inspects the work of the visitators, and assists the churches to secure ministers.

WORK.

The home missionary work of the United Norwegian Church is directed by a committee and superintendent. Its object is to preach the gospel and organize congregations among the poorer classes in the large cities, and among new settlers in the country. Special attention is given to the spiritual and temporal needs of immigrants, work in the slums, and general philanthropic assistance of the unfortunate. The report for 1916 showed 148 persons employed, 106 churches assisted, and contributions amounting to $78,443.

The foreign missionary work is under the care of a special committee, and is carried on in Madagascar and China. The report for 1916 shows for both of these fields 120 stations, occupied by 41 missionaries

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and 224 native helpers; 120 organized churches, with 3,753 communicants; 3 theological seminaries, with 125 students; 2 colleges and academies, with 120 students; and 48 primary and day schools, with 1,274 pupils. There was 1 hospital, treating 385 patients, and 3 orphanages, with 74 inmates. The total contributions for the foreign work amounted to $156,599. The value of property was $292,924, and there were endowments amounting to $74,626.

In its educational work in the United States in 1916, the church reported 12 schools of higher grade, including 1 theological seminary, 1 college, 9 academies, and 1 normal school, with a total of 2,407 students. There were also 1,218 parochial schools, with 41,037 pupils. The amount contributed for all educational purposes was about $60,000. The value of property was given as $1,715,856, and there is an endowment of $422,724.

This church also reported 7 hospitals in the United States, treating approximately 6,000 patients, and 7 homes and orphanages, with 526 inmates. The amount contributed for the support of these institutions was $40,652. The value of property is estimated at $641,813, and there is an endowment amounting to $79,030.

There were in 1916 Luther Leagues, Christian Endeavor societies, and other young people's societies, numbering in all 861, with a membership of about 30,000.

STATISTICS.

The general statistics of the United Norwegian Lutheran Church for 1916 are given, by states, on pages 380 and 381; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,391	1,177	214	18.2
Members	176,084	185,027	−8,943	−4.8
Church edifices	1,210	1,018	192	18.9
Value of church property	$5,990,280	$3,668,588	$2,321,692	63.3
Debt on church property	$324,818	$166,203	$158,615	95.4
Parsonages:				
Churches reporting	352	246	106	43.1
Value	$1,157,375	$651,370	$506,005	77.7
Sunday schools:				
Number	873	995	−122	−12.3
Officers and teachers	5,723	5,109	614	12.0
Scholars	44,042	43,714	328	0.8
Contributions for missions and benevolences	$335,694	$366,055	−$30,361	−8.3
Domestic	$179,095	$308,625	−$129,530	−42.0
Foreign	$156,599	$57,430	$99,169	172.7

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination has gained in number of organizations, in church edifices, and in parsonages, but has suffered a loss in membership, in number of Sunday schools, and in contributions for missions and benevolences. The number of organizations reported in 1916 was 1,391, as against 1,177 in 1906, a gain of 18.2 per cent, but the membership fell from 185,027 in 1906 to 176,084 in 1916, showing a loss of 4.8 per cent. The number of church edifices increased by 192, or 18.9 per cent, and the value of church property increased from $3,668,588 to $5,990,280, or 63.3 per cent. Debt on church property in 1916 amounted to $324,818, as reported by 210 organizations, as against $166,203, reported by 167 organizations, in 1906. There was an increase of 106, or 43.1 per cent, in number of churches reporting parsonages, and a corresponding increase of $506,005, or 77.7 per cent, in value of parsonages. There was a loss of 122, or 12.3 per cent, in number of Sunday schools, but there was a gain of 614 in number of officers and teachers and of 328 in number of scholars. The contributions for missions and benevolences fell from $366,055 in 1906 to $335,694 in 1916, showing a loss of 8.3 per cent. The loss was entirely in contributions for domestic work, contributions for foreign work having advanced from $57,430 to $156,599, a gain of 172.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $1,431,715, reported by 1,356 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 1,391 organizations, 12, with 3,711 members, reported services conducted in English only, and 1,379, with 172,373 members, used foreign languages. Of these, 530 organizations, with 55,405 members, used foreign languages only. The foreign languages reported were German and the Scandinavian languages, of which the principal one was Norwegian, used alone or with English by 1,368 organizations, with 171,474 members, and in connection with other Scandinavian languages and English, by 1,371 organizations, with 171,595 members. As compared with the report for 1906, this shows a decrease of 277 organizations, with 64,397 members, reporting foreign languages only in church services, and an increase of 520 organizations, with 56,101 members, using foreign languages and English.

The number of ministers on the rolls of the denomination was 598. As shown by the following table, 499 sent in schedules and all but 50 were in pastoral work, the average annual salary reported by 433 being $1,124. The largest number of ministers was in Minnesota, 150. North Dakota reported 83, Wisconsin 73, Iowa 44, and South Dakota 43.

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STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	In pastoral work. Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	499	433	16	50	$1,124
California	6	5		1	1,130
Colorado	2	2			850
Idaho	3	3			1,212
Illinois	24	22	1	1	1,279
Iowa	44	42		2	1,213
Kansas	2	2			600
Maine	1	1			
Michigan	6	6			667
Minnesota	150	114	6	30	1,155
Montana	22	21	1		$1,257
Nebraska	1	1			
New Hampshire	1	1			
New York	5	4		1	1,525
North Dakota	83	77	3	3	1,033
Oregon	8	6	1	1	1,133
Pennsylvania	2	2			1,050
South Dakota	43	41	1	1	1,058
Virginia	1	1			
Washington	22	15	3	4	975
Wisconsin	73	67		6	1,152

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
United Norwegian Lutheran Church	1,391	1,391	176,084	1,319	80,710	82,994	1,190	106	1,210	1,208	$5,890,280
Middle Atlantic division:											
New York	5	5	720	4	224	296	5		5	4	111,000
East North Central division:											
Illinois	36	36	6,336	34	2,761	3,264	34		35	34	335,253
Michigan	18	18	1,958	16	834	899	16		16	16	44,000
Wisconsin	236	236	45,931	211	21,132	21,264	215	7	221	214	1,227,819
West North Central division:											
Minnesota	367	367	53,855	350	24,648	24,904	339	14	343	342	1,655,417
Iowa	114	114	19,331	111	8,877	9,861	114		115	114	719,790
North Dakota	308	308	28,940	286	10,873	10,920	245	31	250	248	982,010
South Dakota	161	161	15,786	156	6,936	7,114	118	26	120	124	496,437
Nebraska	5	5	326	5	170	156	5		5	5	10,700
Kansas	5	5	344	4	168	161	3	2	3	3	9,700
Mountain division:											
Montana	61	61	2,893	59	1,475	1,363	26	21	27	33	89,355
Idaho	10	10	501	10	254	247	9		9	9	19,909
Colorado	4	4	184	4	99	85	2	1	2	2	3,200
Pacific division:											
Washington	44	44	2,734	43	1,293	1,383	38	3	38	39	137,169
Oregon	15	15	1,022	15	475	547	12		12	12	59,985
California	5	5	620	5	286	334	4		4	4	34,625
States with one organization only [1]	7	7	603	6	205	196	5	1	5	5	54,900

[1] One organization each in Maine, New Hampshire, New Jersey, Oklahoma, Pennsylvania, Texas, and Wyoming.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Norwegian Lutheran Church	1,391	210	$324,818	352	$1,157,375	1,356	$1,431,715	806	873	5,723	44,042
Middle Atlantic division:											
New York	5	3	31,900	1	20,000	5	11,637	5	6	161	1,322
East North Central division:											
Illinois	36	11	60,258	12	46,500	35	78,140	32	37	322	3,048
Michigan	18	3	2,000	8	12,400	18	10,716	13	14	91	552
Wisconsin	226	34	49,645	71	259,200	223	246,668	150	169	1,080	8,467
West North Central division:											
Minnesota	367	49	77,717	100	346,350	363	440,496	203	214	1,629	12,944
Iowa	114	15	17,863	48	169,525	114	213,289	84	95	690	4,966
North Dakota	306	55	52,211	53	145,450	296	211,726	138	146	738	5,588
South Dakota	161	9	4,655	34	97,800	157	131,223	81	87	479	3,551
Nebraska	5	1	374	2	4,800	5	4,325	2	2	18	120
Kansas	5	.....	.....	2	3,700	4	2,850	3	3	23	158
Mountain division:											
Montana	61	7	4,550	5	13,300	55	28,426	29	30	114	682
Idaho	10	1	500	3	7,000	10	3,595	6	6	28	173
Colorado	4	.....	.....	.....	.....	4	1,461	4	4	20	81
Pacific division:											
Washington	44	12	16,226	9	18,850	43	23,752	35	38	217	1,657
Oregon	15	6	2,620	2	4,000	12	13,104	12	12	54	279
California	5	2	3,500	1	4,000	5	5,633	4	5	23	177
States with one organization only[1]	7	2	800	1	4,000	7	4,666	5	5	46	277

[1] One organization each in Maine, New Hampshire, New Jersey, Oklahoma, Pennsylvania, Texas, and Wyoming.

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES.

HISTORY.

At a meeting of the Ministerium of Pennsylvania in 1804, a plan was presented which provided for traveling missionaries to meet the needs of the rapidly growing western communities. Three such missionaries were appointed, who covered a great extent of territory and laid the foundations of synods in Ohio, Tennessee, Virginia, and North Carolina. As a result of the work in Ohio eight pastors, members of the Ministerium of Pennsylvania, who were engaged in missionary work in western Pennsylvania and eastern Ohio, met together with three lay delegates, in October, 1812, in Washington County, Pa., and organized a special conference of the general body with which they were connected. They applied for and received honorable dismissal from the Ministerium of Pennsylvania, and having thus become independent, they reorganized at a convention held in September, 1818, at Somerset, Ohio, under the name of the General Conference of Evangelical Lutheran Ministers of Ohio and Adjacent States. In 1825 a more strictly ecclesiastical title was adopted, namely, the Evangelical Lutheran Synod of Ohio and Adjacent States.

The new synod was cordially invited to participate in the formation of the General Synod, but representatives from it, though expected, failed to attend. Subsequently delegates did attend, but the synod, declining to become identified with the General Synod, remained independent. In the year 1831, on grounds wholly of a practical nature, it was divided into two districts, Eastern and Western, to which a third, the First English, was added in 1836.

The general body was incorporated by a special act of the Ohio Legislature in 1847, and continued to extend its borders until it now includes 10 districts in the United States, together with a district in Canada, centered at Winnipeg. In the course of the doctrinal discussions of its early years several small synods were formed from it, some of which entered the General Synod. In 1872 it participated in the formation of the Synodical Conference, without, however, losing its independent character, inasmuch as that conference is a union of synods for the preservation and propagation of doctrine and faith rather than for cooperation in the work and government of the church. When the Missouri Synod and some other members of the Synodical Conference adopted the Calvinistic doctrine of predestination in 1881, the Joint Synod of Ohio severed its relations with them, and since then has had no formal connection with other Lutheran organizations. In 1896 it was reorganized under the name of the Evangelical Lutheran Joint Synod of Ohio and Other States, and at that time became a delegate body. While maintaining its independence, it has cultivated a spirit of fellowship toward all cognate bodies which in good faith subscribe to the Confessions of the Lutheran Church. Of late years it has grown rapidly through extension of its home missionary work. From its early history the Joint Synod of Ohio has been a German-English organization. While in some districts English has been the predominant language, and in others German, both are more or less used in all, and at the conventions they are by statute placed on an equal footing.

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The Joint Synod is now composed of 12 districts—10 situated in the United States, 1 in Canada, and 1 in Australia.

DOCTRINE.

The doctrinal basis of the synod, from the time of its early organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church in their entirety has been the condition of membership in its ministry; and all candidates for the ministry and for theological professorships are required to accept the faith as set forth in the Book of Concord as a correct exposition of the teachings of the Bible. It is thus in general accord with the more conservative Lutheran synods, standing between the General Council and the Synodical Conference.

POLITY.

In polity the synod is both congregational and presbyterian. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the church, the district synod and the general synod having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties, this sovereignty of the congregations is jealously guarded. The polity is presbyterian in that the decision of the district synod and the general synod is final in all questions referred to them. The system of delegation to the latter body is as follows: Ten parishes, including their pastors, constitute an electoral precinct, which is entitled to one clerical and one lay delegate; besides these, all theological professors, the presidents and deans of educational institutions, and the chairmen of the different directory boards attend the meetings as advisory members without the right to vote. The district synods meet annually; the general synod, biennially.

WORK.

The home mission work is under the care of a general missionary committee organized in 1884, and is carried on largely among the immigrant Germans. The report for 1916 shows 120 missionaries, working in about 25 states of the Union; 192 churches aided; and contributions amounting to $55,265.

The foreign missionary work is carried on by a board appointed by the synod in conjunction with the Hermannsburg Missionary Society, of Hanover, Germany, which labors in Africa and India; and for this work the synod contributes about $15,000 annually. It has property in these fields valued at $25,000.

In 1916 the synod owned and controlled 6 schools in Ohio, Minnesota, Washington, and Nebraska. Of these, 3 had collegiate or academic and theological departments, and 1 was a normal school. The total attendance was 530, the appropriation for their support, aside from revenues from tuition, endowment funds, etc., was $51,337; and the total property value, including endowments amounting to $145,534, was $497,534. The synod has also 286 parochial schools with an attendance of 9,857 pupils. The amount contributed for the support of these schools in 1916 was $686,183, and the value of property used for this purpose is estimated at $370,863.

There is 1 hospital maintained, and there are 3 homes for orphans and aged people, with 143 inmates. The amount contributed in 1916 for the support of these institutions was $14,300, and the value of their property is placed at $150,000. There is also a board of aid for the support of disabled ministers and teachers and their families, for which there was contributed $7,958.

The Book Concern of the synod, with a plant valued at $125,000, is located in Columbus, Ohio. Besides general literature, it publishes 2 theological monthlies, 2 church weeklies, and 4 papers for the young.

STATISTICS.

The general statistics of the Joint Synod of Ohio and Other States for 1916 are given, by states and districts, on pages 384, 385, and 386; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	827	772	55	7.1
Members	164,968	123,408	41,560	33.7
Church edifices	807	712	96	13.3
Value of church property	$5,718,462	$3,606,285	$2,112,177	58.6
Debt on church property	$679,504	$333,580	$345,924	103.7
Parsonages:				
Churches reporting	474	378	96	25.4
Value	$1,247,255	$746,264	$500,991	67.1
Sunday schools:				
Number	714	624	90	14.4
Officers and teachers	5,641	4,395	1,246	28.4
Scholars	66,773	47,609	19,164	40.3
Contributions for missions and benevolences	$135,902	$63,600	$72,302	113.7
Domestic	$120,902	$57,000	$63,902	112.1
Foreign	$15,000	$6,600	$8,400	127.3

From this table it appears that the denomination has reported an increase in every particular. The gain in number of organizations, church edifices, and Sunday schools has been moderate, but at a higher rate in number of parsonages, at a still higher rate in membership, value of property, and Sunday school scholars, and highest of all in the amount of contributions. The number of organizations reported in 1916 was 827, as against 772 in 1906, a gain of 7.1 per cent, and the membership rose from 123,408 to 164,968, or

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33.7 per cent. There was an increase of 95, or 13.3 per cent, in number of church edifices and of 96, or 25.4 per cent, in number of churches reporting parsonages. The value of church property advanced from $3,606,285 to $5,718,462, an increase of 58.6 per cent, and the debt on church property advanced from $333,580, as reported by 192 organizations in 1906, to $679,504, as reported by 219 organizations in 1916. The number of Sunday schools increased by 90, or 14.4 per cent, and the number of scholars from 47,609 to 66,773, or 40.3 per cent. Contributions for missions and benevolences advanced from $63,600 to $135,902, an increase of 113.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $1,256,673, reported by 806 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 827 organizations, 257, with 34,956 members, reported services conducted in English only and 379, with 104,819 members, used foreign languages with English; and 191 organizations, with 25,193 members, used foreign languages only. The languages used were German, Norwegian, and Slavic, the principal one being German, used alone or in connection with English, by 568 organizations, with 129,433 members. As compared with the report for 1906, there was a decrease of 36 in the number of organizations reporting foreign languages alone or with English and an increase of 91 organizations in the number reporting English only.

The number of ministers on the rolls of the denomination was 567. Schedules were received from 514, distributed, by states, as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	514	469	9	36	$849
Alabama	1	1			
California	3	2		1	660
Colorado	5	5			720
District of Columbia	2	2			1,350
Idaho	5	4	1		658
Illinois	20	20			831
Indiana	31	29		2	744
Iowa	17	17			725
Kansas	5	5			840
Kentucky	1	1			
Louisiana	2	2			600
Maryland	16	15		1	807
Michigan	28	28			801
Minnesota	46	39	2	5	698
Mississippi	1	1			
Missouri	4	4			700
Montana	2	2			675
Nebraska	14	11		3	690
New York	4	4			733
North Carolina	1	1			
North Dakota	16	14	2		679
Ohio	166	145	2	19	990
Oregon	6	5		1	822
Pennsylvania	27	27			1,072
South Dakota	7	6		1	700
Tennessee	1			1	
Texas	11	11			737
Virginia	1	1			
Washington	21	17	2	2	797
West Virginia	6	6			1,260
Wisconsin	44	44			735

From this table it appears that 478 ministers were in pastoral work and 36 not in pastoral work. Of the latter, 16 were on the retired list, 13 engaged in educational and editorial work, and 4 in denominational service. The number of pastors reporting full salaries was 466, and the average annual salary was $849.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Joint Synod of Ohio	827	826	164,968	744	65,170	75,228	773	20	807	776	$5,718,462
Middle Atlantic division:											
New York	4	4	1,145	4	445	700	4	.....	4	4	103,000
Pennsylvania	37	37	9,372	35	4,102	4,966	37	.....	38	37	554,276
East North Central division:											
Ohio	241	241	59,309	207	21,157	25,400	241	.....	245	241	2,463,795
Indiana	44	43	9,570	42	4,233	5,037	42	.....	45	42	300,776
Illinois	23	23	7,744	21	3,516	4,038	23	.....	26	23	193,000
Michigan	35	35	13,031	30	3,669	4,210	35	.....	35	35	352,200
Wisconsin	94	94	19,181	87	8,591	9,494	88	2	94	88	467,325
West North Central division:											
Minnesota	67	67	14,073	66	6,517	6,811	65	2	71	65	319,830
Iowa	21	21	3,890	19	1,752	1,828	21	.....	22	21	138,500
Missouri	3	3	273	3	104	169	3	.....	3	2	14,500
North Dakota	46	46	3,623	42	1,633	1,710	37	2	37	37	66,540
South Dakota	12	12	962	12	472	490	11	.....	15	11	31,325
Nebraska	15	15	2,454	13	916	948	12	1	12	14	49,105
Kansas	16	16	1,544	13	628	645	15	.....	17	15	27,010
South Atlantic division:											
Maryland	28	28	4,198	24	1,170	1,522	26	1	27	26	170,680
District of Columbia	2	2	560	2	262	298	2	.....	2	2	42,500
Virginia	4	4	313	4	144	169	4	.....	4	4	2,800
West Virginia	15	15	1,790	14	743	915	15	.....	15	15	143,700
North Carolina	9	9	887	2	146	181	9	.....	9	9	13,550
East South Central division:											
Alabama	2	2	82	2	29	53	1	.....	1	1	2,200
West South Central division:											
Louisiana	3	3	818	3	300	518	3	.....	3	3	15,000
Texas	25	25	2,523	25	1,245	1,278	17	.....	17	17	48,950
Mountain division:											
Montana	4	4	345	4	181	164	1	2	1	1	1,200
Idaho	8	8	450	8	226	224	5	3	5	6	6,600
Colorado	9	9	1,090	8	513	511	7	1	7	7	16,650
Pacific division:											
Washington	44	44	4,461	42	1,989	2,287	38	4	41	38	138,700
Oregon	11	11	961	7	363	467	8	1	8	9	28,500
California	2	2	181	2	61	120	1	1	1	1	3,500
States with one organization only [1]	3	3	138	3	63	75	2	.....	2	2	2,750

[1] One organization each in Kentucky, Mississippi, and Tennessee.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Joint Synod of Ohio	827	219	$679,504	474	$1,247,255	806	$1,256,673	687	714	5,641	66,773
Middle Atlantic division:											
New York	4	4	37,600	4	20,900	4	14,741	4	4	67	607
Pennsylvania	37	15	45,475	20	94,700	37	96,911	35	36	451	5,716
East North Central division:											
Ohio	241	50	231,767	152	472,175	237	536,701	225	230	2,663	31,898
Indiana	44	12	30,975	31	79,750	44	68,921	37	39	330	3,544
Illinois	23	6	19,100	18	56,100	23	52,801	18	20	115	1,528
Michigan	35	15	70,209	28	93,500	35	90,651	29	30	321	4,455
Wisconsin	94	29	82,725	46	118,400	94	95,345	56	56	269	3,269
West North Central division:											
Minnesota	67	17	39,345	47	91,990	66	75,087	47	48	210	2,106
Iowa	21	9	8,117	14	28,600	21	28,046	19	23	102	1,067
Missouri	3	1	500	2	4,000	3	3,222	3	3	22	177
North Dakota	46	6	4,050	13	20,300	42	22,513	37	39	119	1,110
South Dakota	12	1	2,100	7	11,200	12	9,508	8	8	15	222
Nebraska	15	1	1,825	10	15,740	15	24,889	12	13	42	529
Kansas	16	3	500	9	11,550	14	9,907	14	14	58	655
South Atlantic division:											
Maryland	28	12	26,646	11	24,550	26	26,704	28	29	318	3,640
District of Columbia	2	1	8,000	.....	.....	2	6,607	2	2	26	257
Virginia	4	1	1,690	2	1,800	4	1,078	3	3	24	249
West Virginia	15	3	27,400	7	12,300	15	13,097	14	14	97	1,058
North Carolina	9	2	2,300	5	3,600	9	2,993	4	4	22	315
East South Central division:											
Alabama	2	1	238	.....	.....	1	400	1	1	3	25
West South Central division:											
Louisiana	3	2	7,200	2	4,700	3	4,412	3	3	40	433
Texas	25	7	8,565	8	15,400	25	13,680	25	27	77	1,010
Mountain division:											
Montana	4	1	400	.....	.....	2	1,143	2	3	7	87
Idaho	8	2	250	3	4,000	8	3,735	7	8	11	116
Colorado	9	2	550	2	3,600	9	8,363	9	10	40	554
Pacific division:											
Washington	44	13	18,477	23	44,000	43	33,683	35	36	152	1,676
Oregon	11	2	2,050	8	10,400	7	6,080	5	5	21	233
California	2	1	1,450	1	2,000	2	2,041	2	3	7	57
States with one organization only [1]	3	.....	.....	1	2,000	3	3,354	3	3	13	130

[1] One organization each in Kentucky, Mississippi, and Tennessee.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Joint Synod of Ohio	827	826	164,998	744	66,170	75,228	773	28	807	776	$5,718,462
Concordia	56	56	5,948	45	1,995	2,555	52	1	53	52	182,080
Eastern	50	50	14,607	46	5,865	6,978	50	.....	51	50	831,150
English	117	117	19,553	105	7,355	9,781	117	.....	118	117	994,951
Kansas-Nebraska	43	43	5,361	37	2,161	2,273	37	2	39	38	107,265
Minnesota	155	155	23,279	148	10,750	11,194	140	6	151	140	549,595
Northern	107	107	37,130	91	11,662	13,594	107	.....	109	107	1,255,200
Texas	29	29	3,387	29	1,506	1,821	21	.....	21	21	66,150
Washington	65	65	6,053	59	2,639	3,098	52	9	55	54	177,300
Western	92	91	21,388	78	8,282	9,535	90	.....	93	90	857,346
Wisconsin	113	113	28,632	105	12,955	14,469	107	2	115	107	697,425

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Joint Synod of Ohio	827	219	$679,604	474	$1,247,235	806	$1,258,673	687	714	5,841	86,772
Concordia	93	14	24,130	22	20,750	53	36,294	48	49	420	4,728
Eastern	80	21	87,150	35	152,000	80	157,181	47	48	570	7,324
English	117	26	117,809	52	148,127	114	216,460	112	112	1,369	16,208
Kansas-Nebraska	43	7	3,375	23	54,800	44	46,641	38	40	162	1,943
Minnesota	155	33	50,512	83	155,200	148	140,871	118	126	453	4,644
Northern	107	27	150,302	86	290,900	106	275,401	95	103	1,153	14,080
Texas	29	10	16,003	10	20,100	29	18,492	29	31	119	1,469
Washington	65	18	22,227	35	60,400	60	45,539	49	52	291	3,122
Western	92	24	89,595	66	177,900	92	168,061	81	82	782	9,170
Wisconsin	113	39	121,525	62	176,300	113	151,343	70	71	433	5,082

LUTHERAN SYNOD OF BUFFALO.

HISTORY.

Among the Lutherans who withdrew from the State Church of Prussia after the attempt to unite the Lutheran and the Reformed bodies was a company called "Old Lutherans," or "Separatists," under the leadership of the Rev. John A. A. Grabau, pastor of St. Andrew's Church, at Erfurt. He had been deposed from office and imprisoned for a year on account of his decided opposition to the union, and this, together with the general conditions of the time, led the company to apply to King Frederick William III for permission to emigrate to America. This was granted, and they arrived in New York in 1839, and the majority settled in the city of Buffalo and its neighborhood. As the number of churches increased, Grabau, with three other pastors, organized, in 1845, the Buffalo Synod, or "Synod of the Lutheran Church emigrated from Prussia."

For a time the synod was in conflict with other Lutheran synods, particularly the Synod of Missouri, Ohio, and Other States,[1] on the subjects of doctrine, the church, the ministry, and ordination. As a consequence of this discussion, a number of ministers and congregations of the Buffalo Synod withdrew in 1866. Some of them joined the Missouri Synod; others remained separate for a time, then gradually entered other synods. Those who remained faithful to the principles adopted by the Synod of Buffalo at its organization henceforth continued their denominational work under great difficulties.

DOCTRINE AND POLITY.

The doctrinal basis of the synod is that of the Lutheran Church of the sixteenth century, and its chief object from the beginning has been the maintenance of pure doctrine. It receives officially and unqualifiedly all the doctrinal symbols of the Evangelical Lutheran Church in their entirety. In worship it is liturgical, and although uniformity is not prescribed, it is generally observed.

In polity the synod is in accord with other Lutheran bodies. The individual congregations administer their own affairs through the agency of a church council and in congregational meetings. Matters that can not be adjusted there are brought before the ministerium, or conference, and finally before the synod. The church emphasizes discipline, and excommunicates those who are impenitent after they have been found guilty of misconduct or of breach of church regulations. The synod upholds the principle laid down in its constitution that membership in secret societies can not be approved, but deals with each case individually, and leaves it to the Christian conscience of the pastors and the congregations to decide whether and how long a member who has joined a secret order is to be classed as a member of the congregation.

WORK.

The home missionary work of the synod is confined to the establishment of new churches and to the aiding of poor ones. In 1916, 2 new churches were organized and 4 others aided, at an expense of approximately $1,800. The foreign missionary work consists in assisting the mission of the Hanover Lutheran Free Church in South Africa, and the amount contributed in 1916 for this purpose was $782.

The synod has its own theological school, the Martin Luther Seminary, at Buffalo, which in 1916 had 4 instructors, 8 students, and property valued at $12,000. The amount contributed by the congregations for its support was $1,855. There were 18 parochial schools, with 500 pupils. A fund of $6,000 is maintained for the benefit of the widows of ministers and teachers. The congregations contribute

[1] See Synodical Conference, p. 366.

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also to the support of the St. John's Orphan Asylum and the Lutheran Church Home for the Aged, both at Buffalo.

STATISTICS.

The general statistics of the Lutheran Synod of Buffalo for 1916 are given, by states, in the table below; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	42	33	9	(1)
Members	6,128	5,270	858	16.3
Church edifices	41	34	7	(1)
Value of church property	$244,163	$130,000	$114,163	87.8
Debt on church property	$32,750	$10,314	$22,436	217.5
Parsonages:				
Churches reporting	27	20	7	(1)
Value	$54,150	$36,400	$17,750	48.8
Sunday schools:				
Number	23	14	9	(1)
Officers and teachers	176	58	118	(1)
Scholars	1,524	626	898	143.5
Contributions for missions and benevolences	$4,437	$3,230	$1,207	37.4
Domestic	$3,655	$2,580	$1,075	41.7
Foreign	$782	$650	$132	20.3

[1] Per cent not shown where base is less than 100.

From this table it is seen that there has been an increase in the synod in every particular. The number of organizations reported was 42 in 1916 as against 33 in 1906, and the membership advanced from 5,270 to 6,128, showing a gain of 16.3 per cent. The number of church edifices reported was 41, an increase of 7; the value of church property was $244,163, a gain of 87.8 per cent over 1906; and a debt on church property of $32,750 was reported by 14 organizations. Similarly, the number of churches reporting parsonages increased from 20 to 27, and the value of parsonages from $36,400 to $54,150, an increase of 48.8 per cent. There was an increase of 9 in Sunday schools, as in organizations, and an increase of 898, or 143.5 per cent, in Sunday school scholars. Contributions for missionary and benevolent purposes advanced from $3,230 to $4,437, or 37.4 per cent.

Certain items not included in the summary are church expenditures and the languages used in church services.

Church expenditures amounting to $68,952, reported by 41 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 42 organizations, 5, with 30 members, reported services conducted in English only; 23, with 3,503 members, used German and English; and 14 organizations, with 2,595 members, used German only. In 1906 there were no organizations reporting the use of English only.

The number of ministers on the rolls of the synod was 38, from 23 of whom schedules were received. The 21 pastors reporting full salaries received an average of $720 per year.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran Synod of Buffalo	42	42	6,128	37	2,619	2,980	40	1	41	39	$244,163
Middle Atlantic division:											
New York	22	22	3,050	20	1,286	1,533	22	.....	22	21	145,043
Pennsylvania	1	1	408	1	210	198	1	.....	1	1	12,000
East North Central division:											
Illinois	3	3	298	.....	.....	.....	3	.....	3	3	5,800
Michigan	5	5	642	5	306	336	5	.....	6	5	29,020
Wisconsin	6	6	1,299	6	607	692	5	.....	5	5	36,300
West North Central division:											
Minnesota	5	5	431	5	210	221	4	1	4	4	16,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Synod of Buffalo	42	14	$32,750	27	$54,150	41	$68,962	23	23	176	1,524
Middle Atlantic division:											
New York	22	8	25,500	13	30,500	22	43,744	12	12	84	787
Pennsylvania	1	1	1,500	.....	.....	1	3,737	1	1	17	143
East North Central division:											
Illinois	3	.....	.....	3	3,200	3	3,900	.....	.....	.....	.....
Michigan	5	2	4,000	4	6,950	5	6,771	2	2	22	128
Wisconsin	6	1	300	4	9,000	6	8,247	5	5	41	286
West North Central division:											
Minnesota	5	2	1,450	3	4,500	4	2,553	3	3	12	180

EVANGELICAL LUTHERAN CHURCH IN AMERICA, EIELSEN'S SYNOD.

HISTORY.

The first Norwegian colony in America was founded at Rochester, N. Y., in October, 1825, as the outcome of the efforts of a Norwegian immigrant, Kling Petersen, who arrived in America in 1821, and the first one in the West was established on Fox River, in Illinois, in 1834–1837. The great movement of Norwegian immigration did not begin until some years later, and these scattered communities, destitute of pastoral care, suffered much from lack of church organization. The first attempt to gather them into churches was made by some lay preachers who had been connected with the revival movement of preceding years initiated in Norway by Hans Nielsen Hauge.[1] Among them was Elling Eielsen, who landed in 1839 and was ordained in October, 1843, by the Rev. F. A. Hoffman, a German Lutheran pastor near Chicago.

Three years later he and representatives from the other congregations held a conference on Jefferson Prairie, in Wisconsin, and organized the Evangelical Lutheran Church in America, Eielsen's Synod, the first Norwegian Lutheran synod in this country. As immigration increased, the Norwegian Synod was organized in 1853, while many immigrants joined the Franckean Synod, the Scandinavian Augustana Synod, and the Danish Norwegian Conference. The growth of Eielsen's Synod was thus comparatively slow, partly, it was claimed, because of its insistence upon proof of conversion for admission to membership. Later, discussions arose in the synod over doctrinal questions, some of the clergy being in favor of admitting to church membership any applicant who accepted the Christian faith unconditionally and led a moral life. At the annual meeting in June, 1875, a revised constitution along these lines was presented. The next year it was adopted by a large majority, and the name was changed to Hauge's Norwegian Evangelical Lutheran Synod. The new constitution was ratified by a majority of the individual congregations, but a few ministers, among them Eielsen, together with a small number of the congregations, clung to the old organization with its constitution and name. Eielsen, who had been the president of the first synod was reelected president of the small synod after the separation, and held the office until his death, in 1883. The growth of the synod has been very slow since 1876.

[1] See Hauge's Norwegian Evangelical Lutheran Synod, p. 372.

DOCTRINE AND POLITY.

In doctrine Eielsen's Synod is in accord with the "pure Lutheran faith and doctrine as derived from the Bible, the Word of God, together with the Apostles' Creed and the Augsburg Confession."

In polity the synod is in accord with other Lutheran bodies. Individual congregations conduct their own affairs, elect officers and teachers, and call ministers. The synod meets annually, and all male members of the church have a right to vote and take part in its meetings. The synod acts through a board of trustees and a church council, each composed of seven members. The council superintends the doctrine and discipline of the church and the deportment of its members, especially ministers, officers, and teachers. The trustees have general care of the temporal affairs. The synod also has fall and winter conferences, which, however, have only advisory powers. In case any congregation is too small or too poor to support a minister, a minister or itinerant preacher is sent to it by the synod.

WORK.

The missionary work of the synod is under the superintendence of the church council, with the aid of the Home Mission Board. In addition to the work among new settlements, an Indian mission is maintained in Wisconsin. During 1916 it employed 6 missionaries, aided 12 churches, and raised about $2,000 for the conduct of the work. No foreign missionary work is carried on by the synod as such, but con-

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tributions to the amount of $2,500 were made by individual members and congregations toward work in foreign countries.

For the education of the children 9 parochial schools are supported during a part of the year by individual churches. These report 112 pupils. There was also a Bible school maintained in 1916, with 6 pupils. The amount contributed for educational purposes was about $500, and the value of property used for this work is estimated at $10,000.

The synod has no philanthropic institutions of its own, but aid to the amount of about $500 was rendered to outside institutions.

STATISTICS.

The general statistics of Eielsen's Synod for 1916 are given, by states, in the table below; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that while there has been somewhat of a reduction in the number of organizations—20 in 1916 as against 26 in 1906—the membership has increased from 1,013 to 1,206, showing a gain of 19.1 per cent. There were 2 more church edifices, and the value of church property advanced from $15,900 to $23,500, an increase of 47.8 per cent. A debt on church property, amounting to $900, was reported by 2 organizations. One church reported a parsonage in 1906, but none was reported in 1916. There was an advance of 5 in the number of Sunday schools and of 133, or 118.8 per cent, in the number of scholars. The total contributions for missions and benevolences increased $1,673, or 43.7 per cent, though a decrease of 21.6 per cent is shown in contributions for domestic work.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	20	26	—6	(2)
Members	1,206	1,013	193	19.1
Church edifices	8	6	2	(2)
Value of church property	$23,500	$15,900	$7,600	47.8
Debt on church property	$900	$50	$850	(2)
Parsonages:				
Churches reporting		1	—1	
Value		$1,500	—$1,500	
Sunday schools:				
Number	11	6	5	(2)
Officers and teachers	36	13	23	(2)
Scholars	245	112	133	118.8
Contributions for missions and benevolences	$5,500	$3,827	$1,673	43.7
Domestic	$3,000	$3,827	—$827	—21.6
Foreign	$2,500		$2,500	

[1] A minus sign (—) denotes decrease.
[2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $7,030, reported by 15 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 20 organizations, 1, with 43 members, reported services conducted in English only; 8, with 555 members, used Norwegian and English; and 11, with 608 members, used Norwegian only. In 1906 there were no organizations reporting the use of English only in church services.

The total number of ministers on the rolls of the denomination was 6, from 4 of whom schedules were received, showing 2 in pastoral work, and 1 receiving a full annual salary of $1,000.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting—Church edifices.	Number of organizations reporting—Halls, etc.	Number of church edifices reported.	Number of organizations reporting.	Value reported.
Lutheran—Eielsen's Synod	20	20	1,206	20	606	600	8	8	8	8	$23,500
East North Central division:											
Wisconsin	3	3	184	3	90	94		1			
West North Central division:											
Minnesota	8	8	396	8	200	196	4	3	4	4	7,700
Iowa	5	5	305	5	155	150	2	3	2	2	9,000
South Dakota	4	4	321	4	161	160	2	1	2	2	6,800

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Eielsen's Synod	20	2	$900	15	$7,030	10	11	36	245
East North Central division:									
Wisconsin	3	.....	.....	2	1,355	2	3	6	25
West North Central division:									
Minnesota	8	1	200	4	750	4	4	17	105
Iowa	5	1	700	5	2,950	2	2	5	60
South Dakota	4	.....	.....	4	1,975	2	2	8	55

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES.

HISTORY.

The situation of the Lutheran churches in America appealed strongly to many of the pastors in Europe. Among them none was more interested than the Rev. Wilhelm Löhe, pastor at Neuendettelsau, Bavaria, who had come into relations with the Rev. F. C. D. Wyneken, the leader of the Lutheran community at Fort Wayne, Ind.[1] He entered heartily into Wyneken's plans for the development of the churches, founded a society to carry on missionary work, and began to educate men for the ministry, with a special view to service in America. Coming to realize the impracticability of providing the entire supply of ministers from Europe, he was instrumental in founding a theological seminary at Fort Wayne, and when the scarcity of parochial school teachers menaced the schooling of Lutheran children, he took steps to establish a teachers' seminary. A conference, at Neuendettelsau, with Walther, the leader of the Missouri Synod, led to the cordial endorsement by Wyneken of the organization of that body, and to such cooperation in educational matters that quite a number of the graduates of his school entered the Missouri Synod.

Among those who came to America under Löhe's auspices was the Rev. G. Grossmann, who established the first Lutheran normal school in North America at Saginaw, Mich., in 1852. When he began his work he was questioned regarding his views as to the doctrines which had been under special discussion between the Missouri Synod and Löhe, and it soon appeared that there was wide divergence between his views and those approved by the synod. Grossmann was supported by another Neuendettelsau pastor, the Rev. J. Deindœrfer, and both were disciplined by the local pastor. It became evident that further cooperation was impracticable, and in order to avoid hostilities in the same territory, Grossmann, Deindœrfer, a few students, and a small number of the colonists left Saginaw in 1853 and migrated to Iowa. Grossmann established his seminary in Dubuque, while Deindœrfer and the colonists settled at St. Sebald, about 60 miles west of Dubuque. The next year they were joined by two men from Neuendettelsau, and these four organized in August, 1854, the Evangelical Lutheran Synod of Iowa and Other States.

For some years the synod met with difficulties. The few congregations found it impossible to support the seminary, and in 1857 it was removed from Dubuque to St. Sebald, where a part of its support could be derived from a farm. Largely under the influence of two brothers, Sigmund and Gottfried Fritschel, teachers in the seminary, the synod grew, and after 10 years it had 42 ministers, 16 in Iowa, 6 in Wisconsin, 4 in Illinois, 2 in Missouri, 4 in Ohio, 5 in Michigan, 1 in Kentucky, and 4 in the Dakotas. At the time of the Silver Jubilee (1879) the ministers numbered 132, and 25 years later the secretary reported 473 pastors, 868 congregations, and 90,598 communicants.

During the early seventies the controversy with the Missouri Synod over the "open questions" was carried on somewhat more bitterly, and factions arose within the Iowa Synod which menaced its existence; but at the meeting of the synod in Madison, Wis., in 1875, a definite platform was adopted which reaffirmed the former position of the synod, and received the approval of the great majority of the ministers and of almost all the churches. Although 20 ministers, together with a few congregations, left the synod, from that time it increased in strength. Its extension over so large a territory soon caused its division into districts, which in 1894 numbered 6. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, more recently enlarged by the addition of some of the remaining churches of the old synod. An eighth district has since been formed by dividing the large northern district.

In its early history the synod used the German language in its church work to a considerable degree, but of late years the use of English has increased notably. A number of congregations of native-born Americans

[1] See Evangelical Lutheran Synodical Conference of America, p. 366.

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have been formed, a church paper in English is published, and a full set of graded Sunday school lessons in English has been prepared by the synod.

DOCTRINE.

The Iowa Synod has always accepted the canonical books of the Old and New Testaments as the only true rule by which all teachers and doctrines are to be measured and judged, and the whole of the symbolical books of the Lutheran Church, as contained in the Book of Concord of 1580, as the pure and genuine exposition and interpretation of the Divine Word. As a part of the Evangelical Lutheran Church it is therefore willing to have fellowship with all other Lutheran Church bodies which acknowledge the same doctrinal symbols. At the same time the synod acknowledges that there are "open questions"—that is, doctrines which are not articles of faith, and upon which the salvation of men does not depend—and maintains that a difference in such doctrines among teachers of the church should not hinder fellowship of pulpit and of altar. It is not to be understood, however, that the Iowa Synod holds that open questions are doctrines in themselves doubtful and uncertain, and regarding which one could teach what he believes regardless of his acceptance of the Scriptures, but it asserts that difference of opinion regarding open questions is to be tolerated and not made the cause of disrupting the church. Among these open questions it includes: The doctrine that the ministerial office is originally vested in the individual members of the invisible church in their spiritual priesthood and by them individually conferred upon the ministers of the church through their vocation to the holy office; eschatological opinions regarding the millennium, so far as consistent with Article XVII of the Augsburg Confession; the first resurrection; the conversion of Israel; and the antichrist.

This emphasis upon the recognition of open questions arises from the desire to cultivate church fellowship among all Lutheran churches which accept all the confessions of the church, although they may differ regarding exegetical, historical, and dogmatical questions which do not belong to the fundamental sphere of the articles of faith. On the other hand, the synod opposes all tendencies toward union which disregard the confessions of the church and which demand pulpit and altar fellowship with those who differ as to the fundamental articles of faith.

POLITY.

The ecclesiastical organization of the Iowa Synod is based upon the fundamental principle that the local church, however small, has all the ecclesiastical power that is given to the church "principally and immediately." According to this, the synod has no governmental powers other than those which have been conferred upon it by the individual congregations, and it can assume no more than advisory power in regard to congregational affairs. Among the powers conferred by the congregations upon the synod is the general oversight of the congregations and pastors, and this it exercises by regular visitation. It strenuously enforces whatever in the church order is *juris divini* (of divine law). In regard to the ministry it recognizes no system of license, or of a call to the pastorate for a certain time; but acknowledges, as a rule, only such calls as follow an election on the part of the congregation, are proposed by the president of the district synod and ratified by him, and are affirmed by ordination and installation on the part of the synod. The annual conventions of the district synods are composed of the pastors as representatives of the ministry, and of one lay delegate from every congregation belonging to the synod. The membership of the general synod, which meets every three years, includes one ministerial and one lay delegate for every six ministers and six parishes. A standing committee represents the general synod during the time between its conventions.

WORK.

The home missionary work of the Iowa Synod was carried on for 28 years almost entirely by the personal labors of the pastors, but as it extended, an organized agency became essential. In 1882 a board for home missionary work was created, and in 1896 it was decided to form, in addition to the general board, a board of home missions in each district. There is also a church extension board which works in cooperation with the home mission board. During 1916 these various boards supported or assisted 76 missionaries and aided 122 churches or missions, and the contributions for the work amounted to $28,171.

Missionary work was at first carried on among the American Indians as foreign work, but the murder of the principal missionary by some Crow Indians in 1860, and the Indian uprising during the Civil War stopped the enterprise. Since then the contributions for foreign missions have been given toward the support of a number of Lutheran societies, including those of the General Council of the Lutheran Church in America, and of Herrmannsburg and Leipzig in Germany. Since the beginning of the foreign missionary work in New Guinea by the Society of Neuendettelsau, a large share of the contributions have been sent to that country. The various contributions have shown a steady, though not always uniform, increase—from $2,996 in 1897 to $24,514 in 1916.

The educational work of the synod is carried on through a theological school, a college, and a teachers' seminary and academy, all in Iowa; a college in South Dakota, and 1 in Texas, and an academy in Nebraska. These, together, in 1916 reported 47 teachers and 544 students. There were also 601 parochial schools, attended by 17,663 pupils. The

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amount contributed by the churches for the support of the 6 regular schools was $42,328, and there was an additional income from endowments amounting to $2,823, making a total income of $45,151. The value of property was estimated at $535,000, and the endowment amounted to $69,724.

The congregations of the synod support 3 orphanages, 2 of which have departments for the care of the aged. These institutions in 1916 had 367 inmates. There is also a hospital in which 749 patients were treated. The contributions for the support of these institutions during the year amounted to $138,204, the estimated value of the property is $235,500, and there is an endowment of $20,000. The Wartburg Publishing House, in Chicago, owned by the synod, has property estimated to be worth $50,000, and issues 6 periodicals. The support of superannuated ministers and teachers is provided for through a special fund, the contributions to which amounted in 1916 to $6,197. There are 207 young people's societies, with a membership of 10,194. There are also 298 congregational aid societies, with 21,655 members, for rendering assistance in case of sickness or death.

STATISTICS.

The general statistics of the Lutheran Synod of Iowa and Other States for 1916 are given, by states and districts, on pages 393 and 394; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	977	828	149	18.0
Members	130,793	110,254	20,539	18.6
Church edifices	879	705	174	24.7
Value of church property	$4,057,635	$2,327,093	$1,730,542	74.4
Debt on church property	$250,214	$116,505	$133,709	114.8
Parsonages:				
Churches reporting	481	406	75	18.5
Value	$1,127,225	$627,853	$499,372	79.5
Sunday schools:				
Number	808	640	168	26.3
Officers and teachers	3,546	2,449	1,097	44.8
Scholars	38,120	27,642	10,478	37.9
Contributions for missions and benevolences	$233,217	$63,829	$169,388	265.4
Domestic	$208,703	$54,108	$154,595	285.7
Foreign	$24,514	$9,721	$14,793	152.2

From this table it appears that the denomination has gained during the decade, though not greatly. The number of organizations reported in 1916 was 977, as against 828 in 1906, showing a gain of 18 per cent, and the membership advanced from 110,254 to 130,793, an increase of 18.6 per cent. There was an increase of 174, or 24.7 per cent, in number of church edifices and an increase of $1,730,542, or 74.4 per cent, in the value of church property. Debt on church property amounting to $250,214 was reported in 1916 by 162 organizations, as against $116,505 reported by 140 organizations in 1906. There was an increase of 75, or 18.5 per cent, in the number of churches reporting parsonages and an increase of $499,372, or 79.5 per cent, in the value of parsonages. Sunday schools increased from 640 to 808, or 26.3 per cent, and Sunday school scholars from 27,642 to 38,120, or 37.9 per cent. Contributions for general missions and benevolences increased greatly, from $63,829 to $233,217, the greater proportion going to domestic work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Expenditures amounting to $1,089,874 were reported by 957 organizations, and cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 977 organizations, 168, with 7,124 members, reported services conducted in English only; 351, with 66,464 members, used German and English; and 458, with 57,205 members, used German only. As compared with the report for 1906, there was very nearly the same number of organizations in 1916 using German alone or with English, but a large increase in the number using English only in church services.

The number of ministers on the rolls of the denomination was 586. As shown by the following table, 521 sent in schedules, of whom 485 were in pastoral work and 36 not in pastoral work, the majority of the latter being on the retired list. The average annual salary reported by 482 ministers was $807.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	521	484	1	36	$807
Arkansas	1	1			
California	1			1	
Colorado	12	11		1	795
Florida	1	1			
Idaho	2	2			700
Illinois	56	51		5	874
Iowa	118	103	1	14	830
Kansas	15	15			730
Louisiana	1	1			
Michigan	24	22		2	669
Minnesota	31	31			866
Missouri	10	10			886
Montana	4	4			674
Nebraska	52	46		6	787
North Dakota	27	27			748
Ohio	21	20		1	947
Oklahoma	4	4			639
Oregon	1	1			
South Dakota	28	27		1	898
Texas	63	60		3	729
Utah	1			1	
Washington	2	2			918
Wisconsin	46	45		1	883

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synod of Iowa	977	977	130,793	945	61,435	64,681	845	68	879	847	$4,057,635
East North Central division:											
Ohio	38	38	8,752	38	4,124	4,628	38	.....	39	38	342,700
Illinois	80	80	14,038	78	6,615	7,163	76	1	77	76	511,500
Michigan	49	49	6,607	44	2,822	2,915	45	1	45	45	225,400
Wisconsin	91	91	17,657	83	7,775	8,684	84	3	87	84	604,835
West North Central division:											
Minnesota	58	58	8,209	57	3,959	4,174	54	3	55	54	242,000
Iowa	163	163	26,781	159	12,503	13,307	150	5	156	149	855,105
Missouri	21	21	2,052	21	1,059	993	19	2	19	19	63,600
North Dakota	93	93	6,103	93	3,034	3,069	70	5	75	71	175,350
South Dakota	84	84	6,282	81	2,925	2,899	69	11	71	70	157,875
Nebraska	68	68	8,205	64	3,965	3,845	65	1	67	65	304,775
Kansas	30	30	2,945	27	1,380	1,447	23	3	31	23	58,600
West South Central division:											
Arkansas	2	2	186	2	94	92	1	.....	1	1	4,000
Oklahoma	10	10	695	10	354	341	8	2	8	8	12,300
Texas	144	144	19,187	143	9,333	9,643	117	13	122	117	391,395
Mountain division:											
Montana	21	21	394	21	213	181	5	14	5	5	2,300
Idaho	3	3	235	3	118	117	3	.....	3	3	11,200
Colorado	14	14	1,754	13	818	816	12	2	12	12	39,700
Pacific division:											
Washington	3	3	339	3	170	169	3	.....	3	3	35,500
Oregon	2	2	95	2	51	44	1	1	1	1	2,500
States with one organization only [1]	3	3	277	3	123	154	2	1	2	3	17,000

[1] One organization each in Florida, Louisiana, and Pennsylvania.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synod of Iowa	977	162	$250,214	481	$1,127,225	957	$1,089,874	769	808	3,546	38,120
East North Central division:											
Ohio	38	11	34,300	24	68,300	38	74,582	29	32	282	2,591
Illinois	80	13	27,376	50	151,000	80	127,215	62	65	387	3,903
Michigan	49	13	15,547	22	50,550	49	40,104	38	41	218	1,994
Wisconsin	91	30	76,589	45	134,800	91	110,868	68	69	389	3,852
West North Central division:											
Minnesota	58	3	9,600	29	78,000	58	56,276	44	48	209	2,143
Iowa	163	21	30,504	108	293,400	161	247,093	138	142	741	6,975
Missouri	21	4	1,400	11	20,700	18	18,085	9	10	22	381
North Dakota	93	20	4,545	28	41,500	88	50,774	83	84	176	3,131
South Dakota	84	10	2,400	28	55,700	82	49,056	64	66	177	2,012
Nebraska	68	4	4,600	48	83,975	68	158,444	55	56	161	2,046
Kansas	30	3	400	15	19,800	29	28,157	24	24	64	906
West South Central division:											
Arkansas	2	.....	.....	1	2,000	2	553	1	1	7	44
Oklahoma	10	2	1,150	5	6,800	10	5,265	7	7	13	146
Texas	144	17	15,645	60	106,150	144	99,050	116	127	586	6,594
Mountain division:											
Montana	21	1	150	1	450	15	2,334	11	13	31	283
Idaho	3	3	4,050	.....	.....	3	3,991	3	4	13	140
Colorado	14	6	19,958	4	8,600	13	9,652	10	12	36	702
Pacific division:											
Washington	3	.....	.....	1	3,500	3	3,130	3	3	8	110
Oregon	2	.....	.....	1	2,000	2	1,136	2	2	5	23
States with one organization only [1]	3	1	2,000	.....	.....	3	4,109	2	2	21	164

[1] One organization each in Florida, Louisiana, and Pennsylvania.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synod of Iowa	977	977	130,703	945	61,435	64,681	845	68	879	847	$4,037,635
Dakota	228	228	16,391	225	8,002	7,931	171	33	180	174	452,625
Eastern	88	88	15,482	83	6,996	7,616	84	1	85	84	580,100
Iowa	81	81	13,916	79	6,540	6,816	74	2	77	73	450,300
Northern	80	80	11,459	79	5,504	5,908	76	2	77	70	350,600
Southern	108	108	18,157	105	8,377	9,159	99	3	101	99	602,000
Texas	145	145	19,272	144	9,374	9,697	118	13	133	118	396,800
Western	145	145	15,935	137	7,706	7,996	120	10	139	129	474,475
Wisconsin	102	102	20,181	93	8,939	9,908	94	4	97	94	681,635

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synod of Iowa	977	162	$250,214	481	$1,127,225	957	$1,089,874	769	808	3,546	38,139
Dakota	228	36	11,371	76	138,225	215	137,067	183	189	461	3,261
Eastern	88	25	51,847	46	118,850	83	117,190	68	74	514	4,699
Iowa	81	9	12,058	53	143,700	80	132,248	63	66	341	3,310
Northern	80	7	11,720	43	125,000	79	91,274	67	69	311	2,986
Southern	108	16	33,776	68	201,700	108	158,674	84	87	546	5,215
Texas	145	17	15,645	60	106,150	145	100,410	117	128	593	6,644
Western	145	20	27,708	82	137,800	140	223,411	109	114	300	4,257
Wisconsin	102	32	86,089	53	155,800	102	129,600	78	81	480	4,728

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

The first considerable immigration to this country from Denmark began about 1864, at the close of the war with Germany which resulted in the loss of the Schleswig-Holstein provinces. It was, however, several years before the mother church in Denmark began to send missionaries across the Atlantic to care for the spiritual interests of the immigrants. In 1871 and 1872 five pastors came over, and in the summer of 1872 these ministers, together with a few laymen, met at Neenah, Wis., and organized, under the name of "Kirkelig Missions Forening," what is now called the "Danish Evangelical Lutheran Church in America." At the same meeting it was decided to publish a church paper, and the Rev. A. Dan, of Racine, was elected its first editor. The organization grew slowly as Danish settlements were formed, and wherever they were able to support a minister one came to live among them.

At first the several divisions of the Danish Church, "Hojkirkelige," "Grundtvigianere," and "Indre Mission" were all represented and worked together harmoniously. In 1894, however, it became evident that differences of opinion were being more strongly emphasized, and 19 pastors, 37 congregations, and about 3,000 communicant members withdrew and organized the Danish Evangelical Lutheran Church in North America. Somewhat later this body united with the Danish Evangelical Lutheran Church Association to form the United Danish Lutheran Church in America. The original organization, which retained 35 pastors, 53 congregations, and about 5,000 communicant members, continued to grow, although the three parties were still represented in its membership, and is known as the "Danish Evangelical Lutheran Church in America."

It has been a rule of the church to conduct the services in the Danish language. This was necessary at first, as the people did not understand English, and it is still true that, while nearly all Danish-Americans understand a sermon in the Danish language, quite a number would not understand the service if it were conducted in English.

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DOCTRINE.

In doctrine the church makes no attempt at forming new standards, but is in entire conformity with the Lutheran Church of Denmark. It accepts the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession of 1530, and Luther's Smaller Catechism, as the basis of its belief.

All the rites and services are conducted in accordance with the Service Book and Ritual for the Danish People's Church, with such modifications as circumstances may require. The modifications are always made under direction of the church, as no pastor has the right, without permission, to alter either service book or ritual. The administration of the sacraments and the ministry is "accomplished only by rightly presented and ordained Lutheran ministers."

POLITY.

In polity the church is distinctly democratic. Every congregation has the right to conduct its own affairs and to elect its pastor by a majority vote of the members. Applicants for admission to the ministry are examined by a board, and, if approved, are installed by a minister of the church who has been previously elected as ordinator. So long as the minister has a good moral standing and maintains the constitution, the church has no power whatever to remove him.

Once a year the pastors and congregations (the latter represented by delegates) meet in convention to discuss and decide any question that may be brought before the meeting, either by the churches or by the board of directors, which, composed of five persons, is elected every second year, and is charged with the duty of carrying out the resolutions of the convention. There is no compulsory assessment within the church or congregations, and the only ties that unite the people are mutual interest in the religious work to be carried out, and harmony as to doctrine and polity. Under these conditions the board of directors has not infrequently been unable, for lack of money, to carry out resolutions passed by the convention.

WORK.

The home missionary work of this denomination has developed as the Danish immigration has increased, but it is not yet very extensive. The report for 1916 shows 18 missionaries employed in the care of 25 churches and missions, and about $2,000 contributed for the conduct of this work.

The church carries on no foreign missionary work of its own. Whatever money is contributed to foreign missions—amounting in 1916 to $2,000—has been given to the Lutheran Church of Denmark for its own fields, chiefly at Santalistan, India.

The church emphasizes education. The report for 1916 shows 5 schools of high grade, including the college and theological seminary at Des Moines, Iowa, with a total of 496 students. In view of the extensive use of the Danish language in the homes and in church services, it has been deemed desirable to teach the children in their mother tongue. Accordingly, the church has educated teachers for parochial schools, and during the year supported 83 such schools, with an attendance of 2,456 pupils. The contributions for educational work in 1916 amounted to $13,678, and the value of property is estimated at $265,000. The church maintains 4 homes and orphanages, with 97 inmates. The amount contributed for this work during the year was $14,591, and the value of property was $125,000. There are 56 young people's societies, with a membership of 2,561.

STATISTICS.

The general statistics of the Danish Lutheran Church for 1916 are given, by states and districts, on pages 396 and 397; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	101	92	9	(2)
Members	14,544	12,541	2,003	16.0
Church edifices	93	70	23	(2)
Value of church property	$394,809	$248,700	$146,109	58.7
Debt on church property	$44,934	$37,514	$7,420	19.8
Parsonages:				
Churches reporting	56	42	14	(2)
Value	$148,352	$72,200	$76,152	105.5
Sunday schools:				
Number	68	64	4	(2)
Officers and teachers	263	231	32	13.9
Scholars	2,981	2,983	−2	−0.1
Contributions for missions and benevolences	$32,269	$10,696	$21,573	201.7
Domestic	$30,269	$10,500	$19,769	188.3
Foreign	$2,000	$196	$1,804	920.4

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a general increase in the denomination. The number of organizations reported was 101 in 1916 as against 92 in 1906, and the membership advanced from 12,541 to 14,544, or 16 per cent. Similarly, church edifices increased by 23, while the value of church property advanced from $248,700 to $394,809, or 58.7 per cent. Debt on church property amounting to $44,934 was reported by 27 organizations. The number of churches reporting parsonages increased by 14, and the value of parsonages advanced from $72,200 in 1906 to $148,352 in 1916, or 105.5 per cent. The number of Sunday schools increased slightly, but there was a slight decrease in the number of scholars.

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Contributions for missions and benevolences advanced from $10,696 in 1906 to $32,269 in 1916, or 201.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $105,356, reported by 97 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 101 organizations, 2, with 105 members, reported services conducted in English only; 11, with 1,549 members, used Danish and English; 88 organizations, with 12,890 members, used Danish only. The proportion in 1916 of Danish speaking organizations was practically the same as in 1906.

The number of ministers on the rolls of the church was given as 71. Schedules were received from 52 of these, distributed, by states, in the following table. The 43 pastors reported an average annual salary of $803.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	52	43	5	4	$803
California	3	2	1	.....	850
Colorado	1	1	.....	.....	.....
Connecticut	2	1	.....	1	800
Illinois	5	4	.....	1	1,050
Iowa	8	6	.....	2	1,021
Michigan	5	4	1	.....	683
Minnesota	7	6	1	.....	614
Montana	1	1	.....	.....	.....
Nebraska	8	7	1	.....	786
New York	2	2	.....	.....	1,000
North Dakota	1	1	.....	.....	.....
Oregon	1	1	.....	.....	.....
South Dakota	1	1	.....	.....	.....
Texas	1	1	.....	.....	.....
Washington	2	2	.....	.....	750
Wisconsin	4	3	1	.....	837

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Danish Lutheran Church	101	101	14,544	92	6,402	6,829	90	4	93	90	$394,809
New England division:											
Massachusetts	2	2	90	2	49	41	1	1	1	1	495
Connecticut	4	4	763	4	373	390	3	1	3	3	18,200
Middle Atlantic division:											
New York	4	4	590	4	260	330	3	.....	3	3	34,000
New Jersey	3	3	480	1	10	10	2	1	2	2	17,000
East North Central division:											
Illinois	7	7	1,273	7	607	666	6	.....	6	6	72,800
Michigan	11	11	1,381	11	623	758	11	.....	12	11	34,713
Wisconsin	6	6	816	6	396	420	6	.....	6	6	24,200
West North Central division:											
Minnesota	8	8	1,613	8	805	808	8	.....	8	8	31,850
Iowa	14	14	3,085	14	1,466	1,619	13	.....	13	13	49,400
North Dakota	3	3	71	3	35	36	.....	1	.....	1	1,200
South Dakota	6	6	615	5	289	276	6	.....	7	5	19,500
Nebraska	14	14	1,589	14	783	806	13	.....	13	13	44,400
Pacific division:											
Washington	5	5	513	3	57	56	5	.....	5	5	13,000
California	8	8	758	6	349	361	7	.....	8	7	13,150
States with one organization only [1]	6	6	907	4	300	252	6	.....	6	6	20,900

[1] One organization each in Colorado, Kansas, Maine, Montana, Oregon, and Texas.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Danish Lutheran Church	101	27	$44,934	56	$148,352	97	$105,356	65	68	263	2,981
New England division:											
Massachusetts	2	.....	.....	.....	.....	2	955	.....	.....	.....	.....
Connecticut	4	2	2,729	1	3,000	4	3,447	2	2	9	71
Middle Atlantic division:											
New York	4	3	13,000	2	8,000	4	4,827	3	3	11	155
New Jersey	3	1	3,075	1	5,000	2	1,236	1	1	4	80
East North Central division:											
Illinois	7	3	5,300	5	18,400	7	10,033	4	4	27	275
Michigan	11	2	2,905	6	16,352	11	9,200	10	11	44	393
Wisconsin	6	2	3,200	4	9,700	6	6,320	4	4	23	255
West North Central division:											
Minnesota	8	3	2,500	8	18,300	8	16,104	6	7	27	501
Iowa	14	3	6,300	9	29,900	14	17,896	11	11	40	507
North Dakota	3	.....	.....	1	1,600	3	1,488	2	2	3	23
South Dakota	6	.....	.....	2	8,000	6	3,915	3	4	10	111
Nebraska	14	1	600	6	12,400	14	13,549	7	7	25	260
Pacific division:											
Washington	5	3	1,425	2	3,900	4	4,605	4	4	10	103
California	8	2	2,250	3	5,100	6	4,498	5	5	13	104
States with one organization only[1]	6	2	1,650	6	8,700	6	7,283	3	3	17	144

[1] One organization each in Colorado, Kansas, Maine, Montana, Oregon, and Texas.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Danish Lutheran Church	101	101	14,544	92	6,402	6,529	90	4	93	90	$394,809
First	14	14	2,123	11	692	771	10	3	10	10	73,696
Second	9	9	1,279	9	574	705	9	.....	10	9	30,213
Third	12	12	2,125	12	1,002	1,123	11	.....	11	11	99,300
Fourth	14	14	2,686	14	1,294	1,392	13	.....	13	13	44,400
Fifth	14	14	1,536	14	775	761	11	1	11	11	36,850
Sixth	8	8	1,530	7	741	739	8	.....	9	8	32,300
Seventh	16	16	1,864	15	841	868	15	.....	15	15	49,900
Eighth	8	8	758	6	349	361	7	.....	8	7	13,150
Ninth	6	6	643	4	134	109	6	.....	6	6	15,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Danish Lutheran Church	101	27	$44,934	56	$148,352	97	$105,356	65	68	263	2,981
First	14	7	19,454	5	19,000	13	11,665	7	7	32	351
Second	9	2	2,905	6	16,352	9	7,963	8	9	36	328
Third	12	4	8,300	8	27,600	12	16,527	9	9	54	550
Fourth	14	3	6,300	8	25,900	14	16,321	10	10	37	452
Fifth	14	5	3,700	9	16,200	14	11,263	9	9	24	474
Sixth	8	.....	.....	5	16,800	8	14,276	4	6	23	261
Seventh	16	1	600	9	15,900	16	16,870	8	8	28	290
Eighth	8	2	2,250	3	5,100	6	4,498	5	5	13	104
Ninth	6	3	1,425	3	5,500	5	5,973	5	5	16	171

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ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA.

HISTORY.

Icelandic immigration to America began about the year 1870. The first company settled in Milwaukee, Wis., and it was there that the first Icelandic Lutheran services in the United States were held, by the Rev. Jon Bjarnason, in August, 1874. He was educated in Iceland, came to this country in 1873, was engaged as professor at Luther College, Decorah, Iowa, and was afterwards editor of a Norwegian paper published in Minneapolis. In 1877 he moved to a settlement on the shores of Lake Winnipeg, Manitoba, at that time the largest Icelandic colony on the continent. In 1875 a congregation had been organized in Shawano County, Wis., by the Rev. Paul Thorlaksson, a graduate of the college in Iceland, who had received his theological training at the Lutheran Theological Seminary at St. Louis, Mo. This colony was comparatively small, and, as it decreased from year to year, the services were discontinued and he removed to the settlement by Lake Winnipeg and labored there with Bjarnason. A few years later Thorlaksson removed to Pembina County, N. Dak., and was instrumental in establishing one of the largest and most prosperous settlements of Icelanders in America. Bjarnason remained at Lake Winnipeg until the spring of 1880, and then traveled through the Icelandic settlements in Manitoba and Minnesota, establishing church organizations wherever possible. Other preachers came over later, and in January, 1885, delegates from the various congregations met at Mountain, N. Dak., to organize a general synod. The first regular meeting was held in Winnipeg in June of that year. Most of the settlements were at that time in their infancy, and the outlook seemed far from promising, but the church has prospered and is already taking its place in the ranks of the American Lutheran bodies, with which it agrees in doctrine and polity.

WORK.

For many years the lack of men and funds was a serious handicap in the home mission work and the other activities of the synod. Icelanders were scattered in many settlements in Minnesota, North Dakota, Utah, Manitoba, Saskatchewan, Alberta, and on the Pacific coast, but it was not until 1893 that a man could be commissioned to give his whole time to traveling through these comparatively unoccupied fields. Since, a board of home missions has been established and the home missionary work is carried on through it. The report for 1916 shows 4 missionaries employed in the assistance of 18 churches, for which work $2,000 was contributed. Foreign missionary work is carried on in Japan, where there is 1 station and 1 missionary; the amount contributed for this field was $1,000.

The synod early began a movement for the founding of an educational institution, which resulted in the establishment of Jon Bjarnason Academy, Winnipeg, Manitoba, where in 1916 there were 31 pupils; $5,000 was contributed for educational purposes, and the amount of endowment is $62,000. The denomination conducts a home which cares for 25 inmates; $3,000 was contributed for this purpose, and the property is valued at $10,000. There are 15 young people's societies, with a membership of 800.

Almost immediately upon the organization of the synod in 1885 the publication of a monthly journal was begun, and later a periodical devoted to the interests of the Sunday schools was established.

STATISTICS.

The general statistics of the Icelandic Lutheran Synod for 1916 are given, by states, in the table on next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	14	14	.....	.....
Members	1,830	2,101	−271	−12.9
Church edifices	12	14	−2	(2)
Value of church property	$35,450	$32,350	$3,100	9.6
Debt on church property	$1,360	$998	$362	36.3
Parsonages:				
Churches reporting	2	2	.....	.....
Value	$4,000	$2,300	$1,700	73.9
Sunday schools:				
Number	11	13	−2	(2)
Officers and teachers	68	49	19	(2)
Scholars	435	498	−63	−12.7
Contributions for missions and benevolences	$6,000	$2,200	$3,800	172.7
Domestic	$5,000	$2,200	$2,800	127.3
Foreign	$1,000	.....	$1,000	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The above table shows that the number of organizations remained the same during the decade, while the number of church edifices decreased by 2. The membership, reported in 1906 as 2,101, fell to 1,830 in 1916, a decrease of 12.9 per cent. The value of church property advanced somewhat and also the debt on church property, which, as reported by 2 organizations, amounted to $1,360 in 1916. Sunday schools decreased in number from 13 to 11 and Sunday school scholars from 498 to 435, or 12.7 per cent. The contributions for missions and benevolences increased, however, those for foreign work appearing for the first time in 1916, and those for domestic work being raised from $2,200 to $5,000, or 127.3 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

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Church expenditures amounting to $4,720, reported by 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

All of the 14 organizations, with 1,830 members, reported services conducted in Danish alone or with English, 11, with 1,542 members, using Danish only. The situation appears practically the same as in 1906.

The number of ministers on the rolls of the denomination in the United States was given as 5, but only 1 sent in a schedule. A considerable number, both of churches and of ministers, are in Canada and are not included in this report.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Icelandic Lutheran Synod	14	14	1,830	8	470	518	12	1	12	12	$35,450
West North Central division:											
Minnesota	3	3	466	3	213	253	3	.....	3	3	13,200
North Dakota	9	9	1,221	3	180	199	8	.....	8	8	20,850
Pacific division:											
Washington	2	2	143	2	77	66	1	1	1	1	1,400

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Icelandic Lutheran Synod	14	2	$1,200	2	$4,000	12	$4,720	10	11	68	435
West North Central division:											
Minnesota	3	.....	.....	1	2,000	2	793	1	1	10	80
North Dakota	9	1	1,200	1	2,000	8	3,192	7	7	46	290
Pacific division:											
Washington	2	1	100	.....	.....	2	745	2	3	12	105

IMMANUEL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

HISTORY.

A number of Lutheran ministers and churches, desiring to secure greater freedom of church life than was possible in some of the synods, met in Wall Rose, Pa., in 1885 and organized the Immanuel Synod of the Evangelical Lutheran Church in North America. The movement, however, did not seem to gather strength. A number of churches withdrew to other synods; others, although on the roll of the synod, declared themselves independent, and it was finally decided to disband in 1917.

DOCTRINE AND POLITY.

While agreeing in doctrine with the whole Evangelical Lutheran Church, this synod differs from others in its attitude toward other religious bodies. It acknowledges other denominations as sister churches, and while it appreciates agreement with its own doctrines it is not indifferent to doctrines from which it differs. In regard to the secret-society question, also, the synod is more liberal than some other Lutheran synods, welcoming all who are willing to join the church and cooperate with it, whether or not members of a secret society.

In polity it is in general accord with other Lutheran synods.

WORK.

The principal general activity of the synod is its home missionary work. In this, 3 ministers were employed in 1916 who cared for 2 churches, besides doing general evangelistic work, at a total expense of $1,750. In order to secure a ministerial supply, young men who have had a good education, but are unable to finish their theological course in a seminary, are assisted privately. A course of theological study has been arranged for them in their homes, and when they are able to pass a satisfactory examination they are

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ordained. At present 2 students are thus being assisted in their preparation for the ministry.

Emphasis is also placed upon Sunday school and parochial school work. The synod has 10 parochial schools with 853 pupils, and in some of the churches the pastor is also the teacher of the parochial school. No benevolent institutions are maintained, but assistance is given to those of other Lutheran bodies as far as possible. Nearly every church has a women's aid society, the total membership being about 750, and there are also 9 young people's societies with 450 members.

STATISTICS.

The general statistics of the Immanuel Lutheran Synod for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the numerical strength of the Immanuel Synod in 1916 was considerably less than in 1906. Each item showed a decrease, except the number of organizations, which increased from 11 to 15, and the contributions for missions and benevolences, which increased from $850 to $1,750, or 105.9 per cent. The losses of 9.1 per cent in membership and of 40.5 per cent in Sunday school scholars are especially significant of the decline in the denomination's strength during the decade. Many of the organizations have identified themselves with other synods, as is indicated in the text above.

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	15	11	4	[2]
Members	2,978	3,275	−297	−9.1
Church edifices	8	11	−3	[2]
Value of church property	$78,000	$89,300	−$11,300	−12.7
Debt on church property	.....	$6,250	−$6,250	.....
Parsonages:				
Churches reporting	5	7	−2	[2]
Value	$16,750	$34,300	−$17,550	−51.2
Sunday schools:				
Number	9	11	−2	[2]
Officers and teachers	85	124	−39	−31.5
Scholars	669	1,125	−456	−40.5
Contributions for missions and benevolences	$1,750	$850	$900	105.9
Domestic	$1,750	$850	$900	105.9
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease. [2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures, and the languages used in church services.

Church expenditures, amounting to $13,905, reported by 13 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 15 organizations, 4, with 100 members, reported services conducted in English only; 1, with 11 members, used French only; 9, with 2,787 members, German alone or with English; and 1, with 80 members, Norwegian only. In 1906, German was the only foreign language reported.

The number of ministers reported on the rolls of the denomination was 23, but of these only 11 sent in schedules, 6 of them reporting annual salaries averaging $830.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Immanuel Synod	15	15	2,978	14	1,317	1,581	8	1	8	8	$78,000
New England division:											
Massachusetts	2	2	502	2	222	280	2	.....	2	2	19,000
East North Central division:											
Indiana	2	2	1,342	2	651	691	2	.....	2	2	34,500
West North Central division:											
Minnesota	2	2	60	2	30	30	.....	.....	.....	.....	.....
South Dakota	2	2	40	2	20	20	1	.....	1	1	2,000
States with one organization only [1]	7	7	1,034	6	394	560	3	1	3	3	22,500

[1] One organization each in Illinois, Kentucky, North Carolina, Ohio, Pennsylvania, Texas, and Washington.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Immanuel Synod	15			5	$16,750	11	$13,905	9	9	85	669
New England division:											
Massachusetts	2			1	4,000	2	2,240	2	2	24	129
East North Central division:											
Indiana	2			2	6,250	2	5,077	2	2	33	273
West North Central division:											
Minnesota	2					2	400				
South Dakota	2					2	350				
States with one organization only [1]	7			2	6,500	5	5,838	5	5	28	267

[1] One organization each in Illinois, Kentucky, North Carolina, Ohio, Pennsylvania, Texas, and Washington.

FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD.

HISTORY.

The Finnish immigration to America began about the middle of the nineteenth century. The first to come were fishermen from northern Norway who settled in northern Michigan, and the first Finnish Lutheran Church was organized in 1867, at Hancock, Mich. Its membership consisted principally of Finns, with some Norwegians and Swedes, and for many years was cared for by a Norwegian pastor. The first ordained Finnish minister of the gospel came to that section, known as the "copper country," in 1876, and took charge of the Finnish Lutherans in Calumet, Hancock, and Allouez, Mich. In course of time communities of Finns were formed in other states, especially in Minnesota, Dakota, and Oregon. In December, 1889, four Finnish Lutheran ministers present at a meeting in Hancock, were much impressed with the need of an organized church among their countrymen in America. As a result the Finnish Evangelical Lutheran Church of America, also called the Suomi Synod, was organized, and held its first convention at Calumet in March, 1890. Nine congregations were represented and a constitution was adopted.

DOCTRINE.

In doctrine the Suomi Synod accepts the three principal creeds of the historic church, the Apostles', Nicene, and Athanasian, the Unaltered Confession of Augsburg, and the other symbolical books of the Evangelical Lutheran Church, and maintains as the highest law of confession that the Holy Word of God is the only standard for doctrine of the church.

POLITY.

In polity the local churches retain the right to administer their internal affairs, but have conferred the right of superintendency upon the annual synodical convention, composed of the ministers and of lay delegates from the congregations, which is recognized as the highest authority in such matters as are common to the churches. The constitution confers, to a certain degree, controlling judicial and executive authority upon a permanent consistory of four members, namely, the president, vice president, secretary, and notary of the convention, who are elected for a term of four years.

WORK.

For home mission work the synod supports, according to its means, missionary pastors, to have the care of those smaller churches and preaching stations of Evangelical Lutheran Finns which are too small to support pastors of their own. To this end it has a home mission fund to which more or less regular contributions are sent from the churches under the care of the missionary pastors, and for which freewill offerings are received in other churches of the synod. During the year 1916 about $2,235 was collected for the support of 4 missionaries and for the aid of 6 churches. The settled pastors of the synod also occasionally devote some time to this mission work, and as a result, the small stations and preaching places are gradually growing into self-sustaining churches.

The Suomi Synod has no foreign mission field of its own, but many of its churches send contributions to the Foreign Mission Society of Finland, which has mission fields in Ovamboland, South Africa, and in China, and a single missionary from the synod has been sent to this field. The amount of the contributions sent during the year 1916 was $1,500.

The educational department of the synod includes the Finnish National College and Theological Seminary at Hancock, Mich., established in 1896, which in 1916 had 128 students, and property valued at $61,000. Contributions amounting to $20,000 were received for the support of this and 61 parochial schools,

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with about 4,000 pupils, conducted in church edifices through July and August, and often called summer schools. Their chief purpose is to give instruction in Finnish reading and writing and in the elements of Christian faith.

The young people's work has developed into 44 Young People's Endeavor societies, with a membership of 2,088.

STATISTICS.

The general statistics of the Suomi Synod for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	134	105	29	27.6
Members	18,881	12,907	5,974	46.3
Church edifices	92	50	42	(1)
Value of church property	$368,771	$151,345	$217,426	143.7
Debt on church property	$45,953	$19,550	$26,403	135.1
Parsonages:				
Churches reporting	22	16	6	(1)
Value	$55,330	$28,750	$26,580	92.5
Sunday schools:				
Number	203	108	95	88.0
Officers and teachers	1,362	571	791	138.5
Scholars	9,752	4,515	5,237	116.0
Contributions for missions and benevolences	$23,735	$16,329	$7,406	45.4
Domestic	$22,235	$15,800	$6,435	40.7
Foreign	$1,500	$529	$971	183.6

[1] Per cent not shown where base is less than 100.

From this table it appears that there has been an increase in every particular. The number of organizations advanced from 105 in 1906 to 134 in 1916, a gain of 27.6 per cent, and the membership from 12,907 to 18,881, or 46.3 per cent. The number of church edifices increased from 50 to 92, and the value of church property rose from $151,345 to $368,771, or 143.7 per cent. Debt on church property, reported by 31 organizations, amounted to $45,953, as against $19,550 in 1906. The number of churches reporting parsonages increased from 16 to 22, and the value of parsonages from $28,750 in 1906 to $55,330 in 1916, or 92.5 per cent. The Sunday schools have advanced greatly in every particular, and the contributions for missions and benevolences have increased from $16,329 to $23,735, showing a gain of 45.4 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures, amounting to $73,977, reported by 128 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 134 organizations, 1, with 29 members, reported services conducted in English only; 14, with 1,897 members, used Finnish and English; 118, with 16,843 members, used Finnish alone; and 1, with 112 members, Finnish and Swedish. In 1906 Finnish alone was reported in the conduct of church services.

The number of ministers on the rolls of the synod was given as 32, of whom 25 sent in schedules, all of them acting as pastors and receiving an average annual salary of $1,144.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Finnish, Suomi Synod	134	134	18,881	133	9,175	9,676	88	26	92	89	$368,771
New England division:											
Maine	2	2	51	2	24	27	.....	2	.....	.....	.....
Massachusetts	6	6	1,059	6	481	578	6	.....	7	6	69,800
Middle Atlantic division:											
New York	4	4	408	3	70	308	2	1	2	2	22,486
Pennsylvania	5	5	623	5	317	306	3	2	3	3	17,000
East North Central division:											
Ohio	6	6	1,997	6	938	1,059	4	1	4	4	19,700
Illinois	3	3	381	3	187	194	2	1	2	2	10,000
Michigan	53	53	9,753	53	4,919	4,834	35	12	35	36	145,055
Wisconsin	6	6	289	6	146	143	3	2	3	3	8,000
West North Central division:											
Minnesota	23	23	2,198	23	1,082	1,116	16	1	17	16	34,100
South Dakota	4	4	460	4	233	227	3	1	3	3	7,000
Mountain division:											
Montana	2	2	700	2	320	380	1	.....	2	1	5,000
Pacific division:											
Washington	5	5	208	5	100	108	2	1	3	2	4,450
Oregon	5	5	321	5	139	182	3	1	3	3	5,600
California	6	6	337	6	172	165	6	.....	6	6	15,550
States with one organization only [1]	4	4	96	4	47	49	2	1	2	2	5,000

[1] One organization each in Connecticut, Mississippi, West Virginia, and Wyoming.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Finnish, Suomi Synod	134	31	$45,953	22	$55,300	128	$73,977	112	203	1,362	9,752
New England division:											
Maine	2					1	80	2	3	9	54
Massachusetts	6	5	17,300			6	5,705	6	12	103	767
Middle Atlantic division:											
New York	4	1	5,400			3	3,858	4	6	29	232
Pennsylvania	5	1	4,000	1	3,000	5	2,626	4	4	36	265
East North Central division:											
Ohio	6	1	700	2	5,500	6	9,164	6	9	93	873
Illinois	2	1	200	1	3,000	3	2,695	2	2	21	182
Michigan	53	11	6,703	9	26,000	50	28,872	48	114	774	5,419
Wisconsin	6	2	1,100			6	1,074	5	7	23	188
West North Central division:											
Minnesota	23	4	3,050	1	2,500	23	7,513	17	20	141	1,044
South Dakota	4			2	4,500	4	4,445	3	7	39	180
Mountain division:											
Montana	2	1	3,300	1	5,000	2	1,000	2	2	6	30
Pacific division:											
Washington	5					5	683	4	5	26	135
Oregon	5	1	250	1	2,000	5	1,480	2	3	32	202
California	6	3	3,950	2	1,400	5	2,881	5	6	20	130
States with one organization only [1]	4			2	2,430	4	859	2	3	10	49

[1] One organization each in Connecticut, Mississippi, West Virginia, and Wyoming.

LUTHERAN FREE CHURCH (NORWEGIAN).

HISTORY.

The Lutheran Free Church was organized in Minneapolis, Minn., in June, 1897, at a meeting of Norwegian Lutherans representing churches in some of the Central and Western states. The immediate occasion of the organization was a disagreement between the trustees of Augsburg Seminary at Minneapolis and the United Norwegian Church. On the organization of the latter body, in 1890, it was expected that it would include Augsburg Seminary, the oldest Norwegian divinity school in America, and until that time supported by the Norwegian-Danish Evangelical Lutheran Conference. In the prosecution of its work for educating Lutheran ministers the seminary developed certain characteristics which its friends and supporters considered essential to the work to be done. It had been incorporated under the laws of Minnesota, and its management was in the hands of a board of trustees. When the demand came that the seminary should, according to an agreement with the Norwegian-Danish Conference, be transferred to the United Norwegian Church in such a manner as to enable that church to control it entirely, it became evident to some that material changes were intended in the plan of the school, and on this account the board of trustees refused to transfer, unconditionally, the property and management of the seminary to the United Church. The result was a sharp disagreement and the withdrawal, and in some cases expulsion, from the United Church of certain churches and ministers because of their support of the position taken by the trustees of the seminary. These churches and ministers were at first known as the "Friends of Augsburg," and had no other organization than a voluntary annual meeting. Nevertheless they carried on the work of an organized synod, and had their divinity school, home and foreign missions, deaconess institute, orphans' homes, and publishing business. In 1897 they adopted the name of the "Lutheran Free Church," but continued along essentially the same lines, and have been generally known as the "Norwegian Lutheran Free Church."

DOCTRINE.

In doctrine the church recognizes the Bible as the one perfect divine revelation for the salvation of men, and the absolute rule for Christian faith, doctrine, and life. It adheres to the Lutheran confessions, namely, the Augsburg Confession and Luther's Smaller Catechism, as agreeing with the Scriptures. It considers practical Christian experience an absolutely necessary qualification for church membership, and especially for ministers and teachers.

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POLITY.

In polity the church emphasizes the independence and liberty of the individual congregation, but does not attempt a solid and final organization, lest strict limits and forms should hinder the movement which the church represents. In order to strengthen brotherly feeling and stimulate work for the common cause, an annual meeting is held, at which all members in good standing in any Norwegian Lutheran church may become entitled to vote by signing a declaration of adherence to the principles of the Free Church, and by promising to work for the objects of the organization. Besides this annual meeting other similar meetings are held at various places in the course of each year.

WORK.

The home missionary work of the church is carried on by the Board of Home Missions in the United States and Canada. During 1916 it sent out 40 missionaries; about 110 churches and missions were aided, and contributions for this work amounted to $13,950.

The foreign missionary work is under the care of the Lutheran Board of Missions, incorporated in 1899, and is carried on in Madagascar and China. It reports 15 missionaries and 64 native helpers, occupying 5 stations; 5 organized churches, with 780 members; 1 theological seminary, with 22 students; 20 primary schools, with 510 pupils; 1 hospital, treating 8,268 patients annually; and 5 orphanages, with 116 inmates. The total value of property belonging to this denomination in foreign countries is about $15,000, and the total amount contributed was $25,200.

The educational work of the church includes a college in the state of Washington, a girls' seminary in North Dakota, and Augsburg Seminary, with 3 departments, preparatory, classical, and theological, in Minnesota. In 1916 there were 288 students in these 3 institutions. The number of parochial schools is approximately 200, with 8,000 pupils. The total amount contributed for educational work was $64,800, and the total property value is estimated at $200,000. The total endowment fund amounts to $30,000.

The church maintains 1 hospital and 3 orphanages; 1,764 patients were treated during the year, and 128 orphans were cared for. The amount contributed for the support of these institutions was $14,500, and the estimated property value is $175,000. There is no endowment. The young people are organized into 195 young people's societies, with 4,875 members.

STATISTICS.

The general statistics of the Lutheran Free Church (Norwegian) for 1916 are given, by states and districts, on pages 405 and 406; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	378	320	58	18.1
Members	28,180	26,928	1,252	4.6
Church edifices	311	219	92	42.0
Value of church property	$1,116,760	$660,310	$456,450	69.1
Debt on church property	$67,719	$38,628	$29,091	75.3
Parsonages:				
Churches reporting	85	46	39	(1)
Value	$222,150	$91,000	$131,150	144.1
Sunday schools:				
Number	267	233	34	14.6
Officers and teachers	1,450	1,127	323	28.7
Scholars	10,285	7,479	2,806	37.5
Contributions for missions and benevolences	$118,450	$60,189	$58,261	96.8
Domestic	$93,250	$46,196	$47,054	101.9
Foreign	$25,200	$13,993	$11,207	80.1

[1] Per cent not shown where base is less than 100.

From this table it appears that there has been a general increase in the strength of the denomination. The number of organizations reported was 378 in 1916, as against 320 in 1906, an increase of 18.1 per cent. The membership advanced from 26,928 to 28,180, or 4.6 per cent. The number of edifices has likewise grown rapidly, and there has been a great increase in the value of church property. The number of churches reporting parsonages nearly doubled, 85 as against 46 in 1906, and the value of parsonages was $222,150, as against $91,000 in 1906, showing a gain of 144.1 per cent. Sunday schools have increased 14.6 per cent in number and 37.5 per cent in number of scholars. Contributions for missions and benevolences advanced from $60,189 to $118,450, or 96.8 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures, amounting to $287,986, reported by 361 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 378 organizations, 21, with 1,096 members, reported church services conducted in English only; 357, with 27,084 members, used the Scandinavian languages, principally Norwegian, alone or in connection with English; of these, 160 organizations, with 14,743 members, reported Norwegian and English,

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and 195 organizations, with 12,233 members, used Norwegian only. As compared with the report for 1906, there was a much larger proportion of the total number of organizations reporting the use of English in church services.

The total number of ministers on the rolls of the church was given as 169, and schedules were received from 153 of these, set forth in the opposite table. Of the total number in pastoral work, 123 reported annual salaries averaging $833. Ten pastors supplemented their salaries by other occupations. Of those not in pastoral work, 9 were in educational and editorial work, 4 were in evangelistic work, and 1 was retired.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	153	125	11	17	$833
California	1	.....	.....	1	.....
Illinois	1	.....	.....	1	.....
Iowa	1	1	.....	.....	.....
Kansas	1	1	.....	.....	.....
Michigan	4	4	.....	.....	875
Minnesota	72	57	5	10	836
Montana	4	2	1	1	563
North Dakota	35	30	2	3	809
Oregon	4	4	.....	.....	625
South Dakota	3	3	.....	.....	900
Washington	12	9	2	1	792
Wisconsin	15	14	1	.....	977

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran Free Church (Norwegian)	378	376	28,180	358	12,327	13,060	306	37	311	309	$1,116,760
East North Central division:											
Illinois	2	2	90	2	43	47	2	.....	2	2	9,000
Michigan	8	8	1,015	8	493	522	6	2	6	6	44,600
Wisconsin	39	39	4,230	39	2,009	2,221	36	.....	36	36	151,450
West North Central division:											
Minnesota	163	161	13,903	149	5,509	5,963	142	10	145	143	521,725
Iowa	5	5	120	5	53	67	3	2	3	3	7,200
North Dakota	97	97	5,593	95	2,654	2,705	71	14	71	73	258,190
South Dakota	21	21	1,242	20	591	531	18	.....	18	18	43,950
Kansas	2	2	300	2	133	167	2	.....	3	2	5,000
Mountain division:											
Montana	9	9	343	9	184	159	2	7	2	2	1,000
Pacific division:											
Washington	29	29	1,126	26	485	523	21	2	22	21	63,445
Oregon	3	3	218	3	113	105	3	.....	3	3	11,200

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Free Church (Norwegian)	378	67	$67,719	85	$222,150	361	$287,986	243	267	1,450	10,285
East North Central division:											
Illinois	2	1	800	.....	.....	2	2,050	2	2	12	55
Michigan	8	3	6,550	3	10,400	8	13,436	8	9	76	458
Wisconsin	39	8	8,425	11	31,800	39	35,575	34	40	213	1,474
West North Central division:											
Minnesota	163	21	17,184	41	108,350	156	114,067	104	117	683	5,395
Iowa	5	.....	.....	.....	.....	5	1,135	5	5	13	63
North Dakota	97	23	27,300	16	41,600	97	91,843	44	44	198	1,311
South Dakota	21	5	2,720	4	6,400	18	11,720	14	15	65	405
Kansas	2	.....	.....	2	2,000	2	1,600	2	2	20	150
Mountain division:											
Montana	9	.....	.....	.....	.....	7	1,905	4	5	14	96
Pacific division:											
Washington	29	4	1,890	7	19,600	24	12,270	23	25	133	761
Oregon	3	2	2,850	1	2,000	3	2,385	3	3	23	117

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Lutheran Free Church (Norwegian)	378	376	28,180	358	12,327	13,060	306	37	311	309	$1,116,760
Aneta	16	16	790	16	404	392	16	.....	16	16	31,840
Central South Dakota	19	19	1,123	18	523	530	16	.....	16	16	40,950
Fargo	22	22	1,649	20	696	719	17	3	17	17	108,800
Fergus Falls	27	26	1,376	23	488	528	22	4	23	22	37,070
Fosston	17	16	1,028	12	265	238	15	2	15	16	27,250
La Moure	17	17	902	17	433	469	9	3	9	9	21,900
Marinette	14	14	1,099	14	806	893	12	2	12	12	67,750
Michigan	1	1	168	1	91	77	1	.....	1	1	10,000
Minneapolis	24	24	3,225	23	1,467	1,698	24	.....	26	24	165,875
Minot	41	41	1,723	41	880	843	23	12	23	25	48,450
Northwestern	3	3	483	3	232	251	2	.....	2	2	13,800
Rugby	23	23	1,573	23	765	808	18	4	18	18	82,200
Southwest Minnesota	24	24	1,966	23	950	1,030	21	2	22	21	70,725
Southern Wisconsin and Northern Illinois	7	7	1,015	7	465	550	7	.....	7	7	40,000
Superior	46	46	3,456	46	1,630	1,826	39	2	39	39	124,205
Thief River Falls	26	26	1,461	25	616	535	21	1	21	21	40,750
West Coast	32	32	1,344	29	598	628	24	2	25	24	74,645
Western South Dakota	.....	.....	43	.....	25	18	.....	.....	.....	.....	.....
Willmar	19	19	3,120	17	993	1,027	19	.....	19	19	110,550

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Free Church (Norwegian)	378	67	$67,719	85	$222,150	361	$287,986	243	267	1,450	10,285
Aneta	16	4	1,450	3	2,800	16	12,017	7	7	11	141
Central South Dakota	19	3	2,120	3	4,900	16	10,945	13	13	60	368
Fargo	22	4	14,500	6	19,200	22	45,553	11	11	65	362
Fergus Falls	27	4	2,360	4	8,000	27	11,257	17	17	61	442
Fosston	17	3	1,000	4	6,450	17	5,970	4	5	16	101
La Moure	17	2	600	2	3,500	17	4,658	7	7	39	191
Marinette	14	3	1,950	5	15,200	14	11,320	14	16	109	712
Michigan	1	1	5,000	.....	.....	1	6,371	1	2	9	49
Minneapolis	24	.....	.....	9	36,500	23	39,757	19	22	262	2,253
Minot	41	11	4,950	1	500	39	14,647	15	16	60	444
Northwestern	3	1	2,000	1	4,000	2	4,000	3	3	21	198
Rugby	23	6	8,100	6	18,800	23	20,558	12	12	46	322
Southwest Minnesota	24	2	1,100	7	15,000	22	15,551	19	20	95	602
Southern Wisconsin and Northern Illinois	7	3	6,800	5	16,000	7	16,125	7	9	41	359
Superior	46	8	6,175	5	10,000	43	26,548	37	40	228	1,488
Thief River Falls	26	1	600	6	7,400	26	8,073	14	17	33	366
West Coast	32	6	4,740	8	21,600	27	14,655	26	28	156	878
Western South Dakota	.....	.....	.....	.....	.....	.....	60	.....	1	3	26
Willmar	19	5	4,274	10	32,300	19	19,921	17	21	135	983

UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

Many of the early Danish immigrants to this country maintained church affiliations with their Norwegian brethren, and in about 1870 the Norwegian-Danish Conference was organized. Later, however, as the number of churches increased, the difference of language occasioned some difficulty, and in 1883 the Danish churches withdrew and organized the Danish Evangelical Lutheran Church Association. This developed until, in 1896, it included about 60 local congregations and 44 ministers. Conference with the churches, which two years before had withdrawn from the Danish Evangelical Lutheran Church in America (Kirkelig Missions Forening) and had organized the Danish Evangelical Lutheran Church in North America, resulted in a union of the two bodies under the name of the United Danish Evangelical Lutheran Church in America.

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DOCTRINE AND POLITY.

In doctrine the church adheres to the Confession of Faith of the Lutheran Church of Denmark, the Apostles', Nicene, and Athanasian creeds, the Augsburg Confession, and Luther's Smaller Catechism.

In polity the church is more closely organized than some other Lutheran bodies. The highest church authority is the "annual meeting," composed of the ministers and of lay representatives of the local churches in the proportion of 1 for every 50 members. Its decisions in regard to all questions of government and work by and within the church are final and absolute. During the interval between its meetings its powers are vested in a board of 5 directors, the president, vice president, and secretary of the annual meeting being ex officio members. The worship is conducted for the most part in the Danish language.

WORK.

The home missionary work of the church is conducted by district boards, under the direction of a board of trustees. It is in two departments, one of which seeks to gather the scattered immigrants of Danish origin and organize them into churches, while the other works among the Cherokee Indians in Oklahoma. This latter work is regarded by the church as foreign work rather than home work, as it deals with non-Christian peoples. The total income in 1916 for both kinds of work was $3,500, and 10 churches were aided by 16 missionaries.

The foreign missionary work is under the direction of a board of trustees. The mission field is in Japan, where in 1916, there were 2 stations, 4 missionaries, 1 native helper, and a school with about 20 pupils. The contributions for this work were $17,000 and the value of property in the foreign field is estimated at $10,000.[1]

The educational interests of the church are represented by a college and a seminary, at Blair, Nebr., by colleges, at Racine, Wis., and Elkhorn, Iowa, and a high school, at Kenmare, N. Dak., the total attendance for 1916 being 223 students and pupils. In addition, there are 104 parochial schools, some of which are conducted Saturdays during 9 months of the year, and some for a few weeks only during the summer vacation of the public schools. The total amount contributed for educational work during the year was $7,500. The value of the property is about $100,000, and there is an endowment of $75,000.

[1] These amounts undoubtedly include the work among the Indians in Oklahoma.

The church maintains 2 hospitals, which in 1916 treated 310 patients, and 4 orphanages with 60 inmates. The property is valued at $60,000 and the contributions for the support of the work during the year were $12,000.

The young people have 70 societies, with a membership of 2,900.

The church has emphasized the loyalty to the adopted country of its members by contributing to work among the soldiers and sailors according to suggestions by the National Lutheran Commission for Soldiers' and Sailors' Welfare.

STATISTICS.

The general statistics of the United Danish Lutheran Church for 1916 are given, by states, on pages 408 and 409; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	192	198	−6	−3.0
Members	17,324	16,340	984	6.0
Church edifices	173	140	33	23.6
Value of church property	$696,780	$418,450	$278,330	66.5
Debt on church property	$45,088	$43,425	$1,663	3.8
Parsonages:				
Churches reporting	90	60	30	(2)
Value	$235,470	$103,900	$131,570	126.6
Sunday schools:				
Number	178	153	25	16.3
Officers and teachers	1,012	775	237	30.6
Scholars	7,777	6,116	1,661	27.2
Contributions for missions and benevolences	$40,000	$13,851	$26,149	188.8
Domestic	$23,000	$11,829	$11,171	94.4
Foreign	$17,000	$2,022	$14,978	740.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a slight decrease in the number of organizations, but an increase in every other particular. The number of members reported is 17,324, as against 16,340 in 1906, showing a gain of 6 per cent. Similarly, there has been an increase in the number of church edifices, 23.6 per cent; in the value of church property, 66.5 per cent; in the number of churches reporting parsonages; and in value of parsonages. The number of Sunday schools advanced 16.3 per cent and the number of scholars 27.2 per cent. Contributions for missions and benevolences increased from $13,851 in 1906 to $40,000 in 1916, a gain of 188.8 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

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Church expenditures amounting to $193,593, reported by 186 congregations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 192 organizations, 2, with 230 members, reported services conducted in English only, and 190, with 17,094 members, used the Scandinavian languages alone or with English. There were 77 organizations, with 7,223 members using Danish in connection with English, and 112 organizations, with 9,823 members, using Danish alone. There has been little change since 1906 as regards the languages used in this denomination.

The total number of ministers on the rolls of the denomination was 142. As shown by the opposite table, schedules were received from 96. Of the 82 ministers in pastoral work only, 81 reported an average annual salary of $896. Those not in pastoral work were chiefly on the retired list.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	96	82	5	9	$896
California	7	4	1	2	1,280
Colorado	3	1	2		600
Florida	1			1	
Idaho	1	1			
Illinois	1	1			
Indiana	1	1			
Iowa	22	21	1		931
Kansas	1	1			
Maine	1	1			
Massachusetts	2	1		1	1,200
Michigan	3	3			767
Minnesota	7	7			909
Missouri	1	1			
Montana	1			1	
Nebraska	17	14		3	833
New York	3	2	1		840
North Dakota	2	2			955
Oregon	3	3			867
South Dakota	1	1			
Utah	1	1			
Wisconsin	17	16		1	886

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
							Church edifices.	Halls, etc.			
United Danish Lutheran Church	192	192	17,324	182	7,960	8,408	170	4	173	173	$496,780
New England division:											
Maine	3	3	261	2	111	113	2		2	2	7,000
Massachusetts	2	2	111	2	49	62	1		1	1	11,000
Middle Atlantic division:											
New York	3	3	183	3	82	101	1	1	2	2	7,800
Pennsylvania	2	2	75	2	38	37	2		2	2	7,500
East North Central division:											
Illinois	7	7	456	6	146	155	6		6	6	37,175
Michigan	7	7	453	7	224	229	6		6	6	11,850
Wisconsin	33	33	4,327	31	1,902	2,009	29	2	29	29	146,800
West North Central division:											
Minnesota	23	23	1,828	20	837	860	22		22	22	58,800
Iowa	33	33	3,844	32	1,843	1,927	30		32	30	106,600
North Dakota	10	10	646	10	322	324	9		9	9	20,800
South Dakota	7	7	383	7	192	191	7		7	7	27,800
Nebraska	35	35	2,410	34	1,149	1,185	33		33	33	97,830
Mountain division:											
Montana	5	5	343	5	172	171	4		4	4	23,500
Colorado	3	3	206	3	94	112	2		2	3	16,275
Pacific division:											
Oregon	3	3	229	3	112	127	3		3	3	16,500
California	9	9	905	9	441	464	8		8	9	61,750
States with one organization only [1]	7	7	654	6	246	341	5	1	5	5	37,800

[1] One organization each in Idaho, Indiana, Kansas, Missouri, New Jersey, Oklahoma, and Utah.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Danish Lutheran Church	192	43	$45,088	90	$235,470	186	$193,593	165	178	1,012	7,777
New England division:											
Maine	3	1	2,000	2	5,000	2	3,706	3	3	23	156
Massachusetts	2	1	4,000			2	2,764	2	2	11	55
Middle Atlantic division:											
New York	3	2	2,400			3	3,329	2	4	17	126
Pennsylvania	2	2	3,300	1	1,500	2	1,566	1	1	5	40
East North Central division:											
Illinois	7	4	4,800	1	1,800	7	12,159	7	7	44	287
Michigan	7	1	450	3	7,200	7	2,902	4	4	12	98
Wisconsin	33	10	10,425	19	57,900	33	33,698	31	35	222	1,998
West North Central division:											
Minnesota	23	5	2,088	9	21,900	21	15,890	20	20	90	736
Iowa	33	4	4,300	22	59,050	33	43,174	29	31	191	1,594
North Dakota	10			4	8,400	10	7,825	9	11	67	371
South Dakota	7			2	6,800	7	5,182	5	5	17	112
Nebraska	35	5	2,400	15	34,520	34	22,971	27	29	136	982
Mountain division:											
Montana	5	1	1,000	1	1,500	4	14,650	4	4	24	138
Colorado	3			1	2,300	3	2,901	3	3	21	116
Pacific division:											
Oregon	3	2	600	2	4,500	3	2,678	3	3	19	73
California	9	3	5,380	4	12,300	8	11,235	9	9	73	547
States with one organization only [1]	7	2	1,965	4	10,800	7	6,873	6	7	40	348

[1] One organization each in Idaho, Indiana, Kansas, Missouri, New Jersey, Oklahoma, and Utah.

FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH.

HISTORY.

At the time of the organization of the Finnish Evangelical Lutheran Church, or Suomi Synod, in 1890, there developed, particularly in Calumet, Mich., considerable opposition to the new organization, which resulted in the formation of a separate local church termed the Finnish National Church. As other churches joined the movement, an effort was made to combine them, and at Ironwood, Mich., in October, 1900, the Finnish Evangelical Lutheran National Church was organized and later incorporated.

DOCTRINE AND POLITY.

In doctrine the church agrees with the majority of Lutheran bodies, accepting the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and the other Lutheran symbolic books. In polity the local churches are independent, but send delegates to the annual meeting, which acts upon the ordination of ministers, the acceptance of calls to churches, the installation of pastors, the appointment of missionaries, and any other work that belongs to the churches as a body. Its powers are vested in a board of five trustees elected at each annual meeting by a majority vote of the delegates. This board of trustees manages the general affairs of the church, and presents a report on the treasury and on the general church work. The president of the annual meeting is the executive officer of the church. He ordains ministers, installs pastors, appoints missionaries, and in general officially represents the church authority.

WORK.

The home missionary work is conducted by the church which sends out preachers to such communities as are not regularly supplied. The report for 1916 shows 7 missionaries employed, and contributions to the amount of $1,000.

Until recently the church had no foreign mission work under its own control, but it has now established a mission in Japan, and in 1916 made contributions to the work there amounting to $2,000. It also cooperates with the missionary society in Finland.

The educational work at present is confined to parochial schools, of which 40 are held in the church edifices of the several congregations during the summer. In 1916 the pupils in these schools numbered about 1,500, and the amount contributed for their support was $1,600. A theological seminary is to be established in Ironwood, Mich.

There are 55 Young People's Christian Endeavor societies, with a membership of about 2,700, and during the year these contributed $3,000 to the various enterprises of the church.

STATISTICS.

The general statistics of the Finnish Lutheran National Church for 1916 are given, by states, on pages 410 and 411; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

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A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	64	66	−2	(2)
Members	7,933	10,111	−2,178	−21.5
Church edifices	41	43	−2	(2)
Value of church property	$125,091	$95,150	$29,941	31.5
Debt on church property	$15,790	$12,500	$3,290	26.3
Parsonages:				
Churches reporting	3	2	1	(2)
Value	$12,000	$2,000	$10,000	500.0
Sunday schools:				
Number	54	69	−15	(2)
Officers and teachers	192	272	−80	−29.4
Scholars	2,077	2,144	−67	−3.1
Contributions for missions and benevolences	$3,000	$5,050	−$2,050	−40.6
Domestic	$1,000	$5,000	−$4,000	−80.0
Foreign	$2,000	$50	$1,950	(2)

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This table shows that, with the exception of property value, debt, and parsonages, every item shows a decrease. The number of organizations decreased slightly, from 66 in 1906 to 64 in 1916, but the membership as reported fell from 10,111 to 7,933, a loss of 21.5 per cent. The number of church edifices dropped from 43 to 41, while the value of church property increased from $95,150 to $125,091, or 31.5 per cent. On this property a debt of $15,790 was reported by 14 organizations in 1916, as against a debt of $12,500 in 1906. Three churches reported parsonages, and the total value was given as $12,000, as against $2,000 reported by 2 churches in 1906. There was a falling off in the Sunday schools and in the contributions. These changes are due to a considerable degree to the migration of the Finnish communities, which, however, affected principally the smaller organizations.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $15,017, reported by 59 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 64 organizations, 3, with 232 members, reported church services conducted in English only, and 61, with 7,701 members, used Finnish only. In 1906 all the churches reported Finnish in the conduct of church services.

The number of ministers on the rolls of the denomination was given as 21. Schedules were received from only 5, of whom 2 reported an average annual salary of $780.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Finnish Lutheran National Church	64	64	7,933	60	3,670	3,728	40	24	41	42	$125,091
New England division:											
New Hampshire	3	3	208	3	106	102	1	2	1	1	1,000
Massachusetts	2	2	264	2	126	138	1	1	1	1	3,000
Middle Atlantic division:											
New York	2	2	67	2	12	55	.....	2	.....	1	20
East North Central division:											
Ohio	3	3	580	3	296	284	2	1	2	2	11,000
Michigan	10	10	1,933	10	955	978	10	.....	10	10	44,593
Wisconsin	9	9	973	9	527	446	4	5	4	4	4,500
West North Central division:											
Minnesota	28	28	3,099	28	1,539	1,560	18	10	19	18	44,000
North Dakota	3	3	435	.....	.....	.....	2	1	2	2	3,000
South Dakota	2	2	150	1	20	30	1	1	1	1	1,500
States with one organization only [1]	2	2	224	2	98	126	1	1	1	2	12,000

[1] One organization each in Connecticut and New Jersey.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Finnish Lutheran National Church	64	14	$15,790	3	$12,000	59	$15,017	49	54	192	2,077
New England division:											
New Hampshire	3	1	800			3	296	3	3	8	80
Massachusetts	2					2	1,010	2	2	11	121
Middle Atlantic division:											
New York	2					2	505				
East North Central division:											
Ohio	3	1	1,400			3	2,125	3	3	20	150
Michigan	10	8	11,230	2	9,000	10	5,049	8	9	49	462
Wisconsin	9	1	200			5	385	8	9	19	343
West North Central division:											
Minnesota	28	1	60	1	3,000	27	3,287	22	22	65	771
North Dakota	3	1	200			3	750	2	4	14	85
South Dakota	2					2	350				
States with one organization only [1]	2	1	1,900			2	1,260	1	2	6	65

[1] One organization each in Connecticut and New Jersey.

APOSTOLIC LUTHERAN CHURCH (FINNISH).

HISTORY.

The Finns, who first settled in Calumet, Mich.,[1] came principally from the northern part of Norway, and were identified with the state church. Among them, however, were a number belonging to a party founded by Provost Lars Levi Lacstadius, of Pajala, Sweden. Disagreements which arose between these and the other Lutherans at last became so acute that some of the followers of Lacstadius were excluded from the sacrament. Under the lead of Salomon Korteniemi, these excluded members formed a congregation of their own in December, 1872, under the name of the "Salomon Korteniemi Lutheran Society." In 1879 this name was changed to the "Finnish Apostolic Lutheran Congregation." As other congregations of Finns in Massachusetts, Michigan, Minnesota, and Oregon were organized on the same basis, they came into fellowship with this body under the name of the "Finnish Apostolic Lutheran Church," or, as ordinarily termed, the "Apostolic Lutheran Church (Finnish)."

The churches accept in general the creeds of the Evangelical Lutheran Church, and emphasize the necessity of regeneration and the practical importance of absolution from sin. In polity they are absolutely congregational, there being no general organization.

STATISTICS.

The general statistics of the Apostolic Lutheran Church (Finnish) for 1916 are given, by states, on the next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

[1] See also Finnish Evangelical Lutheran National Church, p. 409.

A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	47	68	−21	(2)
Members	6,664	8,170	−1,506	−18.4
Church edifices	34	37	−3	(2)
Value of church property	$64,942	$62,856	$2,086	3.3
Debt on church property	$1,467	$1,200	$267	22.3
Parsonages:				
Churches reporting		1	−1	
Value		$2,000	−$2,000	
Sunday schools:				
Number	27	27		
Officers and teachers	112	78	34	(2)
Scholars	1,109	1,038	71	6.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a considerable decrease in the number of organizations and in the membership, and no important increase in other items. These conditions are due largely to the migration of the Finnish communities, so that full reports were scarcely available. There were 8,170 members reported in 1906 and 6,664 in 1916, a loss of 18.4 per cent. The number of church edifices reported fell from 37 to 34, but the value of church property increased from $62,856 to $64,942, or 3.3 per cent. Likewise, there was a slight increase in the debt on church property. A single church reported a parsonage in 1906 but there was none in 1916. The number of Sunday schools remained the same, but there was a small increase in the number of scholars. No report was made of general contributions.

Certain items not included in the above summary are church expenditures and the languages used in church services.

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Church expenditures amounting to $8,459, reported by 36 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 47 organizations, none reported the use of English only in the conduct of church services; 45 with 6,315 members, used Finnish only; 1 organization, with 275 members, Finnish and Norwegian; and 1, with 74 members, Finnish, Swedish, and English. Finnish alone was reported in 1906 by all but 2 organizations.

The number of ministers reported as on the rolls of the denomination was 36. Schedules, in every case incomplete, were received from 33. No salaries were reported.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Apostolic Lutheran Church (Finnish)...	47	47	6,664	47	3,293	3,371	32	10	34	34	$64,942
East North Central division:											
Michigan	12	12	2,293	12	1,119	1,174	7	2	7	8	12,367
West North Central division:											
Minnesota	7	7	1,579	7	819	760	6	.....	8	6	27,075
North Dakota	5	5	597	5	309	288	2	3	2	2	3,200
South Dakota	4	4	459	4	217	242	3	1	3	3	7,000
Pacific division:											
Washington	8	8	637	8	332	305	7	1	7	7	6,000
Oregon	4	4	533	4	275	258	3	1	3	3	5,300
California	3	3	117	3	58	59	2	1	2	2	1,700
States with one organization only [1]	4	4	349	4	164	185	2	1	2	3	2,300

[1] One organization each in Idaho, New Hampshire, New York, and Wisconsin.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Apostolic Lutheran Church (Finnish)...	47	4	$1,467	.....	.....	36	$8,459	23	27	112	1,189
East North Central division:											
Michigan	12	.....	.....	.....	.....	8	2,204	9	11	68	527
West North Central division:											
Minnesota	7	3	1,117	.....	.....	6	3,821	4	4	17	213
North Dakota	5	.....	.....	.....	.....	4	150	.....	.....	.....	.....
South Dakota	4	.....	.....	.....	.....	3	588	.....	.....	.....	.....
Pacific division:											
Washington	8	.....	.....	.....	.....	6	320	3	3	7	79
Oregon	4	.....	.....	.....	.....	4	424	2	3	5	167
California	3	.....	.....	.....	.....	2	222	2	2	3	19
States with one organization only [1]	4	1	350	.....	.....	3	721	3	4	12	76

[1] One organization each in Idaho, New Hampshire, New York, and Wisconsin.

CHURCH OF THE LUTHERAN BRETHREN OF AMERICA (NORWEGIAN).

HISTORY.

This organization owes its origin to a call issued by the Lutheran Free Church (Norwegian) of Milwaukee for a conference of the independent Norwegian Lutheran churches in Minnesota and Wisconsin. These churches had come to feel that an organization was desirable for more effective work, but were unwilling to enter the other Norwegian Lutheran bodies, owing to disapproval of their practice in the acceptance of new members, church discipline, confirmation, and other minor matters. In the call it was suggested that all churches or societies so disposed should send representatives with power to act; and in accordance with this suggestion, eight pastors and laymen, representing five different churches in the two states, met at Milwaukee, in December, 1900, and organized

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the Church of the Lutheran Brethren of America, according to conditions previously approved by the churches which they represented. The strength of the organization was afterwards increased by the admission of other churches in those states and in North Dakota, and of a considerable number of individuals who were in sympathy with the movement, although not enrolled in the membership of any local church.

DOCTRINE.

The Church of the Lutheran Brethren accepts the Bible in its entirety as the Word of God and as the only true and reliable standard of faith, doctrine, and conduct. It also accepts the Lutheran doctrine as set forth in the Augsburg Confession and Luther's Smaller Catechism as a true and concise presentation of the teachings of the Scriptures. Anything contrary to this teaching is not accepted or tolerated in any of the churches.

POLITY.

Church organization and government are in conformity with the simplicity of the apostolic pattern as set forth in the Acts and Epistles of the New Testament. Hence only believers are admitted as members and remain such only as long as their life and conduct are in accordance with Christian profession. Church discipline is rigidly enforced.

The officers of the local church are elders and deacons, whose duties are to care for the spiritual and temporal interests of the church. In some cases one of the elders is ordained as officiating minister and bears the title; in others the minister is a candidate from a divinity school. The supreme administrative power rests with the church as a body, not with the officers, who are only servants or agents of the church.

WORK.

The home missionary work of the organization is carried on by a board of 7 members, the president, vice president, secretary, and treasurer of the church being ex officio members. In 1916 this board employed an evangelist and 2 missionaries, in addition to 7 workers engaged in evangelistic effort for shorter periods. They cared for 21 churches, and the contributions for the home missionary work during the year were about $1,500.

The church carries on foreign missionary work in China, Asia, and in the Sudan in Africa. In 1916 there were reported 3 stations, 13 missionaries, 15 native workers, 1 church, with 250 members, 1 graded school, with 145 pupils, besides about 10 primary and day schools; for these the pupils are not reported. The property (which includes 2 dispensaries) belonging to the denomination in foreign countries is estimated at $7,000, and the contributions for foreign work in 1916 were $8,871.

The church has 1 Bible school, at Wahpeton, N. Dak., with 65 students, and maintains during a part of the year 17 parochial schools, with about 300 pupils. The amount contributed in 1916 for educational work was $7,247, and the total value of school property in the United States is given as $25,000. There is 1 home for old people, which in 1916 had 11 inmates; the amount contributed for its support was $3,045, and the property is estimated at $10,000. There are 10 young people's societies, with about 400 members.

STATISTICS.

The general statistics of the Church of the Lutheran Brethren (Norwegian) for 1916 are given, by states, on the next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	23	16	7	(1)
Members	892	482	410	85.1
Church edifices	19	10	9	(1)
Value of church property	$45,410	$16,400	$29,010	176.9
Debt on church property	$6,495	$3,575	$2,920	81.7
Parsonages:				
Churches reporting	1	1		
Value	$1,200	$1,100	$100	9.1
Sunday schools:				
Number	22	16	6	(1)
Officers and teachers	113	62	51	(1)
Scholars	641	393	248	63.1
Contributions for missions and benevolences	$20,663	$4,422	$16,241	367.3
Domestic	$11,792	$3,092	$8,700	281.4
Foreign	$8,871	$1,330	$7,541	567.0

[1] Per cent not shown where base is less than 100.

The preceding table shows that there has been a general increase in the denomination. The number of organizations reported for 1916 was 23 as against 16 for 1906, and the number of church edifices advanced from 10 in 1906 to 19 in 1916. The membership increased from 482 to 892, or 85.1 per cent, and the value of church property from $16,400 to $45,410, or 176.9 per cent. Debt on church property amounting to $6,495 was reported by 9 organizations. As in 1906, a single church reported a parsonage, with a slight increase in value. Sunday schools increased in proportion to organizations, and there was a large increase—63.1 per cent—in number of scholars. Contributions increased greatly, from $4,422 in 1906 to $20,663 in 1916.

Certain items not included in the above summary are church expenditures and the languages used in church services.

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Church expenditures amounting to $14,837, reported by 21 organizations, cover running expenses, outlay for repairs and improvements, and such other items as passed through the church treasury.

Of the 23 organizations, all reported church services conducted in Scandinavian languages, principally Norwegian, used alone by 15 organizations, with 580 members; and in connection with English, by 5 organizations, with 270 members. In 1906 all the organizations reported Norwegian only in church services.

Ministerial schedules were received from 10 persons, all in pastoral work. The average annual salary reported by 8 of the ministers was $584.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of the Lutheran Brethren (Norwegian)	23	23	892	23	400	492	18	3	19	19	$45,410
East North Central division:											
Wisconsin	4	4	130	4	63	67	3	1	3	3	8,400
West North Central division:											
Minnesota	8	8	314	8	142	172	6	1	7	7	18,550
North Dakota	10	10	412	10	176	236	8	1	8	8	17,460
Mountain division:											
Montana	1	1	36	1	19	17	1	.....	1	1	1,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Lutheran Brethren (Norwegian)	23	9	$6,405	1	$1,200	21	$14,837	20	22	113	641
East North Central division:											
Wisconsin	4	2	1,900	.....	.....	4	1,729	4	4	29	186
West North Central division:											
Minnesota	8	4	4,280	1	1,200	6	5,038	5	5	35	179
North Dakota	10	2	215	.....	.....	10	7,715	10	12	49	308
Mountain division:											
Montana	1	1	100	.....	.....	1	325	1	1	3	12

EVANGELICAL LUTHERAN JEHOVAH CONFERENCE.

HISTORY.

As the Lutheran immigration to the United States increased, the Lutheran churches in Europe became interested in the supply of ministers, and a number of organizations were formed there to assist in the training of ministers in the Lutheran faith. Among these was the Lower Hessian Mission Association, founded by the Rev. I. W. G. Vilmar, metropolitan and pastor of the church at Melsungen, Hesse-Cassel, Germany. In December, 1870, a theological seminary was established at that place, which was for many years connected with the Lutheran Synod of Iowa. In 1880 the board of the seminary withdrew from connection with that synod, preferring to train ministers independently for mission work in the United States. In November, 1886, the Rev. W. Hartwig, an elder in the old so-called Renitent[1] Church, of Hesse-Cassel, came to America and began mission work at Greenfield, Mich., under the auspices of the Lower Hessian Mission Association. Other missionaries followed, and as the work extended and it became necessary to form an association, the ministers identified with the movement organized the Evangelical Lutheran Jehovah Conference. This is not a synod in the usual sense of the term, but simply an association of ministers for mutual assistance in their church duties.

The doctrinal position of the ministers and churches of the Jehovah Conference is in accord with that of other Evangelical Lutheran churches. They recognize the Apostles' and Nicene creeds and the Augs-

[1] So called by their adversaries because they did not acknowledge the right of the state to govern the church.

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burg Confession of 1530 as authoritative. In polity they are entirely independent and are not affiliated with any synod in the United States.

The conference has no benevolent institutions and carries on no mission work as a body, but each minister is expected to do what he can in general evangelism as well as in his own church work.

STATISTICS.

The general statistics of the Lutheran Jehovah Conference for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6	9	−3	(2)
Members	831	735	96	13.1
Church edifices	7	12	−5	(2)
Value of church property	$17,800	$21,550	−$3,750	−17.4
Debt on church property	$4,600	$7,550	−$2,950	−39.1
Parsonages:				
Churches reporting	3	6	−3	(2)
Value	$4,400	$6,300	−$1,900	−30.2
Sunday schools:				
Number	4	10	−6	(2)
Officers and teachers	37	21	16	(2)
Scholars	492	350	142	40.6

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

A number of the Lutheran bodies have been affected by the migration in this country attending the recent industrial movements, and the Jehovah Conference reports a loss of organizations, church edifices, and property. There were 6 organizations in 1916 as against 9 in 1906, and 7 church edifices in 1916 as against 12 in 1906. Membership advanced slightly, from 735 to 831, or 13.1 per cent. The value of church property decreased from $21,550 to $17,800, a loss of 17.4 per cent, and the debt on church property of $7,550, as reported for 4 organizations in 1906, decreased to $4,600, as reported for 3 organizations in 1916. Similarly, the number of churches reporting parsonages dropped from 6 to 3, and the value of parsonages from $6,300 to $4,400, or 30.2 per cent. Sunday schools decreased from 10 to 4, but there was a marked increase in the number of officers and teachers and scholars.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $6,749, reported by the 6 organizations, cover running expenses, outlay for repairs and improvements, and such other items as passed through the church treasury.

Of the 6 organizations, with 831 members, all reported services conducted in German and English, of which 4, with 465 members, used German only. The report shows no marked difference from that of 1906.

The number of ministers given as on the rolls of the conference was 6. Of these, 5 sent in schedules reporting an average annual salary of $529.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran Jehovah Conference	6	6	831	6	372	459	6	.....	7	6	$17,800
East North Central division:											
Michigan	5	5	531	5	242	289	5	.....	6	5	12,800
South Atlantic division:											
Maryland	1	1	300	1	130	170	1	.....	1	1	5,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Jehovah Conference	6	3	$4,600	3	$4,400	6	$6,749	4	4	37	492
East North Central division:											
Michigan	5	3	4,600	2	1,400	5	5,189	3	3	15	267
South Atlantic division:											
Maryland	1	.....	.....	1	3,000	1	1,560	1	1	22	225

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MENNONITE BODIES.

GENERAL STATEMENT.

History.—The origin of the denominations classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. As various changes in doctrine and church organization came about, in both the East and the West, a number of communities, unwilling to accept them and preferring the simplicity of the Apostolic Church, remained more or less distinct through the Middle Ages. These communities received various names in different localities and in different centuries, but from the time of the first General Council at Nicea in the early part of the fourth century to the Conference of Dort, Holland, in 1632, they represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship, and faith of the Apostolic Age.

At the time of the Reformation, the members of these scattered communities who laid particular stress upon the doctrine of believers' baptism, as opposed to infant baptism, found a leader in the person of Menno Simons, a former Roman Catholic priest who was born in Witmarsum, Holland, about 1496. He is regarded by the Mennonites, however, not so much as the founder of the church as a prominent factor in its organization. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde," or "Dooper," the Dutch equivalent for the English "Baptist." Similarly in parts of Germany, Switzerland, and Austria, the German form "Taufgesinnte," or "Täufer," was used to indicate Baptists, although this name was not applied to all Mennonites. It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, settled in England, and became the pioneers of the great weaving industry of that country, that the Baptists of England were largely indebted for their organization as a religious body.

The hardships which these people suffered on account of the almost universal religious intolerance in Europe both before and after the Reformation caused them to look toward the New World, and early in the seventeenth century the first representatives crossed the Atlantic. For a time their hopes were not realized. The new colonies were not liberal in the modern sense of the term and had small patience with those who did not agree with them in matters of faith and practice.

When William Penn acquired Pennsylvania from the English crown, he offered homes to the Mennonites, where they might enjoy the free exercise of their religious beliefs. They were, for the most part, too poor to emigrate, but the Society of Friends in England came to their relief. Forwarding agencies were established in several Dutch cities, to which funds gathered in England were sent; and thus means were provided by which large numbers from Holland, Switzerland, and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As their numbers increased during the first third of the eighteenth century, the Mennonites spread northward and westward from Germantown into Lancaster, Bucks, Berks, Montgomery, and other counties in Pennsylvania, and from these original settlements they have since spread to western Pennsylvania, Ohio, Indiana, Illinois, and farther west, and to Canada. As these early settlers came in contact with the Indians, they often found that their nonresistant principles served as a better protection than the rifles and stockades of most of the settlers, and there are but few records of injury of any kind inflicted upon them by the Indian tribes.

Since their settlement in this country a number of minor divisions have taken place among the Mennonites, occasioned by divergent views on some questions, but of late years the feeling has developed among nearly all branches that closer union and cooperation along certain common lines of gospel work would be desirable.

Doctrine.—At a general conference of the Mennonites in the Netherlands and Germany held at Dort, Holland, in 1632, a compilation of previous confessions of faith was made and called "A Declaration of the Chief Articles of our Common Christian Faith." This confession, containing 18 articles, is accepted by the great majority of the Mennonite churches to-day.

A brief summary of these articles includes the following:

God the Creator of all things; the fall of man, through his disobedience; his restoration through the promise of the coming of Christ; the Advent of Christ, the Son of God; redemption has been purchased by His death on the cross for all mankind, from the time of Adam to the end of the world, who shall have believed on and obeyed Christ.

The law of Christ is contained in the Gospel, by obedience to which alone humanity is saved. Repentance and conversion, or complete change of life, without which no outward obedience to gospel requirements will avail to please God, is necessary to salvation. All who have repented of their sins and believed on Christ as the Saviour, and in heart and life accept His commandments, are born again. As such they obey the command to be baptized with water as a public testimony of their faith, are members of the Church of Jesus Christ, and are incorporated into the communion of the saints on earth. By partaking of the Lord's Supper the members express a common union with one another and a fellowship of love for and faith in Jesus Christ. The washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ. The state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord."

The civil government is a part of God's ministry, and members are not permitted to despise, blaspheme, or resist the government, but must be subject to it in all things and obedient to all its commands

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that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country. Christ has forbidden his followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment. Love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will. The use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed.

Those who willfully sin against God are to be excluded from the rights and privileges of the church, but are to be kindly exhorted to amend their ways, the object of expulsion being the amendment not the destruction, of the offender, and for the benefit of the church. Those who, on account of their obstinacy, are finally reproved and expelled from the church, because separated from God, must also be shunned socially, "that the openly obstinate and reprobate one may not defile others in the church," though in case of need they are to be kindly cared for, and admonished as those in need of spiritual help.

At the end of earth and earthly existence, all those who have lived and shall then be living are to be changed in a moment at the sound of the last trump, and are to appear before the judgment seat of Christ, where the good shall be separated from the evil; the good to enter into the heavenly joys prepared for them, the evil to depart forever from God's presence and mercy into the place prepared for the devil and his servants.

To the conviction that some of the requirements of civil law are contrary to the will and law of God is largely due the fact that the Mennonites have suffered so severely in past centuries, and have often been charged with being "clannish."

The Lord's Supper is observed twice a year in nearly all the congregations, and the great majority of them also observe the ordinance of washing the saints' feet in connection with and immediately after the Lord's Supper. In nearly all the Mennonite bodies, baptism is by pouring.

Polity.—With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farming life of most of the Mennonite communities. In only two of these bodies were any regular salaries reported with any completeness, though some ministers seem to have been employed by the churches as missionaries. Besides these there are teachers, male and female, as coworkers in the administration of the work.

Statistics.—The denominations grouped as Mennonite bodies in 1916 and 1906 are listed on page 418, with the principal statistics as reported for the two periods.

As will be noted, there have been a number of changes in the names of the denominations, occasioned partly by changes in the bodies themselves, partly by a better classification. The Bruederhof Mennonite Church is now known as the Hutterian Brethren; the Central Illinois Conference has dropped the "Illinois"; the Schellenburger Brueder-Gemeinde is now the Mennonite Brethren Church of North America; and the Nebraska and Minnesota Conference of Mennonites, the Conference of Defenseless Mennonites of North America. The Amish Mennonite Church of 1906 has been consolidated with the Mennonite Church, but in its place has appeared the Conservative Amish Mennonite Church, while the Old Amish Mennonite Church has become the Old Order Amish Mennonite Church. The Stauffer Mennonites constitute a new body, as does the Kleine Gemeinde, which appears to have been included with the Krimmer Brueder-Gemeinde in 1906.

In view of the influence exerted by the Amish Mennonites in the development of the Mennonite bodies, a preliminary statement of the movement is given following the summary of statistics and preceding the statement of the Mennonite Church with which the Amish Mennonite Church as an ecclesiastical body has been consolidated.

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COMPARATIVE SUMMARY OF MENNONITE BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
MENNONITE BODIES.										
1916.										
Mennonite Church	307	34,965	285	$1,014,246	$12,562	11	$30,750	289	4,130	37,096
Hutterian Brethren	17	982	12	11,100	100	1	300	14	16	605
Conservative Amish Mennonite Church	13	1,066	13	20,000	250	.....	.....	11	95	882
Old Order Amish Mennonite Church	88	7,665	.....	.....	.....	.....	.....	5	19	242
Church of God in Christ (Mennonite)	21	1,125	16	23,315	400	.....	.....	10	40	675
Old Order Mennonite Church (Wisler)	22	1,608	23	43,900	.....	.....	.....	.....	.....	.....
Reformed Mennonite Church	29	1,281	29	85,965	.....	.....	.....	.....	.....	.....
General Conference of Mennonites of North America	114	15,407	107	544,560	15,400	11	22,200	109	1,377	17,594
Defenseless Mennonites	11	854	11	33,500	500	.....	.....	10	144	1,423
Mennonite Brethren in Christ	110	4,737	92	223,648	17,195	36	61,425	104	1,208	7,755
Mennonite Brethren Church of North America	53	5,127	47	121,605	1,700	1	800	60	506	7,716
Krimmer Brueder-Gemeinde	13	894	14	31,700	1,000	1	700	18	117	1,536
Kleine Gemeinde	3	171	2	3,200	390	.....	.....	4	14	96
Central Conference of Mennonites	17	2,101	16	91,500	.....	.....	.....	16	225	2,059
Conference of the Defenseless Mennonites of North America	15	1,171	13	30,625	.....	.....	.....	14	135	1,757
Stauffer Mennonites	5	209	3	3,000	.....	.....	.....	.....	.....	.....
1906.										
Mennonite Church	220	18,674	207	500,112	1,215	5	6,700	170	1,967	15,798
Bruederhof Mennonite Church	8	275	8	9,100	.....	.....	.....	.....	.....	.....
Amish Mennonite Church	57	7,640	52	122,275	1,321	.....	.....	57	795	6,367
Old Amish Mennonite Church	46	5,043	4	6,700	.....	.....	.....	6	66	493
Reformed Mennonite Church	34	2,079	29	52,650	.....	.....	.....	.....	.....	.....
General Conference of Mennonites of North America	90	11,661	89	303,400	5,690	9	19,050	89	1,148	12,472
Church of God in Christ (Mennonite)	18	562	2	1,500	.....	.....	.....	.....	.....	.....
Old (Wisler) Mennonite Church	9	655	10	17,950	.....	.....	.....	.....	.....	.....
Defenseless Mennonites	14	967	13	16,800	.....	1	500	13	142	1,102
Mennonite Brethren in Christ	68	2,801	58	140,747	756	23	28,850	60	578	3,720
Bundes Conferenz der Mennoniten Brueder-Gemeinde:										
Krimmer Brueder-Gemeinde	6	708	6	17,900	100	1	400	7	61	680
Schellenberger Brueder-Gemeinde	13	1,825	13	13,000	.....	.....	.....	15	120	2,550
Central Illinois Conference of Mennonites	13	1,363	12	25,900	.....	.....	.....	12	116	958
Nebraska and Minnesota Conference of Mennonites	8	545	6	9,000	.....	.....	.....	10	45	782

AMISH MENNONITE MOVEMENT.

Jacob Ammon, or Amen, whose name gave the term "Amish" to the movement, was a native of Amenthal, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a tendency on the part of many of the Mennonites of the time, during the interval of rest from persecution, to become lax in their religious life and discipline. Ammon was the acknowledged leader of those who held to the strict letter of Menno Simons' teachings and the literal interpretation of several points of doctrine presented in the Confession of Faith, adopted at the General Conference held at Dort, Holland, in 1632. Maintaining that, because they were not literally and rigorously carried out, some of the articles of the confession were a dead letter with many of the congregations, he traveled extensively, laboring to restore the communities to the spiritual life and condition manifested during Menno's ministry among them. The special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians v, 9–11; II Thessalonians iii, 14; Titus iii, 10, and incorporated in the Confession of Faith. The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer the charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected, and it remained for the closing years of the nineteenth century, almost exactly two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of the separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions, and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence, and Union Counties, in Pennsylvania. William Penn himself traveled

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extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other states. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo County, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest. Many prominent men on both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment also of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties, into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment in 1898 of a General Conference, in which each body was accorded equal rights in all things pertaining to conference work. Subsequently, as stated above, the three conferences reported in 1906 as Amish Mennonite became identified with the Mennonite Church,[4] and the term as used at present refers to the two main branches—Conservative and Old Order—which still retain some of the beliefs and practices which were the basis of the separation.

MENNONITE CHURCH.

HISTORY.

The Mennonite Church, by far the largest of the different Mennonite bodies, represents the general trend of them all and is most closely identified with the history already given. In the controversy which resulted in the separation of the Amish Mennonite Church, it stood for the more liberal interpretation of the Confession of Faith, and has ever since included what may be called the conservatively progressive element of the Mennonite communities. It furnished the first Mennonite colony at Germantown, Pa., and was the most important factor in the westward extension of the different communities mentioned in the general statement.[1]

DOCTRINE AND POLITY.

The general Confession of Faith adopted at Dort, Holland, in 1632, is accepted in full. In polity, so far as the local church and district and state conferences are concerned, the church is in accord with other Mennonite bodies.

The General Conference,[2] organized in 1898,[3] meets every two years, but is regarded as merely an advisory body. Delegates are chosen from among the ministers and deacons of the various state conferences and they, together with the bishops, who are members of the conferences by virtue of their office, decide all questions by majority vote. All their ministers and deacons have the privilege of debate but have no vote. This General Conference furnishes the basis for the practical union of the Mennonite Church and what was formerly known as the Amish Mennonite Church. One of the three conferences of the former Amish Mennonite Church has been merged with the Indiana-Michigan Conference of the Mennonite Church. The other two conferences are constituent members of the General Conference, though they are called Eastern Amish and Western Amish, for geographic reasons, rather than as indicating any distinction in doctrine or polity.

For a better understanding of the relations of these bodies, an historical sketch of the origin and development of the Amish Mennonites is given on page 418.

WORK.

In all departments of church activity—missionary, educational, and philanthropic—the Mennonite Church and the Amish Mennonite Church, in its two branches, work together. There is a Mennonite Board of Missions and Charities, one member of which is elected from each of the Mennonite and Amish Mennonite conference districts.

The home missionary work is divided into evangelistic and city mission departments. The evangelistic department supplies needy congregations with ministers and provides congregations with evangelists to hold revival meetings. The city mission department conducts missions in Chicago, Kansas City, Kans., and some other cities.

The report for 1916 shows 37 missionaries, employed in 12 states, 11 churches aided, and contributions for the general home missionary work amounting to $104,313.

[1] See Mennonite bodies, p. 416.

[2] Not to be mistaken for the General Conference of Mennonites of North America, p. 430.

[3] In 1896 an informal committee issued a call for a representative preliminary meeting. This was held in 1897, and issued the call for the first general conference which met and organized in 1898.

[4] See Mennonite Church, below.

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The first foreign mission station was opened in 1902, at Dhamtari, India. Four other stations have since been established, and a considerable amount of land has been acquired for an industrial department. The report for 1916 shows 20 missionaries, with 58 native helpers; 6 organized churches, with 589 members; 10 schools, including 1 theological seminary, with a total attendance of 886 pupils; 3 hospitals, treating during the year 17,500 patients; 4 orphanages, with 254 inmates; contributions amounting to $25,869; property valued at $50,000; and endowments amounting to $20,000.

The educational interests of the denomination are represented by 2 schools—Goshen College, at Goshen, Ind., supported jointly by the Mennonites and the Amish Mennonites, and Hesston Academy, Hesston, Kans. The number of students in these 2 schools during the year was 457, and the amount contributed for their support was $21,819. The value of property used for educational purposes is estimated at $188,250, and there are endowments amounting to $43,000.

Philanthropic institutions under the care of the 2 bodies include a hospital, in which 107 patients were treated in 1916; an orphans' home and a home for the aged, the 2 homes having 107 inmates. The amount contributed during the year was $19,141, the value of property was placed at $100,125, and the endowment at $40,000.

An unincorporated organization, to membership in which any member of any branch of the Mennonite bodies is eligible, has been formed for the purpose of rendering aid to any of its members who suffer loss of property by fire, lightning, or storm. The property of the members is entered at three-fourths of its actual value, and pro rata assessments are made annually to cover all losses of the preceding period. Another organization, similar in nature and purpose but limited in membership to the members of the Mennonite Church, is maintained in Lancaster County, Pa. There are similar organizations in other localities, and the total value of property entered upon the books of these organizations is upward of $12,000,000.

STATISTICS.

The general statistics of the Mennonite Church for 1916 are given, by states and conferences, on pages 421 and 422; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that, except in contributions for foreign work, there has been a considerable increase in every respect in the strength of the church, even apart from the addition of the 57 organizations of the Amish Mennonite Church. The organizations in 1916 numbered 307, as against 277 in 1906, showing a gain of 10.8 per cent, and the membership had risen from 26,314 to 34,965, an increase of 32.9 per cent. The number of edifices increased from 259 reported in 1906 to 285 reported in 1916, a gain of 10 per cent, and the value of church property showed an increase of $391,859, or 63 per cent, during the decade. The advance in the care for the ministry is indicated by the additional number of churches reporting parsonages, there being 11, valued at $20,750, in 1916 instead of 5, valued at $6,700, in 1906. The number of Sunday schools increased from 227 reported in 1906 to 289 reported in 1916, a gain of 27.3 per cent, and the number of scholars increased from 22,165 to 37,096, a gain of 67.4 per cent. Contributions for benevolent purposes show an advance from $89,878 to $171,142, an increase of 90.4 per cent, the chief increase being for education. Contributions for foreign work show somewhat of a decrease.

ITEM.	1916	1906 [1]	INCREASE: [2] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	307	277	30	10.8
Members	34,965	26,314	8,651	32.9
Church edifices	285	259	26	10.0
Value of church property	$1,014,246	$622,387	$391,859	62.9
Debt on church property	$12,562	$2,536	$10,026	395.3
Parsonages:				
Churches reporting	11	5	6	(3)
Value	$20,750	$6,700	$14,050	209.7
Sunday schools:				
Number	289	227	62	27.3
Officers and teachers	4,130	2,765	1,365	49.4
Scholars	37,096	22,165	14,931	67.4
Contributions for missions and benevolences	$171,142	$89,878	$81,264	90.4
Domestic	$145,273	$58,190	$87,083	149.7
Foreign	$25,869	$31,688	−$5,819	−18.4

[1] Figures for 1906 include the Amish Mennonite Church, united since 1906 with the Mennonite Church.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $156,069, reported by 281 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 249 organizations in 1916, was 540, constituting 1.8 per cent of the 30,024 members reported by these organizations. Assuming that the same proportion would apply to the 4,941 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 629.[1]

Of the 307 organizations, 227, with 17,962 members, reported services conducted in English only; 1 organization, with 75 members, used Bohemian and English; 73 organizations, with 16,653 members, used German

[1] See Introduction, p. 10.

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and English; 6 organizations, with 275 members, used German only. In 1906, including the Amish Mennonite Church, 122 organizations, with 16,604 members, reported German alone or with English, of which 32, with 4,529 members, used German only, making a very noticeable decrease in German speaking organizations since 1906.

The number of ministers reported was 509, and 426 schedules were received, but were not available for tabulation. No salaries are paid by the denomination.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Church	307	307	34,965	303	15,689	18,451	275	17	285	276	$1,014,245
Middle Atlantic division:											
Pennsylvania	121	121	16,044	117	6,829	8,390	118	1	121	118	535,390
East North Central division:											
Ohio	37	37	5,297	37	2,499	2,798	36	.....	37	36	130,275
Indiana	18	18	2,903	18	1,330	1,573	17	.....	17	17	68,600
Illinois	14	14	1,757	14	866	891	13	.....	13	13	60,900
Michigan	8	8	509	8	248	261	5	2	5	6	7,440
West North Central division:											
Iowa	7	7	1,399	7	704	695	6	.....	6	6	29,089
Missouri	14	14	734	14	315	419	9	3	11	9	12,721
North Dakota	4	4	194	4	106	88	3	1	3	3	3,600
Nebraska	8	8	1,060	8	518	542	8	.....	8	8	20,781
Kansas	12	12	1,060	12	504	556	12	.....	13	12	41,900
South Atlantic division:											
Maryland	8	8	696	8	314	382	8	.....	8	8	13,935
Virginia	24	24	1,658	24	691	977	19	5	21	19	54,875
West Virginia	7	7	226	7	88	138	1	.....	1	1	500
West South Central division:											
Oklahoma	4	4	157	4	78	79	4	.....	4	4	2,750
Texas	2	2	91	2	47	44	1	1	1	1	500
Mountain division:											
Montana	2	2	42	2	22	20	1	1	1	1	1,000
Idaho	2	2	71	2	35	36	2	.....	2	2	4,700
Colorado	4	4	273	4	137	136	3	1	3	3	10,000
Pacific division:											
Oregon	6	6	628	6	287	341	5	1	6	5	10,660
States with one organization only [1]	5	5	156	5	71	85	4	1	4	4	4,600

[1] One organization each in Arkansas, Louisiana, Minnesota, South Dakota, and Tennessee.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Church	307	16	$12,562	11	$20,750	281	$156,069	270	289	4,130	37,096
Middle Atlantic division:											
Pennsylvania	121	3	7,967	3	5,000	107	49,302	102	106	1,635	13,898
East North Central division:											
Ohio	37	4	130	3	7,000	36	19,812	35	38	611	5,996
Indiana	18	2	190	2	6,000	18	14,180	18	18	371	3,415
Illinois	14	.....	.....	.....	.....	14	26,629	14	15	294	3,420
Michigan	8	.....	.....	.....	.....	7	923	8	8	79	627
West North Central division:											
Iowa	7	.....	.....	.....	.....	6	6,129	7	8	177	1,598
Missouri	14	.....	.....	.....	.....	13	2,566	13	15	133	892
North Dakota	4	1	600	.....	.....	4	1,897	3	4	26	260
Nebraska	8	1	800	.....	.....	8	6,117	8	8	158	1,428
Kansas	12	1	1,200	1	1,000	12	7,712	12	14	133	1,758
South Atlantic division:											
Maryland	8	.....	.....	.....	.....	8	2,418	6	6	45	352
Virginia	24	.....	.....	1	1,000	22	6,117	19	20	161	1,565
West Virginia	7	.....	.....	.....	.....	2	95	1	2	10	80
West South Central division:											
Oklahoma	4	.....	.....	.....	.....	4	390	4	4	35	238
Texas	2	.....	.....	.....	.....	2	497	2	2	23	113
Mountain division:											
Montana	2	.....	.....	.....	.....	2	224	2	2	15	34
Idaho	2	1	300	.....	.....	2	649	2	2	20	120
Colorado	4	1	750	.....	.....	4	6,714	4	5	48	352
Pacific division:											
Oregon	6	2	625	1	750	6	3,125	5	6	78	662
States with one organization only [1]	5	.....	.....	.....	.....	4	573	5	6	29	243

[1] One organization each in Arkansas, Louisiana, Minnesota, South Dakota, and Tennessee.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting	Male.	Female.	Church edifices.	Halls, etc.		
Mennonite Church	307	307	34,965	303	15,689	18,451	275	17	285	276	$1,014,248
Eastern	21	21	4,352	20	2,017	2,225	19	.....	20	19	57,875
Franconia	17	17	3,726	17	1,798	1,928	17	.....	18	17	82,800
Illinois	7	7	516	7	245	271	6	.....	6	6	33,000
Indiana and Michigan	26	26	3,412	26	1,578	1,834	22	2	22	23	76,040
Kansas-Nebraska	18	18	1,365	18	661	704	16	2	17	16	53,700
Lancaster	73	73	9,490	70	3,782	5,023	73	.....	75	73	364,490
Missouri and Iowa	23	23	902	23	432	470	16	5	17	16	24,750
Ohio	24	24	1,945	24	894	1,051	23	.....	23	23	82,400
Pacific Coast	6	6	362	6	169	193	5	1	5	5	10,200
Southwestern Pennsylvania	18	18	1,489	18	752	737	18	.....	18	18	61,035
Virginia	31	31	1,901	31	779	1,122	20	5	22	20	56,875
Washington County, Md., and Franklin County, Pa.	14	14	1,068	14	444	624	13	1	13	13	31,500
Western	29	29	4,437	29	2,168	2,269	27	1	29	27	79,581

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Church	307	16	$12,562	11	$20,750	281	$156,089	270	280	4,130	37,096
Eastern	21	.....	.....	.....	.....	19	10,394	19	20	383	4,240
Franconia	17	.....	.....	.....	.....	17	20,353	16	16	303	3,146
Illinois	7	.....	.....	.....	.....	7	8,683	7	7	150	1,801
Indiana and Michigan	26	2	190	2	6,000	25	15,102	26	26	450	4,042
Kansas-Nebraska	18	2	1,950	1	1,000	18	15,325	18	21	260	2,115
Lancaster	73	.....	.....	2	3,000	63	19,411	59	62	1,012	7,868
Missouri and Iowa	23	1	600	.....	.....	21	5,103	21	24	160	1,239
Ohio	24	4	130	3	7,000	23	10,454	23	25	321	2,561
Pacific Coast	6	2	700	1	750	6	3,050	6	7	64	469
Southwestern Pennsylvania	18	3	7,967	1	2,000	16	7,365	17	18	203	1,851
Virginia	31	.....	.....	1	1,000	24	6,327	20	23	171	1,692
Washington County, Md., and Franklin County, Pa.	14	.....	.....	.....	.....	14	3,600	10	10	77	633
Western	29	2	1,025	.....	.....	28	30,902	28	30	576	5,439

HUTTERIAN BRETHREN.

(Formerly Bruederhof Mennonite Church.)

HISTORY.

Jacob Huter, an Anabaptist minister of the sixteenth century, advocated the communistic conception of the ownership of property, and his followers, with other Anabaptists of widely varying creeds and practices, were bitterly persecuted. He himself, after being driven from place to place, was finally apprehended and burned at the stake at Innsbruck, in the Tyrol, in 1536, during what was probably the fiercest persecution suffered by any of the Anabaptist bodies in the sixteenth century. Despite the persecution, however, the community, which came to be known as the Hutterische Brueder, also the Hutterite Society, flourished, and at the beginning of the Thirty Years' War had 24 branches in Moravia. Although Joseph II had granted the members a certain measure of religious liberty, they were at length driven from Austria and found a home successively in Hungary, Rumania, and Russia. In Russia many of them gave up the communistic idea and united with various Mennonite congregations. When their religious liberty was circumscribed by the imperial ukases of 1863 to 1865, they, together with many Russian Mennonites, came to the United States, settling in Bonhomme County, S. Dak., in 1874, where they have prospered, and whence they have spread into adjoining counties. They still consider themselves Ger-

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mans and use a peculiar dialect of the German language exclusively in their religious services and in their homes.

In doctrine the church is practically in accord with Mennonite bodies, except in so far as it adheres to the communistic idea; and the same thing is true of its general polity.

WORK.

Special attention is paid to education, and each community has a school. At the age of 3 years the children enter a primary school, where the instruction is of a religious nature. At the age of 6 years they are advanced to a higher grade, where the common branches are taught, in connection with Bible history and the articles of faith as embodied in the catechism. As a result of this custom, the use of the Bible as a basis of instruction is by no means confined to the Sunday schools. There is no illiteracy in any of their communities, and a few of their young people are seeking college education. A hymn book, of nearly 900 pages, has been recently published in German.

STATISTICS.

The general statistics of the Hutterian Brethren for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the denomination has increased from 8 organizations reported in 1906 to 17 organizations reported in 1916, and that the membership has advanced from 275 to 982. Four additional church edifices were reported, with an increase of $2,000 in the value of church property; Sunday schools, reported for the first time in 1916, were 14 in number with 605 scholars. Church expenditures were not reported.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	17	8	9	(1)
Members	982	275	707	257.1
Church edifices	12	8	4	(1)
Value of church property	$11,100	$9,100	$2,000	22.0
Debt on church property	$109	.....	$109	.....
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$300	.....	$300	.....
Sunday schools:				
Number	14	.....	14	.....
Officers and teachers	16	.....	16	.....
Scholars	605	.....	605	.....

[1] Per cent not shown where base is less than 100.

The only language reported in the conduct of church services in this denomination was German.

The number of ministers reported was 32, and 25 schedules were received, but they were not available for tabulation. No salaries are paid by the denomination.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hutterian Brethren	17	17	982	17	461	521	12	1	12	12	$11,100
West North Central division:											
South Dakota	15	15	837	15	399	438	10	1	10	10	10,000
Mountain division:											
Montana	2	2	145	2	62	83	2	.....	2	2	1,100

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hutterian Brethren	17	1	$109	1	$300	14	14	16	605
West North Central division:									
South Dakota	15	.....	.....	1	300	12	12	13	533
Mountain division:									
Montana	2	1	109	.....	.....	2	2	3	72

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CONSERVATIVE AMISH MENNONITE CHURCH.

HISTORY.

In the movement toward more aggressive work and a more liberal interpretation of the Confession of Faith among the Amish Mennonites, quite a number have abandoned certain features of the older churches. A number of congregations in the United States and a smaller number in Ontario holding the same or similar views have united in an annual conference, under the above name.

Most of the congregations have regular houses of worship, Sunday schools, and occasional evening meetings. The government of the church is more definitely congregational than in the Mennonite Church, and what is allowed or required by one congregation may not be in another.

The language generally used is German, though occasionally English is also used. The strict rules regarding attire, adhered to in the Old Order Amish Mennonite Church, are somewhat modified, though hooks and eyes are used instead of buttons for men's vests and coats.

WORK.

This body has only made a beginning in missionary and philanthropic work. Until recently, whatever the churches contributed was applied through other Mennonite bodies, and in local benevolences and nondenominational enterprises, but at the annual conference in 1916 it was decided to do tentative missionary work in the Ozark Mountains, Missouri, where a large number of people are without church connection, and where only intermittent evangelistic efforts have been put forth. The church has also founded a children's home at Grantsville, Md., for orphaned or dependent or needy children, regardless of race or parental religion. This home is to be a temporary abode for its inmates until suitable permanent homes can be secured for them. In 1916 it had 30 inmates.

STATISTICS.

The general statistics of the Conservative Amish Mennonite Church for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

In the general reorganization of certain Mennonite bodies, this denomination appeared in this form for the first time in 1916. The different churches were formerly identified with the Amish Mennonite or the Old Order Amish. The total number of organizations reported was 13, with a membership of 1,066. There were 13 church edifices, church property valued at $20,060, and 2 organizations reported a debt on church property amounting to $250. There were no parsonages, but 11 Sunday schools with 882 scholars were reported. No contributions for missions or benevolences by the body as a whole were reported.

Church expenditures amounting to $3,517, reported by 11 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 13 organizations, with 1,066 members, 3, with 418 members, reported church services conducted in German and English, and 10 organizations, with 648 members, used German only.

The number of ministers reported as connected with the denomination was 30, and 15 schedules were received from them, but they were not available for tabulation.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Conservative Amish Mennonite Church	13	13	1,066	13	520	546	13	.....	13	12	$20,060
Middle Atlantic division:											
New York	2	2	232	2	107	125	2	.....	2	2	6,000
Pennsylvania	2	2	314	2	146	168	2	.....	2	2	4,500
East North Central division:											
Ohio	2	2	62	2	32	30	2	.....	2	1	710
Indiana	2	2	101	2	61	40	2	.....	2	2	1,600
South Atlantic division:											
Maryland	3	3	120	3	54	66	3	.....	3	3	2,750
States with one organization only [1]	2	2	237	2	120	117	2	.....	2	2	4,500

[1] One organization each in Iowa and Michigan.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Conservative Amish Mennonite Church	13	2	$250	11	$3,517	11	11	95	882
Middle Atlantic division:									
New York	2	2	250	2	380	2	2	7	75
Pennsylvania	2			1	472	1	1	21	145
East North Central division:									
Ohio	2			1	67	1	1	9	58
Indiana	2			2	35	2	2	12	140
South Atlantic division:									
Maryland	3			3	385	3	3	18	188
States with one organization only [1]	2			2	2,178	2	2	28	276

[1] One organization each in Iowa and Michigan.

OLD ORDER AMISH MENNONITE CHURCH.

HISTORY.

As the movement along more progressive lines in the Amish Mennonite Church developed, resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation and the organization of the Old Order Amish Mennonite Church about 1865. There have been three divisions on the question of the ban, but as the points of difference are difficult to define to those not familiar with the denomination, they are not presented in this statement.

DOCTRINE AND POLITY.

The members are very strict in the exercise of the ban, or shunning of expelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language generally in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and other Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their church relationship toward the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary and charitable work conducted through the Mennonite Board of Missions and Charities.

STATISTICS.

The general statistics of the Old Order Amish Mennonite Church for 1916 are given, by states, on the next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 418.

From this summary it appears that the number of organizations increased from 46 reported in 1906 to 88 in 1916, an increase of 91.3 per cent, and that the number of members increased from 5,043 in 1906 to 7,665 in 1916, an increase of 52 per cent. No church edifices were reported in 1916 and there was no report of parsonages, or of contributions for general benevolent purposes. The Sunday schools had fallen somewhat in number, and to a marked extent in officers and teachers and in scholars.

Church expenditures amounting to $406, reported by 4 organizations, cover general running expenses and such other items as passed through the church treasury.

Of the 88 organizations, 84 used German only in the conduct of church services, 1 used German and English, and for the first time 3 organizations, with 223 members, were reported as using English only.

The number of ministers on the rolls of the denomination was 253, and 157 schedules were received from them, but they were not available for tabulation. The denomination pays no salaries.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Old Order Amish Mennonite Church	88	88	7,665	87	3,633	3,947	.....	88	.....	4	$406	5	5	19	242
Middle Atlantic division:															
Pennsylvania	12	12	1,168	12	533	635	.....	12	.....	1	60	1	1	8	60
East North Central division:															
Ohio	20	20	2,256	20	1,145	1,111	.....	20	.....	.....	.....	1	1	3	25
Indiana	20	20	1,942	20	931	1,011	.....	20	.....	1	229	2	2	6	35
Illinois	6	6	508	6	245	263	.....	6	.....	2	117	.....	.....	.....	.....
Michigan	6	6	225	6	109	116	.....	6	.....	.....	.....	.....	.....	.....	.....
West North Central division:															
Iowa	5	5	583	4	194	204	.....	5	.....	.....	.....	.....	.....	.....	.....
North Dakota	2	2	147	2	72	75	.....	2	.....	.....	.....	.....	.....	.....	.....
Kansas	8	8	484	8	238	246	.....	8	.....	.....	.....	.....	.....	.....	.....
West South Central division:															
Oklahoma	4	4	213	4	100	113	.....	4	.....	.....	.....	1	1	2	64
States with one organization only [1]	5	5	139	5	66	73	.....	5	.....	.....	.....	.....	.....	.....	.....

[1] One organization each in Delaware, Montana, Oregon, Virginia, and Wisconsin.

CHURCH OF GOD IN CHRIST (MENNONITE).

HISTORY.

Largely owing to the difficulty of communication between different sections of the country, the same general reform movement which resulted in the development of the Amish Mennonite Church in Europe and the Reformed Mennonite Church in Pennsylvania, occasioned in 1859 the organization in Ohio of the Church of God in Christ as a separate body. The leader in this movement was John Holdeman, who was born in Ohio in 1832 and united with the Mennonite Church at the age of 21 years. At the age of 25 years, believing that he was called of God to preach, but not being recognized by the church as a properly ordained preacher, he began to hold independent services and soon gathered a company of followers. Asserting that the Mennonite Church had shifted from the old foundation, he directed his efforts chiefly toward the reestablishment and maintenance of the order and discipline of the church as he understood it had been in Menno Simons' time. This included particularly the strict exercise of the ban, or the shunning of expelled members, and the refusal of fellowship with those of other denominations. Holdeman traveled extensively in an effort to bring others to his views, and in 1859 the full organization of the body was completed. As the Russian Mennonites began to come into the country in 1870, several hundred of them joined the movement.

As the years passed by, and even before the death of Holdeman in 1900, the views on discipline were considerably relaxed, and since his death, largely through the influence of the Russian Mennonite membership, increasing leniency has appeared in the attitude of the denomination toward other religious bodies, especially toward the parent body. A tendency is apparent, at least on the part of a considerable portion of the body, toward union with the church from which Holdeman separated.

In addition to the strict interpretation of the letter of the Confession of Faith, some characteristic doctrines are taught, notable among them being the refusal to take interest on money loaned, which is called usury and considered wrong.

STATISTICS.

The general statistics of the Church of God in Christ (Mennonite) for 1916 are given, by states, in the table on next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	21	18	3	(1)
Members	1,125	562	563	100.2
Church edifices	16	2	14	(1)
Value of church property	$23,815	$1,600	$22,215	1,388.4
Debt on church property	$400	.....	$400	.....
Sunday schools:				
Number	10	.....	10	.....
Officers and teachers	40	.....	40	.....
Scholars	675	.....	675	.....

[1] Per cent not shown where base is less than 100.

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From this table it is seen that there has been an increase of 3 in number of organizations, and a large increase in membership—from 562 in 1906, to 1,125 in 1916, a gain of 100.2 per cent. There has been a notable increase in the number of church edifices and in the value of church property, a value of $23,815, with an indebtedness of $400, being reported for 1916, as against a value of $1,600, with no debt, in 1906. Sunday schools, reported for the first time in 1916, numbered 10, with 40 officers and teachers and 675 scholars. No parsonages and no contributions for general benevolent purposes appear.

Items not included in the summary are church expenditures and the languages used in church services.

Church expenditures, amounting to $6,333, reported by 17 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 21 organizations, with 1,125 members, 16, with 1,007 members, reported church services conducted in German and English, and 5, with 118 members, used German only. In 1906 German was the only language reported as used in church services.

The number of ministers on the rolls of the denomination was 17, all of whom returned schedules, but they were too incomplete to tabulate; no salaries were reported.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of God in Christ (Mennonite)	21	21	1,125	21	509	616	16	5	16	14	$23,815
East North Central division:											
Michigan	2	2	132	2	62	70	1	1	1	1	2,000
West North Central division:											
Kansas	9	9	697	9	318	379	8	1	8	7	14,190
East South Central division:											
Oklahoma	3	3	155	3	67	88	2	1	2	1	400
Texas	3	3	69	3	32	37	3	.....	3	3	2,725
States with one organization only [1]	4	4	72	4	30	42	2	2	2	2	4,500

[1] One organization each in California, Colorado, Ohio, and South Dakota.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of God in Christ (Mennonite)	21	1	$400	17	$6,333	10	10	40	675
East North Central division:									
Michigan	2	.....	.....	2	360	2	2	8	200
West North Central division:									
Kansas	9	1	400	8	2,812	4	4	19	243
East South Central division:									
Oklahoma	3	.....	.....	3	1,698	.....	.....	.....	.....
Texas	3	.....	.....	1	12	2	2	4	109
States with one organization only [1]	4	.....	.....	3	2,453	2	2	9	118

[1] One organization each in California, Colorado, Ohio, and South Dakota.

OLD ORDER MENNONITE CHURCH (WISLER).

HISTORY.

The development of the progressive movement in the Mennonite Church about the middle of the nineteenth century was accompanied by considerable opposition, manifesting itself especially in regard to the introduction of the English language into the church services, the practice of holding evening meetings, revival meetings, Sunday schools, and certain other "innovations" which were regarded as unorthodox. Other minor matters, magnified into important issues, were added to these differences of opinion, and under the lead of Jacob Wisler, the first Mennonite bishop in Indiana, a separation took place in 1870.

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He was disowned by the Mennonite Church, and, although various efforts at reconciliation were subsequently made, he and a small following in Indiana and Ohio formed a separate conference, claiming to be the real Mennonite Church.

In 1886 the corresponding conservative element of the Mennonite Church in Canada formed a separate body along practically the same lines; others again in Pennsylvania in 1893 and in Virginia in 1901. All of these separated bodies are now united in their work, and with few exceptions oppose Sunday schools, the use of the English language in public worship, evening and revival meetings, higher education, and missions. Within the past 10 years, in certain states the denomination has divided, mainly on the use of telephones in the houses of the members. The lines of cleavage, however, are not yet fully drawn, and the two branches are reported together in this statement.

In matters of doctrine the Old Order Mennonites adhere very strictly to the Dort Confession of Faith. Each section has a separate district conference. There is no church periodical, and no organized charitable work, though the individual members are generous in case of need among themselves.

STATISTICS.

The general statistics of the Old Order Mennonites (Wisler) for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that there has been somewhat of an increase in this denomination. Membership rose from 655 in 1906 to 1,608 in 1916, a gain of 145.5 per cent. The number of church edifices increased from 10 to 23, corresponding to the increase in the number of organizations, and there was an increase of $25,950, or 144.6 per cent, in the value of church property. No parsonages, Sunday schools, or general contributions were reported.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	22	9	13	(1)
Members	1,608	655	953	145.5
Church edifices	23	10	13	(1)
Value of church property	$43,900	$17,950	$25,950	144.6

[1] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $185, reported by 5 organizations, cover general running expenses and such other items as passed through the church treasury.

Of the 22 organizations, with 1,608 members, all reported church services conducted in German alone or with English, 2 organizations, with 47 members, using German only. In 1906, 3 organizations, with 168 members, reported German and English, and 6, with 487 members, used German only.

The number of ministers on the rolls of the denomination was 32, and 25 schedules were received, which were not available for tabulation; no salaries are paid by the denomination.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Old Order Mennonite Church (Wisler)	22	22	1,608	22	773	835	21	1	23	18	$43,900	5	$185
Middle Atlantic division:													
Pennsylvania	7	7	960	7	475	485	7	.....	7	7	22,500	.....	.....
East North Central division:													
Ohio	8	8	275	8	121	154	7	1	7	7	10,400	5	185
Indiana	4	4	155	4	68	87	4	.....	6	1	6,000	.....	.....
Michigan	1	1	78	1	39	39	1	.....	1	1	1,000	.....	.....
South Atlantic division:													
Virginia	2	2	140	2	70	70	2	.....	2	2	4,000	.....	.....

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REFORMED MENNONITE CHURCH.

HISTORY.

A movement among the Mennonites in Pennsylvania along practically the same lines as that which, under the leadership of Jacob Ammon, had resulted in the division in Europe in 1698 was inaugurated by Francis Herr and his son John Herr and resulted in 1812 in the organization of the Reformed Mennonite Church, with John Herr as pastor and bishop. He condemned the church as "a corrupt and dead body," and labored for the restoration of purity in teaching and the maintenance of discipline.

The Reformed Mennonites accept the 18 articles of the Dort Confession and retain the general features of church organization of the Mennonite Church. They are very strict in their discipline, especially in the use of the ban, have no fellowship whatever with other religious bodies, and hold that the doctrine of nonresistance is one of the cardinal principles of the gospel.

They have no Sunday schools, no educational institutions, and no missionary work, home or foreign, but are very zealous in the performance of every known duty within the confines of their religious life. They are charitable toward those in need, honest and industrious, and generally prosperous.

STATISTICS.

The general statistics of the Reformed Mennonite Church for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

This denomination shows a decrease in number of organizations from 34 in 1906 to 29 in 1916, and in membership from 2,079 in 1906 to 1,281 in 1916, a decrease of 38.4 per cent. The number of church edifices remains the same as in 1906—29—but the value of church property has increased from $52,650 to $85,965, a gain of 63.3 per cent. No report is made of debt on church property, parsonages, Sunday schools, or of general contributions.

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	29	34	−5	(2)
Members	1,281	2,079	−798	−38.4
Church edifices	29	29		
Value of church property	$85,965	$52,650	$33,315	63.3

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

Church expenditures amounting to $5,606, reported by 27 organizations, cover general running expenses, outlay for repairs and improvements, and such other items as passed through the church treasury.

Of the 29 organizations, 23, with 503 members, reported services conducted in English only, and 6, with 778 members, reported services in German and English. In 1906 none of the organizations were reported as using English only.

The number of ministers on the rolls of the denomination was 26, all of whom returned schedules, but they were too incomplete to tabulate; no salaries were paid by the denomination.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, VALUE OF CHURCH PROPERTY, AND EXPENDITURES, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Reformed Mennonite Church	29	29	1,281	29	474	807	29	.....	29	29	$85,965	27	$5,606
Middle Atlantic division:													
New York	3	3	85	3	35	50	3	.....	3	3	8,000	3	300
Pennsylvania	14	14	671	14	250	421	14	.....	14	14	51,500	14	2,614
East North Central division:													
Ohio	7	7	317	7	119	198	7	.....	7	7	18,475	5	1,775
Indiana	1	1	32	1	8	24	1	.....	1	1	2,000	1	118
Michigan	2	2	108	2	40	68	2	.....	2	2	4,000	2	415
West North Central division:													
Kansas	2	2	68	2	22	46	2	.....	2	2	1,990	2	384

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GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

HISTORY.

In March, 1859, two small Mennonite congregations in Lee County, Iowa, composed of immigrants from southern Germany, held a conference to discuss the possible union of all the Mennonite bodies in America. Until that time, while in a general way the different organizations had held to the same doctrines, they had not cooperated actively, or at least had taken no concerted part in any particular work. The resolutions adopted at this meeting drew the attention of all the Mennonite bodies. Among those especially interested was John Oberholzer, of Bucks County, Pa., who had taken advanced ground in the matter of aggressive work, and, together with 16 other ministers, having been charged with insubordination to the then established form of church government in his conference and having been disowned by that conference, had organized a separate conference in eastern Pennsylvania in October, 1847. The publication by Oberholzer of the Religiöser Botschafter, founded in 1852 and later styled Christliches Volksblatt, gave wide publicity and strong support to the new union movement, which promised to advance along broader and more liberal lines than his conference had permitted. The Iowa congregations extended a general invitation to all Mennonite congregations and conferences, and in May, 1860, at West Point, Iowa, the first effort was made to hold a general conference of Mennonites in America. While this conference was not completely representative, questions of education, missions, and unity were discussed, and the organization of the General Conference of Mennonites in America was brought about. On the basis of uniting in the support of mission work, other congregations were soon added, and the membership and influence of the body grew rapidly. Many of the congregations whose members had come from Russia and Germany since 1850 and who had become acquainted with the movement before leaving Europe joined the new organization. Among the Amish Mennonites who came from Europe and settled in Ohio about 1840 were some who favored greater leniency in discipline, and who separated from the Amish body on that account. They were known as the Apostolic Mennonite Church, but after the organization of the General Conference of Mennonites they affiliated with that body, and in this report their sole remaining church is included in its statistics.

The church is well organized and aggressive in the various lines of Christian effort, and is rapidly increasing in numbers in the United States and Canada.

DOCTRINE.

In doctrine this body is, with few exceptions, in strict accord with other Mennonites, the main difference being that in most of the congregations the passage in I Corinthians xi, 4–15, is not understood as making obligatory the use of a covering for the head of female members during prayer and worship, and that the passage in John xiii, 4–15, is believed not to command the institution of an ordinance (that of foot-washing) to be observed according to the example there described. In the matter of conformity to the world, some congregations adhere less strictly than others to the articles of faith adopted by the body as a whole. Their common ground of union is contained in the following confession:

> This conference recognizes and acknowledges the sacred Scriptures of the Old and New Testaments as the only and infallible rule of faith and life; for "other foundation can no man lay than that is laid, which is Jesus Christ." In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the Christ-taught doctrine of peace and nonresistance, and the practice of a scriptural church discipline.

POLITY.

The local church is autonomous in its government, although appeal may be made to the local and district conferences, which meet annually. The General Conference meets every three years, and is not a legislative, but an advisory body, having no power to act in any way prejudicial to the rights of the individual congregations. Any congregation of any Mennonite body, upon agreeing to and adopting the constitution, may become a member of the General Conference on approval by a majority vote of the conference, every congregation having 1 vote for every 30 communicant members or fraction thereof. This conference elects officers and a board of 9 trustees of which 3 members are chosen at each regular meeting. It also chooses a Board of Home Missions, a Board of Foreign Missions, and a Board of Publication.

WORK.

Home missionary work is carried on through the agency of the Board of Home Missions, and has for its object the supply of small and needy congregations with ministers, sending evangelists to localities where the gospel is seldom preached, and conducting missions in cities. The report for 1916 shows 22 mis-

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sionaries employed in this work, 9 churches aided, and contributions to the amount of $25,000. The work among the Indians of this country, usually classed as home work, is under the care of the Board of Foreign Missions. It includes five districts among the Cheyenne, Arapaho, and Moki Indians, in Oklahoma, Montana, and Arizona.

The foreign board has charge of the work among the Indians referred to, and also in the province of Chihli, China, and the Central Provinces, India. The report for 1916 shows 6 stations occupied in these fields, 17 American missionaries, 70 native helpers, 5 churches, with 329 members; 17 primary and day schools, with 704 pupils; 4 dispensaries, treating about 5,000 patients; and 2 orphanages, with 260 inmates. The value of the property in these mission fields is $45,000 and the amount contributed for the work was $22,000.

The educational interests of the General Conference were represented in 1916 by 2 colleges, 1 academy, and 9 preparatory schools in the United States, reporting a total of 1,030 students and pupils. There were also 60 parochial schools, with 1,200 pupils. The amount contributed during the year for the support of these schools was $85,000, and the value of school property, including an endowment of $200,000, was $520,000.

The philanthropic work of the denomination in the United States in 1916 included a home for the aged, a sanitarium, and 4 hospitals, of which some are hospitals and homes combined. The report shows 14 inmates in the home for the aged and in the hospitals and sanitarium, a total of 949 patients and inmates. The total amount contributed for the support of this work during the year was $10,706, and there was property valued at $160,452, including an endowment of $8,704. A Mennonite book concern, located at Berne, Ind., issues a monthly and 2 weekly papers, of which 1 is in German, and general Sunday school literature. There are 90 young people's societies with a membership of 2,486.

STATISTICS.

The statistics for the General Conference of Mennonites for 1916 are given, by states and districts, on pages 432 and 433; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	114	90	24	(1)
Members	15,407	11,661	3,746	32.1
Church edifices	107	89	18	(1)
Value of church property	$544,560	$303,400	$241,160	79.5
Debt on church property	$15,400	$5,690	$9,710	170.7
Parsonages:				
Churches reporting	11	9	2	(1)
Value	$22,200	$19,050	$3,150	16.5
Sunday schools:				
Number	109	89	20	(1)
Officers and teachers	1,377	1,148	229	19.9
Scholars	17,594	12,472	5,122	41.1
Contributions for missions and benevolences	$142,706	$44,600	$98,106	220.0
Domestic	$120,706	$23,100	$97,606	422.5
Foreign	$22,000	$21,500	$500	2.3

[1] Per cent not shown where base is less than 100.

This table shows a general and in some respects a notable increase during the decade. The number of organizations rose from 90 in 1906 to 114 in 1916, and the membership from 11,661 in 1906 to 15,407 in 1916, a gain of 32.1 per cent. There was an increase of $241,160, or 79.5 per cent, in the value of church property, and 14 organizations reported a debt of $15,400 in 1916, as against $5,690 reported by 9 organizations in 1906. The number of Sunday schools increased from 89 in 1906 to 109 in 1916, and the number of scholars from 12,472 to 17,594, an increase of 41.1 per cent. Contributions for missions and benevolences increased by $98,106, of which $97,606 were for domestic work, chiefly educational.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $149,237, reported by 107 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 76 organizations in 1916, was 108, constituting 1.1 per cent of the 9,825 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 169.[1]

[1] See Introduction, p. 10.

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Of the 114 organizations, 33, with 3,125 members, reported services conducted in English only; 32, with 5,800 members, used German with English in their services; and 41, with 6,211 members, used German only; 8 organizations, with 271 members, used the Indian languages alone or with English, 2 of which, with 78 members, used Indian languages only. In 1906 there were but 8 organizations, with 959 members, reported as using English only.

The total number of ministers reported by the denomination was 194. Of these, as shown by the opposite table, 130 sent in schedules, 115 being in pastoral work and 15 not in pastoral work. Of those in pastoral work, 34 reported full salaries, averaging $805 per year, while 52 supplemented their salaries by other occupations, and 29 were supplies or assistants. Those not in pastoral work were chiefly in denominational, editorial, educational, or evangelistic work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	130	34	81	15	$805
Arizona	1	.....	.....	1	.....
California	13	7	4	2	782
Colorado	1	.....	1	.....	.....
Idaho	4	1	3	.....	875
Illinois	2	1	.....	1	600
Indiana	4	1	1	2	1,200
Iowa	2	.....	2	.....	.....
Kansas	41	4	34	3	667
Minnesota	4	1	3	.....	.....
Missouri	1	.....	1	.....	.....
Montana	4	2	1	1	800
Nebraska	10	.....	9	1	.....
New York	1	.....	.....	1	.....
North Dakota	1	.....	1	.....	.....
Ohio	7	4	3	.....	1,134
Oklahoma	12	4	6	2	767
Oregon	2	1	1	.....	300
Pennsylvania	12	5	7	.....	776
South Dakota	6	2	3	1	975
Washington	2	1	1	.....	875

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Conference of Mennonites of North America	114	113	15,407	106	7,013	7,634	106	4	107	106	$544,500
Middle Atlantic division:											
Pennsylvania	18	18	1,992	15	796	926	18	.....	18	18	90,000
East North Central division:											
Ohio	8	8	1,954	8	890	1,064	8	.....	8	8	91,100
West North Central division:											
Minnesota	6	6	900	6	475	515	6	.....	6	6	19,000
Iowa	2	2	408	2	204	204	2	.....	2	2	10,000
North Dakota	2	2	107	2	53	54	1	.....	1	2	2,550
South Dakota	5	5	769	4	247	282	4	.....	4	5	31,900
Nebraska	6	6	927	6	441	486	5	1	5	5	29,700
Kansas	27	27	4,937	27	2,422	2,515	26	.....	26	26	115,950
West South Central division:											
Oklahoma	15	15	915	12	317	348	14	1	14	14	37,415
Mountain division:											
Montana	4	4	111	4	41	70	4	.....	4	2	2,300
Idaho	3	3	257	3	140	117	2	1	2	2	6,500
Pacific division:											
Washington	2	2	124	2	65	59	2	.....	2	2	2,200
Oregon	2	2	135	2	58	77	2	.....	2	2	3,325
California	8	8	560	8	277	283	7	1	8	7	30,420
States with one organization only [1]	6	5	1,221	5	587	634	5	.....	5	5	72,000

[1] One organization each in Arizona, Colorado, Illinois, Indiana, Missouri, and New York.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Conference of Mennonites of North America	114	14	$15,400	11	$22,200	107	$149,237	105	109	1,377	17,594
Middle Atlantic division:											
Pennsylvania	18	8	11,900	1	2,500	18	14,289	16	16	208	2,206
East North Central division:											
Ohio	8	.....	.....	2	6,500	8	19,903	8	8	184	1,790
West North Central division:											
Minnesota	6	.....	.....	.....	.....	5	3,630	6	6	39	1,133
Iowa	2	.....	.....	.....	.....	2	2,084	2	2	35	293
North Dakota	2	.....	.....	.....	.....	2	331	2	2	12	154
South Dakota	5	.....	.....	.....	.....	5	14,325	5	7	65	971
Nebraska	6	.....	.....	.....	.....	5	5,639	6	7	56	1,151
Kansas	27	1	145	1	3,000	27	57,320	26	27	392	5,478
West South Central division:											
Oklahoma	15	1	160	4	4,900	13	5,444	11	11	95	1,308
Mountain division:											
Montana	4	.....	.....	1	1,200	2	599	3	3	14	176
Idaho	3	.....	.....	.....	.....	2	2,412	3	3	37	399
Pacific division:											
Washington	2	.....	.....	.....	.....	2	2,075	2	2	25	220
Oregon	2	.....	.....	.....	.....	2	893	2	2	22	164
California	8	3	2,925	.....	.....	8	7,202	8	8	79	742
States with one organization only [1]	6	1	270	2	4,100	6	13,091	5	5	114	1,409

[1] One organization each in Arizona, Colorado, Illinois, Indiana, Missouri, and New York.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Conference of Mennonites of North America	114	113	15,407	106	7,013	7,634	106	4	107	106	$544,560
Eastern	19	19	2,006	16	801	935	18	.....	18	18	90,000
Middle	13	13	3,549	13	1,667	1,882	13	.....	13	13	169,100
Northern	17	17	2,158	16	901	1,017	15	.....	15	15	56,550
Pacific	17	17	1,359	17	674	685	15	2	16	15	58,545
Western	48	47	6,335	44	2,970	3,115	45	2	45	45	170,365

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Conference of Mennonites of North America	114	14	$15,400	11	$22,200	107	$149,237	105	109	1,377	17,594
Eastern	19	8	11,900	1	2,500	19	14,364	16	16	208	2,206
Middle	13	.....	.....	3	9,500	13	34,792	13	13	321	3,386
Northern	17	.....	.....	1	1,200	14	18,477	16	17	131	2,644
Pacific	17	3	2,925	.....	.....	16	14,637	17	18	184	1,865
Western	48	3	575	6	9,000	45	66,967	43	45	533	7,493

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DEFENSELESS MENNONITES.

HISTORY.

About 1860 certain members of the Amish Mennonite Church, under the lead of Henry Egli, separated from that body on the ground that the church did not emphasize sufficiently the need of a definite experience of conversion.

In general doctrine and polity they are not distinguishable from the Mennonite Church, with which body they maintain fraternal relations and in whose educational work they share.

WORK.

This denomination in 1916 employed 1 home missionary and 4 city mission workers, contributing for their support $2,200. It has an orphanage at Flanagan, Ill., which during the year provided for 50 inmates, at a cost of about $2,000. The value of the orphanage property is estimated at $75,000.

The foreign work is carried on in connection with the Central Conference of Mennonites, under the name of the Congo Inland Mission. The report for 1916 shows 2 stations occupied in West Central Africa, 4 missionaries, 1 church, with 50 members, and contributions for foreign work to the amount of $3,200. For charitable purposes not specified about $2,000 was contributed during the year.

The denomination has no educational institution of its own, but aids in the support of Bluffton Mennonite College and Seminary, at Bluffton, Ohio.

STATISTICS.

The general statistics of the Defenseless Mennonites for 1916 are given, by states, on the next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

This denomination shows a decrease in most particulars. The number of organizations in 1916 was 11, as against 14 in 1906, and the membership fell from 967 to 854, showing a loss of 11.7 per cent. The value of church property increased from $16,800 reported in 1906 to $33,500 in 1916, a gain of 99.4 per cent, and a debt on church property of $500 was reported by 1 organization. No parsonages were reported in 1916. Sunday schools show a decrease in number, from 13 to 10, but an increase in scholars, from 1,102 in 1906 to 1,423 in 1916, a gain of 29.1 per cent. The close correspondence between the number of organizations, the number of church edifices, and the number of Sunday schools is significant, as is also the large number of Sunday-school scholars as compared with the number of church members. Contributions for missions and benevolences were reported in 1916, amounting to $7,400, of which $4,200 were for domestic and $3,200 for foreign work.

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	11	14	−3	(2)
Members	854	967	−113	−11.7
Church edifices	11	13	−2	(2)
Value of church property	$33,500	$16,800	$16,700	99.4
Debt on church property	$500	.....	$500	.....
Parsonages:				
Churches reporting	.....	1	−1	.....
Value	.....	$500	−$500	.....
Sunday schools:				
Number	10	13	−3	(2)
Officers and teachers	144	142	2	1.4
Scholars	1,423	1,102	321	29.1
Contributions for missions and benevolences	$7,400	.....	.....	.....
Domestic	$4,200	.....	$4,200	.....
Foreign	$3,200	(3)	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Not reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $10,241, reported by 10 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by the 11 organizations in 1916, was 7, out of the total of 854 members reported for the denomination as a whole.[1]

Of the 11 organizations, 4, with 190 members, reported services conducted in English only, and 7, with 664 members, reported services in German and English. In 1906 there were no organizations reporting the use of English only in church services.

The number of ministers on the rolls of the denomination was given as 24, of whom 14 returned schedules which were not available for tabulation; no salaries were reported.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
							Church edifices.	Halls, etc.			
Defenseless Mennonites	11	11	854	11	367	487	11	.....	11	11	$33,500
East North Central division:											
Ohio	4	4	288	4	121	167	4	.....	4	4	8,500
Indiana	3	3	315	3	145	170	3	.....	3	3	7,000
Illinois	2	2	164	2	57	107	2	.....	2	2	11,500
States with one organization only [1]	2	2	87	2	44	43	2	.....	2	2	6,500

[1] One organization each in Kansas and Missouri.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Defenseless Mennonites	11	1	$500	10	$10,241	10	10	144	1,423
East North Central division:									
Ohio	4	.....	.....	4	5,419	3	3	44	411
Indiana	3	.....	.....	3	3,398	3	3	42	456
Illinois	2	1	500	1	1,089	2	2	30	351
States with one organization only [1]	2	.....	.....	2	345	2	2	28	205

[1] One organization each in Kansas and Missouri.

MENNONITE BRETHREN IN CHRIST.

HISTORY.

In 1853 several ministers and members of the Mennonite Church in Pennsylvania united in protracted evangelistic work. Their efforts were successful, and in 1858 they organized a conference in Lehigh County, Pa., under the name "Evangelical Mennonites."

Eleven years later a Mennonite minister in Canada professed conversion, although he had been in the ministry for some time, and by introducing protracted prayer and fellowship meetings into his work, incurred the censure of the bishops who at that time regarded such things as questionable innovations. The movement spread, however, and soon found many adherents in the United States and Canada. Being disowned by the parent body, these met in 1874 in Berlin (now Kitchener), Ontario, and formed an organization known as the "Reformed Mennonites," which is not to be mistaken for the body now known as the Reformed Mennonite Church. The next year they were joined by a small body which had been organized into a separate religious society under the name of the "New Mennonites," the two bodies adopting the name "United Mennonites."

As the purpose of all three organizations was similar, and as there were no vital differences in method of work or form of doctrine, steps were soon taken for further consolidation, and in November, 1879, at a special meeting held at Blair, Ontario, the Evangelical Mennonites of Pennsylvania and the United Mennonites of Ontario, Canada, became one body, and adopted the name "Evangelical United Mennonites."

This body continued to grow in numbers and began the publication of a church periodical and other religious literature. Three years later, in 1882, the Evangelical United Mennonites became acquainted with a small body called the "Brethren in Christ," which had, on account of doctrinal differences, separated from the River Brethren Church in 1838. The two bodies united in 1883, and the present name, "Mennonite Brethren in Christ," was adopted.

DOCTRINE.

The articles of faith are twenty-nine in number, all but three being in close accord with the principles taught in the eighteen articles of the Dort Confession of Faith. Of these three exceptions, one treats of entire sanctification as a separate work of grace arising

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from, and necessarily following, justification and regeneration, and holds it to be "an instantaneous act of God, through the Holy Ghost," by which the person is cleansed from inbred sin or original depravity, and by which he is set apart for the continual service of God. Another treats of divine healing of the sick by the "laying on of hands, and anointing with oil, and praying over them." Though not incorporated in the Dort Confession of Faith, this practice is not uncommon among many of the members of the congregations of the Mennonite Church. A third treats of the millennium, expressing views in regard to the second Advent which are in accord with those of the Mennonite Church.

With regard to baptism there is practically no difference between this denomination and other Mennonites in the statement of the doctrine, though the Mennonite Brethren in Christ generally practice immersion, while the other Mennonite bodies practice pouring or sprinkling. There are other slight differences not stated in the respective confessions of faith and apparent only in practice, especially in the matter of attire, resulting from different interpretations of passages of Scripture, notably I Corinthians xi, 4–15.

POLITY.

The form of church government is similar to that of the Methodist Episcopal Church, except that the authority vested by that body in the episcopate is, in the Mennonite Brethren in Christ, placed in the hands of an executive committee. The local church, whether circuit or appointment, is under the direction of a quarterly conference, which governs all local work and appoints all local officers. The annual conference, including all the circuits of a certain conference territory, assigns pastors to the several churches and makes assessments, but makes no rules that in any way affect church government. The General Conference, which meets every four years, decides all questions of church discipline, rules of order, and other matters pertaining to church government which are referred to it; and also appoints the executive committee, the editor of the church periodical, the board of publication, and other officers. The executive committee considers all questions of church government which arise in the interval between the meetings of the General Conference.

WORK.

The home missionary work of the denomination is generally evangelistic, providing church privileges for needy communities and establishing congregations wherever there are sufficient members. During 1916 about $7,500 was contributed for this work, and 130 missionaries were supported in 62 stations in the United States. Sunday schools are conducted at all the various mission stations and the results are apparent in the many new congregations established. In the proportion of missionaries to members, this body is perhaps second only to the Moravian Church.

Foreign missionary work is carried on in China, India, the Sudan, Armenia, and Chile. The report for 1916 shows 20 stations occupied by 40 missionaries, 4 organized churches, and 3 hospitals with 320 patients. The value of property belonging to the denomination in foreign countries is estimated at $50,000, and the amount contributed for the foreign work in 1916 was about $22,000.

The denomination has no educational institution of its own in this country, although 1 or 2 of the conferences composing the body, together with some of the other Mennonite bodies, are recognized as supporting the college and seminary at Bluffton, Ohio. This college was reported in 1916 as having an attendance of 300 students, and property valued at $175,000, while a movement has been started to raise an endowment of $500,000.

STATISTICS.

The general statistics of the Mennonite Brethren in Christ for 1916 are given, by states and conferences, on pages 437 and 438; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	110	68	42	(1)
Members	4,737	2,801	1,936	69.1
Church edifices	92	58	34	(1)
Value of church property	$223,648	$140,747	$82,901	58.9
Debt on church property	$17,195	$756	$16,439	2,174.5
Parsonages:				
Churches reporting	36	23	13	(1)
Value	$61,425	$28,850	$32,575	112.9
Sunday schools:				
Number	104	60	44	(1)
Officers and teachers	1,208	578	630	109.0
Scholars	7,755	3,720	4,035	108.5
Contributions for missions and benevolences	$29,500	$19,000	$10,500	55.3
Domestic	$7,500	$5,000	$2,500	50.0
Foreign	$22,000	$14,000	$8,000	57.1

[1] Per cent not shown where base is less than 100.

From this table it appears that there has been a considerable increase in every particular in the denomination. The number of organizations advanced from 68 to 110, and the membership from 2,801 reported in 1906 to 4,737 reported in 1916, a gain of 69.1 per cent. Advances are shown in the number of church edifices and in the value of church property, which increased $82,901, or 58.9 per cent. Debt on church property showed an increase, 13 organizations reporting $17,195 as against $756 reported by 8 organizations in 1906. The number of Sunday schools increased by 44, and the scholars increased from 3,720 in 1906 to 7,755 in 1916, a gain of 108.5 per cent. Contributions for missions and benevo-

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lences increased by $10,500, or 55.3 per cent, of which increase, $8,000 was for the foreign field.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $91,317, reported by 105 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 86 organizations in 1916, was 306, constituting 8 per cent of the 3,847 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 377.[1]

Of the 110 organizations, 95, with 3,802 members, reported the use of English only in church services, and 15, with 935 members, reported services conducted in German and English. As compared with the report for 1906, the proportion of organizations using a foreign language was about the same.

[1] See Introduction, p. 10.

The total number of ministers on the rolls of the denomination was 95. Of these, 78, as shown by the following table, sent in schedules, 71 being in pastoral work and 7 not in pastoral work. There were 43 pastors, reporting an average annual salary of $520. There were 18 pastors who supplemented their salaries by other occupations, and 10 acted as supplies, etc. Those not in pastoral work were in the employ of the denomination, or in evangelistic work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	78	43	28	7	$520
Colorado	2	.....	2	.....	.....
Idaho	1	1	.....	.....	.....
Indiana	9	2	6	1	420
Iowa	2	2	.....	.....	390
Kansas	3	.....	3	.....	.....
Michigan	21	10	9	2	577
Missouri	1	.....	.....	1	.....
Nebraska	6	3	1	2	496
Ohio	5	2	2	1	490
Oklahoma	1	.....	1	.....	.....
Pennsylvania	21	19	2	.....	564
Washington	6	4	2	.....	187

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Brethren in Christ	110	108	4,737	106	1,774	2,837	90	17	92	91	$223,648
Middle Atlantic division:											
Pennsylvania	30	30	1,799	30	696	1,103	30	.....	32	30	102,655
East North Central division:											
Ohio	8	8	506	8	186	320	8	.....	8	8	23,190
Indiana	9	8	493	8	173	320	8	1	8	8	25,400
Michigan	34	34	1,171	33	456	691	29	3	29	27	49,410
West North Central division:											
Iowa	3	3	102	3	37	65	3	.....	3	3	3,700
Nebraska	8	8	275	8	102	173	5	3	5	5	10,200
Kansas	3	3	50	3	31	28	1	1	1	2	1,420
Mountain division:											
Colorado	5	5	81	5	33	48	.....	5	.....	.....	.....
Pacific division:											
Washington	7	7	133	7	50	82	5	2	5	6	5,113
States with one organization only [1]	3	2	119	1	10	7	1	2	1	2	2,560

[1] One organization each in Idaho, Missouri, and Oklahoma.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Brethren in Christ	110	13	$17,195	36	$61,425	105	$91,317	101	104	1,208	7,755
Middle Atlantic division:											
Pennsylvania	30	5	11,075	16	38,850	30	49,898	27	27	525	3,364
East North Central division:											
Ohio	8	2	2,000	1	1,050	8	6,247	8	9	96	734
Indiana	9	1	400	1	2,000	8	3,999	9	9	109	645
Michigan	34	4	3,660	10	12,050	34	21,037	30	30	252	1,658
West North Central division:											
Iowa	3	.....	.....	2	1,750	3	965	3	3	34	80
Nebraska	8	1	60	1	2,000	8	3,374	8	10	75	564
Kansas	3	.....	.....	1	500	2	1,277	3	3	25	153
Mountain division:											
Colorado	5	.....	.....	.....	.....	5	409	4	4	25	130
Pacific division:											
Washington	7	.....	.....	2	1,075	4	832	6	6	43	245
States with one organization only [1]	3	.....	.....	2	2,150	3	3,219	3	3	24	182

[1] One organization each in Idaho, Missouri, and Oklahoma.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Brethren in Christ	110	108	4,737	106	1,774	2,837	90	17	92	91	$223,648
Indiana-Ohio	20	19	1,048	19	372	676	19	1	19	19	51,790
Michigan	33	33	1,163	32	455	684	28	3	28	26	47,910
Nebraska	21	20	534	20	213	321	9	11	9	11	15,380
Pacific	8	8	234	7	50	82	6	2	6	7	7,613
Pennsylvania	28	28	1,758	28	684	1,074	28	.....	30	28	100,955

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Brethren in Christ	110	13	$17,195	36	$61,425	105	$91,317	101	104	1,208	7,755
Indiana-Ohio	20	3	2,400	3	3,850	19	11,211	19	20	215	1,429
Michigan	33	4	3,660	10	12,050	33	20,798	30	30	252	1,658
Nebraska	21	1	60	5	4,400	20	7,204	20	22	170	998
Pacific	8	.....	.....	3	3,075	5	2,932	7	7	56	356
Pennsylvania	28	5	11,075	15	38,050	28	49,172	25	25	515	3,314

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MENNONITE BRETHREN CHURCH OF NORTH AMERICA.

(FORMERLY SCHELLENBERGER BRUEDER-GEMEINDE.)

HISTORY.

In the early part of the nineteenth century a number of Mennonite ministers and members in the Crimea and along the Molotchna River, in Russia, believing that the church was drifting from the true foundation and becoming lax in religious life, effort, and discipline, separated from the great body of the Mennonites in that Empire. Both bodies joined in the immigration from Russia in 1873 to 1876 and settled chiefly in Kansas, Nebraska, and Minnesota, but afterwards spread into other states and Canada. The communities differed in some details, but preserved their identity, the community from the Crimea being known as the Krimmer Brueder-Gemeinde, the other as the Schellenberger Brueder-Gemeinde. This latter body has dropped the name "Schellenberger" and is now known as the Mennonite Brethren Church of North America. In many matters they affiliate in much the same way as the Mennonite and Amish Mennonite churches, and are frequently classed together as a Bundes, or Union, Conference.

In matters of doctrine the two bodies are in general harmony with other Mennonites, except that they baptize by immersion. Here again, however, there is a distinction; the Krimmer Brueder-Gemeinde baptize backward, the Mennonite Brethren Church of North America baptize forward. Each division has its own annual general conference and maintains its own church periodicals.

WORK.

This body is zealous in its missionary work. During the year 1916 it had 20 evangelists in the field for all or part of their time. It also employed 2 missionary workers among the Indians in Oklahoma, and 8 city mission workers, the contributions for the support of this work amounting to about $8,900.

Foreign missionary work is carried on in India and China. The report for 1916 shows, for both countries, 5 stations occupied, besides many substations; 11 American missionaries, with more than 50 native helpers; 27 organized churches, with 2,300 communicants; and contributions to the foreign work amounting to about $20,000. The value of property belonging to the denomination in India is estimated at $24,000, and in China at $5,000.

The educational interests are represented by 1 college and seminary, at Hillsboro, Kans., for the support of which $2,500 were contributed during the year.

STATISTICS.

The general statistics of the Mennonite Brethren Church for 1916 are given, by states, in the table on page 440; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	53	13	40	(1)
Members	5,127	1,825	3,302	180.9
Church edifices	47	13	34	(1)
Value of church property	$131,605	$13,000	$118,605	912.3
Debt on church property	$1,700	.....	$1,700	.....
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$800	.....	$800	.....
Sunday schools:				
Number	60	15	45	(1)
Officers and teachers	506	120	386	321.7
Scholars	7,716	2,550	5,166	202.6
Contributions for missions and benevolences	$31,400	.....	.....	.....
Domestic	$11,400	.....	$11,400	.....
Foreign	$20,000	(2)	.....	.....

[1] Per cent not shown where base is less than 100. [2] Not reported.

This denomination showed a marked increase in every respect during the decade. In 1916, 53 organizations were reported, as against 13 in 1906, and a membership of 5,127 as against 1,825, showing a gain in membership of 180.9 per cent. An advance was made in the number of church edifices corresponding to the increase in the number of organizations, and the value of church property increased from $13,000 reported in 1906 to $131,605 in 1916. Debt on church property, reported by 10 organizations, amounted to $1,700, and 1 church reported a parsonage, valued at $800. The number of Sunday schools rose from 15 to 60, and the number of scholars from 2,550 in 1906 to 7,716 in 1916. Contributions for missions and benevolences were reported in 1916, amounting to $31,400, of which $11,400 were for domestic and $20,000 for foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $38,101, reported by 53 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

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The number of members under 13 years of age, as reported by 39 organizations in 1916, was 50, constituting 1.3 per cent of the 3,729 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 69.[1]

Of the 53 organizations, 10, with 93 members, reported English only in church services; 41, with 4,933 members, German alone or with English; 1, with 54 members, Indian (American) and English; and 1 organization, with 47 members, Russian only. In 1906 there were no organizations reporting English only in their services.

The number of ministers on the rolls of the denomination was 81, and 55 schedules were received, but they were not available for tabulation; no salaries were reported.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Brethren Church of North America	53	53	5,127	52	2,360	2,609	46	7	47	49	$131,605
East North Central division:											
Michigan	2	2	44	2	23	21	.....	2	.....	.....	.....
West North Central division:											
Minnesota	2	2	358	1	100	100	2	.....	2	2	12,500
North Dakota	11	11	702	11	369	333	9	2	9	11	13,180
Nebraska	3	3	354	3	146	208	2	1	2	3	3,650
Kansas	12	12	1,434	12	692	742	11	1	12	11	53,400
West South Central division:											
Oklahoma	13	13	1,473	13	683	790	13	.....	13	13	28,600
Mountain division:											
Colorado	2	2	85	2	40	45	1	1	1	1	500
Pacific division:											
Oregon	2	2	107	2	46	61	2	.....	2	2	3,925
California	4	4	486	4	217	269	4	.....	4	4	12,150
States with one organization only [1]	2	2	84	2	44	40	2	.....	2	2	3,700

[1] One organization each in South Dakota and Texas.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Brethren Church of North America	53	10	$1,700	1	$800	53	$38,101	53	60	506	7,716
East North Central division:											
Michigan		.....	.....	.....	.....	2	363	2	2	10	77
West North Central division:											
Minnesota	2	.....	.....	.....	.....	2	3,750	2	2	31	275
North Dakota	11	7	750	.....	.....	11	1,813	11	11	44	805
Nebraska	3	.....	.....	.....	.....	3	2,751	3	3	27	453
Kansas	12	.....	.....	.....	.....	12	10,390	12	13	129	2,175
West South Central division:											
Oklahoma	13	1	150	1	800	13	11,205	13	14	157	2,399
Mountain division:											
Colorado	2	.....	.....	.....	.....	2	880	2	4	18	160
Pacific division:											
Oregon	2	.....	.....	.....	.....	2	705	2	3	19	151
California	4	1	700	.....	.....	4	5,264	4	4	80	891
States with one organization only [1]	2	1	100	.....	.....	2	780	2	4	11	232

[1] One organization each in South Dakota and Texas.

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KRIMMER BRUEDER-GEMEINDE.

HISTORY.

The general statement of this body is given in connection with that of the Mennonite Brethren Church of North America. The two bodies are closely affiliated in many ways and, as previously stated, are frequently spoken of as a Bundes, or Union, Conference.

WORK.

The Krimmer Mennonite Brethren maintain a mission station for Negro people at Elk Park, N. C., where in 1916 they employed 2 missionaries and contributed $375 toward their support.

Their work in the foreign field includes 2 churches, 1 in China and 1 in Mexico, with a total membership of 319; and 1 orphanage in China, the property of which is valued at about $20,000, and which in 1916 accommodated about 300 inmates. The total amount contributed during the year for the foreign work was $8,000.

Their educational work is represented by an academy at Inman, Kans., which reports 52 students and school property valued at $6,000. They maintain a home and hospital valued at $20,000 at Hillsboro, Kans., in which 30 patients were treated during the year, and for which $700 were contributed.

STATISTICS.

The general statistics of the Krimmer Mennonite Brueder-Gemeinde for 1916 are given by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the denomination has increased somewhat. Thirteen organizations were reported in 1916, as against 6 in 1906, and the membership advanced from 708 to 894, showing a gain of 26.3 per cent. The number of church edifices increased from 6 to 14, and the value of church property from $17,900 to $31,700, or 77.1 per cent. Sunday schools increased from 7, with 680 scholars, to 18, with 1,556 scholars, an increase in scholars of 128.8 per cent. There was a debt of $1,000 reported in 1916, as against $100 in 1906. The value of the parsonage reported increased from $400 to $700. Contributions for missions and benevolences were reported in 1916, amounting to $9,075, of which $1,075 were for domestic and $8,000 for foreign work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	13	6	7	(1)
Members	894	708	186	26.3
Church edifices	14	6	8	(1)
Value of church property	$31,700	$17,900	$13,800	77.1
Debt on church property	$1,000	$100	$900	900.0
Parsonages:				
Churches reporting	1	1	.....	.....
Value	$700	$400	$300	75.0
Sunday schools:				
Number	18	7	11	(1)
Officers and teachers	117	61	56	(1)
Scholars	1,556	680	876	128.8
Contributions for missions and benevolences	$9,075	.....	.....	.....
Domestic	$1,075	.....	$1,075	.....
Foreign	$8,000	(2)	.....	.....

[1] Per cent not shown where base is less than 100. [2] Not reported.

Church expenditures amounting to $13,075, reported by the 13 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 13 organizations 2, with 55 members, reported the use of English only in church services; 10, with 795 members, German only; and 1 organization, with 44 members, German and English. The report for 1906 showed the use of German only.

The number of ministers on the rolls of the denomination was given as 34, and 23 schedules were received from them, but they were not available for tabulation; no salaries were reported.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Krimmer Brueder-Gemeinde	13	13	894	13	413	481	11	1	14	12	$31,700
West North Central division:											
South Dakota	2	2	192	2	95	97	2	.....	4	2	4,600
Kansas	6	6	501	6	227	274	6	.....	6	6	21,000
West South Central division:											
Oklahoma	2	2	91	2	45	46	1	.....	1	1	1,200
States with one organization only [1]	3	3	110	3	46	64	2	1	3	3	4,900

[1] One organization each in Illinois, Nebraska, and North Carolina.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Krimmer Brueder-Gemeinde	13	1	$1,000	1	$700	13	$13,075	13	18	117	1,556
West North Central division:											
South Dakota	2					2	1,515	2	2	18	277
Kansas	6	1	1,000			6	5,634	6	8	55	850
West South Central division:											
Oklahoma	2					2	976	2	2	13	163
States with one organization only [1]	3			1	700	3	4,950	3	6	31	266

[1] One organization each in Illinois, Nebraska, and North Carolina.

KLEINE GEMEINDE.

HISTORY.

From 1812 to 1819 there was in progress in the Mennonite Church the movement which resulted in the Kleine Gemeinde (Little Congregation) in southern Russia. The cause of the division was mainly a matter of discipline, and the stricter element became finally separated from the main body of Mennonites. At various times efforts, more or less successful, were made to bring about an understanding and a reconciliation between the Kleine Gemeinde and the main body, but none were able to wipe out the division entirely. In the migration from Russia to America in the seventies, the Kleine Gemeinde had its share. The separate organization has been kept up, though there is no difference in doctrine and little difference in practice between the Kleine Gemeinde and the other Russian Mennonites. The majority of the denomination is in Manitoba, Canada.

STATISTICS.

The churches of the Kleine Gemeinde were reported separately for the first time in 1916. The statistics are given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

There were but 3 organizations in 1916, all in the state of Kansas. Of the 171 members reported, 76 were males and 95 were females. There were 2 church edifices, church property valued at $3,200, and a debt on church property of $390. The 4 Sunday schools reported had 14 officers and teachers and 66 scholars. No parsonages were reported, and no contributions for missions and benevolences.

Church expenditures amounting to $25, reported by 2 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

German was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 7. Only 4 schedules were received, not available for tabulation; no salaries were reported.

CENTRAL CONFERENCE OF MENNONITES.

HISTORY.

At the time of the organization of the Western District Conference of the Amish Mennonite Church a number of congregations in Illinois, to whom the requirements of membership in this conference seemed too rigid, did not unite with it, but remained independent of all conference affiliations. In 1899 these congregations organized a conference, which has since met annually. At first it was known as the Central Illinois Conference, but since it has spread into other states the term "Illinois" has been dropped. While these congregations never formally separated from the Amish Mennonite Church and hold the same confession, they are less strict in discipline and rules of order than the parent church.

WORK.

The denomination has established a city mission in Chicago and one in Peoria, Ill., having in each city a building devoted to this work.

The foreign mission work is carried on in connection with the Defenseless Mennonites in West Central Africa, under the name of the Congo Inland Mission, and the information concerning it is given in connection with that body.

The denomination has no educational institution of its own but contributes toward the support of the Mennonite Seminary, at Bluffton, Ohio, which, with other Mennonite conferences, it helped to found.

They carry on philanthropic work in various institutions, such as the Moody Bible Institute, at Chicago,

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Ill., a home for fallen girls, at Springfield, Ill., and other places all over the United States, also contributing freely to the Red Cross work, etc.

STATISTICS.

The general statistics of the Central Conference of Mennonites for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	17	13	4	(1)
Members	2,101	1,363	738	54.1
Church edifices	16	12	4	(1)
Value of church property	$91,500	$25,900	$65,600	253.3
Sunday schools:				
Number	16	12	4	(1)
Officers and teachers	225	116	109	94.0
Scholars	2,059	958	1,101	114.9

[1] Per cent not shown where base is less than 100.

From this table it appears that the denomination has grown. Seventeen organizations were reported in 1916 as against 13 in 1906, and a membership of 2,101 as against 1,363, showing a gain of 54.1 per cent. Church edifices and the number of Sunday schools have each increased by 4, and there was a gain of 1,101, or 114.9 per cent, in the number of Sunday school scholars. No debt was reported, nor the amount contributed for missions and benevolences.

Church expenditures amounting to $21,621, reported by the 17 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 14 organizations in 1916, was 114, constituting 6 per cent of the 1,904 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 126.[1]

Of the 17 organizations, 12, with 1,320 members, reported services conducted in English only, and 5, with 781 members, reported services in German and English. As compared with 1906, there was a somewhat smaller proportion of organizations using German and English.

The number of ministers on the rolls of the denomination was 33. Schedules were received from 24, but they were too incomplete to tabulate; no salaries were reported.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Central Conference of Mennonites	17	17	2,101	17	960	1,141	16	.....	16	16	$91,500
East North Central division:											
Illinois	14	14	1,894	14	865	1,029	13	.....	13	13	87,000
States with one organization only [1]	3	3	207	3	95	112	3	.....	3	3	4,500

[1] One organization each in Indiana, Kansas, and Nebraska.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Central Conference of Mennonites	17	.....	.....	17	$21,621	16	16	225	2,059
East North Central division:									
Illinois	14	.....	.....	14	20,393	14	14	199	1,860
States with one organization only [1]	3	.....	.....	3	1,228	2	2	26	199

[1] One organization each in Indiana, Kansas, and Nebraska.

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CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA.

(FORMERLY NEBRASKA AND MINNESOTA CONFERENCE OF MENNONITES.)

HISTORY.

This body includes a part of the Mennonites who came from Russia in 1873–74. They hold the same doctrine and have the same polity as the Mennonite Church. They have, however, a distinct ecclesiastical organization and are classed as a separate body.

This conference supports two missionaries in India in connection with the American Mennonite Mission, maintained by the Mennonite Board of Missions and Charities of the Mennonite Church.

STATISTICS.

The general statistics for the Conference of the Defenseless Mennonites for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	15	8	7	(1)
Members	1,171	545	626	114.9
Church edifices	13	6	7	(1)
Value of church property	$30,625	$9,000	$21,625	240.3
Sunday schools:				
Number	14	10	4	(1)
Officers and teachers	135	45	90	(1)
Scholars	1,757	782	975	124.7

[1] Per cent not shown where base is less than 100.

This denomination shows an increase of 7 organizations and 7 church edifices, and the membership as reported in 1916 was 1,171 as against 545 in 1906, showing a gain of 114.9 per cent. The value of church property rose from $9,000 to $30,625. An increase of 4 is noted in the number of Sunday schools, and the number of scholars showed a gain of 975, or 124.7 per cent, for the decade. No debt on church property, no parsonages, and no contributions for general purposes were reported.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $8,239, reported by 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 15 organizations, 3, with 30 members, reported the use of English only in church services; 9, with 684 members, German only; and 3, with 457 members, German and English. In 1906 there were no organizations reported as using English only in church services.

The number of ministers on the rolls of the denomination was 22, and 17 schedules were received, but were not available for tabulation; no salaries were reported.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Conference of Defenseless Mennonites	15	15	1,171	15	549	622	12	2	13	12	$30,625
East North Central division:											
Illinois	3	3	196	3	79	117	2	.....	2	2	9,000
West North Central division:											
Minnesota	3	3	577	3	277	300	3	.....	4	3	13,575
Nebraska	3	3	178	3	84	94	2	1	2	2	5,500
Mountain division:											
Montana	2	2	102	2	54	48	2	.....	2	2	800
States with one organization only [1]	4	4	118	4	55	63	3	1	3	3	1,750

[1] One organization each in Idaho, Kansas, Oregon, and South Dakota.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Conference of Defenseless Mennonites	15	.....	.....	12	$8,239	14	14	135	1,757
East North Central division:									
Illinois	3	.....	.....	2	3,844	2	2	42	422
West North Central division:									
Minnesota	3	.....	.....	3	1,530	3	3	29	577
Nebraska	3	.....	.....	3	1,761	3	3	24	341
Mountain division:									
Montana	2	.....	.....	1	600	2	2	18	177
States with one organization only [1]	4	.....	.....	3	514	4	4	22	240

[1] One organization each in Idaho, Kansas, Oregon, and South Dakota.

STAUFFER MENNONITES.

HISTORY.

About the decade 1840–1850, in the Groffdale Mennonite congregation, Lancaster County, Pa., certain questions arose with regard to the discipline of unruly members. The dispute became so sharp that the congregation divided, one wing adhering to the main body of the church and the other, the more strict element in adhering to the discipline of the church, separating and continuing to the present time under the name of the Stauffer Mennonites, after Jacob Stauffer, leader of this party. Their principal house of worship is located on the Hinkletown and Blue Ball Pike, hence they have locally been called "Pikers."

The largest body of these people is still in the community where they originated, though there are some members in Lebanon, Snyder, and Union Counties, Pa.

In doctrine and polity they very closely resemble the Reformed Mennonites, have the same Confession of Faith as that used by the Mennonite Church (in the German language), and use the German language exclusively in their worship.

They have no Sunday schools, no evening meetings, and no continued evangelistic meetings.

STATISTICS.

The general statistics of the Stauffer Mennonites for 1916 are given, by states, in the table which follows; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This body was reported as a separate organization for the first time in 1916. There were 5 organizations, with a membership of 209, 3 church edifices, and church property valued at $3,000. German was the only language reported in the conduct of church services in this denomination. No further items of any kind were given, except that 9 ministers were on the rolls of the denomination. No schedules, however, were received from them, nor any report of salaries.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Stauffer Mennonites	5	5	209	4	85	109	3	.....	3	3	$3,000
Middle Atlantic division:											
Pennsylvania	4	4	199	3	80	104	3	.....	3	3	3,000
East North Central division:											
Michigan	1	1	10	1	5	5	.....	.....	.....	.....	.....

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METHODIST BODIES.

GENERAL STATEMENT.

History.—The Methodist churches of America, in common with those of England and other lands, trace their origin to a movement started in Oxford University, in 1729, when John and Charles Wesley, George Whitefield, and a number of others, began to meet for religious exercises. Finding as they read the Bible, that, as John Wesley expressed it, they "could not be saved without holiness, they followed after it, and incited others so to do." During the succeeding years the little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc.; and this last term, intended to describe their methodical habits, seems to have been accepted by them almost immediately, as the movement they led soon became widely known as the "Methodist Movement." The next step and its outcome are described by John Wesley as follows: "They saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people. * * * In the latter end of the year 1739, eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the United Society."

About this time, the Wesleys came into intimate relations with the Moravians, first on a visit to America[1] and subsequently in London, and at their headquarters in Herrnhut, Saxony, and to the influence of these conferences may be traced much of the spiritual power of the new movement.

The three leaders, although ordained ministers of the Church of England, soon found themselves excluded from many of the pulpits of the Established Church on the ground that they were preachers of new doctrines, and were obliged to hold their meetings in private houses, halls, and barns, and in the fields. As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. Then the circuit system was established, by which several congregations were grouped under the care of one lay preacher; the itinerancy came into existence, as the lay preachers were transferred from one appointment to another for greater efficiency; and finally, in 1744, the annual conference was instituted, in which Mr. Wesley met all his workers. Thus the principal distinctive features of the Methodist organization grew out of the necessities of the work.

As was natural, the doctrinal position accorded in the main with that of the Church of England, and the Articles of Religion were largely formulated from the Thirty-nine Articles of that church, although no formal creed was accepted save the Apostles' Creed. The stricter doctrines of Calvinism, predestination and reprobation, were cast aside, and the milder emphasis of Arminianism on repentance, faith, and holiness, was accepted. As John Wesley said: "The first of these we count as it were the porch of religion; the next, the door; the third, religion itself." This acceptance of Arminianism caused a divergence, though not a permanent breach, between the Wesleys and Whitefield. Whitefield was Calvinistic, though not of the extreme type, and became identified with the Calvinistic Methodists, both the Welsh body[2] and the Countess of Huntingdon's Connection. He afterwards withdrew from the leadership of the latter body, and gave himself to general revival work in England and America.

Though the Wesleys lived and died in full ministerial relations with the Church of England, serious differences arose, as already noted, between that church and the Methodists. In 1745 John Wesley wrote that he was willing to make any concession which conscience would permit, in order to live in harmony with the clergy of the Established Church, but he could not give up the doctrines he was preaching, dissolve the societies, suppress lay preaching, or cease to preach in the open air. For many years he refused to sanction the administration of the sacraments by any except those who had been ordained by a bishop in the apostolic succession, and he himself hesitated to assume authority to ordain; but the Bishop of London having refused to ordain ministers for the Methodist societies in America, which were left by the Revolutionary War without the sacraments, Wesley, in 1784, by the laying on of hands, appointed or ordained men and gave them authority to ordain others. He thus ordained Thomas Coke, D. C. L., who was already a presbyter of the Church of England, to be superintendent of the Methodist societies in America, and set apart for a similar purpose in Great Britain, Alexander Mather, who had not been episcopally ordained.

The development of church government, while following the general lines laid down by Wesley, was somewhat different in England and in America. In England the conference remained supreme, and the superintendency was not emphasized. In America the superintendency was in fact an episcopacy which, while not corresponding exactly to the episcopacy of the Church of England, became a very decided factor in church life. In each country, but especially in America, considerable opposition has developed at different times in connection with some features of the parent body, and divisions have resulted. In every case, however, the general principles of the founders have been preserved, and, notwithstanding the various separations, the Wesleyan Methodist Connection in England and the Methodist Episcopal Church in the United States remain the strongest representatives of the movement initiated in Oxford nearly two centuries ago.

[1] See Methodist Episcopal Church, p. 447.

[2] See Welsh Calvinistic Methodist Church, p. 579.

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It is to be noted that the influence of the Methodist doctrine and church organization have not been confined to those bodies which have adopted the name Methodist, but has been manifest in the development of a number of bodies which use modified forms of the episcopal, presbyterial, and congregational systems. In the United States several bodies, including the Evangelical Association and the United Evangelical Church, the United Brethren bodies, and particularly the large number of organizations emphasizing the doctrine of "holiness," or entire sanctification, claim to be true exponents of the doctrines of the Wesleys, while their polity is generally Methodist in type. On the other hand, the Welsh Calvinistic Methodists, with whom Whitefield identified himself, were Presbyterian in polity, though Methodist in every other respect, as are the Wesleyan Methodist and some other Methodist churches in England and America.

Statistics.—The denominations grouped as Methodists in 1916 and 1906 are listed in the table below with the principal statistics as reported for the two periods. The only changes in denominations during the decade are the addition to the list of the Colored Methodist Protestant Church and the African American Methodist Episcopal Church. Both of these bodies were in existence prior to 1906 but were not included in that report. For general convenience of reference the Negro bodies have been grouped together in 1916.

COMPARATIVE SUMMARY OF METHODIST BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
METHODIST BODIES.										
1916.										
Methodist Episcopal Church	29,342	3,717,785	28,406	$215,104,014	$16,615,195	14,262	$34,751,557	28,580	391,949	3,872,264
Methodist Protestant Church	2,473	186,908	2,266	7,944,467	484,679	679	1,385,160	2,116	20,778	177,918
Wesleyan Methodist Connection of America	579	20,778	529	787,731	37,060	217	243,550	529	3,912	29,850
Primitive Methodist Church in the United States of America	93	9,353	93	829,035	85,869	51	164,300	93	1,557	14,918
Methodist Episcopal Church, South	19,220	2,114,479	17,251	62,428,433	3,849,850	5,327	11,777,753	16,690	152,177	1,688,559
Congregational Methodist Church	197	12,503	195	166,932	4,353	.....	.....	147	790	8,034
Free Methodist Church of North America	1,606	35,291	1,217	2,236,325	121,979	700	946,618	1,197	8,763	58,553
New Congregational Methodist Church	24	1,256	18	14,450	76	.....	.....	6	29	309
African Methodist Episcopal Church	6,636	548,355	6,302	14,631,792	1,518,332	1,867	2,025,552	6,277	45,350	311,051
African Methodist Episcopal Zion Church	2,716	257,169	2,495	7,591,393	795,437	485	632,416	2,544	18,982	135,102
Colored Methodist Protestant Church	26	1,967	16	52,733	3,766	2	1,300	24	146	870
Union American Methodist Episcopal Church	67	3,524	59	182,306	43,091	5	6,950	54	308	1,982
African Union Methodist Protestant Church	58	3,751	53	208,825	11,255	10	12,950	49	275	2,313
Colored Methodist Episcopal Church	2,621	245,749	2,490	5,619,862	311,066	525	552,106	2,543	18,890	167,580
Reformed Zion Union Apostolic Church	47	3,977	49	79,325	1,384	.....	.....	43	276	2,505
African American Methodist Episcopal Church	28	1,310	1	6,280	1,000	1	2,000	6	26	200
Reformed Methodist Union Episcopal Church	27	2,196	27	35,500	2,740	4	1,150	25	117	690
1906.										
Methodist Episcopal Church	29,943	2,986,154	28,345	163,257,805	8,640,273	12,215	26,508,417	28,102	351,312	2,700,742
Union American Methodist Episcopal Church	77	4,347	60	170,150	40,796	4	6,400	78	481	3,372
African Methodist Episcopal Church	6,647	494,777	6,538	11,303,489	1,191,921	1,788	1,355,246	6,285	41,941	292,689
African Union Methodist Protestant Church	69	5,592	71	183,697	20,917	7	7,500	66	441	5,266
African Methodist Episcopal Zion Church	2,204	184,542	2,131	4,833,207	474,299	348	350,690	2,092	16,245	107,992
Methodist Protestant Church	2,843	178,544	2,457	6,053,048	247,524	661	910,645	2,181	18,970	141,096
Wesleyan Methodist Connection of America	594	20,043	489	637,117	18,914	176	159,175	505	3,442	21,463
Methodist Episcopal Church, South	17,831	1,638,480	15,933	87,278,424	1,256,093	4,566	7,265,610	14,306	113,328	1,040,160
Congregational Methodist Church	325	14,729	262	194,275	9,477	1	1,500	182	1,146	8,785
New Congregational Methodist Church	35	1,782	34	27,650	.....	.....	.....	27	143	1,206
Colored Methodist Episcopal Church	2,381	172,996	2,327	3,017,849	215,111	421	237,547	2,328	12,375	93,457
Reformed Zion Union Apostolic Church	45	3,059	43	37,875	825	.....	.....	36	212	1,508
Primitive Methodist Church in the United States of America	96	7,558	101	630,700	90,965	49	103,600	98	1,563	13,177
Free Methodist Church of North America	1,553	32,838	1,140	1,688,745	61,124	598	612,050	1,124	7,493	41,443
Reformed Methodist Union Episcopal Church	53	4,397	59	36,965	4,254	8	2,275	54	204	1,702

METHODIST EPISCOPAL CHURCH.

HISTORY.

The first interest of the Wesleys in America was connected with a philanthropic movement started by General Oglethorpe in Georgia in 1733. They had apparently attracted his attention by their manner of life at Oxford, and in 1735 he invited them to come as spiritual advisers to his colony. Both accepted the invitation, and John Wesley remained until 1738, though Charles Wesley returned earlier. It was at this time that they first came into relations with the Moravians, through the colony established in the same vicinity by Count Zinzendorf.[1]

In 1760 Philip Embury, a Wesleyan local preacher from Ireland, landed in New York with members of his Irish class, and six years later he gathered for regular worship a company of Methodists, who in 1768 erected and dedicated a chapel, since known as the "John Street Church." About the same time Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company in Frederick County, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual conference was held in Philadelphia. During the Revolutionary War, notwithstanding the general adverse circumstances and the fact that Asbury alone of all the preachers sent

[1] See Methodist bodies, p. 446, and Moravian Church, p. 522.

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over by Wesley remained in the country, the membership increased from 1,160 to 14,988. The declaration of peace found the societies still connected with the Church of England, though without leaders or church privileges, as many of the clergy had left their parishes, and consequently neither baptism nor the Lord's Supper was administered. On representation being made to Wesley, he set apart Dr. Thomas Coke, a presbyter of the Church of England, as superintendent, and commissioned him to ordain Francis Asbury as joint superintendent with himself. Richard Whatcoat and Thomas Vasey were also ordained as presbyters (or elders) for America. They arrived in America in the latter part of 1784, and, on December 24, what has been known as the "Christmas Conference" began in Baltimore, Md., 60 preachers meeting with Doctor Coke and his companions. A letter from Wesley was read announcing the preparation of a liturgy to be used by the traveling preachers, and the appointment of "Doctor Coke and Mr. Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper." It was also stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion prepared by Wesley were adopted, one article being added, recognizing allegiance to the United States Government; the rules and discipline were revised and accepted; and a number of preachers were ordained.

The first General Conference was held in 1792, and after that it was held quadrennially. At the conference of 1800 Richard Whatcoat was elected bishop, and in 1808, William McKendree, the first native American to occupy that office. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual conferences. By 1872 the sentiment within the church in favor of lay representation had grown so strong that a new rule was adopted by which lay delegates were admitted into the General Conference. Later the question arose as to what was meant by the term "lay," and it was interpreted to include women as well as men.

From the beginning the growth of the church has been remarkable. In 1799 there were 272 itinerant ministers, who constitute the clergy in the ordinary acceptation of the term, and 61,351 communicants. In 1812 the number of ministers had increased to 688, and the membership to 195,357; and in 1831 the ministers numbered 2,010, and the membership, 513,114. In 1845, when the denomination was divided into two practically equal parts by the withdrawal of the churches in the slaveholding states, the number of members who withdrew to form the southern wing of American Methodism approximated 460,000, of whom about 1,500 were itinerant ministers. Notwithstanding this loss the parent body reported in 1852 a membership of 728,700, with 4,513 itinerant ministers. In 1867 the membership had increased to 1,146,081; in 1890, to 2,240,354, with 15,423 ministers.

The church has not been free from disagreements. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the episcopal power in appointing the preachers to their fields of labor, and organized the "Republican Methodists," who later joined with others in what has become known as the "Christian Church." Between 1813 and 1817 many of the Negro members in various sections of the Middle Atlantic states, believing that they were not treated fairly by their white brethren, withdrew and formed separate denominations of Negro Methodists, such as the African Methodist Episcopal Church, the Union Church of Africans, and the African Methodist Episcopal Zion Church.

In 1830 the Methodist Protestant Church was organized as the outcome of a movement against episcopal power and for lay representation in church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more emphatic protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church, South, withdrew because of the antislavery agitation. The latest division was that of the Free Methodists, in 1860, on differences concerning secret societies, discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States arose otherwise than as secessions from the parent Methodist body.

The first Methodist Sunday school in America was established by Bishop Asbury in 1786 in Hanover County, Va. The denominational publishing interests are as old as the Methodist Episcopal Church itself, but the first definite organization, which later became known as the "Book Concern," was established in 1789. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday School Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Board of Education, in 1868; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; and the Epworth League, in 1889.

The constitution of the Methodist Episcopal Church, as adopted at the General Conference of 1900 and approved by the annual conferences, has three divisions:

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Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion are those drawn up by John Wesley, based upon the Thirty-nine Articles of the Church of England, with the exception of the twenty-third, which has reference to allegiance to the Government of the United States. The General Rules deal specifically with the conduct of church members and the duties of certain church officers, particularly the class leaders. The Articles of Organization and Government lay down the general principles of the organization and conduct of churches and conferences.

The question of union between the different branches of Methodism in the United States has been much discussed, and commissions have been appointed by the Methodist Episcopal Church General Conferences to confer with similar bodies from the Methodist Episcopal Church, South. The relations with the Methodist Protestant Church have also been under consideration. As yet, however, there has been no formal action toward the union of these bodies. The church has entered cordially into all general movements for church unity, is a constituent member of the Federal Council of the Churches of Christ in America, is represented in the Commission for a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church, and is identified with the work of the Y. M. C. A. and the Y. W. C. A.

DOCTRINE.

In theology the Methodist Episcopal Church is Arminian, and its doctrines are set forth in the Articles of Religion, Wesley's published sermons, and his "Notes on the New Testament." These emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation. The doctrine of sanctification or Christian perfection, as held by Methodists, and which is regarded as distinctively a Methodistic doctrine, does not imply an absolute and sinless perfection, but "a freedom from sin, from evil desires and evil tempers, and from pride." It is regarded as not usually, if ever, attained at the moment of conversion, but as being attainable by faith and that only, and members are exhorted to seek it in this life.

Two sacraments are recognized: Baptism and the Lord's Supper. The first is administered both to infants and adults; as to the mode, sprinkling is preferred, though in the case of adult converts, choice of sprinkling, pouring, or immersion is given. The one condition required of those who seek admission to church membership is "a desire to flee from the wrath to come and to be saved from their sins." Each applicant is expected to evidence this desire by a variety of proofs, indicating the purpose to lead an honorable, peaceful, modest life, abstaining from anything that "is not for the glory of God." There are certain special advices to church members in regard to temperance, marriage and divorce, amusements, etc.

POLITY.

The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences.

The local church is ordinarily a single congregation with its own pastor (a separate pastor). To meet the needs of small congregations, unable to support a separate pastor, two or more congregations may be united in a circuit, all being under the care of one pastor. Each pastorate, whether it be a single congregation or a circuit, is termed a "charge," and appointments by the annual conferences are to charges, not to churches.

The membership of the local church is distinctly a lay membership; ministers are members of the annual conferences (see below). Lay members are of two classes—full members and preparatory members. Full members are those who have been formally received into membership on recommendation of the official board, or the leaders' and stewards' meeting, and with the approval of the pastor. Preparatory members (formerly called probationers) are those who, after they have been instructed so as to be "wise unto salvation," may, on recommendation of the boards of the church, and with the approval of the pastor, be received into full membership. They include all applicants for church membership, and, under a recent revision of the rules, all baptized children. The preparatory relation is obligatory upon all candidates for full membership, the length of time, formerly six months, now being indefinite. Preparatory members are entitled to all church privileges, but may not vote or be voted for, and are included in all statistics of church membership, except that in the case of baptized children only those are included who have been enrolled in the classes for instruction. Full lay members, both male and female, have a vote in all church matters, and are eligible to local church offices and to membership in the quarterly and district conferences and in the General Conference, but not in the annual conferences. Women are not eligible for the ministry.

For instruction and spiritual help probationers and members are assigned to classes, over which leaders are appointed. The business of the local church is generally conducted by an official board, while the property is held by trustees. The charges also have Sunday schools, Epworth Leagues, aid societies, and such other organizations as may be desired.

The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday schools, and presidents of other societies. The pastor is appointed by the bishop in annual conference; the class leader, by the pastor; local preachers and exhorters

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are licensed by the quarterly conference; and other officers are elected or nominated by the various departments or by the pastor, but are confirmed by the quarterly conference. The official board, consisting of practically the same members as the quarterly conference, meets monthly under the presidency of the pastor.

The regular ministry of the Methodist Episcopal Church includes two orders—deacons and elders. Under certain conditions, however, it has been the policy of the church to use laymen as exhorters and local preachers. A local preacher is usually a layman adjudged to have "gifts, grace, and usefulness," who is licensed to preach by the district conference or the quarterly conference in whose jurisdiction he resides, but is not expected to give up his ordinary business. He becomes a member of the quarterly conference, is under its supervision, and his license must be renewed annually, or he may be ordained as deacon, or elder, or both. The term "local preacher" is applied also to unordained men "on trial" in the annual conferences, ordained deacons, and to traveling ministers who have been located by their conferences.

The regular ministry, generally spoken of as traveling preachers or itinerant ministers, is presented in the official minutes of the church under two heads—on trial, and members of annual conferences.

Under the first head are included candidates for the ministry who have the status of local preachers. Candidates are certified by a district or quarterly conference, and are received into an annual conference "on trial." After two years, on passing an examination in a prescribed course of study, they are eligible to ordination as deacons and to election to full membership in the conference. They have authority to solemnize matrimony, administer baptism, and assist in the administration of the Lord's Supper. After serving as deacons for two years and having completed the four years' course of study, they are eligible to election by conferences and to ordination by a bishop as elders. Some qualifications or allowances are made in the case of candidates for the ministry who come from theological seminaries under the auspices of the church or from other ecclesiastical bodies.

Deacons and elders are members of annual conferences and are classed as effective, supernumerary, or superannuated. Elders have power to consecrate the elements of the Lord's Supper and are eligible to appointment as district superintendents, to a pastoral charge, or to some other church office, or for election as bishops. Originally, pastors, or "itinerants," as they were termed, moved every six months, and then every year. In 1804 the maximum length of a pastorate was fixed at two years; in 1864, at three; in 1888, at five; and in 1900 the time limit was removed entirely. The usual length of a pastorate, however, continues to be two or three years. Supernumeraries and superannuates are elders or traveling ministers, who, temporarily or permanently, are classed as incapacitated for effective service. A "located" traveling minister is one whose membership in the annual conferences is discontinued, although he retains his ordination and holds the position of a local elder or deacon in a quarterly conference.

District superintendents, or presiding elders, as they were formerly termed, are elders appointed by the bishops for limited terms, to represent them in the care of the interests of the church in particular districts. They visit the churches, preside at quarterly and district conferences, and supervise traveling and local preachers.

Bishops, also called general superintendents, are elders elected by the General Conference and consecrated by three bishops, or by one bishop and two elders. They preside at general conferences and at annual conferences, according to special assignments by the board of bishops, make annual appointments to pastoral charges, ordain deacons and elders, and have general oversight of the religious work of the church.

For the supervision of mission work missionary bishops are consecrated, who have full episcopal authority within specified districts but can not preside at annual conferences in the home field. They receive their support from the general funds of the church.

The system of conferences includes quarterly, district, mission, annual, and general conferences.

The quarterly conference, identical in membership with the official board in each pastoral charge, is the highest authority in the station or circuit for the purpose of local administration.

The district conference, a convenience rather than an integral part of the conference system, is made up of the traveling and local preachers of a district, the district stewards, and other representatives. It meets once or twice a year, under the presidency of a bishop or a district superintendent, and its duties are nearly identical with those of the quarterly conference, though it reviews the mutual relations of charges as well as their internal affairs.

The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers, whether effective, supernumerary, or superannuated; and all members, together with those on trial, are required to attend. It receives reports from pastors, district superintendents, and statisticians; the bishop ordains candidates for deacon's and elder's orders, and appoints the ministers to their charges; ministerial delegates are elected to the General Conference; and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual confer-

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ence just preceding the General Conference, in order to elect lay delegates to that conference.

The General Conference is the highest body in the church and is the general legislative and judicial body. First held in 1784, it was established as a delegated body in 1812, pursuant to legislation enacted at the conference in 1808. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. It is presided over by the bishops, who, however, are not delegated members thereof, but are members ex officio, with limited privileges. It authorizes the organization of annual and mission conferences, and fixes their boundaries; it elects the bishops, official editors, publishing agents, book committee, the corresponding secretaries and boards of managers of the administrative societies of the church, the members of the different boards of trustees, and local book committees at New York and Cincinnati.

A mission, home or foreign, is constituted on the basis of a district conference, the bishop in charge appointing a superintendent. If a mission consists of more than one district, a district superintendent for each district is usually appointed, the superintendent exercising general supervision. The ministers in the mission retain their membership in their annual conferences. As missions develop, they are organized into mission conferences with the powers of annual conferences, except that they do not elect delegates to the General Conference, nor vote on constitutional changes.

Each church is practically independent in the conduct of its own financial affairs, though subject to the general ecclesiastical system. The salary of a pastor is fixed by an estimating committee of the quarterly conference of the charge he serves; that of a district superintendent, by the stewards of his district; that of a bishop, by the Book Committee of the church. The Book Committee divides the total amount necessary for episcopal salaries and expenses and for the expenses of general and judicial conferences among the annual conferences, they in turn informing each church of its share.

The support of superannuated ministers or bishops, their wives, widows, and children, and the assistance of ministers who may be in financial straits are provided for from the dividends of the Book Concern, which can be applied to no other purpose, and from special contributions and invested funds.

The General Conference and the annual conferences are incorporated, with boards of trustees which have charge of these funds.

The Methodist Episcopal Church has a liturgy based on the English prayer book, though abridged and changed materially, but large liberty is allowed in its use. Characteristic services are the love feast, regarded as reviving the *Agape* of the Primitive Church, at which all present partake of bread and water, while engaged in religious conference and testimony, and the watch-night service at the close of the old and the beginning of the new year.

WORK.

The denominational work of the Methodist Episcopal Church is carried on by two classes of organizations—those whose managers are appointed directly by the General Conference and are answerable immediately to it; and those responsible to the General Conference only indirectly or through their individual members. To the first class belong the administrative boards of the church, viz., the Book Committee, the Board of Foreign Missions, the Board of Home Missions and Church Extension, the Freedmen's Aid Society, the Board of Education, University Senate, the Board of Sunday Schools, the Board of Conference Claimants, the Epworth League, the Board of Temperance, Prohibition, and Public Morals, the General Deaconess Board, the Trustees of the Chartered Fund, the Trustees of the Methodist Episcopal Church, and several General Conference Commissions, such as the Commission on Finance, the Commission on Courses of Study, etc. These are all directly answerable to, and under the control of, the General Conference, the members of the boards and, in nearly all cases, the executive officers being selected by the General Conference.

To the second class belong the women's societies for home and foreign missions, many local city missionary and church extension societies, the various annual conference preachers' aid societies, the hospitals, orphanages, old folks' homes, deaconess homes, ladies' aid societies in local churches, and a great variety of organizations for the conduct of institutional and general work. They generally have independent charters, and are subject only to the general ecclesiastical control of the church. They elect their own officers and raise and expend their own funds, it being always understood that in the conduct of their work they shall conform to the ecclesiastical rules and act in harmony with the General Conference boards.

The chief agencies through which the home missionary work of the Methodist Episcopal Church was conducted until January 1, 1907, were the Missionary Society, the Board of Church Extension, the Woman's Home Missionary Society, and the National City Evangelization Union, formed by the alliance of the various local city missionary and church extension societies. Beginning with January 1, 1907, the home mission work of the Missionary Society was transferred to the Board of Church Extension, which then became the Board of Home Missions and Church Extension. From its organization in 1819 until the close of 1906, the Missionary Society had included both home and foreign work.

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The Board of Home Missions and Church Extension is now authorized to carry on missionary work in the United States and its possessions, exclusive of the Philippine Islands. The report for 1916 shows 275 churches aided by donation and loan, and $902,087 contributed for the support of the work, of which amount $709,791 was for home missions, and $192,296 for church extension. There were 4,000 missionaries under the direction of the board, exclusive of those under the Woman's Home Missionary Society. The total amount expended for this work during the decade ending in 1916, was $11,423,786, and for the last quadrennium, $4,027,244.

The work was carried on during the year among the English speaking population in nearly all the Northern and Western and most of the Southern states, including the work among the Negroes in the South, among the American Indians, and among the non-English speaking population of 14 or more nationalities, including Welsh, Swedish, Norwegian, Danish, German, French, Spanish, Chinese, Japanese, Bohemian, Hungarian, Italian, Portuguese, and Finnish.

Increasing emphasis is being placed upon the work in the cities, where some large and important projects are being carried to success. In 1916 the board appropriated $127,520 for city work, as against $47,460 in 1906, and the local societies raised about $200,000 additional.

The Board of Church Extension (prior to 1872, the Church Extension Society) has special care of new churches, and since its organization in 1865 it has aided by donations or loans, in the erection of church buildings or in rescuing churches imperiled by debt, more than 17,000 church organizations. Loans have been made to the churches for this purpose to the amount of $3,892,486, which includes the amount returned and loaned and reloaned. The aggregate receipts for church extension since the organization of the society have been $6,151,275, in addition to securing a loan fund of $1,835,830.

The Woman's Home Missionary Society is supported by the regular conference receipts, annual membership fees, receipts from mite-box collections, bequests, annuities, and special gifts. It supports missionaries and conducts schools in the Western states, especially in New Mexico and southern California; and also in Porto Rico, Hawaii, and Alaska. It maintains immigrant homes in New York, Boston, and Philadelphia, which in 1916 provided meals and lodgings for 1,811 immigrants, besides aiding them in various other ways. In New York 495 ships were met, and 491 girls were cared for at the Immigrant Girls' Home. In Boston 30 ships were met, and 128 girls were cared for in the Immigrant Home. The society also conducts city mission homes; industrial homes for girls; a dispensary in Chicago in which 4,624 patients were treated in 1916; a medical mission in Boston where 13,339 were cared for; and industrial homes for girls and for boys in Alaska.

The contributions for the work of the society in 1906 were $434,930, and in 1916 they were $820,805. In addition to this there was the distribution of food and other supplies, through the Department of Mission Supplies and Sustentation, to the value of $119,199.

The National City Evangelization Union, which had for its special field the foreign population of the cities, has been merged into the Department of Cities of the Board of Home Missions and Church Extension. The Commission on Evangelism has likewise been merged into the Department of Evangelism of the Board of Home Missions and Church Extension. Its particular mode of operation has been to hold institutes in the leading cities for the purpose of arousing the churches to a sense of their responsibility.

At the General Conference of 1916, at Saratoga Springs, N. Y., fundamental changes were made in the organization of the Board of Home Missions and Church Extension. With respect to its work, it has now established five different departments: the Department of Church Extension, to encourage the erection of new churches in communities not already adequately supplied, to assist in the building of churches and parsonages, and to give special attention to church architecture; the Department of City Work, to promote religious and social work through the city societies, with special reference to the religious condition of the foreign speaking peoples; the Department of Rural Work, to promote the interests of the rural church and to encourage the organization of rural societies, etc.; the Department of Frontier Work, to encourage the organization of new churches wherever desirable, and to cooperate with the Board of Sunday Schools and other denominational boards in preventing overlapping and in making effectual the work on the frontier; and the Department of Evangelism, to cooperate with the district superintendents and pastors in evangelistic campaigns, and to cooperate with the Board of Education in promoting evangelistic work in schools, colleges, and universities.

The foreign mission work of the Methodist Episcopal Church, as carried on since the reorganization of the Missionary Society and the separation of the home and foreign departments, is conducted by a Board of Foreign Missions, directly under the control of the General Conference, and by the Woman's Foreign Missionary Society. This latter is independent in its action, except that certain limitations exist in regard to the collection of its funds and the assignment and location of its missionaries. A peculiar feature of the society is that practically its entire administrative work is voluntary. There are no paid secretaries or treasurers, and only a small office force. It is not allowed to raise funds during any regular church service, nor in any Sunday school, and must in every way

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avoid interference with the contributions to the Foreign Mission Board. It carries on its work of collection through 6,709 auxiliaries, with 220,804 members; 2,285 young people's societies, with 49,893 members; 3,962 minor organizations, with 85,486 members; a Swedish auxiliary, with 210 branches and 7,365 members; and a German auxiliary, with 272 branches and 7,816 members. The fields occupied are practically the same as those of the Board of Foreign Missions. In 1916 it supported more than one-third of the total number of foreign missionaries of the church and raised about 35 per cent of the total money expended. The receipts of the Board of Foreign Missions for 1916, exclusive of contributions by native churches, were $1,917,794, and those of the Woman's Foreign Missionary Society were $1,023,628.

The work of the two organizations may be presented under 5 geographic divisions—Southern and Eastern Asia (India, Malaysia, Philippine Islands, China, Japan, and Korea); Africa (Northern, Western, and Southern, and Liberia); South America; Mexico; and 11 European countries.

The report for 1916 showed for Southern and Eastern Asia 109 stations occupied; 1,145 missionaries; 11,487 native helpers; 1,530 churches, with 331,398 members; and 2,676 schools, with 78,206 pupils. The value of property belonging to the denomination in this territory was $7,714,424.

The report for the work in Africa showed 15 stations occupied; 98 missionaries; 302 native helpers; 225 churches, with 19,887 members; 204 schools, with 9,584 pupils, and property valued at $495,338.

The report for South America showed 12 stations; 139 missionaries; 201 native helpers; 74 churches, with 10,353 members; 35 schools, with 2,664 pupils; and property valued at $1,622,808.

The report for Mexico showed 6 stations; 28 missionaries; 148 native helpers; 64 churches, with 6,833 members; 71 schools, with 5,091 pupils; and property valued at $723,110.

In the European countries the report showed 32 stations occupied; 18 American and 972 European missionaries; 623 churches, with 74,294 members; 9 schools, with 476 pupils; and property valued at $6,320,645.

A summary of the work in foreign lands shows 34 countries occupied; 174 stations; 1,428 American missionaries; 13,110 native helpers; 2,516 churches; 442,765 members; and 2,995 schools, with 96,021 pupils. An important medical work also is conducted both by the board and by the Woman's Foreign Missionary Society, including 53 hospitals and dispensaries, treating approximately 200,000 patients annually. There is also an increasing number of orphanages, including 18 for boys, 15 for girls, and 9 for both boys and girls. The total amount of contributions reported for the foreign work, exclusive of contributions by native churches, was $2,941,422, and the property was valued at $16,876,325.

In addition to these contributions, amounts were contributed by native churches toward their own support, as follows: Southern and Eastern Asia, $225,182; Africa, $18,582; South America, $70,130; Mexico, $14,598; and European countries, $455,359; a total of $783,851.

It will be noticed that there are almost no missionaries employed in European countries; nearly all the pastors or other helpers are native to the land, in charge of what is practically home mission work of the same type as that carried on in this country, but classed as foreign missionary work because outside of the limits of the United States and under the care of the Foreign Mission Board.

As churches in the mission fields are organized, they are gathered in missions and mission conferences, and their membership, amounting to more than 440,000 members, is reported in the denominational publications with the membership in the United States, and includes more than 10 per cent of the entire membership claimed by the denomination. An indication of the extent and diversified character of the work is furnished by the fact that it is carried on in more than 100 different languages and dialects.

The educational work of the Methodist Episcopal Church in the United States may be considered under four heads—the Schools of the Church, the Board of Education, the Freedmen's Aid Society, and the University Senate.

A summary of the educational institutions under the auspices of the Methodist Episcopal Church, classified according to standards fixed by the University Senate of the Church, together with the number of their teachers and students, and the value of their property at the close of 1915, is as follows:

SCHOOLS OF THE CHURCH.	Number of schools.	Number of teachers and students.	Value of property and endowments.
Colleges and universities	42	36,097	$47,920,249
Professional and graduate schools	31	5,868	8,262,100
Secondary schools	33	6,385	5,780,094
Southern schools	10	1,573	164,609
Missionary institutes and Bible training schools	5	541	1,194,511
Total	121	50,464	63,321,563
Less duplications	24	6,026	2,543,660
	97	44,438	60,777,903
Institutions for Negroes	20	5,671	2,775,301
Net totals for year ending June, 1915	117	50,109	63,553,204

The total income from all sources for current expenses of these institutions amounted to $5,443,664.

The Board of Education is the agency charged by the General Conference with the promotion and supervision of the educational interests of the Methodist Episcopal Church. The board was organized in 1868 and its first large responsibility was the administration of the Student Loan Fund. This fund,

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formed by the Annual Children's Day offerings of Methodist Episcopal Sunday schools, now aggregates more than $2,000,000. Since 1873 more than 25,000 young people have been aided to secure an education through loans from the board. When repaid, the money is again loaned for the same purpose to successive generations of students. Beneficiaries must be members of the Methodist Episcopal Church, and, except in a few special cases, must be in attendance at one of the schools of the church, by which they are recommended to the board.

The board was charged by the General Conference of 1908 with special responsibility for a group of schools for white people in the mountains of the South. In the early days of the last century many loyal abolitionist Methodists in the Southern states were forced up into the hills, where isolation—economic, religious, and intellectual—long reigned without challenge. Through a chain of boarding and day schools, established and maintained with the cooperation of the Board of Education, educational privileges have been afforded by the church to these sturdy and earnest people, who, otherwise destitute of educational opportunity, have responded with eagerness and enthusiasm.

Two public collections are taken annually in the churches of the connection for the support of the work of the Board of Education—one for "public education" is a combined collection for local interests and the board, of which one-fifth belongs to the board for its general work, particularly the aid of institutions. The receipts of the board from this source in 1915 were $51,392. The other collection is the Sunday school offering on Children's Day for the Student Loan Fund, which in 1915 amounted to $100,570.

In its endeavor to promote the general interests of education under the auspices of the church, the board inaugurated an educational jubilee campaign during 1916–1918, in recognition of the fiftieth anniversary of its establishment, the one hundred and fiftieth anniversary of the organization of the Methodist Episcopal Church in America, and the four hundredth anniversary of the Protestant Reformation. Thirty-four campaigns for additional endowment and equipment of local educational institutions have been conducted, which have increased their resources to an aggregate of more than $20,000,000, and campaigns in process or planned are expected to add nearly $8,000,000 more.

The Board of Education has been prominent in the organization and maintenance of the Interdenominational Council of Church Boards of Education, with headquarters in Chicago, which has aided all its constituent denominations in vigorous publicity campaigns for men and money, and acts as a general clearing-house for information on all phases of Christian education.

The Freedmen's Aid Society, formerly the Freedmen's Aid and Southern Education Society, which for four years was merged with the Board of Education and the Sunday School Union, under the corporate name of the Board of Education, Freedmen's Aid and Sunday Schools of the Methodist Episcopal Church, is now, and has been since 1908, the Freedmen's Aid Society of the Methodist Episcopal Church, a corporation under the laws of the state of Ohio, with headquarters at 420 Plum Street, Cincinnati, Ohio.

This society was organized in 1866 for the purpose of aiding the recently emancipated slaves and their children to establish schools and churches, so that they might be able to secure such an education as would fit them for citizenship in a Christian republic. This educational work has been carried on at many centers in the Southern states. During the more than 50 years of its existence the society has contributed to the education of more than 200,000 young people of the Negro race. At the present time it has 20 institutions of learning. One of these, Gammon Theological Seminary at Atlanta, Ga., provides a theological training school for the Christian ministry in the Negro churches. At Nashville, Tenn., is located Meharry Medical College, from which nearly 2,000 physicians have been graduated, and in which in 1916 there were 500 young men and women in training for medicine, dentistry, pharmacy, and professional nursing. Besides these, there are 18 other schools whose principal work is to give a normal training that will prepare young men and women of the Negro race to become public school teachers among their own people. In addition to this, industrial training, including agriculture and domestic science, is given in nearly all of the schools. The number of teachers and students in these schools in 1915 was 5,671.

Collections for this work are taken annually by the pastors in all congregations of the Methodist Episcopal Church. The receipts from all sources for 1915 were $352,238, and the society has raised and used for buildings, equipment, and running expenses, nearly $10,000,000 since the time of its foundation. Its buildings, grounds, and equipment are worth $2,127,252.

Until 10 years ago the work of the Freedmen's Aid Society included the entire educational work of the Methodist Episcopal Church in the Southern states, both among its white and Negro members. In 1908 the work in white communities, which included about half of the schools, was transferred to the Board of Education, so that at the present time the work of the society is entirely among the Negro people.

The University Senate of the Methodist Episcopal Church was established in 1892. Its function is to fix standards, scholastic and financial, on the basis of which the Board of Education, after careful investigation, shall report and classify the schools and colleges of the church. During the quarter of a century of its existence it has effected a marked improvement in academic instruction, scholastic method, and material

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equipment, with a steadily increasing influence for good in all sections of the country.

The hospitals, orphanages, and homes for the aged are of two kinds—those under the direct auspices of the church and those connected with the Deaconess Movement. The combined statistics for 1916 show 40 hospitals, in which 63,534 patients were treated; 132 orphanages and homes for the aged, with 5,560 inmates; 72,530 children taught in industrial schools connected with deaconess institutions; property valued at approximately $18,000,000, and endowments amounting to about $8,000,000. Of the property value, $5,636,823, and of the endowments, $832,785, are credited to the deaconess institutions. The receipts for the support of this work from all sources were $3,419,482.

The Deaconess Movement in the Methodist Episcopal Church had its origin in 1887 in connection with the Chicago Training School for Missions. Its work is under the control of the General Deaconess Board, which at the General Conference of 1916 was made one of the church benevolent boards. There are now nearly 200 deaconess institutions of various kinds operating in the United States and in foreign lands, some of them hospitals, others homes, orphanages, training schools, etc., the general purpose being the aid and instruction of the sick or unfortunate. The report for 1916 shows, for the United States alone, 922 licensed deaconesses, 130 probationers, and 546 associate workers; number treated in hospitals, 24,174; given material relief, 34,739; sick visited, 71,265; calls made, 480,270; and helped by Travelers Aid, 56,309. The total income of these institutions for the year was $1,333,485, and they represent a property valuation and endowment of $7,323,323. It may be said that, as in many other cases, reports coming in for 1917 show a marked increase over the figures here given. The latest report of the deaconess work in Europe shows 668 deaconesses, and property and endowments amounting to $1,495,650. An extensive deaconess work, organized under the Methodist Episcopal Conference in Germany and Austria-Hungary, has a total of 600 nurses, with finely equipped deaconess hospitals in Berlin, Hamburg, Frankfort, and Zurich, which have done distinguished service during the war.

The Board of Sunday Schools (formerly the Sunday School Union) is responsible for the supervision and direction of the Sunday school work of the Methodist Episcopal Church in the United States and in foreign countries. It supports missionaries in the field at home and abroad, who devote themselves to the work of organizing new schools in neglected communities and to building up schools already established. It aids small and needy schools by grants of lesson helps, literature, and supplies. It conducts an intensive educational campaign in all the schools of its connection to raise their educational, missionary, and evangelistic standards of efficiency. It is supported by the voluntary offerings of the Methodist Episcopal Church Sunday schools. Practically every school is sub-organized as a missionary society, and the contributions of the Sunday schools for missions in 1915 amounted to $646,988, an increase of $109,556 over those of 1906. As a result of the action of the General Conference in 1916, the Board of Sunday Schools is now charged with the responsibility of promoting all men's organizations, including the Brotherhood. The Brotherhood, therefore, no longer exists as a distinct connectional organization, although as a local organization in connection with any given church it remains intact.

Among the organizations reported in 1906 was the Tract Society, one of the oldest societies in the church. That, however, was consolidated in 1907 with the Board of Education, the Freedmen's Aid Society, and the Board of Sunday Schools of the church, and in 1908 the General Conference directed that these three boards should transfer the tract funds in their possession to the Board of Foreign Missions, and the Board of Home Missions and Church Extension, share and share alike; said funds to be administered by the said mission boards in harmony with the purposes of the donors. These two boards were directed to solicit and receive funds for the publication and distribution of tract literature, and under the direction of their board of managers to make distribution of said funds in their respective fields. The book editor of the Methodist Episcopal Church is editor of all tracts issued by the Book Concern.

The Epworth League, organized at Cleveland, Ohio, May 15, 1889, is the official young people's society of the church, and takes the place in the Methodist Episcopal Church of the Christian Endeavor Society in other denominations. A senior chapter is found in nearly every church of the denomination, and junior chapters in many of them. The membership of the league in 1916, including juniors, was about 860,000. The features of the league are the departments of spiritual work, world evangelism, mercy and help, and literary and social work.

The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church (formerly known as the Temperance Society of the Methodist Episcopal Church) is one of the official benevolent boards of the church. It was organized by the General Conference to teach the young people and children of the church the principles of true temperance, to pledge them to lines of total abstinence, and to enlist her voters to stand for complete prohibition. The board publishes and circulates temperance leaflets, pamphlets, and books by the millions of copies, supplies speakers to aid in temperance campaigns, and conducts a press service which gives the most up-to-date prohibition news and argument to all the important newspapers and magazines in the United States.

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The publishing house of the Methodist Episcopal Church, now the Methodist Book Concern, established in 1789, was located first in Philadelphia, then in Baltimore, and now in New York City. In 1820 a branch house was established in Cincinnati, Ohio, which in 1840 became a separate corporation. According to its charter, the profits, after the demands for capital are supplied, are devoted to the support of superannuated preachers and their widows and orphans. In 1916 the total assets of the two plants of the Methodist Book Concern were $6,365,685, divided as follows: New York City, $3,322,074; Cincinnati, $3,043,611.

The Book Committee, elected by the General Conference, is a most important factor in the organization of the church. In the intervals between the General Conferences it may be said to exercise general authority over the temporal affairs of the church in the following particulars: It has supervision of the publishing interests, and examines carefully into their condition; fixes the salaries of the bishops, publishing agents, and official editors not otherwise provided for; has power, under certain limitations, to discontinue any depository or periodical; and estimates the amount of money necessary to meet the expenses of the General Conferences, and the judiciary conferences, and makes apportionment of the different amounts to be raised by the annual conferences.

The official periodical literature of the Methodist Episcopal Church includes the Methodist Review, 9 Christian Advocates, published weekly in various sections of the country, and 1 in Germany, 1 German monthly, the Epworth Herald, and 20 Sunday school periodicals. There are also various semiofficial and unofficial publications which are identified with the church, but are not under control of the General Conference. The Sunday school periodicals, under the supervision of an editor elected by the General Conference, have a large circulation, the weekly Sunday School Advocate sending out nearly 600,000 copies, and the Classmate more than 500,000 copies weekly.

The Chartered Fund of the Methodist Episcopal Church was organized in Pennsylvania in 1794. Its object is the relief of the itinerant and superannuated ministers and their dependents, and it is the oldest chartered organization connected with the church. In 1908 the Board of Conference Claimants was organized "to minister to retired ministers and the widows and orphans of deceased ministers." The General Conference of 1912 authorized this board to inaugurate a campaign to raise $5,000,000 for this purpose. Later the objective was raised to $10,000,000, and still later to $20,000,000. Over $10,000,000 had been subscribed in 1917. The ultimate aim of the board is to raise and administer for this object a permanent fund in the interest of the whole denomination.

With the outbreak of the war with Germany the church entered heartily into all activities for the welfare of the Army and Navy, and a war council was organized. An extensive and carefully considered program was adopted, having for its purpose, as stated, "to mobilize the entire denomination, through its departmental and other activities, to act as a unit in a comprehensive war program, and to place the church, thus mobilized, at the service of the United States authorities for active cooperation with the several departments of the Government."

STATISTICS.

The general statistics of the Methodist Episcopal Church for 1916 are given, by states and conferences, on pages 458 to 462, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	29,342	29,943	−601	−2.0
Members	3,717,785	2,986,154	731,631	24.5
Church edifices	28,406	28,345	61	0.2
Value of church property	$215,104,014	$163,357,805	$51,746,209	31.7
Debt on church property	$16,615,195	$8,640,273	$7,974,922	92.3
Parsonages:				
Churches reporting	14,262	12,215	2,047	16.8
Value	$34,751,557	$25,508,417	$9,243,140	36.2
Sunday schools:				
Number	28,580	28,102	478	1.7
Officers and teachers	391,949	351,312	40,637	11.6
Scholars	3,872,264	2,700,742	1,171,522	43.4
Contributions for missions and benevolences	$8,587,996	$5,580,421	$3,007,575	53.9
Domestic	$5,646,574	$4,277,723	$1,368,851	32.0
Foreign	$2,941,422	$1,302,698	$1,638,724	125.8

[1] A minus sign (−) denotes decrease.

The denomination shows a considerable increase in every item except the number of organizations, which shows a marked decrease. This decrease is probably explained, in large part, by the fact that pastors of circuits not infrequently reported the statistics of the circuit as a whole and made no mention of the number of congregations. The result is that the total number of organizations is less than it should be, while other items are not affected. The membership as reported in 1916 was 3,717,785 as against 2,986,154 in 1906, a gain of 24.5 per cent. The value of church property rose from $163,357,805 to $215,104,014, or 31.7 per cent. The debt on church property in 1916, reported by 6,332 organizations, was $16,615,195, as against $8,640,273, reported by 4,662 organizations in 1906. The number of churches reporting parsonages increased from 12,215 to 14,262, or 16.8 per cent, and the value of parsonages rose from $25,508,417 in 1906 to $34,751,557 in 1916, an increase of 36.2 per cent. The number of church edifices increased by 61 and the number of Sunday schools by 478. There was a fair increase in the number of Sunday school officers and teachers, 40,637,

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or 11.6 per cent, and a large increase in the number of scholars, from 2,700,742 in 1906, to 3,872,264 in 1916, an increase of 43.4 per cent. Contributions for missions and benevolences increased from $5,580,421 to $8,587,996, or 53.9 per cent, the larger proportion of the increase being for foreign work, the contributions for which rose from $1,302,698 in 1906 to $2,941,422 in 1916.

Certain items not included in the summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $43,993,681 were reported by 28,791 organizations and cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 19,244 organizations in 1916, was 192,740, constituting 7 per cent of the 2,744,984 members reported by these organizations. Assuming that the same proportion would apply to the 972,801 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 261,046.[1]

Of the 29,342 organizations, 28,092, with 3,606,135 members, reported church services conducted in English only; 650, with 69,131 members, reported services in foreign languages with English; and 600 organizations, with 42,519 members, used foreign languages only. The number of foreign languages reported was 22, principally German, reported either alone or with English, by 686 organizations, with 61,285 members, and in connection with other foreign languages and English, by 688 organizations, with 61,876 members. The language next in prominence was Swedish, reported alone, or in connection with English, by 245 organizations, with 20,415 members, and in connection with other Scandinavian languages and English, by 247 organizations, with 20,524 members. As compared with the report for 1906, there was an increase of 5 in the number of foreign languages reported, a decrease of 150 in the number of organizations reporting a foreign language, but an increase of 12,246 in the membership of such organizations.

[1] See Introduction, p. 10.

The total number of ministers on the rolls of the denomination was given as 18,642. Schedules were received from 12,843, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	12,843	9,611	582	2,650	$1,223
Alabama	87	51	18	18	504
Arizona	27	19	1	7	1,479
Arkansas	65	35	17	13	534
California	562	350	21	191	1,350
Colorado	108	42	5	61	1,491
Connecticut	138	104	5	29	1,380
Delaware	104	75	5	24	1,066
District of Columbia	44	24	3	17	1,775
Florida	79	39	21	19	874
Georgia	94	59	19	16	644
Idaho	67	50	5	12	1,039
Illinois	955	729	47	179	1,354
Indiana	597	464	12	121	1,240
Iowa	682	538	11	133	1,315
Kansas	527	389	17	121	1,255
Kentucky	94	69	2	23	790
Louisiana	91	76	8	7	507
Maine	144	109	2	33	1,021
Maryland	347	280	18	49	1,031
Massachusetts	341	243	11	87	1,465
Michigan	606	463	31	112	1,165
Minnesota	342	272	21	49	1,252
Mississippi	102	85	8	9	466
Missouri	304	231	8	65	1,109
Montana	80	65	3	12	1,126
Nebraska	369	294	11	64	1,183
Nevada	10	8	1	1	1,216
New Hampshire	78	62	7	9	979
New Jersey	438	326	8	109	1,404
New Mexico	16	12	2	2	1,008
New York	1,303	987	33	283	1,334
North Carolina	85	43	20	22	469
North Dakota	112	98	4	10	1,196
Ohio	994	735	35	224	1,340
Oklahoma	176	129	20	27	1,037
Oregon	161	114	4	43	1,017
Pennsylvania	1,002	815	25	162	1,417
Rhode Island	35	25	2	8	1,296
South Carolina	82	65	15	2	658
South Dakota	120	98	4	18	1,268
Tennessee	160	110	20	30	757
Texas	97	71	7	19	802
Utah	13	11	.....	2	1,077
Vermont	80	61	1	18	1,178
Virginia	69	48	4	17	688
Washington	262	171	19	72	1,077
West Virginia	219	168	15	36	1,112
Wisconsin	348	275	11	62	1,109
Wyoming	27	24	.....	3	1,186

Of the 12,843 ministers who returned schedules, 10,193 were in pastoral work and 2,650 not in pastoral work. The number of supplies, assistants, etc., was 337 and of pastors with other occupations 245. Of those not in pastoral work, 1,774 were on the retired list, while 383 were in denominational work, 234 in educational and editorial work, and 213 in evangelical and philanthropic work. The average annual salary reported by 9,574 pastors was $1,223.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Methodist Episcopal Church	29,342	29,315	3,717,785	22,300	1,187,253	1,840,954	28,186	1,053	28,406	28,134	$215,104,014
New England division:											
Maine	339	338	22,551	281	6,437	12,607	303	36	316	303	1,653,490
New Hampshire	152	152	13,574	144	4,284	8,338	138	13	138	138	916,100
Vermont	200	200	16,808	178	5,561	9,605	190	10	191	190	1,082,350
Massachusetts	396	396	75,965	360	25,411	44,860	392	3	393	392	7,372,459
Rhode Island	42	42	7,801	41	2,807	4,971	41	.....	42	41	796,758
Connecticut	199	198	36,181	175	12,063	19,189	197	2	202	196	3,440,000
Middle Atlantic division:											
New York	2,129	2,126	328,250	1,799	108,138	175,556	2,086	31	2,111	2,084	28,742,672
New Jersey	673	672	131,211	586	44,561	69,894	652	20	658	651	10,718,635
Pennsylvania	2,328	2,327	427,509	1,898	146,476	221,824	2,265	51	2,301	2,262	29,540,058
East North Central division:											
Ohio	2,341	2,334	399,045	1,598	124,282	186,420	2,332	3	2,346	2,330	20,117,421
Indiana	1,636	1,636	261,228	1,231	84,780	130,171	1,619	15	1,626	1,622	10,778,005
Illinois	1,947	1,944	287,931	1,516	96,256	149,224	1,931	15	1,943	1,935	17,373,712
Michigan	1,279	1,279	144,094	1,083	48,665	80,450	1,199	79	1,214	1,198	8,933,284
Wisconsin	796	796	63,331	704	21,675	34,910	748	40	755	748	4,228,815
West North Central division:											
Minnesota	639	638	59,576	567	20,256	30,574	603	30	614	602	4,492,522
Iowa	1,376	1,376	199,036	1,120	69,603	104,419	1,357	13	1,367	1,362	9,866,445
Missouri	854	854	94,379	630	29,290	45,609	838	14	849	838	4,742,779
North Dakota	278	278	13,479	248	4,783	7,250	221	52	223	223	963,900
South Dakota	292	292	21,429	254	7,895	12,205	253	39	259	253	1,443,675
Nebraska	713	712	81,879	629	29,330	45,060	667	43	671	667	3,653,275
Kansas	1,200	1,200	151,348	864	47,606	70,420	1,135	54	1,153	1,135	6,004,286
South Atlantic division:											
Delaware	209	209	28,004	155	8,820	12,379	206	1	208	206	1,513,790
Maryland	977	973	112,853	676	32,973	49,489	963	11	974	963	6,012,004
District of Columbia	40	40	13,085	35	4,453	7,555	39	1	39	39	1,443,080
Virginia	321	321	22,526	238	6,601	9,858	310	10	311	310	721,000
West Virginia	1,002	1,002	82,551	636	22,409	32,256	944	32	949	939	3,584,215
North Carolina	387	387	26,384	201	5,650	7,849	372	15	372	372	508,214
South Carolina	407	407	52,566	227	12,039	16,264	397	10	398	397	734,425
Georgia	348	348	28,749	132	4,051	6,754	335	13	336	335	696,622
Florida	203	203	12,418	94	2,870	4,644	187	15	187	187	779,409
East South Central division:											
Kentucky	394	394	30,147	187	6,126	9,938	387	6	387	389	1,032,640
Tennessee	729	729	56,484	483	15,758	23,999	703	20	706	702	1,598,084
Alabama	361	361	26,933	256	7,498	11,606	353	6	355	353	455,275
Mississippi	553	553	45,482	190	6,270	11,031	543	9	548	543	568,884
West South Central division:											
Arkansas	213	213	12,419	159	3,646	5,860	188	15	188	188	342,255
Louisiana	256	256	18,311	178	4,052	8,190	243	13	243	243	499,589
Oklahoma	422	420	40,148	308	12,850	19,880	362	55	363	361	1,286,725
Texas	557	557	42,003	354	10,874	17,429	526	29	528	526	1,445,574
Mountain division:											
Montana	227	227	12,615	204	4,166	6,805	164	63	166	164	805,200
Idaho	121	121	11,373	103	3,920	5,631	108	13	108	108	617,742
Wyoming	50	50	4,293	44	1,568	2,612	37	13	37	37	182,250
Colorado	236	236	38,584	208	13,768	20,754	208	25	211	207	1,871,950
New Mexico	77	77	4,385	60	1,326	1,952	57	12	58	57	173,900
Arizona	39	39	3,712	37	1,321	2,075	28	10	29	27	239,750
Utah	29	29	1,848	26	593	1,109	26	3	26	26	204,950
Nevada	21	20	777	14	219	475	17	2	17	17	87,300
Pacific division:											
Washington	406	406	40,020	378	13,813	21,646	388	18	393	389	2,313,095
Oregon	296	296	27,866	266	9,630	15,428	272	24	277	272	1,484,810
California	652	651	84,642	555	29,811	44,141	606	46	620	607	6,992,821

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist Episcopal Church	29,342	6,332	$16,615,195	14,262	$34,751,557	28,791	$43,993,681	27,549	28,580	391,949	3,872,264
New England division:											
Maine	339	55	51,300	234	396,500	325	333,096	326	372	3,834	37,720
New Hampshire	152	13	14,820	118	236,635	150	222,631	143	150	1,843	16,857
Vermont	200	20	68,459	133	292,150	196	217,105	183	185	2,255	18,634
Massachusetts	396	89	379,318	280	1,094,405	396	1,335,436	385	396	8,267	82,574
Rhode Island	42	13	95,143	23	88,800	41	107,643	40	42	871	7,944
Connecticut	199	39	138,627	164	665,450	197	535,084	186	194	3,692	32,412
Middle Atlantic division:											
New York	2,129	419	2,603,705	1,516	4,600,900	2,114	4,581,496	2,011	2,065	33,008	319,512
New Jersey	673	225	1,045,845	422	1,850,850	661	1,674,891	643	672	12,902	133,169
Pennsylvania	2,328	606	2,579,294	1,008	3,967,581	2,307	4,947,579	2,211	2,262	40,917	486,487
East North Central division:											
Ohio	2,341	368	1,299,463	885	2,671,240	2,324	3,926,206	2,287	2,317	38,766	409,440
Indiana	1,636	239	549,819	910	1,617,700	1,606	2,353,954	1,559	1,568	24,551	244,902
Illinois	1,947	371	1,018,192	1,053	2,889,015	1,930	3,814,826	1,866	1,895	30,775	304,468
Michigan	1,279	195	758,791	601	1,344,650	1,271	2,140,958	1,205	1,252	17,126	175,168
Wisconsin	796	103	136,271	353	962,400	783	902,598	707	740	8,556	72,746
West North Central division:											
Minnesota	639	119	330,670	319	711,875	619	982,512	560	585	7,219	69,903
Iowa	1,376	212	515,568	914	2,006,125	1,361	2,660,798	1,310	1,334	19,361	193,274
Missouri	854	249	703,014	336	569,984	839	898,040	753	769	9,794	85,470
North Dakota	278	81	77,971	139	265,615	262	346,093	253	282	2,739	22,545
South Dakota	292	53	165,061	154	359,350	280	418,949	276	294	3,169	29,302
Nebraska	713	82	113,882	423	877,430	702	1,302,537	653	671	9,606	90,529
Kansas	1,200	210	507,708	608	1,113,518	1,178	2,134,717	1,146	1,219	19,240	174,881
South Atlantic division:											
Delaware	209	53	103,695	95	270,570	207	301,092	199	204	3,228	30,425
Maryland	977	291	499,312	381	940,664	976	1,096,990	955	971	12,931	114,157
District of Columbia	40	22	211,166	24	145,900	40	273,972	40	41	1,043	12,938
Virginia	831	63	70,223	88	110,449	819	118,108	295	305	2,375	22,093
West Virginia	1,002	213	355,032	225	616,505	959	586,247	922	956	9,420	88,504
North Carolina	387	136	18,516	110	83,100	336	96,097	360	374	2,456	27,479
South Carolina	407	78	33,859	97	119,550	403	156,910	396	418	2,952	28,335
Georgia	348	90	48,800	97	79,800	337	121,143	322	332	2,355	19,635
Florida	208	44	46,279	64	159,507	196	135,385	177	184	1,408	11,683
East South Central division:											
Kentucky	394	96	35,488	231	170,537	881	189,877	315	326	2,732	26,396
Tennessee	729	76	103,062	156	197,006	712	307,854	644	663	4,857	53,432
Alabama	361	58	17,683	91	65,923	354	88,080	312	319	2,161	17,912
Mississippi	553	178	21,611	142	97,963	549	139,192	518	542	3,670	28,048
West South Central division:											
Arkansas	213	57	14,542	69	52,926	196	61,977	183	189	1,516	11,334
Louisiana	256	115	71,333	135	116,725	252	134,120	241	248	1,569	15,341
Oklahoma	422	89	162,387	206	275,935	407	385,191	397	422	4,941	45,959
Texas	557	166	88,342	261	236,158	529	301,930	520	538	4,379	30,547
Mountain division:											
Montana	227	57	37,361	108	179,030	218	260,189	213	278	2,274	19,688
Idaho	121	40	83,061	65	95,100	118	192,943	112	122	1,584	14,533
Wyoming	50	22	11,475	28	63,950	49	70,404	50	54	588	5,274
Colorado	236	77	197,836	131	292,250	229	496,883	228	254	4,032	41,183
New Mexico	77	13	8,944	30	47,500	72	52,494	68	85	568	4,912
Arizona	89	11	21,000	28	50,450	86	62,440	37	43	462	5,204
Utah	29	2	1,000	13	25,600	29	26,593	28	30	306	2,902
Nevada	21	4	5,100	13	26,600	21	19,354	19	25	182	1,636
Pacific division:											
Washington	406	225	348,902	247	390,580	309	620,298	389	417	5,616	50,715
Oregon	296	82	184,108	164	282,850	287	388,449	286	321	3,643	34,597
California	652	213	662,137	376	976,280	638	1,482,327	620	655	10,210	99,575

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES AND MISSIONS: 1916.

CONFERENCE OR MISSION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Methodist Episcopal Church	29,342	29,315	3,717,785	22,300	1,187,253	1,840,954	28,136	1,053	28,406	28,134	$215,104,014
Alabama	204	204	12,689	147	3,744	5,044	195	6	197	195	208,275
Arizona Mission	37	37	3,638	35	1,285	2,037	27	10	28	27	238,250
Arkansas	103	103	6,259	96	2,299	3,535	83	11	83	83	186,300
Atlanta	146	146	15,319	21	1,402	2,570	142	4	143	142	357,150
Baltimore	452	448	67,549	320	20,392	31,691	447	4	458	447	5,004,875
Blue Ridge Atlantic	214	214	12,893	105	2,473	3,127	200	14	200	200	231,655
California	253	253	26,478	216	9,682	15,568	246	7	251	246	2,728,471
California, German	18	18	1,268	18	499	769	17	1	21	18	298,480
Central Alabama	175	175	14,870	120	3,915	6,806	173	2	173	173	266,600
Central German	132	132	14,410	120	5,825	8,127	132	.....	132	132	1,109,125
Central Illinois	344	342	45,745	253	14,405	23,331	342	2	344	342	2,760,753
Central Missouri	113	113	10,177	74	1,946	4,239	108	5	114	108	452,854
Central New York	325	325	53,492	295	18,487	30,053	317	8	320	317	3,528,000
Central Pennsylvania	655	654	91,268	636	35,830	53,964	638	17	641	638	4,886,056
Central Swedish	54	54	6,812	48	2,473	3,729	52	1	55	52	691,600
Central Tennessee	142	142	9,150	112	3,010	3,891	136	6	136	136	135,500
Chicago, German	100	100	8,684	97	3,684	4,655	100	.....	100	100	581,480
Colorado	227	227	37,935	200	13,469	20,484	202	23	205	201	1,798,250
Columbia River	229	229	21,717	194	7,392	11,396	218	11	220	219	1,155,272
Dakota	275	275	20,689	237	7,566	11,794	238	37	244	238	1,407,973
Delaware	274	274	30,316	186	9,256	13,984	271	3	277	270	1,004,255
Des Moines	442	442	69,130	335	23,408	34,169	437	5	438	440	2,776,700
Detroit	595	595	74,631	499	25,889	41,433	562	32	566	561	5,129,795
East German	51	51	5,490	51	2,048	3,442	51	.....	51	51	836,800
East Maine	207	206	10,228	170	2,780	5,858	178	29	185	178	824,020
East Tennessee	99	99	6,512	66	1,614	3,204	98	1	98	98	257,100
Eastern Swedish	38	38	4,794	37	1,775	2,974	35	1	35	35	645,200
Erie	475	475	68,417	377	23,321	35,735	469	5	471	469	3,450,040
Florida	100	100	5,856	29	875	1,592	99	1	99	99	163,059
Genesee	382	382	58,106	340	20,791	33,202	377	5	381	379	4,160,707
Georgia	70	70	4,347	63	1,569	2,254	70	.....	70	70	181,883
Gulf	80	80	5,419	80	2,114	3,305	69	11	69	69	217,325
Holston	515	515	40,620	373	12,592	17,548	494	21	497	493	1,251,500
Idaho	109	109	10,131	98	3,653	5,517	92	17	92	92	580,029
Illinois	565	565	95,994	460	33,756	50,161	562	2	562	562	4,370,568
Indiana	760	760	111,781	548	35,803	54,280	756	3	760	757	3,626,100
Iowa	312	312	44,400	219	14,944	22,436	312	.....	315	312	2,040,800
Kansas	559	559	78,496	370	23,029	34,732	548	8	556	548	2,760,650
Kentucky	301	301	23,148	151	5,008	7,769	297	3	297	298	741,450
Lexington	157	157	13,399	56	2,210	4,171	154	3	154	154	544,890
Lincoln	75	75	3,174	34	536	971	70	5	71	70	113,780
Little Rock	110	110	6,169	63	1,347	2,325	105	4	105	105	155,955
Louisiana	219	219	15,768	142	3,100	6,783	212	7	212	212	406,305
Maine	139	139	12,800	118	3,793	7,180	132	7	138	132	862,070
Michigan	639	639	65,734	540	21,287	36,827	592	47	603	592	3,584,789
Minnesota	221	221	23,487	206	8,556	13,502	215	6	217	215	1,577,325
Mississippi	287	287	24,024	96	3,148	5,490	282	5	287	282	306,563
Missouri	308	308	34,972	239	10,666	16,607	305	3	307	305	1,400,925
Montana	95	95	7,291	76	2,227	3,600	80	15	81	80	505,600
Nebraska	578	577	72,871	508	25,791	40,312	545	30	549	545	3,265,200
Nevada Mission	44	42	1,500	36	478	939	38	4	38	38	148,200
New England	247	247	54,520	225	18,161	31,730	244	2	245	246	5,716,309
New England, Southern	196	196	25,901	180	8,319	16,042	194	1	195	193	2,286,758
New Hampshire	155	155	15,436	147	4,934	9,550	140	14	140	139	1,087,550
New Jersey	347	347	67,829	302	22,324	35,455	342	5	347	342	5,030,435
New Mexico	85	85	5,061	58	1,622	2,332	62	13	63	61	257,800
New York	415	415	59,896	309	18,095	28,992	408	4	412	407	7,204,200
New York, East	309	307	75,892	253	23,985	37,538	307	1	318	307	9,398,200
Newark	340	339	65,235	294	22,706	35,483	325	15	326	324	5,875,300
North Carolina	188	188	14,252	105	3,371	5,001	186	2	186	186	354,809
North Dakota	262	262	12,980	237	4,664	7,084	206	51	208	208	927,100
North Indiana	491	491	84,066	396	28,207	44,400	483	8	483	483	4,069,355
North Montana	128	128	5,231	124	1,900	3,151	80	48	81	80	285,190
Northeast Ohio	867	867	157,336	623	51,819	75,606	861	1	867	860	8,505,450
Northern German	81	81	5,496	62	2,144	2,315	77	3	80	76	332,747
Northern Minnesota	278	277	27,523	239	8,267	12,934	255	18	258	255	2,312,150
Northern New York	317	317	35,118	252	11,152	18,079	306	10	308	305	2,297,750
Northern Swedish	75	75	3,289	71	1,247	1,869	71	4	72	71	268,900
Northwest German	67	67	4,765	67	2,114	2,651	63	4	64	63	242,995
Northwest Indiana	322	322	59,519	245	18,814	28,598	317	4	320	319	2,737,250
Northwest Iowa	259	259	34,442	232	12,757	19,380	254	5	255	255	2,012,350
Northwest Kansas	238	238	21,881	154	6,200	9,820	221	17	221	221	1,028,100
Northwest Nebraska	70	70	5,029	62	1,840	2,779	57	13	57	57	153,800
Norwegian and Danish	93	93	5,252	88	2,054	3,020	92	1	94	92	433,800
Ohio	627	626	99,676	396	28,437	43,564	627	.....	630	627	4,048,475
Oklahoma	359	357	38,542	276	12,734	19,554	317	40	318	317	1,400,125
Oregon	207	207	22,085	185	7,471	12,137	194	13	197	194	1,081,460
Pacific, Chinese Mission	10	10	372	10	284	88	5	5	5	5	73,000
Pacific, German	25	25	1,566	25	727	839	25	.....	27	25	96,485
Pacific, Japanese Mission	21	21	1,428	21	1,092	336	15	6	16	15	142,250

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES AND MISSIONS: 1916—Continued.

CONFERENCE OR MISSION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Pacific, Swedish Mission	23	23	986	22	389	559	20	3	20	20	$136,400
Philadelphia	401	401	104,594	327	34,767	53,359	396	3	412	396	10,917,200
Pittsburgh	434	434	107,991	299	34,729	51,467	425	6	432	420	7,617,170
Puget Sound	221	221	22,388	217	7,514	12,224	211	10	213	211	1,300,610
Rock River	391	390	73,987	329	25,201	39,085	384	7	388	388	6,792,194
St. Johns River	51	51	3,909	49	1,416	2,139	44	7	44	44	544,300
St. Louis	360	360	44,210	256	14,417	22,425	355	5	358	355	2,658,700
St. Louis, German	109	109	10,095	99	4,122	5,543	105	1	105	105	660,985
Savannah	130	130	8,979	46	1,048	1,894	122	8	122	122	157,240
South Carolina	406	406	52,533	226	12,023	16,245	396	10	397	396	733,535
South Florida Mission	36	36	2,131	7	450	705	30	6	30	30	52,850
Southern California	318	318	53,932	259	17,982	26,488	292	26	296	292	3,667,720
Southern German	55	55	3,880	44	1,303	1,538	49	6	49	49	170,000
Southern Illinois	515	515	55,409	351	16,504	27,022	511	4	513	511	1,998,062
Southern Swedish Mission	15	15	1,359	14	592	744	13	.....	13	13	99,350
Southwest Kansas	359	359	48,157	304	17,265	24,565	311	37	319	310	2,061,556
Tennessee	140	140	10,387	77	2,064	4,240	134	.....	134	134	190,624
Texas	250	250	18,137	141	3,861	6,832	240	10	241	240	401,698
Troy	361	359	53,809	318	17,916	29,320	352	6	359	351	2,971,050
Upper Iowa	288	288	45,223	258	15,961	25,087	282	1	286	283	2,715,650
Upper Mississippi	261	261	20,859	89	2,922	5,142	256	4	256	256	258,371
Utah Mission	29	29	1,848	26	526	1,109	26	3	26	26	204,950
Vermont	157	157	12,160	141	4,094	7,158	147	10	148	147	821,950
Washington	354	354	32,994	240	8,806	15,321	348	6	348	348	1,522,533
West German	107	107	7,576	101	3,327	3,988	105	2	107	105	413,475
West Ohio	740	734	131,705	507	41,009	62,696	738	1	743	738	6,821,471
West Texas	184	184	14,169	101	3,177	5,483	176	8	177	176	346,226
West Virginia	938	938	77,618	588	21,252	29,794	881	29	885	876	3,237,565
West Wisconsin	387	387	27,652	337	9,041	15,384	356	27	357	356	1,604,185
Western Norwegian-Danish	23	23	960	20	359	465	22	1	23	22	123,900
Western Swedish	48	48	3,122	45	1,274	1,693	48	.....	49	48	198,000
Wilmington	398	398	48,103	300	15,041	20,928	388	7	388	389	2,596,901
Wisconsin	275	275	26,807	240	8,951	14,811	259	12	264	259	2,075,850
Wyoming	445	445	66,158	330	21,642	32,901	423	14	428	423	3,185,455
Wyoming State	50	50	4,293	44	1,568	2,612	37	13	37	37	182,250

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1916.

CONFERENCE OR MISSION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist Episcopal Church	29,342	6,332	$16,615,195	14,262	$34,751,557	28,791	$43,993,681	27,849	28,580	391,949	3,872,264
Alabama	204	6	1,602	36	22,048	196	37,140	157	161	1,091	9,670
Arizona Mission	37	10	20,000	27	50,150	35	63,453	36	42	403	5,249
Arkansas	103	9	6,955	30	33,050	87	28,960	76	78	702	6,491
Atlanta	146	64	11,423	44	28,500	146	63,120	143	147	1,160	10,556
Baltimore	452	93	483,929	177	710,825	450	890,066	437	445	7,813	75,151
Blue Ridge Atlantic	214	52	5,777	36	42,900	169	28,403	198	201	1,216	16,346
California	253	64	182,425	156	291,900	248	483,826	232	244	3,372	29,671
California, German	18	4	76,900	16	78,100	18	30,956	18	19	183	1,019
Central Alabama	175	53	19,281	59	46,875	173	54,473	166	169	1,143	8,999
Central German	132	25	37,937	91	259,300	131	289,472	123	127	2,103	15,397
Central Illinois	344	29	165,559	187	535,650	340	748,316	326	331	5,347	50,223
Central Missouri	113	34	81,469	61	51,754	110	89,794	93	96	673	5,615
Central New York	525	50	374,453	200	518,850	325	648,259	322	336	5,531	53,389
Central Pennsylvania	655	158	462,536	231	776,156	651	807,044	614	620	9,909	109,631
Central Swedish	54	19	60,050	31	123,050	54	134,346	54	62	843	7,481
Central Tennessee	142	4	750	27	21,250	137	18,648	119	120	749	7,440
Chicago, German	100	14	7,062	57	175,200	98	107,550	85	85	1,079	6,311
Colorado	227	71	188,636	127	280,250	222	475,634	221	247	3,975	40,846
Columbia River	229	81	145,799	153	181,100	224	329,101	215	229	3,057	26,839
Dakota	275	52	164,361	143	338,750	264	401,839	261	274	2,952	28,151
Delaware	274	112	206,595	132	171,752	272	225,585	264	270	2,518	25,189
Des Moines	442	78	122,829	341	537,373	434	768,568	420	422	6,328	62,521
Detroit	595	92	558,760	278	673,900	588	1,144,050	565	586	8,139	90,069
East German	51	5	23,700	40	187,100	51	115,850	50	53	800	5,754
East Maine	207	35	36,691	150	198,800	197	160,623	196	233	2,024	19,839
East Tennessee	99	28	16,262	36	25,355	98	38,306	93	100	624	5,287
Eastern Swedish	38	26	149,020	14	69,200	37	111,945	34	37	528	3,941
Erie	475	48	218,118	195	570,175	467	715,288	452	461	6,998	77,074
Florida	100	18	12,200	23	25,107	97	23,811	92	95	509	3,781
Genesee	382	149	457,519	296	680,000	379	770,568	359	375	5,944	60,829

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1916—Continued.

CONFERENCE OR MISSION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Georgia	70	4	$31,200	18	$23,350	69	$20,357	57	59	435	3,707
Gulf	80	11	8,435	26	44,520	69	40,467	69	71	639	5,838
Holston	515	29	86,024	87	148,350	508	243,673	454	473	3,649	44,565
Idaho	109	34	80,750	56	93,100	105	180,952	104	117	1,363	12,600
Illinois	565	102	122,442	363	789,365	560	1,012,536	543	546	9,366	88,485
Indiana	760	53	94,342	439	515,750	741	741,133	710	712	9,242	93,710
Iowa	312	30	101,777	133	336,750	311	517,023	289	292	4,280	41,713
Kansas	559	88	220,098	264	476,160	546	889,823	533	556	9,132	85,624
Kentucky	301	54	20,738	167	123,950	292	118,743	234	243	2,100	21,522
Lexington	157	34	59,703	97	74,587	152	124,851	138	141	1,029	8,791
Lincoln	75	34	13,852	40	27,880	75	33,196	71	74	462	2,471
Little Rock	110	48	7,587	39	19,876	109	33,017	107	111	724	4,843
Louisiana	219	108	66,083	122	87,725	218	107,946	206	210	1,185	11,750
Maine	139	22	15,009	90	213,700	135	180,968	137	146	1,891	18,717
Michigan	639	93	188,726	292	807,050	638	941,610	596	623	8,456	81,791
Minnesota	221	38	117,185	141	274,900	218	391,398	204	207	2,800	27,135
Mississippi	287	123	10,143	92	63,083	285	71,437	268	279	1,961	15,064
Missouri	308	39	60,193	114	212,780	301	283,934	285	288	3,802	30,413
Montana	95	23	22,000	45	107,100	92	133,667	90	111	1,057	10,405
Nebraska	578	61	97,229	342	728,600	569	1,153,786	535	549	8,248	79,812
Nevada Mission	44	4	5,100	26	47,200	40	39,979	39	50	345	2,912
New England	247	64	294,650	176	793,880	247	990,912	243	249	5,739	58,546
New England, Southern	196	27	130,936	142	396,075	196	430,353	187	189	3,300	29,055
New Hampshire	155	14	31,555	115	233,135	153	238,943	146	153	2,013	18,753
New Jersey	347	104	516,823	225	883,900	341	794,135	338	353	6,979	73,939
New Mexico	85	16	20,244	32	49,800	77	75,185	73	90	621	5,546
New York	415	66	581,552	328	1,133,600	414	877,215	388	390	5,017	45,639
New York, East	309	80	757,907	242	1,399,450	306	1,222,273	296	313	7,326	74,752
Newark	340	123	536,662	213	1,021,700	332	911,649	318	330	6,188	61,633
North Carolina	188	77	13,939	76	41,700	182	70,722	176	187	1,336	11,903
North Dakota	262	78	76,721	133	251,315	249	338,231	243	272	2,678	22,123
North Indiana	491	79	213,872	219	571,800	487	834,793	482	483	8,968	86,551
North Montana	128	30	13,761	59	67,430	122	123,763	122	106	1,212	9,213
Northeast Ohio	867	144	660,025	357	1,090,380	864	1,603,972	857	873	15,351	160,693
Northern German	81	5	1,125	38	108,100	81	66,847	63	65	814	5,067
Northern Minnesota	278	68	196,408	111	268,925	261	472,414	252	271	3,265	34,909
Northern New York	317	42	125,425	247	453,450	317	450,762	294	302	4,291	39,559
Northern Swedish	75	26	17,147	36	69,950	75	58,361	57	57	441	3,052
Northwest German	67	1	400	40	115,400	64	75,365	65	70	807	4,777
Northwest Indiana	322	88	228,018	206	442,800	315	661,065	312	316	5,558	59,097
Northwest Iowa	259	51	135,455	213	451,600	258	628,500	252	257	3,705	39,159
Northwest Kansas	238	37	92,379	125	231,000	235	412,043	225	250	3,545	29,146
Northwest Nebraska	70	10	6,811	36	62,220	69	74,191	61	64	705	6,324
Norwegian and Danish	93	26	27,310	48	110,600	90	93,436	69	74	628	4,758
Ohio	627	98	267,619	180	532,110	626	819,736	597	601	8,641	96,091
Oklahoma	359	71	166,185	185	282,825	349	366,489	342	361	4,562	44,646
Oregon	207	54	151,053	102	189,750	203	304,267	203	226	2,691	26,793
Pacific, Chinese Mission	10					10	8,057	10	10	67	504
Pacific, German	25	4	1,930	22	53,900	25	30,993	24	24	270	1,327
Pacific, Japanese Mission	21	6	10,540	5	11,500	21	16,653	20	21	64	709
Pacific, Swedish Mission	23	13	15,580	9	20,600	21	15,675	20	20	130	800
Philadelphia	401	169	1,073,845	241	1,257,300	400	1,609,910	388	403	10,033	128,134
Pittsburgh	434	140	618,302	159	872,300	429	1,237,330	428	436	8,673	115,197
Puget Sound	221	155	213,379	126	209,680	218	331,902	215	228	3,283	31,084
Rock River	391	96	450,518	221	917,025	389	1,338,834	386	396	7,960	87,648
St. Johns River	51	7	19,100	28	121,950	49	94,283	48	52	648	5,999
St. Louis	360	178	599,270	117	224,450	357	476,579	318	326	4,497	44,353
St. Louis, German	109	9	15,650	73	165,400	107	130,450	95	97	1,356	9,670
Savannah	130	22	6,177	35	27,950	123	37,787	119	123	744	5,133
South Carolina	406	78	33,859	97	119,550	402	156,835	395	417	2,944	28,278
South Florida Mission	36	18	11,779	9	9,450	34	13,637	29	29	194	1,385
Southern California	318	139	397,422	178	452,660	313	909,527	312	329	6,290	66,053
Southern German	55	3	1,000	30	48,800	55	54,502	51	53	613	4,300
Southern Illinois	515	109	143,761	194	351,725	511	417,820	482	485	6,182	61,892
Southern Swedish Mission	15	2	3,800	10	29,800	15	22,091	12	12	94	807
Southwest Kansas	359	76	198,643	174	342,428	349	788,900	344	371	6,088	57,165
Tennessee	140	26	13,759	39	29,830	135	45,065	128	128	844	6,566
Texas	250	59	20,339	79	63,050	234	89,109	241	248	1,946	12,510
Troy	361	45	159,991	263	593,950	353	650,866	328	343	5,443	51,536
Upper Iowa	288	44	149,849	178	549,100	287	662,260	278	290	4,226	44,437
Upper Mississippi	261	55	11,468	48	32,580	259	67,055	245	258	1,690	12,784
Utah Mission	29	2	1,000	13	25,600	29	26,593	28	30	306	2,902
Vermont	157	15	56,909	99	212,800	153	158,886	142	142	1,671	13,739
Washington	354	182	197,376	106	180,436	354	246,494	345	350	2,956	25,923
West German	107	5	3,570	75	139,100	105	134,167	98	100	1,368	8,350
West Ohio	740	85	326,366	293	912,900	729	1,296,302	732	740	13,480	143,184
West Texas	184	93	32,718	123	48,635	180	78,167	172	182	1,264	8,154
West Virginia	938	182	330,730	196	537,725	893	521,168	857	887	8,829	83,366
West Wisconsin	387	43	64,066	149	378,600	378	429,910	343	361	3,942	34,546
Western Norwegian-Danish	23	11	8,050	19	44,400	22	23,851	15	15	106	717
Western Swedish	48	11	11,640	35	77,700	45	49,061	39	40	411	3,269
Wilmington	393	78	148,860	174	489,370	396	512,971	386	394	6,224	55,437
Wisconsin	275	35	62,165	138	417,400	272	359,986	259	273	3,509	31,962
Wyoming	445	71	268,113	213	634,950	444	767,884	412	419	6,627	65,492
Wyoming State	50	22	11,475	28	63,950	49	70,404	50	54	588	5,274

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METHODIST PROTESTANT CHURCH.

HISTORY.

The general revolt against ecclesiastical rule which characterized the earlier years of the last century was the occasion for the organization of the Methodist Protestant Church. The Methodist Episcopal Church at that time vested an unlimited legislative, executive, and judicial power in the ministry, to the exclusion of all the lay members. In 1821, after years of desultory discussion, the Wesleyan Repository was established as a medium for the special consideration of what came to be called the "mutual rights" of the ministry and laity. Later it was superseded by a paper called "Mutual Rights," which vigorouly discussed and earnestly advocated the right of the laity to an equal representation with the ministers in the lawmaking bodies of the church.

Union societies were formed in order to develop sentiment in favor of the movement, and in 1827 a convention was called which formally petitioned the General Conference of 1828 to concede the principle of lay representation in all the conferences of the church. The reply was unfavorable, and the petitioners were charged with being disturbers of the peace of the church. The result was an increase of agitation and of intensity of feeling. The union societies became more active, and their organ, Mutual Rights, more pronounced than ever. Then followed citations for trial before church courts on the charge of "speaking evil of magistrates and ministers," the expelling of some, and the withdrawal of many who sympathized with them. A number of local independent societies were organized, and a convention was held in Baltimore in November, 1828, where a provisional organization was formed under the name of The Associated Methodist Churches. Two years later another convention was held at the same place, and the Methodist Protestant Church was formed, enrolling 83 ministers and about 5,000 members. During the succeeding quadrennium the membership increased rapidly, new annual conferences were formed, the territorial limits of the church were considerably extended, and one or two schools were established.

With the development of the discussion concerning slavery a serious difficulty arose. The word "white" had been left in the Discipline, and thus Negroes were excluded from suffrage and eligibility to office. The churches in the North and West demanded the suppression of this word, as both offensive and unchristian, while the churches of the slaveholding states were just as determined on its retention. All attempts at compromise failed, and in 1858 the two sections divided. After the close of the war and the settlement of the slavery question they were reunited in 1877.

DOCTRINE AND POLITY.

In doctrine the Methodist Protestant Church stands on the same basis as the Methodist Episcopal Church. In polity, however, there are certain radical differences. The Methodist Protestant Church has no bishops or presiding elders and no life officers of any kind. It makes ministers and laymen equal in number and in power in the legislative bodies of the church, and grants to ministers the right of appeal from the stationing authority of the conference. With these exceptions, the general organization, including the system of quarterly, annual, and general conferences, is similar to that of the Methodist Episcopal Church.

WORK.

The denominational boards of the church, which have charge of its activities, are appointed by and are responsible to the General Conference.

The home missionary work is under the care of a board of 7 members, with official headquarters at Pittsburgh. It has so far been limited chiefly to denominational extension, but work is now being done among the immigrants and mountaineers. During 1916 the board had an income of $21,154, employed 26 missionaries, and assisted, in one form or another, 28 churches. A Woman's Board of Home Missions, with headquarters at Baltimore, Md., is doing good work. It reported an income during the year of about $1,600.

The foreign missionary work, under the direction of the Board of Foreign Missions and the Woman's Foreign Missionary Society, is carried on in Japan, China, and India. The report for 1916 shows 80 stations, occupied by 16 American missionaries and 128 native helpers; 19 churches, with about 2,000 members; 12 schools, with 1,514 pupils; 1 hospital, treating 7,570 patients; and 11 homes and orphanages, including 1 asylum and school for the blind, reporting in all 50 inmates. The amount contributed in the United States for the foreign work during the year was $65,436. The value of property is estimated at $138,000; and the amount of endowment is $15,700.

The educational work of the church is represented by 5 institutions, including the University at Kansas City, Kans., 3 colleges, and a theological seminary. They are located in Kansas, Maryland, Michigan, and Texas. In 1916 the total number of students was 655; the amount contributed was $50,000; the value of school property $1,250,000; and the amount of endowment $225,000.

There are 2 homes for the aged and 1 orphanage, having a combined capacity for 70 inmates. The amount contributed for this work during the year

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was about $8,000, and the value of property is estimated at $60,000.

The young people's work is represented by 469 societies of Christian Endeavor, with 16,063 members.

STATISTICS.

The general statistics of the Methodist Protestant Church for 1916 are given, by states and conferences or missions, on pages 465 to 468, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	2,473	2,843	−370	−13.0
Members	186,908	178,544	8,364	4.7
Church edifices	2,266	2,457	−191	−7.8
Value of church property	$7,944,467	$6,053,048	$1,891,419	31.2
Debt on church property	$484,679	$247,524	$237,155	95.8
Parsonages:				
Churches reporting	679	661	18	2.7
Value	$1,385,160	$910,645	$474,515	52.1
Sunday schools:				
Number	2,116	2,181	−65	−3.0
Officers and teachers	20,778	18,970	1,808	9.5
Scholars	177,918	141,086	36,832	26.1
Contributions for missions and benevolences	$146,190	$91,580	$54,610	59.6
Domestic	$80,754	$62,974	$17,780	28.2
Foreign	$65,436	$28,606	$36,830	128.7

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination has lost in number of organizations and in church edifices but has gained in membership and in other particulars. The number of organizations reported in 1916 was 2,473 as against 2,843 in 1906, a decrease of 13 per cent; the membership advanced from 178,544 in 1906 to 186,908 in 1916, an increase of 4.7 per cent. The number of church edifices fell from 2,457 in 1906 to 2,266 in 1916, or 7.8 per cent; but the value of church property increased from $6,053,048 to $7,944,467, or 31.2 per cent; and the debt on church property advanced from $247,524 as reported by 244 organizations in 1906 to $484,679 as reported by 250 organizations in 1916, an increase of 95.8 per cent. The number of Sunday schools decreased by 65, or 3 per cent, but the number of scholars advanced from 141,086 to 177,918, or 26.1 per cent. Contributions for missions and benevolences advanced from $91,580 to $146,190, or 59.6 per cent, the greater advance being for foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,509,243 were reported by 2,393 organizations and cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 2,171 organizations in 1916, was 10,664, constituting 6.1 per cent of the 173,772 members reported by these organizations. Assuming that the same proportion would apply to the 13,136 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 11,470.[1]

Of the 2,473 organizations, 2,472, with 186,756 members, reported church services conducted in English only, and 1, with 152 members, reported services in German and English. The report was not materially different from that for 1906.

The number of ministers on the rolls of the denomination was given as 1,340. Schedules were received from 928 of these, distributed, by states, as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	928	533	242	153	$832
Alabama	28	8	19	1	487
Arkansas	25	5	18	2	373
Connecticut	4	1	3		350
Delaware	17	14	1	2	776
District of Columbia	6	6			1,283
Florida	1		1		
Georgia	15	2	9	4	150
Illinois	37	23	11	3	837
Indiana	64	40	13	11	745
Iowa	13	11		2	855
Kansas	18	8	3	7	706
Kentucky	8		6	2	
Louisiana	21	6	9	6	360
Maryland	82	62	6	14	1,088
Massachusetts	1		1		
Michigan	74	49	12	13	717
Mississippi	20	4	15	1	383
Missouri	26	4	15	7	781
New Jersey	42	30	7	5	786
New York	67	39	13	15	673
North Carolina	50	31	12	7	725
Ohio	87	62	9	16	1,080
Oklahoma	13	3	8	2	647
Pennsylvania	56	41	5	10	1,187
South Carolina	13	1	8	4	
Tennessee	8	1	6	1	300
Texas	53	19	23	11	549
Virginia	16	12	3	1	736
Washington	2	2			1,650
West Virginia	61	49	7	5	754

Of the 928 ministers reporting, 775 were in pastoral work and 153 not in pastoral work. Of the latter, 92 were on the retired list, 9 in denominational work, 8 in educational work, 21 in evangelistic work, and 23 in other occupations. The average annual salary reported by 524 pastors was $832.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Methodist Protestant Church	2,476	2,473	186,908	2,463	75,692	110,721	2,262	206	2,266	2,276	$7,944,467
New England division:											
Connecticut	5	5	128	5	52	76	5	.....	5	5	20,550
Middle Atlantic division:											
New York	75	75	4,376	75	1,606	2,770	67	8	67	68	289,100
New Jersey	46	46	6,076	46	2,362	3,714	46	.....	46	46	404,750
Pennsylvania	130	130	15,015	130	6,013	9,002	127	3	128	127	1,551,820
East North Central division:											
Ohio	233	233	25,629	233	10,225	15,404	232	1	232	232	946,025
Indiana	130	130	10,367	130	4,228	6,139	128	2	128	129	386,500
Illinois	86	86	4,948	86	1,995	2,953	84	2	84	84	218,400
Michigan	134	134	5,797	134	2,278	3,519	126	8	126	129	351,050
West North Central division:											
Iowa	49	49	3,426	49	1,401	2,025	49	.....	49	49	131,400
Missouri	73	73	4,216	73	1,711	2,505	65	8	65	65	92,230
Kansas	26	26	1,490	26	545	945	25	1	25	26	72,900
South Atlantic division:											
Delaware	40	40	4,598	40	1,989	2,659	40	.....	40	40	194,450
Maryland	189	189	22,174	189	8,742	13,432	188	1	188	188	1,329,210
District of Columbia	6	6	1,486	6	538	948	6	.....	6	6	214,500
Virginia	44	44	4,028	44	1,750	2,278	44	.....	44	44	148,000
West Virginia	316	316	18,948	316	7,975	10,973	285	29	287	285	619,090
North Carolina	187	187	18,033	187	7,802	10,231	185	2	185	184	400,420
South Carolina	25	25	2,324	25	1,046	1,278	25	.....	25	25	25,975
Georgia	50	50	2,884	50	1,251	1,633	46	4	46	46	89,145
Florida	3	3	141	3	54	87	3	.....	3	3	2,500
East South Central division:											
Kentucky	37	37	1,836	37	803	1,033	22	15	22	24	15,750
Tennessee	30	30	1,759	30	700	1,059	27	3	27	29	20,650
Alabama	100	100	7,088	100	2,932	4,156	95	5	95	95	108,441
Mississippi	102	102	4,531	102	1,858	2,673	90	12	90	90	38,950
West South Central division:											
Arkansas	77	77	4,087	77	1,596	2,491	65	10	65	67	44,420
Louisiana	84	84	3,010	74	1,010	1,505	71	13	71	72	44,100
Oklahoma	30	30	1,113	30	451	662	16	14	16	16	13,550
Texas	164	164	7,002	164	2,698	4,304	98	65	99	100	105,991
Pacific division:											
Washington	2	2	398	2	131	267	2	.....	2	2	94,500

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist Protestant Church	2,473	250	$484,679	679	$1,385,160	2,393	$1,509,243	2,081	2,116	20,778	177,918
New England division:											
Connecticut	5	2	8,792	2	2,500	5	4,148	5	5	42	293
Middle Atlantic division:											
New York	75	11	20,864	51	98,770	72	62,029	63	67	754	5,664
New Jersey	46	20	42,940	33	94,850	46	82,809	46	47	573	8,238
Pennsylvania	130	24	113,830	35	122,550	127	164,868	119	120	1,544	14,891
East North Central division:											
Ohio	233	19	28,460	70	146,300	233	196,902	230	230	2,830	24,267
Indiana	130	11	13,134	48	76,900	129	94,513	124	125	1,518	10,991
Illinois	86	4	4,350	31	55,400	84	56,617	80	80	766	5,816
Michigan	134	11	19,873	58	91,200	134	87,914	126	127	1,177	8,633
West North Central division:											
Iowa	49	4	7,900	15	27,200	48	32,550	46	46	486	3,006
Missouri	73	4	715	19	16,775	72	19,726	58	58	498	3,352
Kansas	26	3	2,000	13	15,700	26	18,361	25	25	246	1,770
South Atlantic division:											
Delaware	40	10	23,505	16	43,600	40	44,186	39	39	522	4,572
Maryland	189	36	117,541	81	241,015	189	281,378	178	178	2,451	21,567
District of Columbia	6	6	31,500	3	22,000	6	22,105	6	6	176	1,748
Virginia	44	7	7,521	17	39,800	43	30,478	41	41	477	3,845
West Virginia	316	17	7,490	56	119,850	298	97,221	275	290	2,257	19,643
North Carolina	187	27	25,588	39	71,450	186	100,282	173	173	1,377	14,560
South Carolina	25	3	223	8	11,775	25	7,567	21	24	135	1,486
Georgia	50	3	970	4	5,400	49	8,654	36	38	240	2,045
Florida	3	----	----	----	----	3	367	1	1	6	50
East South Central division:											
Kentucky	37	1	35	3	2,200	36	4,510	23	24	121	1,442
Tennessee	30	----	----	2	1,700	24	3,775	17	17	116	1,047
Alabama	100	9	3,825	17	23,450	94	18,554	65	65	425	3,168
Mississippi	102	----	----	3	2,600	102	7,972	54	54	292	2,706
West South Central division:											
Arkansas	77	5	350	11	8,395	68	9,321	54	56	326	3,150
Louisiana	84	1	150	10	5,700	84	8,887	49	49	260	2,278
Oklahoma	30	2	1,800	2	1,300	28	3,919	23	25	144	1,324
Texas	164	10	1,323	31	26,780	140	31,590	102	104	674	5,966
Pacific division:											
Washington	2	----	----	1	10,000	2	6,040	2	2	45	580

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES AND MISSIONS: 1916.

CONFERENCE OR MISSION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Methodist Protestant Church	2,473	2,473	186,908	2,463	75,692	110,721	2,262	206	2,266	2,276	$7,944,467
Alabama	94	94	6,884	94	2,855	4,029	89	5	89	89	104,991
Alabama Mission	4	4	139	4	50	89	4	.....	4	4	2,950
Arkansas	66	66	3,565	66	1,363	2,202	61	4	61	63	40,295
Charleston Mission	9	9	1,019	9	422	597	9	.....	9	9	7,275
Colorado-Texas	34	34	1,118	34	412	706	12	22	12	12	13,500
Colorado-Texas Mission	17	17	771	17	225	546	12	5	12	12	11,241
Eastern	98	98	8,074	98	3,235	4,839	94	4	94	94	524,620
Florida Mission	3	3	141	3	54	87	3	.....	3	3	2,500
Fort Smith Mission	15	15	676	15	300	376	8	6	8	8	6,725
Georgia	31	31	1,944	31	844	1,100	27	4	27	27	36,465
Georgia Mission	19	19	940	19	407	533	19	.....	19	19	22,680
Indiana	129	129	10,357	129	4,220	6,137	127	2	127	128	381,000
Iowa-Missouri	72	72	4,962	72	2,050	2,912	71	1	71	71	170,635
Kansas	26	26	1,490	26	545	945	25	1	25	26	72,900
Kentucky	30	30	1,460	30	644	816	15	15	15	15	11,100
Louisiana	83	83	2,942	78	983	1,464	69	14	69	70	42,700
Maryland	292	292	34,930	292	13,824	21,106	291	1	291	291	2,128,860
Michigan	138	138	5,918	138	2,327	3,591	130	8	130	133	362,050
Mississippi	87	87	3,797	87	1,551	2,246	78	9	78	78	33,200
Missouri	50	50	2,680	50	1,062	1,618	43	7	43	43	52,995
Muskingum	137	137	16,147	137	6,381	9,766	137	.....	137	137	516,725
North Carolina	200	200	19,227	200	8,444	10,783	198	2	198	197	418,230
North Illinois	44	44	3,496	44	1,253	1,803	43	1	43	43	178,450
North Mississippi	20	20	1,010	20	418	592	17	3	17	17	8,200
Ohio	89	89	8,602	89	3,474	5,128	88	1	88	88	374,800
Oklahoma	30	30	1,113	30	451	662	16	14	16	16	13,550
Onondaga	60	60	2,961	60	1,114	1,847	53	7	53	54	162,300
Pittsburgh	84	84	12,997	84	5,129	7,868	84	.....	85	84	1,504,900
South Carolina	10	10	674	10	279	395	10	.....	10	10	8,900
South Illinois	42	42	1,862	42	712	1,150	41	1	41	41	39,950
Tennessee	25	25	1,229	25	494	728	23	2	23	25	16,350
Texas	110	110	5,027	110	2,021	3,006	72	37	73	74	80,050
Virginia	12	12	862	12	349	513	9	3	9	11	8,500
Washington Mission	2	2	398	2	131	267	2	.....	2	2	94,500
West Virginia	311	311	17,913	311	7,639	10,274	282	27	284	282	490,290

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1916.

CONFERENCE OR MISSION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist Protestant Church	2,473	250	$484,679	679	$1,385,160	2,393	$1,509,243	2,081	2,116	20,778	177,918
Alabama	94	9	3,825	17	23,450	88	17,835	62	62	412	3,092
Alabama Mission	4	.....	.....	.....	.....	4	634	3	3	13	76
Arkansas	66	5	350	10	7,920	65	8,874	46	47	251	2,620
Charleston Mission	9	3	223	4	1,275	9	1,987	9	12	60	585
Colorado-Texas	34	4	375	8	4,580	27	3,078	16	18	105	872
Colorado-Texas Mission	17	2	283	2	1,100	15	2,787	15	15	86	532
Eastern	98	32	60,371	53	144,750	96	109,789	90	90	1,296	11,878
Florida Mission	3	.....	.....	.....	.....	3	367	1	1	6	50
Fort Smith Mission	15	.....	.....	1	475	7	778	9	10	81	620
Georgia	31	.....	.....	4	5,400	30	4,780	19	19	143	1,377
Georgia Mission	19	3	970	.....	.....	19	3,874	17	19	97	668
Indiana	129	10	12,484	45	72,900	128	93,322	123	124	1,482	11,011
Iowa-Missouri	72	5	8,200	24	35,000	71	41,252	66	66	682	4,310
Kansas	26	3	2,000	13	15,700	26	18,361	25	25	246	1,770
Kentucky	30	1	35	.....	.....	29	2,960	18	19	112	1,375
Louisiana	83	1	150	10	5,700	83	8,681	49	49	261	2,328
Maryland	292	66	210,967	126	387,465	292	415,356	276	277	3,934	34,939
Michigan	138	13	20,873	61	95,200	138	89,808	130	131	1,237	8,803
Mississippi	87	.....	.....	3	2,600	87	6,728	42	42	219	1,976
Missouri	50	3	415	10	8,975	49	11,024	38	38	302	2,048
Muskingum	137	8	17,410	37	84,650	137	119,196	135	135	1,635	15,140
North Carolina	200	27	25,588	43	83,250	199	106,167	186	186	1,464	15,543
North Illinois	44	2	3,100	26	50,900	43	45,515	42	42	448	3,741
North Mississippi	20	.....	.....	.....	.....	20	1,679	15	15	92	922
Ohio	89	10	10,700	31	55,150	89	67,420	88	88	1,103	8,020
Oklahoma	30	2	1,800	2	1,300	28	3,919	23	25	144	1,324
Onondaga	60	3	7,275	39	51,170	57	37,486	49	53	531	3,281
Pittsburgh	84	15	87,880	21	98,400	83	148,947	80	81	1,147	11,966
South Carolina	10	.....	.....	2	2,000	10	1,897	6	6	32	359
South Illinois	42	2	1,250	5	4,500	41	11,102	38	38	318	2,075
Tennessee	25	.....	.....	5	3,900	25	3,006	11	11	53	510
Texas	110	4	665	21	21,100	95	25,600	70	70	476	4,222
Virginia	12	.....	.....	.....	.....	5	2,030	11	11	74	615
Washington Mission	2	.....	.....	1	10,000	2	6,040	2	2	45	580
West Virginia	311	17	7,490	55	106,350	293	86,964	271	286	2,191	18,690

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WESLEYAN METHODIST CONNECTION OF AMERICA.

HISTORY.

As the slavery question began to compel attention, not only in political but in church life, there developed a disposition on the part of the ecclesiastical authorities in the Methodist Episcopal Church to repress or suppress those who felt called upon to testify to their convictions. This went so far as to result in the expulsion of a number of persons and the withdrawal of more, in protest against what they considered the denial of the right of "liberty of testimony" and freedom of discussion, and the improper exercise of ecclesiastical authority. These persons joined forces, and in 1841 a small connection was formed in Michigan which took the name of Wesleyan Methodists. The next year a paper was established, called the True Wesleyan, and a convention was called to prepare for the organization of a church that should be antislavery and nonepiscopal. The result was the formation, on May 31, 1843, at Utica, N. Y., of the Wesleyan Methodist Connection of America.

About 6,000 members, most of them in New York state, united in this organization. They chose what they called a "republican form of government," in which the majority should rule and the laity have equal rights with the ministry. Owing to the special conditions of the times, three restrictions were emphasized: First, all connection with slavery was prohibited, and any person who in any sense believed in slavery was debarred from membership; second, the use or manufacture of intoxicants, or aiding or abetting the same, either directly or indirectly, was prohibited; third, membership in secret societies was prohibited on the ground that "the God-ordained relations of 'Home,' 'State,' and 'Church' " are sufficient to meet the obligations and duties of mankind toward God and man. With the settlement of the slavery question the Wesleyan Methodists became prohibitionists almost en masse, so that it is probable that there is not a minister in the connection who is not a prohibitionist.

DOCTRINE.

In doctrine the church is in accord with the Methodist Episcopal Church and Methodist bodies in general throughout the world. It holds that man is not only justified by faith in Christ, but also sanctified by faith, and that all who accept Him as Saviour and Lord will be so delivered from sin and its consequences that they will enter upon the eternal state without "impairment," either in body, soul, or spirit.

POLITY.

The ecclesiastical organization of the church is essentially that of the Methodist Episcopal Church, except in respect to the episcopacy and the participation of the laity in church government. No minister can be ordained without the consent of, or without first being recommended by, the laity, and the ministry and government of the church are just what the laity make them. The General Conference, which meets every four years, is the lawmaking body of the connection, limited by a constitution. The limitations are:

> The articles of faith can not be changed except by the consent of the annual conferences, churches, and members. While the church has an itinerant ministry, yet it is by agreement between the ministry and the churches, and this can not be abolished except by vote of the annual conferences, churches, and members. No new conditions of membership can be instituted except by vote of the general and annual conferences, and a majority of the membership. In all these things the General Conference has veto power, the annual conferences have veto powers, and should these two bodies pass any measure that the membership did not approve of, the membership can veto the same by voting against it.

WORK.

The missionary activities of the church are carried on through the Missionary Society of the Wesleyan Methodist Connection. All pastors are regarded as home missionary workers and agents, but there are 14 special missionaries in the home field. No help is given to specific churches, but the work is general evangelism. It extends through different parts of the United States and Canada, but is mostly confined to the Southern states, especially North and South Carolina, Georgia, and Alabama. The receipts for this work in 1917 were $5,500. In addition, the various annual conferences have funds of their own which they expend as they deem best, without reference to the Missionary Society and without making any report to the General Conference.

The foreign missionary work is carried on at Kunso, near Freetown, Sierra Leone, and in India they have strong mission stations in the Surat and Sanjan districts. The appropriations by the Missionary Society are, for the most part, merely supplementary to amounts raised in the mission churches or appropriated by the annual conferences. In addition to the mission station at Kunso, there are 3 out stations where missionaries reside. In 1917 there were 17 American missionaries in Africa and India; 18 native workers; 3 church organizations, including several congregations and reporting 100 members; 4 church schools, with about 65 students; and 3 general schools open to all. Medical work is as yet unorganized, though there is a medical missionary who treats a number of patients. All the workers have received more or less private instructions, so as to be able to use simple remedies. The total amount received for the work during the year was $17,682, and the property is valued at $11,200.

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The home educational work of the church includes 4 institutions of higher grade in New York, Indiana, Kansas, and South Carolina, with a total of 700 students. The property is valued at $132,000, and there is an endowment of $100,000. During the year 1917 the contributions for education were $66,100, part of which was used in erecting buildings.

Young people's work is represented by 345 young missionary workers' bands, with a membership of 10,224.

STATISTICS.

The general statistics of the Wesleyan Methodist Connection for 1916 and 1906 are given, by states and conferences, on pages 471 and 472, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	579	594	−15	−2.5
Members	20,778	20,043	735	3.7
Church edifices	529	489	40	8.2
Value of church property	$787,731	$637,117	$150,614	23.6
Debt on church property	$37,060	$18,914	$18,146	95.9
Parsonages:				
Churches reporting	217	176	41	23.3
Value	$243,650	$159,175	$84,475	53.1
Sunday schools:				
Number	529	505	24	4.8
Officers and teachers	3,912	3,442	470	13.7
Scholars	29,850	21,463	8,387	39.1
Contributions for missions and benevolences	$89,282	$39,003	$50,279	128.9
Domestic	$71,600	$28,942	$42,658	147.4
Foreign	$17,682	$10,061	$7,621	75.7

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination has suffered a loss in number of organizations, but has gained in every other particular, although in most cases not greatly. The number of organizations reported in 1916 was 579 as against 594 in 1906, a decrease of 2.5 per cent. The membership rose from 20,043 in 1906 to 20,778 in 1916, an increase of 3.7 per cent. The number of church edifices increased from 489 to 529, or 8.2 per cent, and the value of church property from $637,117 to $787,731, or 23.6 per cent. Debt reported in 1916 by 84 organizations amounted to $37,060, while in 1906, 49 organizations reported a debt of $18,914. There was an increase of 41, or 23.3 per cent, in the number of churches reporting parsonages, and an increase of $84,475, or 53.1 per cent, in the value of the parsonages. Sunday schools advanced in number from 505 to 529, or 4.8 per cent, and the scholars increased from 21,463 to 29,850, or 39.1 per cent. The contributions for missions and benevolences increased from $39,003 to $89,282, or 128.9 per cent, the principal increase being for domestic work.

Certain items not included in the summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $329,294, reported by 525 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 382 organizations in 1916, was 822, constituting 5.6 per cent of the 14,761 members reported by these organizations. Assuming that the same proportion would apply to the 6,017 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,157.[1]

Of the 579 organizations, 578, with 20,717 members, reported services conducted in English only, and 1, with 61 members, reported the use of an Indian language in connection with English. In 1906, 2 organizations reported the use of an Indian language alone.

The number of ministers on the rolls of the denomination was 436. As shown by the following table, 414 sent in schedules, reporting 287 in pastoral work and 127 not in pastoral work. The number reporting full salaries was 176, and the average annual salary reported was $529. Of those not in pastoral work, 34 were on the retired list, 58 were in denominational, educational, or evangelistic work, and 35 reported other occupations.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	414	178	109	127	$529
Alabama	10	2	5	3	366
California	3	.....	1	2	.....
Florida	2	1	1	.....	300
Georgia	18	6	7	5	468
Illinois	7	4	.....	3	780
Indiana	45	20	13	12	653
Iowa	18	10	3	5	496
Kansas	30	8	9	13	453
Michigan	50	21	17	12	514
Minnesota	3	.....	1	2	.....
Montana	1	.....	.....	1	.....
Nebraska	1	.....	.....	1	.....
New York	78	43	10	25	565
North Carolina	41	13	14	14	441
Ohio	19	6	8	5	545
Oklahoma	8	2	3	3	274
Oregon	2	1	.....	1	433
Pennsylvania	21	13	4	4	620
South Carolina	16	8	1	7	486
South Dakota	15	10	1	4	551
Tennessee	6	4	1	1	395
Vermont	2	.....	2	.....	.....
Virginia	5	2	2	1	800
West Virginia	4	2	.....	2	550
Wisconsin	9	2	6	1	550

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Wesleyan Methodist Connection	579	579	20,778	536	7,508	12,380	515	37	529	514	$787,731
New England division:											
Vermont	3	3	96	3	30	66	3	.....	4	3	4,200
Middle Atlantic division:											
New York	73	73	2,365	68	846	1,477	68	3	71	66	141,230
Pennsylvania	46	46	1,388	43	454	872	38	5	38	38	54,710
East North Central division:											
Ohio	40	40	1,803	36	626	1,078	36	1	39	36	73,925
Indiana	96	96	4,511	92	1,688	2,679	90	5	90	91	180,247
Illinois	7	7	248	7	98	150	6	1	6	6	11,000
Michigan	72	72	2,411	66	841	1,383	62	8	62	62	103,750
Wisconsin	10	10	256	10	100	156	10	.....	10	10	11,150
West North Central division:											
Minnesota	2	2	54	2	16	38	1	.....	1	1	2,000
Iowa	19	19	556	16	198	346	17	1	17	17	25,250
South Dakota	7	7	294	7	121	173	6	.....	6	6	15,700
Kansas	28	28	1,004	20	368	489	25	2	25	24	28,900
South Atlantic division:											
Virginia	1	1	73	1	27	46	1	.....	1	1	1,200
West Virginia	8	8	216	8	83	133	8	.....	8	8	10,900
North Carolina	48	48	1,477	47	513	917	44	2	48	45	37,754
South Carolina	35	35	1,613	34	588	965	30	2	33	30	39,555
Georgia	39	39	1,005	32	360	573	31	2	31	31	18,300
Florida	8	8	91	8	36	55	8	.....	8	8	2,450
East South Central division:											
Tennessee	11	11	354	11	136	218	10	.....	10	10	7,800
Alabama	11	11	642	11	267	375	10	1	10	10	9,750
West South Central division:											
Oklahoma	15	15	323	14	112	191	11	4	11	11	7,340

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Wesleyan Methodist Connection	579	84	$37,060	217	$243,650	525	$329,294	500	529	3,912	29,850
New England division:											
Vermont	3	.....	.....	3	1,900	2	2,548	2	3	31	187
Middle Atlantic division:											
New York	73	16	3,825	43	59,750	69	57,164	65	71	509	3,618
Pennsylvania	46	2	2,150	14	17,050	44	23,323	43	46	343	2,532
East North Central division:											
Ohio	40	3	3,550	17	24,000	32	36,844	35	38	304	2,284
Indiana	96	19	11,470	34	31,550	87	74,550	90	90	793	5,764
Illinois	7	1	1,460	4	7,000	7	4,903	7	7	62	423
Michigan	72	3	3,741	42	42,650	66	37,056	60	65	499	3,834
Wisconsin	10	.....	.....	2	2,500	10	4,447	8	8	52	319
West North Central division:											
Minnesota	2	.....	.....	1	1,500	1	1,252	2	2	17	99
Iowa	19	.....	.....	12	15,400	15	10,191	16	17	121	759
South Dakota	7	.....	.....	5	10,100	7	9,294	7	7	47	405
Kansas	28	3	495	17	15,500	25	20,074	24	25	209	1,544
South Atlantic division:											
Virginia	1	.....	.....	.....	.....	1	1,051	1	1	9	91
West Virginia	8	1	1,228	.....	.....	8	3,971	8	8	51	408
North Carolina	48	17	4,720	7	4,400	44	12,490	43	47	287	2,674
South Carolina	35	10	2,170	3	3,750	33	13,325	32	35	224	2,278
Georgia	39	2	300	5	3,750	38	6,974	23	23	128	1,104
Florida	8	.....	.....	1	200	3	380	3	3	13	99
East South Central division:											
Tennessee	11	4	986	.....	.....	10	1,996	9	10	64	321
Alabama	11	2	900	1	250	9	5,421	10	11	73	690
West South Central division:											
Oklahoma	15	1	65	6	2,400	14	2,040	12	12	76	417

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Wesleyan Methodist Connection	579	579	20,778	536	7,508	12,380	515	37	529	514	$787,731
Alabama	10	10	592	10	249	343	9	1	9	9	8,450
Allegheny	45	45	1,271	41	404	787	42	.....	42	42	66,675
Champlain	33	33	1,010	30	339	666	33	.....	37	31	64,150
Dakota	7	7	294	7	121	173	6	.....	6	6	15,700
Georgia	47	47	1,096	40	396	628	39	2	39	39	20,750
Illinois	7	7	248	7	98	150	6	1	6	6	11,600
Indiana	98	98	4,578	94	1,716	2,718	92	5	92	93	182,647
Iowa	21	21	610	18	214	384	18	1	18	18	27,250
Kansas	28	28	1,004	20	368	489	25	2	25	24	28,900
Lockport	18	18	646	18	233	413	17	1	17	17	30,100
Michigan	43	43	1,671	38	566	918	42	1	42	42	77,900
North Carolina	54	54	1,703	53	574	1,062	48	2	52	49	43,909
North Michigan	29	29	740	26	275	465	20	7	20	20	25,850
Ohio	16	16	733	16	295	438	15	1	16	15	23,450
Oklahoma	15	15	323	14	112	191	11	4	11	11	7,340
Rochester	40	40	1,320	37	481	761	30	7	30	30	65,110
South Carolina	34	34	1,577	33	580	937	30	2	33	30	39,600
South Ohio	16	16	819	14	259	522	14	.....	16	14	33,100
Tennessee	8	8	287	8	128	159	8	.....	8	8	4,100
Wisconsin	10	10	256	10	100	156	10	.....	10	10	11,150

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Wesleyan Methodist Connection	579	84	$37,060	217	$343,650	525	$329,294	500	529	3,912	29,850
Alabama	10	2	900	1	250	8	5,019	9	10	67	646
Allegheny	45	5	3,878	14	20,500	42	44,099	41	41	335	2,830
Champlain	33	1	125	22	28,250	28	19,742	25	29	204	1,532
Dakota	7	.....	.....	5	10,100	7	9,294	7	7	47	405
Georgia	47	2	300	6	3,950	41	7,354	26	26	141	1,208
Illinois	7	1	1,460	4	7,000	7	4,903	7	7	62	423
Indiana	98	19	11,470	35	32,350	89	76,154	92	92	806	5,854
Iowa	21	.....	.....	13	16,900	16	11,443	18	19	138	858
Kansas	28	3	495	17	15,500	25	20,074	24	25	209	1,544
Lockport	18	2	2,000	13	19,550	18	17,046	18	20	136	1,169
Michigan	43	2	3,100	24	28,700	42	26,070	40	40	350	2,510
North Carolina	54	20	5,646	7	4,400	50	15,285	47	51	317	2,900
North Michigan	29	1	641	13	13,950	24	10,986	20	25	149	1,324
Ohio	16	.....	.....	7	7,900	13	7,686	15	17	136	969
Oklahoma	15	1	65	6	2,400	14	2,040	12	12	76	417
Rochester	40	12	1,500	17	21,900	39	29,018	38	42	311	1,781
South Carolina	34	10	2,170	3	3,750	32	13,193	31	34	220	2,268
South Ohio	16	2	3,250	3	3,800	13	4,655	14	15	108	688
Tennessee	8	1	60	.....	.....	7	786	8	9	53	240
Wisconsin	10	.....	.....	2	2,500	10	4,447	8	8	52	319

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PRIMITIVE METHODIST CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

Among the features of the evangelistic movement in this country during the first decade of the nineteenth century was one that was distinctively American—the camp meeting. The first one appears to have been conducted in eastern Kentucky in 1800 by a union of Methodists and Presbyterians. Subsequently the Presbyterians withdrew to a considerable degree, and the camp meeting became a special feature of Methodist revival work, particularly throughout the West and the South. So much attention was attracted to this institution that several accounts were printed in the Methodist magazines of England, and early in the nineteenth century an American named Lorenzo Dow went over to England and aroused in the hearts of several members of the Wesleyan Connection a strong desire to have one in that country. Accordingly arrangements were made and one was held at Mow Cop, Staffordshire, on Sunday, May 31, 1807. So successful was this that other meetings followed, and a large number of converts were organized into societies or classes. When they sought admission into the Wesleyan Connection, however, they were refused unless they would break off all connection with the camp meeting Methodists, the conference declaring the meetings highly improper and likely to be productive of considerable mischief. A few persisted in holding them, and the immediate result was the expulsion from the Methodist body in June, 1808, of Hugh Bourne, and in September, 1810, of William Clowes, two of the leaders, who have always been considered the founders of the Primitive Methodist Church.

The meeting at Mow Cop is regarded as the real beginning of Primitive Methodism, although the first society or church was organized in March, 1810, at Standley, and was composed of 10 converts, none of whom belonged to any other church. The name "Primitive" was officially assumed at a meeting held at Tunstall, England, in February, 1812, in order to distinguish the new societies, which up to that time had been known as "Camp Meeting Methodists," from the original Methodist body, which later adopted the name Wesleyan. The subsequent emigration of considerable numbers of members to America led to the formation of societies in various parts of the United States and Canada, the first missionaries arriving in July, 1829, while Bourne himself visited America in 1844. As the work extended, three conferences were formed—the Western, the Pennsylvania, and the Eastern.

DOCTRINE AND POLITY.

The doctrine of the Primitive Methodist Church is essentially that of other branches of Methodism. It lays especial emphasis on one triune God; the divinity of Christ; the divinity and personality of the Holy Spirit; the innocence, fall, and redemption of mankind; the necessity of repentance, justification, regeneration, sanctification producing holiness of heart and life; the resurrection of the dead and the conscious future existence of all men, the general judgment, and eternal rewards and punishments.

In polity the church is in general accord with the Methodist Episcopal Church, having a quadrennial General Conference and annual and quarterly conferences. General and district committees of the annual conferences conduct the work between sessions. There are, however, no bishops or presiding elders, and there is no time limit for the pastorate. Each church is supplied with a pastor by the annual conference, largely by its "invitation." A society meeting is called the first week in March, at which three ministers are designated as first, second, and third choice for pastor for the ensuing year beginning in May. If the first declines, the second is invited; if he declines, the third is invited; if he declines, another society meeting is called, and the same course pursued. When an invitation is accepted by a minister, the annual conference simply ratifies the agreement, "except for grave reasons." The invitation is for one year, but may be renewed indefinitely. All uninvited ministers are stationed by the annual conference, and no candidates for the ministry are received unless there are churches for them.

WORK.

The general activities of the Primitive Methodist Church are under the care of committees elected by the conference. The home mission work is under the direction of conference missionary boards, the members of which are elected annually by the 3 conferences of the denomination. Each board has jurisdiction within the bounds of its own conference and reports to it annually. During the year 1916 there were 9 missionaries employed, serving 9 churches, and contributions were reported to the amount of $6,731.

The foreign mission work is under the care of a general foreign missionary committee, composed of 2 representatives from each annual conference, 1 minister and 1 layman, elected by the General Conference. Until about 10 years ago all contributions for foreign work were made through channels outside the denomination, but then the church undertook the support of a mission at Bani, West Africa, with the hope of adding other missions in the interior. The report for 1916 shows 1 station, 1 American missionary, 1 native helper, 1 organized church, with 125 members, and 2 schools, with 250 pupils. The total amount contributed for the foreign work was $1,000.

The educational work of the church is carried on through a nonresident school of theology, affiliated with the Bible School of New York City and the

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Moody school at Northfield, Mass. It embraces courses of study for Sunday school workers, lay preachers, candidates for the ministry, and ministerial probationers, with academic and collegiate courses leading to degrees. During 1916 the sum of $200 was contributed for this work.

The Wesley League of Christian Endeavor reported 70 societies, with 2,700 members.

STATISTICS.

The general statistics of the Primitive Methodist Church for 1916 are given, by states and conferences, in the tables below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	93	96	−3	(2)
Members	9,353	7,558	1,795	23.7
Church edifices	93	101	−8	−7.9
Value of church property	$829,035	$630,700	$198,335	31.4
Debt on church property	$85,869	$90,965	−$5,096	−5.6
Parsonages:				
Churches reporting	51	49	2	(2)
Value	$164,300	$103,600	$60,700	58.6
Sunday schools:				
Number	93	98	−5	(2)
Officers and teachers	1,557	1,563	−6	−0.4
Scholars	14,918	13,177	1,741	13.2
Contributions for missions and benevolences	$7,931	$6,716	$1,215	18.1
Domestic	$6,931	$5,916	$1,015	17.2
Foreign	$1,000	$800	$200	25.0

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been a slight loss in the denomination in organizations, in church edifices, and in Sunday schools, but a considerable increase in membership, in value of church property and parsonages, and in the number of Sunday school scholars. The number of organizations reported in 1916 was 93, as against 96 in 1906; the number of church edifices 93, as against 101; but the value of church property rose from $630,700 to $829,035, an increase of 31.4 per cent. Debt showed a decrease of 5.6 per cent; 2 more churches reported parsonages; and there was an increase of 58.6 per cent in the value of parsonages. Contributions for missions and benevolences increased from $6,716 to $7,931, or 18.1 per cent, the greater part being for domestic work.

Certain items not included in the summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $147,695, reported by 92 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 81 organizations in 1916, was 734, constituting 8.5 per cent of the 8,682 members reported by these organizations. Assuming that the same proportion would apply to the 671 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 791.[1]

English was the only language reported in the conduct of church services in this denomination.

The total number of ministers on the rolls of the church was given as 74, of whom 62 sent in schedules reporting an average annual salary of $836.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Primitive Methodist Church	93	93	9,353	91	3,306	5,863	91	.....	93	91	$829,035
New England division:											
Massachusetts	11	11	1,599	11	604	995	11	.....	11	11	280,000
Rhode Island	8	8	500	8	195	305	8	.....	8	8	45,000
Middle Atlantic division:											
New York	2	2	205	2	69	136	2	.....	2	2	38,000
Pennsylvania	42	42	5,798	40	2,006	3,573	42	.....	42	42	367,335
East North Central division:											
Ohio	4	4	232	4	87	145	4	.....	4	4	33,300
Illinois	2	2	259	2	78	181	2	.....	2	2	19,000
Wisconsin	22	22	725	22	217	508	20	.....	22	20	45,400
West North Central division:											
Iowa	2	2	40	2	20	20	2	.....	2	2	3,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Primitive Methodist Church	93	36	$85,869	51	$164,300	92	$147,695	90	93	1,557	14,918
New England division:											
Massachusetts	11	8	34,000	7	32,000	11	24,894	11	12	244	2,643
Rhode Island	8	6	12,155	3	8,000	8	11,273	8	8	106	807
Middle Atlantic division:											
New York	2	2	8,600	1	4,000	2	4,460	2	2	28	219
Pennsylvania	42	17	30,514	31	101,500	42	85,587	42	43	928	9,132
East North Central division:											
Ohio	4	1	900	1	4,000	4	5,801	4	4	40	318
Illinois	2	1	500	2	4,000	2	3,813	2	2	26	364
Wisconsin	22	1	200	5	10,300	21	11,727	19	20	165	1,210
West North Central division:											
Iowa	2	.....	.....	1	500	2	140	2	2	20	165

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Primitive Methodist Church	93	93	9,353	91	3,366	5,863	91	.....	93	91	$829,035
Eastern	21	21	2,304	21	868	1,436	21	.....	21	21	361,000
Pennsylvania	46	46	6,025	44	2,183	3,718	46	.....	46	46	400,635
Western	26	26	1,024	26	315	709	24	.....	26	24	67,400

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Primitive Methodist Church	93	36	$85,869	51	$164,300	92	$147,695	90	93	1,557	14,918
Eastern	21	16	44,755	11	44,000	21	40,627	21	22	378	3,729
Pennsylvania	46	18	40,414	32	105,500	46	91,388	46	47	968	9,450
Western	26	2	700	8	14,800	25	15,680	23	24	211	1,739

METHODIST EPISCOPAL CHURCH, SOUTH.

HISTORY.

The early history of Methodism in America was closely identified with slaveholding sections. The southern colonies furnished the majority of the young men who entered the ministry of the church during the Revolutionary War, and out of approximately 15,000 members of the Methodist societies in 1783, only about 2,000 resided in what, in later years, were known as the "free states." All the conferences between 1776 and 1808 were held either in Baltimore or in that region, and 6 out of the 9 bishops elected previous to 1844 had been natives of slaveholding states. Nevertheless, the Methodist preachers of the time were, with practical unanimity, opposed to human bondage.

The "Christmas Conference" of 1784, which organized the scattered congregations into the Methodist Episcopal Church, enacted a specific rule which required all slaveholding members, under penalty of expulsion for noncompliance, to emancipate their slaves; but it stirred up so much strife, and proved to be so impracticable of execution, that in less than six months it was suspended. After various and somewhat conflicting measures had been adopted, the General Conference of 1808 provided that thereafter each annual conference should deal with the whole matter according

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to its own judgment. In 1816 this provision was modified by another statute which remained in force until 1844, to the effect that no slaveholder should be appointed to any official position in the church, if the state in which he lived made it possible for him to liberate his slaves. This compromise proceeded upon the supposition that, while slavery was an evil to be mitigated in every possible way, it was not necessarily a sin.

In 1844 a new issue was raised. Bishop James O. Andrew, of Georgia, a man of high Christian character and "eminent beyond almost any living minister for the interest that he had taken in the welfare of the slaves," became by inheritance and by marriage a nominal slaveholder. Under the laws of Georgia it was not possible for him or his wife to free their slaves. He was therefore exempt, as scores of other southern ministers were, from the operation of the law of 1816. In the General Conference of 1844, held in New York, a preamble and resolution were adopted, calling attention to the embarrassment which would result from this connection with slavery in the bishop's exercise of his office as an itinerant general superintendent, and declaring it "the sense of this General Conference that he desist from the exercise of his office so long as this impediment remains." The southern delegates resented this action, which virtually deposed him from the episcopacy, and entered a protest against it. They said that if Bishop Andrew had violated any law of the church they did not object to his being put upon trial for the offense; but they did object to his deposition by a mere majority vote, and without any specific allegation based upon the law of the church being brought against him. Such action they regarded as a flagrant violation of the constitution of the church, according to which, as they interpreted it, the episcopacy was not a mere office subject to the control of an omnipotent General Conference, but a coordinate and independent branch of the church government. The result was that after long debate, conducted for the most part in an admirably Christian spirit, a provisional plan of separation was adopted, to become effective whenever the southern conferences should deem it necessary. A convention of representatives from the southern conferences was held at Lousiville, Ky., and on May 17, 1845, by an almost unanimous vote, the plan of separation was approved, and the annual conferences in the slaveholding states were erected into a distinct ecclesiastical connection, separate from the jurisdiction of the General Conference of the Methodist Episcopal Church, the name chosen for the new body being the Methodist Episcopal Church, South. Its first General Conference was held at Petersburg, Va., in 1846.

Although the General Conference of 1844 had adopted the provisional plan of separation, many northern leaders in the church, including some of those who had voted for it, regretted the action taken, and declared the plan unconstitutional and void. Furthermore, the part of the plan relating to the division of the property of the Book Concern, while receiving a majority of votes in the annual conferences, failed to obtain the requisite three-fourths required by the constitution of the church; and in the General Conference of 1848, held at Pittsburgh, Pa., the entire plan was repudiated and declared null and void. A fraternal delegate from the South was denied reception, the conference stating that it did "not consider it proper, at present, to enter into fraternal relations with the Methodist Episcopal Church, South." Suits were finally decided by the Supreme Court of the United States declaring the plan valid and binding in all its parts.

The Southern Church began with 2 bishops, Joshua Soule and James O. Andrew, and 16 annual conferences. In 1846 there were 1,519 traveling preachers, 2,833 local preachers, 327,284 white members, 124,961 Negro members, and 2,972 Indian members, or a total of 459,569. The growth was rapid, and when the Civil War began the membership had increased to 757,205, including 207,776 Negroes.

The war wrought havoc. Hundreds of church buildings were burned or dismantled, college buildings were abandoned, and the endowments were swept away. During the war, the annual conferences met irregularly or in fragments; the General Conference of 1862 was not held; and the whole order of the itinerancy was interrupted. Many of the most liberal supporters of the church and its institutions were reduced to abject want; the publishing house was seized for a United States printing office, and the church press was silent. The missionaries in China were cut off from their home board and would have suffered much but for the fact that the treasurer of the Missionary Society of the Methodist Episcopal Church indorsed the drafts for their support. By 1866 the membership had been reduced to 511,161, showing a loss of 246,044. Three-fourths of the Negro members had joined either the African Methodist churches, or the Methodist Episcopal Church, whose representatives were to be found everywhere throughout the South. The remainder formed, in 1870, an independent organization, the Colored Methodist Episcopal Church.

In spite of these facts the work of reconstruction was begun at once. At the General Conference of 1866 changes were made in regard to lay representation in annual and general conferences, the probationary system, class meetings, and the itinerancy. In 1874 the first fraternal delegation from the Methodist Episcopal Church was received. Since the war contributions to foreign missions have greatly advanced, and home mission work for Indians, Mexicans, and others has developed. Vanderbilt University was opened for the

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reception of students in 1875, and 4 years later reported 519 students. In 1884, the centennial year of Episcopal Methodism, a special contribution of $1,382,771 was made, mostly for local objects. By 1882 the membership had increased to 860,687, and at the General Conference in 1890 it was reported as 1,177,150.

The church has entered heartily into the various movements for church unity and fellowship, is a constituent member of the Federal Council of the Churches of Christ in America, is represented on the Committee on a World Conference on Questions of Faith and Order, and is closely identified with interdenominational movements, as the Y. M. C. A., American Bible Society, etc. It has participated with the Methodist Episcopal Church in the consideration of plans for the union of the two churches. It has taken a prominent part in the war work of the churches, establishing its own commission and raising a fund for work in the cantonments and in the field.

DOCTRINE AND POLITY.

In doctrine the Methodist Episcopal Church, South, is in agreement with other branches of Methodism throughout the world, putting special emphasis upon the universality of the atonement, the witness of the Spirit, and the possibility of holiness in heart and life.

In polity it is in close accord with the Methodist Episcopal Church and emphasizes the episcopate. The bishops hold office for life, unless removed by due process of law for personal or official misconduct, and have a limited veto on constitutional questions over the acts of the General Conference. There is equal clerical and lay representation in the General Conference, and effective lay representation in the annual conferences. Attendance on class meeting ceased to be a condition of membership in 1866. The fixed probation of six months is not required of candidates for membership, nor are they required to subscribe to the 25 Articles of Religion, as in the northern branch of the church. The itinerancy is still maintained, the pastoral term being limited to four consecutive years. In other respects there is little difference from the polity of the Methodist Episcopal Church.

WORK.

The general denominational work of the Methodist Episcopal Church, South, is under the care of the General Board of Missions, which includes the home and foreign missionary work of the women, a Board of Church Extension, a Sunday School Board, and an Epworth League Board, supplemented by special boards in the several annual conferences.

The home mission work is conducted by the Home Department of the General Board of Missions, by the annual conference boards, the Board of Church Extension, and women's boards of city missions in various cities, the last-named being auxiliary to the women's department of the general board. The general board gives particular attention to the work among immigrants, mountain people, miners, Negroes, and Indians, as well as to work in congested quarters of the cities. The various city mission boards deal chiefly with the last-named problem by means of social settlements and the like. The annual conference boards of missions are concerned chiefly in supplementing pastoral support in poor territory, where without their help preachers could not be maintained. During 1916 these various home mission agencies employed 268 missionaries, gave missionary support in whole or in part to about 2,400 mission workers and pastors, and aided 2,390 churches. The Board of Church Extension assisted in the building of 285 churches during the year, and has a loan fund of $976,461 which is used for this purpose. The church contributed to all of these home mission causes in 1916 the sum of $1,243,329.

The foreign missionary work of the church is carried on by the General Board of Missions, and the fields occupied are China, Japan, Korea, Brazil, Mexico, Cuba, and Africa. The report for 1916 shows 60 stations, occupied by 382 missionaries, and 444 native preachers and other helpers; 589 churches, with 34,040 members; 222 schools, with 15,021 pupils; and 8 hospitals and dispensaries, treating 55,050 patients. There were 669 Sunday schools, which enrolled 40,345 scholars. The contributions of the church to foreign missions in 1916 were $984,306, an increase of $63,682 over the total for the previous year. The board has property in mission lands valued at $4,000,000.

The educational institutions of the church in the United States include 45 colleges and 34 secondary institutions, with 1,359 teachers and 19,736 students. During 1916 the contributions for education amounted to $344,518, while the value of property devoted to this cause was estimated at $15,840,080, and the value of endowments was $9,196,224.

The church has under its care 4 hospitals, with property valued at $1,800,000; and 13 orphanages, valued at $1,240,000 and caring for 1,739 orphans. It reports, also, endowment for these institutions amounting to $1,262,000, and about $450,000 contributed for their establishment and maintenance.

The young people of the church are organized in 3,841 Epworth Leagues, with a membership of 137,333; and there are 1,924,698 enrolled in the Sunday schools. In 1916 the Church Publishing House in Nashville, Tenn., with branches at Richmond, Va., and Dallas, Tex., had assets of $1,548,749, and reported sales amounting to $1,029,906. The publishing house in Nashville publishes 16 periodicals, including Sunday school literature having an aggregate circulation of more than a million and a half. In addition there are 16 periodicals supported by the annual conferences, which have a circulation of about 150,000.

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STATISTICS.

The general statistics of the Methodist Episcopal Church, South, are given, by states and conferences or missions, on pages 479 to 482, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	19,220	17,831	1,389	7.8
Members	2,114,479	1,638,480	475,999	29.1
Church edifices	17,251	15,933	1,318	8.3
Value of church property	$62,428,433	$37,278,424	$25,150,009	67.5
Debt on church property	$3,849,850	$1,256,093	$2,593,757	206.5
Parsonages:				
Churches reporting	5,327	4,566	761	16.7
Value	$11,777,753	$7,265,610	$4,512,143	62.1
Sunday schools:				
Number	16,690	14,306	2,384	16.7
Officers and teachers	152,177	113,328	38,849	34.3
Scholars	1,688,559	1,040,160	648,399	62.3
Contributions for missions and benevolences	$3,022,153	$2,214,316	$807,837	36.5
Domestic	$2,037,847	$1,447,689	$590,158	40.8
Foreign	$984,306	$766,627	$217,679	28.4

From this table it is seen that the denomination has gained largely in membership, in value of church property, in value of parsonages, in number of Sunday school scholars, and in the amount of contributions, but to a less degree in other items. The number of organizations reported in 1916 was 19,220 as against 17,831 in 1906, an increase of 7.8 per cent, while the membership advanced from 1,638,480 to 2,114,479, or 29.1 per cent. The value of church property increased from $37,278,424 to $62,428,433, and the debt on church property from $1,256,093, reported by 1,195 organizations, to $3,849,850, reported by 1,914 organizations. The number of churches reporting parsonages increased from 4,566 to 5,327, or 16.7 per cent, and the value of the parsonages increased from $7,265,610 to $11,777,753, or 62.1 per cent. The number of Sunday schools increased from 14,306 to 16,690, or 16.7 per cent, and the number of scholars rose from 1,040,160 in 1906 to 1,688,559 in 1916, an increase of 62.3 per cent. Contributions for missions and benevolences advanced from $2,214,316 in 1906 to $3,022,153 in 1916, or 36.5 per cent, over two-thirds of the increase being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $17,139,398 were reported by 18,751 organizations and cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 13,918 organizations in 1916, was 150,836, constituting 9.4 per cent of the 1,599,436 members reported by these organizations. Assuming that the same proportion would apply to the 515,043 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 199,408.[1]

Of the 19,220 organizations, 19,068, with 2,104,837 members, reported church services conducted in English only; 31, with 3,936 members, reported foreign languages in connection with English; and 121 organizations, with 5,706 members, used foreign languages only. The number of foreign languages reported was 8. The Indian languages were reported alone, or in connection with English, by 72 organizations, with 2,839 members; 67 organizations, with 2,535 members, using the Indian only. Next in order was Spanish reported alone, or in connection with English, by 45 organizations, with 4,115 members; 38 organizations, with 2,402 members, using Spanish only. As compared with the report for 1906, there was an increase of 3 in the number of languages reported—the Dutch, Japanese, and Korean—but almost the same proportion of organizations using foreign languages exclusively in the conduct of church services.

The number of ministers reported as on the rolls of the denomination was given as 7,498. Schedules were received from 4,812, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	4,812	3,922	189	701	$1,037
Alabama	320	268	15	37	940
Arizona	8	8			1,050
Arkansas	224	177	9	38	1,097
California	54	38	7	9	1,040
Colorado	11	8	2	1	960
Connecticut	1		1		
District of Columbia	10	6		4	1,067
Florida	141	128	4	9	1,078
Georgia	388	313	10	65	1,096
Idaho	8	4	3	1	583
Illinois	35	22	6	7	538
Indiana	3	1		2	1,000
Iowa	2	2			820
Kansas	10	5	4	1	851
Kentucky	258	216	10	32	895
Louisiana	116	100	1	15	993
Maryland	55	48	3	4	1,000
Mississippi	262	220	7	35	918
Missouri	333	260	12	61	1,051
Montana	13	10	1	2	923
Nebraska	1	1			
New Mexico	26	21	1	4	1,020
New York	2			2	
North Carolina	376	325	8	43	1,068
North Dakota	1			1	
Ohio	1		1		
Oklahoma	182	153	7	22	929
Oregon	14	11		3	846
Pennsylvania	1	1			
South Carolina	233	202	4	27	1,122
Tennessee	366	279	21	66	966
Texas	774	642	17	115	1,118
Virginia	419	338	18	63	1,008
Washington	8	5	2	1	777
West Virginia	156	110	15	31	1,010

[1] See Introduction, p. 10.

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Of the 4,812 ministers reporting, 4,111 were in pastoral work, 189 being supplies and assistants; reports from 3,920 pastors gave an average annual salary of $1,037. Of the 701 not in pastoral work, 282 were on the retired list, 186 in denominational service, including bishops and others, 121 in educational and editorial work, and 80 in evangelistic and philanthropic work.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Methodist Episcopal Church, South	19,220	19,184	2,114,479	17,993	810,703	1,157,001	17,138	1,784	17,251	17,133	$62,428,433
Middle Atlantic division:											
Pennsylvania	15	15	811	15	360	451	14	1	14	14	24,450
East North Central division:											
Indiana	2	2	428	2	168	260	2	.....	2	2	12,500
Illinois	105	104	7,328	104	2,935	4,393	102	3	102	102	141,500
West North Central division:											
Iowa	2	2	116	2	49	67	2	.....	2	2	2,600
Missouri	1,114	1,114	133,756	1,047	48,259	73,610	1,057	34	1,070	1,058	5,130,709
Nebraska	3	3	184	1	8	11	3	.....	3	3	3,200
Kansas	23	23	1,795	23	671	1,124	20	3	20	20	62,000
South Atlantic division:											
Maryland	155	155	15,751	152	6,040	9,361	151	1	153	151	812,350
District of Columbia	7	7	2,666	7	1,021	1,645	7	.....	7	7	216,500
Virginia	1,595	1,594	202,648	1,506	78,138	108,997	1,525	62	1,535	1,524	6,436,294
West Virginia	687	687	53,020	629	20,938	29,821	560	109	582	562	1,868,095
North Carolina	1,662	1,661	199,764	1,594	81,024	112,173	1,592	70	1,602	1,591	5,453,145
South Carolina	851	851	105,306	712	37,162	50,431	807	44	809	806	2,928,638
Georgia	1,665	1,665	219,755	1,432	79,214	107,603	1,607	17	1,611	1,612	5,913,257
Florida	590	590	51,505	590	20,430	31,075	492	52	503	491	1,721,210
East South Central division:											
Kentucky	1,086	1,084	114,795	1,010	43,027	64,395	1,026	59	1,033	1,026	3,746,710
Tennessee	1,524	1,518	167,270	1,491	67,143	95,889	1,435	89	1,435	1,434	4,580,995
Alabama	1,507	1,506	167,938	1,506	71,414	96,524	1,381	125	1,389	1,381	3,990,086
Mississippi	1,157	1,154	114,469	1,030	43,030	58,201	1,091	66	1,093	1,080	2,771,370
West South Central division:											
Arkansas	1,216	1,205	110,993	1,168	42,360	65,067	997	174	1,003	994	2,562,989
Louisiana	433	402	38,940	402	15,347	23,593	345	13	347	347	1,490,705
Oklahoma	721	716	60,263	689	23,105	35,218	485	229	486	485	1,552,459
Texas	2,787	2,785	316,812	2,567	118,868	171,282	2,196	538	2,205	2,197	9,340,073
Mountain division:											
Montana	16	16	1,258	16	508	750	15	.....	15	15	85,400
Idaho	16	16	680	16	325	355	12	4	12	12	25,130
Colorado	16	16	1,858	16	712	1,146	15	1	15	15	116,500
New Mexico	114	114	7,120	101	2,472	4,099	47	67	47	47	203,800
Arizona	22	22	1,939	22	745	1,194	18	1	19	18	135,100
Pacific division:											
Washington	9	9	620	9	220	400	7	1	7	7	31,350
Oregon	30	30	2,515	30	976	1,539	27	2	30	27	185,950
California	120	118	12,176	104	4,034	6,417	100	19	100	103	883,278

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist Episcopal Church, South	19,220	1,914	$3,849,850	5,327	$11,777,753	18,751	$17,139,398	16,308	16,690	152,177	1,668,559
Middle Atlantic division:											
Pennsylvania	15	.....	.....	2	3,500	15	2,698	12	12	88	665
East North Central division:											
Indiana	2	1	1,100	1	2,000	2	2,650	2	3	35	471
Illinois	105	9	2,700	37	40,800	105	44,500	98	100	921	7,151
West North Central division:											
Iowa	2	.....	.....	1	1,000	2	1,430	2	2	13	130
Missouri	1,114	97	164,516	371	743,615	1,098	1,148,295	978	990	10,278	117,273
Nebraska	3	.....	.....	1	1,500	3	2,256	2	2	17	180
Kansas	23	.....	.....	9	14,100	22	14,941	19	20	170	1,916
South Atlantic division:											
Maryland	155	15	19,904	52	145,150	151	153,533	146	150	1,721	15,754
District of Columbia	7	5	29,900	2	9,500	7	55,013	7	7	183	2,485
Virginia	1,595	152	485,004	392	1,227,300	1,584	1,624,268	1,485	1,532	16,097	171,256
West Virginia	687	55	130,626	132	383,602	682	463,336	591	612	5,149	54,006
North Carolina	1,662	182	302,446	388	1,018,137	1,635	1,467,995	1,518	1,567	12,874	162,569
South Carolina	851	129	260,897	227	675,975	843	706,487	772	783	6,826	87,479
Georgia	1,665	130	248,650	440	1,030,336	1,594	1,610,207	1,416	1,453	12,942	149,771
Florida	590	64	129,112	155	396,600	508	507,807	475	493	4,232	44,558
East South Central division:											
Kentucky	1,066	90	134,163	304	639,258	1,070	841,941	928	950	7,764	85,010
Tennessee	1,524	127	256,729	383	853,640	1,512	1,188,617	1,357	1,372	12,041	131,868
Alabama	1,507	137	224,980	364	823,835	1,484	1,077,283	1,236	1,255	11,059	116,196
Mississippi	1,157	76	139,198	303	576,100	1,140	888,682	944	961	7,230	75,772
West South Central division:											
Arkansas	1,216	106	212,097	311	473,195	1,163	839,961	950	984	8,790	91,355
Louisiana	403	38	62,548	115	256,920	345	456,188	333	342	3,154	32,686
Oklahoma	721	124	124,438	247	331,540	701	604,423	531	537	4,922	53,259
Texas	2,787	336	851,643	914	1,802,440	2,734	3,096,317	2,228	2,278	22,991	258,711
Mountain division:											
Montana	16	2	3,250	11	31,300	16	16,015	13	13	123	1,117
Idaho	16	1	400	7	4,900	16	8,779	13	13	98	729
Colorado	16	1	200	13	23,350	16	20,495	15	15	157	2,301
New Mexico	114	10	20,876	35	52,900	114	81,635	72	76	598	6,332
Arizona	23	6	11,402	10	17,400	23	28,763	21	23	240	2,503
Pacific division:											
Washington	9	1	200	4	9,800	9	13,642	8	8	32	332
Oregon	30	5	2,270	19	27,350	30	32,105	27	27	263	2,418
California	120	15	30,601	77	162,000	118	161,136	109	110	1,119	11,516

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES AND MISSIONS: 1916.

CONFERENCE OR MISSION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Methodist Episcopal Church, South	19,220	19,184	2,114,479	17,993	810,703	1,157,001	17,138	1,784	17,251	17,133	$62,428,433
Alabama	745	745	75,469	745	31,885	43,584	671	73	675	672	1,955,373
Baltimore	696	696	72,473	696	29,039	43,434	651	37	658	651	2,237,469
Central Texas	611	611	80,642	611	32,810	47,832	517	52	519	520	2,123,175
Columbia	21	21	1,902	21	735	1,167	20	1	23	20	165,450
Denver	20	20	2,227	20	840	1,387	19	1	19	19	129,200
East Columbia	34	34	1,913	34	786	1,127	26	6	26	26	76,980
East Oklahoma	410	405	30,818	403	12,008	18,810	282	121	283	282	824,609
Florida	474	474	41,501	474	16,360	25,141	404	24	414	402	1,468,610
German Mission	29	29	1,835	29	800	1,035	27	2	29	27	100,890
Holston	881	874	81,209	874	33,782	47,427	778	84	802	776	2,304,100
Illinois	106	105	7,428	105	2,975	4,453	103	3	103	103	144,000
Kentucky	317	317	33,358	317	13,288	20,070	300	17	304	300	1,279,760
Little Rock	525	525	50,961	525	19,947	31,014	465	22	470	465	1,208,779
Los Angeles	41	41	5,070	41	1,895	3,175	33	5	34	37	331,100
Louisiana	403	402	38,940	402	15,347	23,593	345	13	347	347	1,490,795
Louisville	561	560	58,239	505	21,266	31,821	540	20	541	540	1,789,450
Memphis	605	604	75,755	568	28,806	41,003	582	23	584	582	1,929,035
Mexican Border Mission	9	2	469	.....	.....	.....	9	.....	9	9	34,500
Mississippi	554	554	57,178	511	21,536	29,665	512	42	512	503	1,365,055
Missouri	447	447	53,132	420	19,573	29,195	435	8	442	435	1,745,087
Montana	16	16	1,258	16	508	750	15	.....	15	15	85,400
New Mexico	134	134	9,610	123	3,571	5,468	61	73	61	61	355,850
North Alabama	874	873	102,392	873	43,561	58,831	794	80	799	794	2,283,563
North Arkansas	691	680	60,032	643	22,413	34,053	532	152	533	529	1,354,210
North Carolina	772	772	93,008	705	37,145	49,296	746	26	754	745	2,001,245
North Georgia	853	853	123,937	675	41,874	56,421	839	3	839	840	3,471,004
North Mississippi	607	604	57,372	523	21,532	28,579	583	24	585	581	1,410,065
North Texas	529	527	70,407	432	24,392	35,043	460	69	460	460	2,131,430
Northwest Texas	444	444	40,077	444	16,776	23,361	234	210	234	234	1,601,205
Pacific	97	95	8,759	81	2,767	4,267	82	15	82	81	671,778
Pacific Mexican Mission	4	4	286	4	117	169	3	1	3	3	15,509
St. Louis	353	353	41,529	330	14,489	22,585	315	23	319	315	1,816,600
South Carolina	428	428	51,884	362	18,583	25,434	417	11	417	416	1,429,808
South Georgia	798	798	94,954	743	37,042	50,616	756	12	760	760	2,430,853
Southwest Missouri	342	342	41,190	323	14,925	23,032	332	6	334	333	1,636,822
Tennessee	701	701	77,092	701	31,713	45,379	655	46	655	655	1,941,510
Texas	695	695	76,886	589	26,431	37,591	596	99	598	594	2,299,060
Texas Mexican Mission	46	46	2,072	46	1,005	1,067	28	7	30	28	39,593
Upper South Carolina	423	423	53,422	350	18,579	24,997	390	33	392	390	1,498,830
Virginia	847	847	128,132	756	47,415	64,854	834	10	841	835	4,189,850
West Oklahoma	311	311	29,445	286	11,097	16,408	203	108	203	203	727,850
West Texas	400	400	41,565	390	15,427	23,713	307	93	308	307	1,445,470
Western North Carolina	896	895	106,908	895	43,923	62,985	851	45	853	851	2,854,150
Western Virginia	470	470	31,743	402	11,740	17,229	386	84	387	387	1,443,370

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES AND MISSIONS: 1916.

CONFERENCE OR MISSION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Methodist Episcopal Church, South	19,220	1,914	$3,849,850	5,327	$11,777,753	18,751	$17,139,398	16,308	16,690	152,177	1,688,559
Alabama	745	52	80,268	153	422,750	726	483,006	604	618	5,076	51,538
Baltimore	696	61	186,339	183	572,550	690	641,539	632	642	6,657	68,601
Central Texas	611	58	124,275	220	446,110	583	797,712	535	547	5,808	65,823
Columbia	21	2	1,310	13	22,060	21	22,246	21	21	181	1,719
Denver	20	1	200	15	24,650	20	23,233	19	19	197	3,073
East Columbia	34	5	1,560	17	19,700	34	30,280	27	27	262	2,260
East Oklahoma	410	63	42,111	135	177,940	404	332,428	293	294	2,628	26,626
Florida	474	59	120,077	137	363,500	402	436,242	384	400	3,584	37,232
German Mission	29	2	1,800	16	45,100	29	26,152	27	31	239	2,294
Holston	881	43	90,030	170	500,950	872	568,331	765	796	6,450	80,674
Illinois	106	10	3,800	37	40,800	106	45,360	99	102	936	7,326
Kentucky	317	18	15,530	99	226,653	310	268,100	270	275	2,305	24,209
Little Rock	525	36	121,429	129	201,650	498	378,242	413	420	4,021	40,609
Los Angeles	41	14	31,777	24	42,900	41	75,752	40	42	514	5,646
Louisiana	403	38	62,548	115	256,920	345	456,188	333	342	3,154	32,686
Louisville	561	51	80,957	155	313,805	554	394,870	469	479	3,869	41,535
Memphis	605	73	169,050	165	364,600	601	511,850	565	580	5,137	55,669
Mexican Border Mission	9	.....	.....	2	600	9	1,779	8	10	43	481
Mississippi	554	35	52,683	143	257,800	544	403,906	440	457	3,519	35,663
Missouri	447	29	48,063	147	298,700	441	416,759	401	407	4,146	42,625
Montana	16	2	3,250	11	31,300	16	16,015	13	13	123	1,117
New Mexico	134	16	35,076	45	81,600	134	126,550	85	89	783	8,223
North Alabama	874	89	144,397	228	432,435	861	664,702	720	727	6,613	71,857
North Arkansas	691	70	90,668	182	271,545	665	461,719	537	544	4,769	50,746
North Carolina	772	94	103,516	187	499,487	768	728,407	703	727	6,238	73,692
North Georgia	853	59	155,660	236	576,660	829	821,405	770	780	7,453	85,928
North Mississippi	607	42	86,865	161	319,050	599	485,916	507	527	3,729	40,236
North Texas	529	74	259,295	186	353,400	521	612,833	451	458	4,999	57,259
Northwest Texas	444	61	67,169	141	236,445	436	457,994	289	296	2,849	33,658
Pacific	97	7	10,226	62	133,000	95	112,267	86	87	805	8,008
Pacific Mexican Mission	4	.....	.....	1	3,500	4	1,880	4	4	40	365
St. Louis	353	46	73,941	111	214,565	344	377,640	282	285	2,920	38,693
South Carolina	428	79	176,518	119	351,225	423	368,556	401	407	3,357	41,920
South Georgia	798	71	92,900	203	452,176	751	786,022	634	661	5,389	63,050
Southwest Missouri	342	22	42,512	124	246,950	340	372,523	318	322	3,412	38,181
Tennessee	701	45	63,297	172	334,190	698	495,714	616	618	5,243	54,951
Texas	695	61	210,673	188	389,385	680	620,934	544	554	5,073	56,611
Texas Mexican Mission	46	5	640	11	9,600	46	9,707	40	42	195	2,326
Upper South Carolina	423	50	84,379	108	324,750	420	337,931	371	376	3,469	45,559
Virginia	847	105	341,025	233	726,200	838	1,108,818	810	840	10,103	100,363
West Oklahoma	311	61	82,327	112	153,600	297	271,995	238	243	2,294	26,633
West Texas	400	69	173,591	138	291,800	396	521,553	317	323	3,560	37,886
Western North Carolina	896	89	198,588	201	518,650	893	739,777	821	846	6,652	88,965
Western Virginia	470	47	110,440	92	220,502	467	324,565	406	412	3,323	36,043

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CONGREGATIONAL METHODIST CHURCH.

HISTORY.

The same general influences that led to the organization of the Methodist Protestant Church in 1830, two decades later led to the establishment of the Congregational Methodist Church. Soon after the Methodist Episcopal Church, South, separated from the Methodist Episcopal Church, there arose in Georgia considerable objection to certain features of the episcopacy and itinerancy, and a number of ministers and members withdrew in order to secure what they considered a more democratic form of church government. A conference was held at Forsyth, Monroe County, Ga., in May, 1852, and was presided over by a layman, the Hon. William L. Fambro, while its secretary was a clergyman, the Rev. Hiram Phinazee. This conference adhered strictly to the doctrine of Methodism, but adopted the congregational form of government, although modified by a certain degree of connectionalism, and the name chosen was the Congregational Methodist Church.

In a few years the movement extended into the neighboring states of Alabama, Florida, and Mississippi, and at present churches are to be found in most of the Southern and some of the Northern states.

The denomination suffered a considerable loss in 1887–88 when nearly one-third of its churches joined the Congregationalists. Later a number of them returned, and the church gained in strength for a time, but within the past decade has suffered heavy losses, apparently through general disorganization.

DOCTRINE AND POLITY.

The doctrinal position of the church is distinctly Methodistic, and its polity, while congregational in some respects, coincides very closely with that of the Methodist Episcopal Church of to-day.

The local church has large powers, and calls its own pastor, while every minister is free to accept or reject any call that comes to him. Its internal affairs are controlled by the church conference, over which the pastor presides, and which includes the other church officers—class leaders, stewards, deacons, and secretary. The action of the church conference, however, is reviewable by the district conference, which is subordinate to the annual conference, and that in turn to the General Conference. The district conference, which convenes once or twice a year, is composed of representatives from the local churches, who may be either ministers or laymen. Representatives are elected by the district conferences to the annual conferences, and by the annual conferences to the General Conference, which meets quadrennially. Each of these conferences constitutes a church court, and may condemn opinions and practices considered to be contrary to the Word of God, cite offending churches and ministers for trial, and admonish, rebuke, suspend, or expel from its membership.

The ministers are licensed and ordained by the district conference, on the recommendation of the church conferences and after proper examination.

WORK.

The missionary work of the denomination is carried on through a General Missionary Union, composed of annual or state unions, which in turn are composed of local societies. The Missionary Union operates through a mission board which has immediate supervision of all work done. Most of the work up to this time has been done in India, where the denomination has assisted in a missionary effort begun several years ago by private parties. The amount contributed in 1915–16 toward this work was $522, while during the same period $120 was contributed for needy churches of communities on the home field. The denomination has a church paper called "The Messenger," published at Ellisville, Miss.

STATISTICS.

The general statistics of the Congregational Methodist Church for 1916 are given, by states, on page 484, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 to 1916.	
			Number or amount.	Per cent.
Organizations	197	325	−128	−39.4
Members	12,503	14,729	−2,226	−15.1
Church edifices	195	262	−67	−25.6
Value of church property	$166,932	$194,275	−$27,343	−14.1
Debt on church property	$4,353	$9,477	−$5,124	−54.1
Parsonages:				
Churches reporting		1	−1	
Value		$1,500	−$1,500	
Sunday schools:				
Number	147	182	−35	−19.2
Officers and teachers	790	1,146	−356	−31.1
Scholars	8,034	8,785	−751	−8.5
Contributions for missions and benevolences	$642		$642	
Domestic	$120		$120	
Foreign	$522		$522	

[1] A minus sign (−) denotes decrease.

The denomination suffered considerable loss during the decade. Thus, against 325 organizations reported in 1906, there were only 197 in 1916, a loss of 39.4 per cent, and the membership had fallen from 14,729 to 12,503, a decline of 15.1 per cent. Other items also showed considerable decrease, as 67, or 25.6 per cent, in number of church edifices; $27,343, or 14.1 per cent, in value of church property; 35, or 19.2 per cent, in number of Sunday schools; and 751, or 8.5 per cent, in number of Sunday school scholars. Contributions for benevolent purposes, reported for the first time in 1916, amounted to $642.

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Certain items not included in the summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $13,806, reported by 139 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 135 organizations in 1916, was 563, constituting 6 per cent of the 9,411 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 748.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the church was 250. Schedules were received from 66, and of these, 14 reported an average annual salary of $138. A considerable number reported themselves as supplementing their salaries by other work.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Congregational Methodist Church	197	197	12,503	197	5,331	7,172	195	2	195	195	$166,932
Middle Atlantic division:											
New Jersey	5	5	201	5	89	112	5	.....	5	5	18,500
Pennsylvania	2	2	38	2	16	22	2	.....	2	2	5,200
West North Central division:											
Missouri	12	12	676	12	266	410	12	.....	12	12	13,200
South Atlantic division:											
Georgia	37	37	2,385	37	995	1,390	37	.....	37	37	32,925
Florida	9	9	249	9	110	139	9	.....	9	9	3,100
East South Central division:											
Tennessee	12	12	508	12	226	282	10	2	10	10	5,500
Alabama	38	38	3,073	38	1,289	1,784	38	.....	38	38	24,060
Mississippi	31	31	2,148	31	920	1,228	31	.....	31	31	27,750
West South Central division:											
Louisiana	18	18	1,281	18	590	691	18	.....	18	18	11,897
Texas	30	30	1,896	30	808	1,088	30	.....	30	30	23,709
States with one organization only [1]	3	3	48	3	22	26	3	.....	3	3	1,100

[1] One organization each in Arkansas, New Mexico, and Oklahoma.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Congregational Methodist Church	197	10	$4,353	139	$13,806	147	147	790	8,034
Middle Atlantic division:									
New Jersey	5	3	2,007	3	105	5	5	26	275
Pennsylvania	2	1	2,200	2	60	2	2	14	185
West North Central division:									
Missouri	12	1	25	4	683	12	12	48	467
South Atlantic division:									
Georgia	37	2	74	29	2,845	25	25	151	1,222
Florida	9	.....	.....	5	160	6	6	20	162
East South Central division:									
Tennessee	12	.....	.....	11	606	10	10	56	439
Alabama	38	.....	.....	25	2,012	27	27	150	1,340
Mississippi	31	1	20	28	3,291	19	19	124	1,326
West South Central division:									
Louisiana	18	.....	.....	10	1,149	18	18	72	569
Texas	30	2	27	20	2,835	21	21	120	1,215
States with one organization only [1]	3	.....	.....	2	60	2	2	8	69

[1] One organization each in Arkansas, New Mexico, and Oklahoma.

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FREE METHODIST CHURCH OF NORTH AMERICA.

HISTORY.

The Free Methodist Church had its origin in an agitation started about 1850 in the Genesee Conference of the Methodist Episcopal Church, in the state of New York. A number of ministers, prominent among whom was the Rev. Benjamin T. Roberts, felt very strongly that the Methodism of their time had come to be removed in no small degree from its primitive standards of faith, experience, and practice, especially in regard to the following points: "The evangelical conception of doctrine; nonconformity to the world; simplicity, spirituality, and freedom in worship; discrimination against the poor in connection with the system of pew renting; the subject of slavery; the employment of executive power and ecclesiastical machinery in unjust discrimination against, and in inexcusable oppression of, devoted and loyal preachers and members." In addition it was claimed by them that "many ministers of the Genesee Conference were members of secret societies, whose vows and spirit were not in conformity with Christianity, and that some of these members had formed a union for the control of the conference, and for the destruction of the influence of those who stood for old-fashioned Methodism, and that the teachings of this powerful coterie (the 'Regency'), as represented in their organ, the Buffalo Christian Advocate, were liberal to the verge of Unitarianism." The work of revival and reform was of a thoroughly radical character, and soon acquired such proportions and momentum as to arouse most formidable opposition.

In 1857 Mr. Roberts published two articles setting forth the evidences of defection from original Methodism of which the reform party complained. For this he was brought before the conference, declared guilty of unchristian and immoral conduct, and sentenced to be reprimanded by the bishop. Later the same articles were republished by a layman, and Mr. Roberts was charged with the responsibility for their republication and circulation. He protested his innocence, offering the testimony of the layman himself, but was declared guilty and was expelled from the conference and the church on the charge of contumacy. Other prosecutions and expulsions, on what were considered by the reform party unjust grounds, followed in quick succession.

A large number of laymen met in convention on two occasions and solemnly protested against this proscription of reputable preachers. This action of the laymen was followed by their being "read out" of the church as having withdrawn, a method which had never been used before, and which has never been adopted since. An appeal was made by the expelled preachers to the General Conference of 1860, which, however, refused to entertain it; and this refusal being taken as an indication of what would result in the other cases pending, all were withdrawn. A motion to reverse the action of the Genesee Conference was lost in the committee, appointed to investigate the affairs of that conference, by a majority of two. Then followed hundreds of withdrawals from the church, both of preachers and of laymen. Another convention was called, this time of preachers and laymen together, at Pekin, N. Y., in 1860, and the Free Methodist Church was organized, Mr. Roberts being elected the first general superintendent.

DOCTRINE.

As its standard of doctrine the new church adopted the Articles of Faith held by the Methodist Episcopal Church, with two additions—one on entire sanctification, which was defined as being saved from all inward sin, and as a work which takes place subsequently to justification and is wrought instantaneously upon the consecrated, believing soul; and the other on future rewards and punishments, embodying the stricter view as to a general judgment and the future condition of the righteous and the wicked.

POLITY.

The general organization of the church is essentially that of the Methodist Episcopal Church, with the exception that on credentials of proper election, laymen, including women, are admitted to the district, annual, and general conferences in equal numbers and on the same basis as ministers.

In place of the episcopacy, general superintendents are elected to supervise the work at large, preside at the conferences, etc. They are elected for four years at a time, but may be, and so far have been, continued in office by reelection until death or failing powers terminate their term of service. District elders are appointed over the conference districts.

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The probationary system and the class meeting are emphasized, being regarded as important parts of the church's economy, so far as it relates to spiritual culture and wholesome discipline.

With respect to disciplinary regulations and usages, this body aims to exemplify Methodism of the primitive type. Its "general rules" are those formulated by John Wesley and still subscribed to by Methodist churches generally, with the addition of one against slavery and one forbidding the production, use, or sale of narcotics. It insists upon a practical observance of the general rules by all its members, including simplicity and plainness of attire, abstinence from worldly amusements, and separateness from all secret societies. It also excludes instrumental music and choir singing from public worship and requires that the seats be free in all its churches.

WORK.

In charge of the general activities of the church are, an executive committee, with certain powers delegated to it by the General Conference; a General Missionary Board, having supervision of all home and foreign missionary work; a Board of Church Extension; a Board of Conference Claimants, having charge of funds for disabled and superannuated preachers; and a Board of Education. It has also a well organized Woman's Foreign Missionary Society. The boards are all elected by the General Conference. The Woman's Foreign Missionary Society is independent, but works in harmony with the boards of the church.

In its home missionary work, 13 agents were employed during 1916 and 125 churches were aided, and the amount contributed by the churches for this work was $12,000.

The foreign missionary work is in British South Africa; Portuguese East Africa; Central India; Province of Honan, China; Japan; and the Dominican Republic, West Indies. The report of 1916 shows 26 stations, occupied by 85 missionaries and 221 native helpers; 15 organized churches, with 3,000 members; 91 schools, academies, etc., with 2,900 pupils; 3 hospitals, treating during the year about 2,500 patients; and 2 homes, with 100 inmates. The contributions for the foreign work were $67,000, and the value of property on the foreign field was estimated at $196,175.

The educational institutions of the church are 2 colleges and 7 seminaries, with a total of 1,525 students. They have property valued at $475,000, and an endowment of $135,000. The amount contributed during the year for their support was $157,500.

There are 2 philanthropic institutions, with 200 inmates, for which $24,000 was contributed during 1916. The property value of these institutions is $75,000, and there is an endowment of $20,000.

The young people's societies numbered 335, with a membership of 6,335.

STATISTICS.

The general statistics of the Free Methodist Church for 1916 are given, by states and conferences, on pages 488 to 491, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,606	1,553	53	3.4
Members	35,291	32,838	2,453	7.5
Church edifices	1,217	1,140	77	6.8
Value of church property	$2,236,325	$1,688,745	$547,580	32.4
Debt on church property	$121,979	$61,124	$60,855	99.6
Parsonages:				
Churches reporting	700	598	102	17.1
Value	$946,618	$612,050	$334,568	54.7
Sunday schools:				
Number	1,197	1,124	73	6.5
Officers and teachers	8,763	7,493	1,270	16.9
Scholars	58,553	41,443	17,110	41.3
Contributions for missions and benevolences	$260,500	$119,954	$140,546	117.2
Domestic	$193,500	$63,669	$129,831	203.9
Foreign	$67,000	$56,285	$10,715	19.0

The table above shows that during the decade the denomination has made some gain in every particular. The number of organizations reported in 1916 was 1,606 as against 1,553 in 1906, a gain of 3.4 per cent. The membership reported advanced from 32,838 to 35,291, or 7.5 per cent. The number of church edifices increased by 77, and the parsonages by 102. The increase in the number of Sunday schools was considerably greater than the increase in church organizations, and the increase in the number of scholars—41.3 per cent—was much greater than the increase in church membership—7.5 per

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cent. Debt on church property was $121,979, reported by 171 organizations in 1916, as against $61,124, reported by 112 organizations in 1906. The contributions for missions and benevolences showed a marked increase, from $119,954 to $260,500—a gain of 117.2 per cent—and they were apportioned as follows: Domestic work $193,500, foreign work $67,000.

Certain items not included in the summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $772,038 were reported by 1,426 organizations, and cover general running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 1,083 organizations in 1916, was 1,018, constituting 4 per cent of the 25,426 members reported by these organizations. Assuming that the same proportion would apply to the 9,865 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,413.[1]

Of the 1,606 organizations, 1,600, with 35,022 members, reported the use of English only in church services; 3, with 246 members, German and English; 2, with 13 members, Japanese and English; and 1, with 10 members, Swedish and English. In 1906 there were 4 organizations which reported foreign languages in the conduct of their services.

The number of ministers on the rolls of the denomination was 1,397. Schedules were received from 969 of these, distributed, by states, as follows:

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	969	505	243	221	$563
Alabama	1	.....	1	.....	.....
Arizona	1	1	.....	.....	.....
Arkansas	5	1	4	.....	800
California	40	18	14	8	648
Colorado	19	6	9	4	360
District of Columbia	1	1	.....	.....	.....
Florida	2	.....	.....	2	.....
Georgia	5	1	4	.....	200
Idaho	10	4	3	3	370
Illinois	85	47	10	28	597
Indiana	27	14	9	4	630
Iowa	41	28	6	7	507
Kansas	56	25	13	18	527
Kentucky	3	2	.....	1	822
Louisiana	2	.....	2	.....	.....
Maryland	6	3	.....	3	880
Massachusetts	1	1	.....	.....	.....
Michigan	125	71	26	28	543
Minnesota	17	7	9	1	348
Missouri	14	4	6	4	432
Montana	4	2	2	.....	234
Nebraska	29	9	11	9	419
New Jersey	3	2	.....	1	525
New Mexico	2	.....	1	1	.....
New York	140	80	21	39	519
North Dakota	4	1	3	.....	500
Ohio	43	31	8	4	869
Oklahoma	19	10	6	3	433
Oregon	30	17	6	7	458
Pennsylvania	106	65	18	23	601
South Dakota	15	9	6	.....	507
Tennessee	6	.....	6	.....	.....
Texas	25	7	16	2	301
Vermont	1	1	.....	.....	.....
Washington	57	27	14	16	603
West Virginia	4	1	1	2	1,162
Wisconsin	19	9	8	2	480
Wyoming	1	.....	.....	1	.....

Of the 969 ministers reporting, 748 were in pastoral work and 221 not in pastoral work. Annual salaries averaging $563 were reported by 493 ministers. There were reported 175 supplies and assistants, and 68 of the pastors reported other occupations. The total number on the retired list was 71, 79 were engaged in general evangelistic and philanthropic work, and 45 in general denominational work.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Free Methodist Church of North America.	1,606	1,598	35,291	1,467	11,424	21,956	1,198	179	1,217	1,205	$2,236,325
New England division:											
Massachusetts	2	2	29	2	16	13	.....	1	.....	.....	.....
Middle Atlantic division:											
New York	128	127	3,774	118	1,212	2,429	113	6	115	110	294,400
New Jersey	4	4	213	4	85	128	3	.....	3	3	12,000
Pennsylvania	190	189	4,697	179	1,447	2,966	151	25	155	151	342,350
East North Central division:											
Ohio	73	73	1,717	70	515	1,043	60	8	60	60	94,450
Indiana	48	47	1,128	45	330	677	43	3	44	43	76,800
Illinois	137	137	3,690	127	1,196	2,360	126	1	133	130	263,850
Michigan	254	252	5,554	239	1,816	3,516	216	20	217	215	325,800
Wisconsin	39	37	689	36	221	458	32	2	33	33	44,300
West North Central division:											
Minnesota	28	28	514	25	152	310	16	2	16	16	22,000
Iowa	86	85	1,614	82	555	1,027	69	8	69	69	112,550
Missouri	28	28	370	19	98	143	17	6	18	18	24,350
North Dakota	16	16	239	7	47	91	7	3	7	7	15,400
South Dakota	26	26	418	22	142	263	12	9	12	12	22,500
Nebraska	76	76	736	67	256	416	32	19	33	32	40,200
Kansas	78	78	1,794	73	607	1,140	55	10	55	56	81,900
South Atlantic division:											
Maryland	7	7	199	7	77	122	7	.....	7	7	46,250
West Virginia	17	17	256	17	97	159	12	2	12	12	20,600
Georgia	9	9	212	8	66	137	4	2	4	5	7,300
Florida	2	2	30	2	13	17	2	.....	2	2	2,300
East South Central division:											
Kentucky	13	13	145	8	36	70	10	.....	11	10	10,400
Tennessee	13	13	178	5	38	64	6	3	6	8	6,700
Alabama	2	2	27	2	12	15	1	1	1	1	850
Mississippi	8	8	59	8	27	32	1	.....	1	1	500
West South Central division:											
Arkansas	7	7	50	6	18	31	4	1	4	5	3,650
Louisiana	12	12	171	12	59	112	9	2	9	9	3,200
Oklahoma	56	56	985	48	331	533	31	10	31	31	24,350
Texas	46	46	619	38	172	374	23	8	23	23	22,100
Mountain division:											
Montana	8	8	101	7	35	59	1	4	1	2	3,000
Idaho	16	16	181	13	80	93	6	4	6	6	7,500
Colorado	35	35	520	35	169	351	18	5	18	17	35,150
New Mexico	4	4	43	4	14	29	1	1	1	1	1,000
Arizona	3	3	108	3	41	67	2	.....	2	2	5,500
Pacific division:											
Washington	52	52	1,680	51	590	1,082	41	7	41	42	73,575
Oregon	40	40	850	35	283	490	26	5	26	26	38,900
California	38	38	1,585	38	533	1,052	37	.....	38	37	130,250
States with one organization only [1]	5	5	116	5	38	78	3	1	3	3	10,200

[1] One organization each in Delaware, District of Columbia, Rhode Island, Vermont, and Virginia.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Methodist Church of North America.	1,606	171	$121,979	700	$946,618	1,426	$772,038	1,150	1,197	8,763	58,553
New England division:											
Massachusetts	2					2	1,886	2	2	9	63
Middle Atlantic division:											
New York	128	15	23,538	78	143,750	116	90,043	104	107	839	5,216
New Jersey	4	1	2,000	2	8,000	4	3,970	3	3	31	180
Pennsylvania	190	41	27,613	94	119,900	177	103,913	146	149	1,117	8,570
East North Central division:											
Ohio	73	9	6,599	31	51,100	67	35,960	63	66	512	3,688
Indiana	48	6	3,732	22	28,100	45	24,995	36	37	313	2,090
Illinois	137	7	6,145	71	115,000	123	79,239	105	112	938	6,875
Michigan	254	29	13,058	111	137,970	225	110,146	188	202	1,434	8,272
Wisconsin	39	2	1,100	11	15,100	34	15,264	28	29	189	1,127
West North Central division:											
Minnesota	28	1	1,200	13	12,400	27	11,839	20	20	146	1,045
Iowa	86	3	658	44	57,700	72	34,292	56	57	400	2,560
Missouri	28	3	3,060	6	5,600	25	6,104	15	15	92	502
North Dakota	16	1	2,300	6	3,200	13	7,227	10	10	64	347
South Dakota	26			10	17,100	21	12,883	14	14	100	635
Nebraska	76	2	1,025	25	19,020	66	17,054	33	34	200	1,118
Kansas	73	3	550	42	41,700	70	54,970	62	64	488	3,312
South Atlantic division:											
Maryland	7					6	2,586	6	6	49	445
West Virginia	17	3	4,800	2	5,000	14	6,462	12	12	67	603
Georgia	9	2	350	2	1,800	7	2,488	8	8	54	472
Florida	2			1	1,200	2	650	2	2	12	47
East South Central division:											
Kentucky	13	1	250	3	2,340	12	1,289	6	6	36	262
Tennessee	13	1	120	3	2,000	12	1,251	6	6	34	240
Alabama	2					2	98	1	1	7	30
Mississippi	8					8	458	2	2	13	88
West South Central division:											
Arkansas	7					5	702	2	2	8	62
Louisiana	12			1	200	12	1,775	11	11	60	423
Oklahoma	56	2	400	18	12,250	53	14,798	33	35	223	1,384
Texas	46	5	758	13	9,500	31	7,372	22	23	138	974
Mountain division:											
Montana	8	2	1,775	3	3,500	7	2,212	7	7	36	197
Idaho	16	3	820	3	1,450	11	3,679	9	9	59	349
Colorado	35	4	1,030	8	5,688	27	12,447	19	20	134	680
New Mexico	4					4	595	3	4	14	120
Arizona	3	1	391	2	3,500	3	4,358	2	2	20	157
Pacific division:											
Washington	52	10	4,665	31	38,650	48	37,073	45	49	395	2,868
Oregon	40	3	1,965	17	17,600	33	14,058	30	30	191	1,102
California	38	9	8,677	26	63,300	37	45,302	36	38	323	2,340
States with one organization only [1]	5	2	3,200	1	3,000	5	2,600	3	3	18	110

[1] One organization each in Delaware, District of Columbia, Rhode Island, Vermont, and Virginia.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Free Methodist Church of North America.	1,606	1,598	35,291	1,467	11,424	21,956	1,198	179	1,217	1,205	$2,286,225
Arkansas and Southern Missouri	15	15	130	14	55	74	7	3	7	8	6,850
California	15	15	455	15	160	295	14	.....	15	14	39,200
Central Illinois	66	66	1,958	58	636	1,200	58	1	62	63	96,400
Colorado	37	37	554	37	178	376	19	5	19	18	85,150
Columbia River	39	39	646	33	240	381	18	10	18	19	24,900
East Michigan	116	114	2,262	104	713	1,370	95	11	95	94	133,000
East Texas	20	20	204	20	68	136	8	2	8	8	7,400
Genesee	57	56	1,314	51	564	1,181	52	1	53	52	148,000
Georgia and Florida	11	11	242	10	79	154	6	2	6	7	9,600
Illinois	53	52	1,236	52	367	869	46	4	48	46	120,100
Iowa	36	36	859	36	304	555	33	3	33	33	57,750
Kansas	43	43	1,095	42	357	720	35	3	35	34	49,500
Kentucky and Tennessee	26	26	323	13	74	134	16	3	17	18	17,100
Louisiana	22	22	257	22	98	159	11	3	11	11	4,550
Michigan	53	53	1,485	53	503	982	50	.....	51	50	105,300
Minnesota and Northern Iowa	18	18	399	18	135	264	12	3	12	12	24,300
Missouri	18	18	245	9	41	75	13	3	14	13	13,350
Nebraska	24	24	331	15	104	163	17	2	18	17	22,100
New York	70	70	1,516	66	517	918	46	15	46	46	160,050
North Dakota	19	19	270	10	60	109	7	5	7	7	15,400
North Michigan	95	95	2,014	92	668	1,303	82	8	82	82	112,300
North Minnesota	20	20	327	17	99	186	11	1	11	11	11,500
Ohio	63	63	1,488	62	449	917	53	5	53	53	82,150
Oil City	99	98	2,400	95	734	1,547	87	9	90	87	168,250
Oklahoma	56	56	985	48	331	533	31	10	31	31	34,350
Oregon	28	28	677	24	232	379	21	2	21	21	33,800
Pittsburgh	81	81	2,101	76	662	1,318	59	12	60	59	153,300
Platte River	53	53	407	53	153	254	15	17	15	15	18,100
South Dakota	27	27	420	23	143	264	13	9	13	13	24,000
Southern California	26	26	1,238	26	414	824	25	.....	25	25	96,550
Southern Oregon	9	9	155	9	47	108	5	1	5	5	5,100
Susquehanna	56	56	1,682	52	561	1,057	52	1	53	49	106,300
Texas	27	27	422	19	108	241	15	7	15	15	14,700
Wabash	58	58	1,462	54	475	854	55	1	57	55	94,150
Washington	37	37	1,303	37	456	847	30	5	30	31	59,175
West Iowa	39	38	541	35	178	331	28	3	28	28	39,500
West Kansas	35	35	699	31	250	420	20	7	20	22	32,400
Wisconsin	39	37	689	36	221	458	33	2	33	33	44,300

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Free Methodist Church of North America	1,606	171	$121,979	700	$946,618	1,426	$772,038	1,150	1,197	8,763	58,553
Arkansas and Southern Missouri	15	.....	.....	.....	.....	11	1,470	5	5	28	161
California	15	3	4,080	12	26,050	14	13,431	13	14	96	557
Central Illinois	66	6	5,920	26	28,200	60	33,627	49	53	442	3,367
Colorado	37	4	1,030	8	5,698	30	12,947	22	24	148	800
Columbia River	39	6	2,095	15	15,450	30	16,793	26	30	215	1,352
East Michigan	116	14	4,607	50	53,720	90	42,145	80	86	625	3,703
East Texas	20	3	483	2	800	16	2,987	10	11	58	302
Genesee	57	5	11,206	39	65,700	53	42,960	48	48	408	2,516
Georgia and Florida	11	2	350	3	3,000	9	3,138	10	10	66	519
Illinois	53	2	725	32	71,650	50	36,212	38	39	335	2,442
Iowa	36	2	608	20	26,500	30	16,010	26	26	206	1,438
Kansas	43	2	150	26	23,150	39	40,558	34	35	293	2,150
Kentucky and Tennessee	26	2	370	6	4,340	24	2,540	12	12	70	502
Louisiana	22	.....	.....	1	200	22	2,331	14	14	80	541
Michigan	53	8	4,507	27	49,700	50	37,485	38	39	293	2,074
Minnesota and Northern Iowa	18	1	1,200	10	18,000	17	11,943	14	15	110	809
Missouri	18	1	60	6	5,600	17	3,567	11	11	65	363
Nebraska	24	2	1,025	13	9,320	22	10,246	15	13	95	561
New York	70	13	18,600	21	20,250	62	33,254	41	41	310	1,972
North Dakota	19	1	2,300	7	3,700	16	8,039	13	13	77	407
North Michigan	95	8	4,051	39	44,750	86	36,186	77	84	567	2,983
North Minnesota	20	.....	.....	10	6,600	19	6,719	14	14	96	644
Ohio	63	5	5,700	29	46,300	62	31,170	54	57	440	3,104
Oil City	99	16	8,297	51	50,600	96	50,181	85	89	579	3,891
Oklahoma	56	2	400	18	12,250	53	14,798	33	35	223	1,384
Oregon	28	3	1,965	11	11,300	24	11,583	23	23	148	867
Pittsburgh	81	24	18,015	31	69,350	66	50,951	63	65	551	5,135
Platte River	53	.....	.....	12	9,700	44	6,808	18	19	105	557
South Dakota	27	.....	.....	11	18,100	22	13,083	14	14	100	635
Southern California	26	7	4,988	16	40,750	26	36,229	25	26	247	1,840
Southern Oregon	9	.....	.....	5	4,800	7	1,475	7	7	43	235
Susquehanna	56	8	5,232	37	69,250	52	39,804	45	48	354	2,257
Texas	27	2	275	11	8,700	16	4,480	12	12	80	612
Wabash	58	6	5,125	30	38,000	50	30,494	48	51	420	2,710
Washington	37	9	4,265	22	29,150	35	26,359	32	32	262	2,092
West Iowa	39	1	50	16	18,000	32	11,239	22	22	134	714
West Kansas	35	1	400	16	18,550	31	14,412	28	29	195	1,162
Wisconsin	39	2	1,100	11	15,100	24	15,264	28	29	189	1,127

NEW CONGREGATIONAL METHODIST CHURCH.

HISTORY.

In 1881 the Board of Domestic Missions of the Georgia Conference, Methodist Episcopal Church, South, finding itself compelled by financial stringency to cut off some of its work, decided to consolidate several of the smaller churches in the southern part of the state. In protest against this action, taken without consultation with the churches interested, the Waresboro Mission called a conference of such churches, and it was decided to form a new body, on the general plan of the Congregational Methodist Church in the northern part of the state. A committee was appointed to frame a constitution, and in September the New Congregational Methodist Church was organized, adopting as a general basis the congregational polity and the Methodist system of doctrine. The features specially emphasized were: The parity of the ministry; the right of the local church to elect its own officers annually; the rejection of the principle of assessments, all offerings to be absolutely freewill; and permission for those who desired it to observe the ceremony of foot-washing in connection with the administration of the Lord's Supper. The general organization included church and district conferences, the latter holding the right of approval or rejection for ordination, of receiving appeals, and of exercising a general supervisory authority. In place of the episcopacy, a general superintendent was appointed, rather for the purpose of securing information as to the needs of the churches than for the exercise of any authority.

For a time the new organization grew rapidly and embraced a large number of congregations. As, however, it became evident that it required for the pastorate a more liberally educated ministry than was available, a considerable number of the churches withdrew, some joining the Congregational Methodist body and others the Congregational body, while still others disbanded. Later, through the energetic efforts of a member of the church, there was a considerable extension of the organization, particularly in the states of Louisiana and Arkansas, but it took the form of evangelistic meetings rather than of regular churches, and with the death of this leader, they practically dropped out.

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STATISTICS.

The general statistics of the New Congregational Methodist Church, for 1916, are given, for the state of Georgia and for two divisions, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	24	35	−11	(2)
Members	1,256	1,782	−526	−29.5
Church edifices	18	34	−16	(2)
Value of church property	$14,450	$27,650	−$13,200	−47.7
Debt on church property	$76	.....	$76	.....
Sunday schools:				
Number	6	27	−21	(2)
Officers and teachers	29	143	−114	−79.7
Scholars	302	1,298	−996	−76.7

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that the denomination suffered a considerable loss during the decade, largely through disintegration. Churches that were reported in 1906 in Florida have apparently dropped out entirely; the total number of organizations, reported in 1906 as 35, was only 24 in 1916; and the membership fell from 1,782 to 1,256, a decrease of 29.5 per cent. There was a large decrease in the number of church edifices and a similar one in the value of church property, which fell from $27,650 to $14,450, or 47.7 per cent. No parsonages were reported and no contributions. The number of Sunday schools dropped from 27 to 6 and the number of scholars from 1,298 to 302, a decrease in scholars of 76.7 per cent.

Certain items not included in the summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,372, reported by 16 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 15 organizations in 1916, was 22, constituting 3 per cent of the 722 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 38.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers in the denomination was given as 27, and of these, 10 reported. Most of them were engaged in other occupations and received no regular salaries.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES AND DIVISIONS: 1916.

STATE AND DIVISION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
New Congregational Methodist Church	24	24	1,256	19	349	548	18	.....	18	18	$14,450
Georgia	24	24	1,256	19	349	548	18	.....	18	18	14,450
Pine Valley division	15	15	775	10	175	241	9	.....	9	9	8,900
Pleasant Hill division	9	9	481	9	174	307	9	.....	9	9	5,550

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES AND DIVISIONS: 1916.

STATE AND DIVISION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
New Congregational Methodist Church	24	2	$76	16	$1,372	6	6	29	302
Georgia	24	2	76	16	1,372	6	6	29	302
Pine Valley division	15	.....	.....	9	1,160	4	4	19	203
Pleasant Hill division	9	2	76	7	212	2	2	10	169

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AFRICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

Soon after the Revolutionary War Negro members of the Methodist Episcopal Church in different places, dissatisfied with conditions, began to hold separate services, hoping thus to secure larger privileges and more freedom of action than they believed were possible in continued association with their white brethren, and also to avoid certain humiliating discriminations practiced against them. They styled themselves, for the most part, African Methodists, simply because they were of African descent and Methodists, and not because they thought of permanently dissociating themselves from the Methodist Episcopal Church.

Thus as early as 1787 a company of Negro Methodists in Philadelphia withdrew, built a chapel, and obtained a Negro preacher through ordination by Bishop White of the Protestant Episcopal Church. In 1793 Bishop Asbury dedicated, in Philadelphia, the Bethel Church, built by Richard Allen, a well-to-do Negro, and the platform adopted by the congregation included the following:

> We consider every child of God a member of the mystical body of Christ, * * * yet in the political government of our church we prohibit our white brethren from electing or being elected into any office among us, save that of a preacher or public speaker.

As reasons for this action they gave the inconveniences arising from white people and people of color mixing together in public assemblies, more particularly in places of public worship.

In 1799 Allen was ordained deacon, and the church, according to an arrangement already made, remained under the discipline of the Methodist Episcopal Church and the jurisdiction of a white elder. This arrangement, however, did not work very well, and contentions between the white and Negro Methodists of the city increased to such an extent that an appeal was made to the Supreme Court of Pennsylvania. The court declared in favor of the Bethel Church, which thus became an independent body. In 1814 the Methodist Episcopal elders announced that the white preachers could no longer maintain pastoral responsibility for the Negro congregation, and in 1816 Richard Allen and 15 others called a number of similar societies, which had been formed in New Jersey, Delaware, and Maryland to meet in Philadelphia, to organize a church of Negro persons with autonomous government. This convention was held in April of that year, and resulted in the organization of the African Methodist Episcopal Church. The movement received the cordial assistance and sympathy of a number of white persons, among whom were Dr. Benjamin Rush, Robert Ralston, William McKean, and Bishop White of the Protestant Episcopal Church.

The general doctrine and polity of the Methodist Episcopal Church were adopted, and Richard Allen was elected bishop and consecrated by five regularly ordained ministers, one of whom was a priest of the Protestant Episcopal Church. Among the points emphasized in this first conference were the duty of loyalty and obedience to civil government, and the parity of the ministry on such basis that any minister coming from another denomination should be received in the same official standing that he held in the church from which he came.

For the first twenty years the operations of the new denomination were confined chiefly to Pennsylvania, New Jersey, Delaware, and Maryland. Later they were extended to the New England states, New York, Ohio, Indiana, Illinois, Missouri, Kentucky, and Louisiana, in the last state being represented in New Orleans alone. Previous to the Civil War, comparatively little was done in the Southern states, but during the war, through the influence of two chaplains in the United States Army, the Rev. W. H. Hunter and the Rev. H. M. Turner, and of some Negro soldiers who were also preachers, two organizations were formed on the South Atlantic coast. After the war the church extended rapidly throughout the South, and to-day it is represented in each of the original slave states, while its northern field includes the Northern states from the Atlantic to the Pacific, and Ontario in Canada.

The following figures, illustrating the development of the church, by decades from 1826 to 1916, are furnished by Bishop B. W. Arnett, for many years the church statistician:

YEAR.	Churches.	Bishops.	Ministers.	Members.	Value of property.
1826	33	1	17	7,937	$75,000
1836	86	2	27	7,594	125,000
1846	198	4	67	16,190	225,000
1856	210	6	165	19,914	425,000
1866	286	3	265	73,000	825,000
1876	1,833	6	1,418	206,331	3,164,911
1886	3,394	7	2,857	403,550	5,341,889
1896	4,850	9	4,365	618,854	8,650,000
1916	6,900	16	6,550	620,000	15,238,630

DOCTRINE AND POLITY.

As already indicated, the African Methodist Episcopal Church is, in doctrine and polity, in substantial agreement with the Methodist Episcopal Church.[1] In polity the chief difference is, that in the latter the bishops are itinerant, traveling at large throughout the denomination, while in the African Church the territory is divided into episcopal districts, over each of which a bishop is appointed, and for which he is held responsible. The place of residence of the bishop is left to each, and is not acted upon by the church officially. In case of the death or disability of a bishop in the interval between the general conferences, the board of bishops is empowered to rearrange the work of episcopal supervision.

[1] See Methodist Episcopal Church, p. 447.

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In order to systematize the income of the different departments of church activity and to secure sufficient funds to enable the bishops to devote their whole time to traveling throughout their districts, a general financial plan was adopted by the General Conference of 1840. Every preacher holding a charge was instructed to collect 2 cents a month from each member, the amount thus raised to be applied to the relief of the distressed itinerant, superannuated, and supernumerary preachers; to the bishops' salaries; and to a fund for carrying on the work of the Book Concern. This general plan has been retained by subsequent General Conferences, though with some changes. In 1868 the "dollar law" was enacted, providing that each preacher should collect $1 from each member per annum, of which one-fourth was to go to the general book steward; one-fourth to the treasurer of Wilberforce University; and the remainder to the annual conference of the preacher. At present the apportionment is as follows: 40 per cent to the financial department; 36 per cent to annual conference appropriations; 8 per cent to church extension department; 8 per cent to educational department; 8 per cent to missionary department.

The 40 per cent to the financial department covers the expenses of salaries of bishops and general officers, allowances for widows and children of deceased bishops, the general expenses of all meetings of the bishops in council, expenses of all special committees representing the church organization, and emergency claims of a general nature, not otherwise provided for; disbursed through the financial department direct.

The 36 per cent is applied toward allowances for superannuated ministers, widows, and orphans of deceased ministers, special help for missionary preachers, and the contingent expenses of each annual conference; disbursed by the finance committee of each annual conference.

The 8 per cent to the church extension department is used to extend the work of building new churches; disbursed through the department of church extension.

The 8 per cent to the department of education is used to supplement money raised on "educational day" for the support of schools and colleges; disbursed through the department of education.

The 8 per cent to the missionary department is used to supplement the funds for mission work, with the special direction that one-half of it is to be applied to the work in foreign fields and the other one-half for home mission work; disbursed through the department of missions.

The following statement shows the amount of "dollar money" received during each administration since the organization of the department in 1872:

Rev. J. H. Burley, 1872–1876	$95,554
Rev. J. C. Embry, 1876–1880	99,925
Rev. B. W. Arnett, 1880–1888	368,895
Rev. J. A. Handy, 1888–1892	313,341
Rev. J. H. Armstrong, 1892–1896	351,942
Rev. M. M. Moore, 1896–1900	406,074
Rev. P. A. Hubbard, 1900–1902	229,417
Rev. E. W. Lampton, 1904–1908	1,190,488
Rev. John Hurst, 1908–1912	790,088
Mr. J. R. Hawkins, 1912–1916	850,214

This does not include any money raised in the churches for local purposes or for payment of salaries of presiding elders and pastors, nor does it include any of the thousands of dollars raised on the "general days" for mission work and church extension, or "educational day" in September for schools and colleges, and the thousands of dollars raised in special rallies.

A review of the collections in a single year, taken from the minutes of the annual conferences for 1916, shows that fully $3,000,000 were raised in the management of church activities. Among the items included in the presentation were the following: "Dollar money," $245,522; for missionary purposes, $66,409; for educational purposes, $125,000; for benevolent and charitable purposes, $90,995; the sum expended by stewards for current expenses of local churches, $1,304,404; by trustees for building, repairs, and debts of local churches, $1,104,378. The pastors received in salary $1,259,435, and the presiding elders, $253,902. There were 407 superannuated ministers and the approximate amount paid to these was $17,580; 830 widows and orphans received $16,145.

WORK.

The missionary work of the church is carried on by the Home and Foreign Missionary Department, the Woman's Parent Mite Missionary Society, and the Woman's Home and Foreign Missionary Society with their auxiliaries.

The Home and Foreign Missionary Department, which has the general charge of the missionary activities of the church, was organized in 1844, as a result of the report of the work of William Paul Quinn, who was commissioned by the General Conference of 1840 as the church's first general missionary, and was sent out to organize churches and temperance societies, and to establish schools for children. The missionary work in the South was begun as early as 1863, but at present the society conducts mission schools and organized churches throughout the United States and in foreign lands. Outside of the United States, the fields occupied are Canada; West Africa, including Liberia and Sierra Leone; South Africa, including the Transvaal, Orange Free State, Natal, and Cape Town; the West Indies; and Dutch and British Guiana, in South America.

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In 1898 Bishop H. M. Turner organized the Transvaal and the South African conferences of the African Methodist Episcopal Church in South Africa, the former with a church membership of 7,175, and the latter with a membership of 3,625. The membership of these conferences has since been materially increased by their connection with the movement known as the Ethiopian Movement in South Africa, a number of churches formerly connected with the Wesleyan Missionary Society of England having withdrawn from that organization on account of its position on the race question. The report for 1916 shows for the entire foreign field, 156 stations, occupied by 4 American missionaries and 152 native helpers; 121 organized churches, with about 29,000 members; and 6 schools of higher grade, with about 1,000 pupils. The total amount contributed for work on the foreign field during the year was $25,908.

There is published under the auspices of the missionary department a paper called the "Voice of Missions," giving general church news, but emphasizing missionary matters.

The general financial support of the missionary department is secured by 50 per cent of the annual collections taken by the churches and the Sunday schools on Easter Sunday of each year, and 8 per cent of the "dollar money" fund, which is supplemented by money raised by the auxiliary missionary societies. The receipts for the quadrennium 1912–1916 were $178,387. They include the following: Easter collections, $37,734; Parent Home and Foreign Missionary Society collection, $9,569; 8 per cent of "dollar money," $64,371; Woman's Parent Mite Missionary Society, $17,795; Woman's Home and Foreign Missionary Society, $17,348; and designated receipts, $31,570. The receipts for 1916 were $51,816, of which one-half, or $25,908, was apportioned to the home field and one-half to the foreign work.

In close relation with the missionary department is the department of church extension, organized for the purpose of caring for weak and struggling churches and assisting in the mission work. At first it was connected with the Home and Foreign Missionary Department, but in 1892 it was established on a separate footing. It is supported by revenues accruing from 8 per cent of the "dollar money" fund, 25 per cent of all "children's day money" admission fees, and special receipts. The receipts for 1916 were $20,701. If this amount be added to the amount apportioned to the missionary society, the total amount for home missions in 1916 will be $46,609.

The interest of the African Methodist Episcopal Church in education is indicated by the fact that a special educational department was organized in 1884. There are now under its supervision 17 institutions, including primary, industrial, normal, collegiate, and university courses. Wilberforce University at Wilberforce, Ohio, is the central institution, and connected with it is the Payne Theological Seminary. There is also the Turner Theological Seminary, at Atlanta, Ga.

The income of these institutions includes a nominal sum from the students for tuition, board, room rent, etc.; an appropriation by the General Conference of 8 per cent of the "dollar money;" and other contributions and appropriations as may be specifically needed. A special Sunday in September of each year is set apart as educational endowment day, and all churches and Sunday schools in the connection are required to hold a rally for that cause. The report for 1916 shows $350,000 expended in the maintenance of these schools, in which there were a total of 6,500 students. The value of school property is estimated at $1,000,000 and of the endowments at $40,000.

The Sunday School Union has for its special purpose the systematizing of Sunday school work among Negroes, providing literature and textbooks, and distributing Sunday school literature among the Sunday schools of the connection. For the purpose of forwarding this work a special children's day, the second Sunday in June, has been set apart, and 50 per cent of the amount raised on that day is devoted to the general interests of the Sunday school work.

The publication department is the oldest in the church, originating in 1817. In 1841 the first number of the African Methodist Episcopal Magazine appeared and was followed by a number of weekly papers—the Christian Herald (since 1852 called the Christian Recorder), the Southern Christian Recorder, and others. The publication department publishes also the official book of discipline, hymn books, catechisms, records, books for ministers' study, and other official literature. The special magazine of the church is the African Methodist Episcopal Church Review.

The General Conference of 1900, at Columbus, Ohio, organized the Allen Christian Endeavor League, on the same general plan as the Epworth League and the Christian Endeavor Society. The report for 1916 shows 4,151 of these societies, with 123,956 members.

STATISTICS.

The general statistics of the African Methodist Episcopal Church for 1916 are given, by states and conferences, on pages 497 to 500, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

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ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6,636	6,647	−11	−0.2
Members	548,355	494,777	53,578	10.8
Church edifices	6,302	6,538	−236	−3.6
Value of church property	$14,631,792	$11,303,489	$3,328,303	29.4
Debt on church property	$1,518,332	$1,191,921	$326,411	27.4
Parsonages:				
Churches reporting	1,867	1,783	84	4.7
Value	$2,025,552	$1,255,246	$770,306	61.4
Sunday schools:				
Number	6,277	6,285	−8	−0.1
Officers and teachers	45,350	41,941	3,409	8.1
Scholars	311,051	292,689	18,362	6.3
Contributions for missions and benevolences	$422,517	$172,030	$250,487	145.6
Domestic	$396,609	$162,280	$234,329	144.4
Foreign	$25,908	$9,750	$16,158	165.7

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination has increased in almost every respect. Its membership has advanced from 494,777 as reported in 1906 to 548,355 in 1916, a gain of 10.8 per cent. Church property has risen in value from $11,303,489 to $14,631,792, or 29.4 per cent. The debt on church property as reported by 2,437 organizations in 1916 was $1,518,332, as against $1,191,921 reported by 2,574 organizations in 1906. The number of organizations reporting parsonages has increased by 84, or 4.7 per cent, and the value of parsonages from $1,255,246 to $2,025,552, or 61.4 per cent. There has been a small decrease in the number of organizations and in church edifices reported, occasioned by the general consolidation and elimination of weak churches. So, also, the number of Sunday schools is less by 8, but the number of officers and teachers increased 8.1 per cent, and the number of scholars rose from 292,689 to 311,051, a gain of 6.3 per cent. General contributions for missions and benevolences advanced from $172,030 to $422,517, a gain of 145.6 per cent, the increase in gifts being at a slightly greater rate for foreign than for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, reported by 6,516 organizations, amounted to $3,413,395, and covered running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 5,411 organizations in 1916, was 40,068, constituting 8.8 per cent of the 456,268 members reported by these organizations. Assuming that the same proportion would apply to the 92,087 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 48,155.[1]

Of the 6,636 organizations, 6,635, with 548,305 members, reported church services conducted in English only, and 1, with 50 members, reported services in an Indian language and English. In 1906 also the Indian and English languages were reported by 1 organization, with 33 members.

The number of ministers reported as on the rolls of the denomination was 8,175, and schedules were received from 2,696. These are distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	2,696	1,885	789	22	$478
Alabama	133	81	52	.....	491
Arizona	2	2	.....	.....	325
Arkansas	225	131	93	1	386
California	8	6	2	.....	647
Colorado	7	5	2	.....	600
Connecticut	4	3	1	.....	681
Delaware	16	16	.....	.....	459
District of Columbia	3	3	.....	.....	881
Florida	364	196	164	4	411
Georgia	258	160	95	3	456
Idaho	1	1	.....	.....	.....
Illinois	35	29	6	.....	789
Indiana	33	26	6	1	589
Iowa	10	9	.....	1	800
Kansas	25	19	6	.....	674
Kentucky	110	91	18	1	451
Louisiana	97	60	37	.....	308
Maryland	33	29	3	1	570
Massachusetts	7	6	1	.....	900
Michigan	7	6	1	.....	720
Minnesota	5	5	.....	.....	720
Mississippi	168	121	46	1	270
Missouri	75	52	23	.....	415
Montana	4	3	1	.....	851
Nebraska	3	1	2	.....	315
New Jersey	42	39	3	.....	687
New Mexico	1	1	.....	.....	.....
New York	27	25	2	.....	685
North Carolina	130	90	35	5	519
Ohio	51	39	12	.....	600
Oklahoma	42	31	10	1	365
Oregon	2	2	.....	.....	338
Pennsylvania	64	59	5	.....	740
Rhode Island	3	2	1	.....	975
South Carolina	289	226	62	1	517
South Dakota	1	1	.....	.....	.....
Tennessee	195	122	73	.....	447
Texas	113	96	15	2	417
Utah	3	2	1	.....	445
Virginia	73	66	7	.....	613
Washington	6	6	.....	.....	492
West Virginia	15	12	3	.....	333
Wisconsin	5	4	1	.....	466
Wyoming	1	1	.....	.....	.....

Of the 2,696 ministers reporting, 2,674 were in pastoral work and 22 not in pastoral work. Of those designating themselves as pastors, 1,844 reported annual salaries averaging $478. Also, of those in pastoral work, 743 reported other occupations, 326 of them being engaged in farming. Of ministers not in pastoral work, 13, including the bishops, were in denominational work and 4 were recorded as retired.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
African Methodist Episcopal Church	6,636	6,633	548,355	6,630	201,625	344,804	6,214	265	6,302	6,232	$14,631,792
New England division:											
Massachusetts	15	15	1,581	15	574	1,007	13	2	13	12	176,900
Rhode Island	5	5	614	5	216	398	5	.....	5	5	57,000
Connecticut	6	6	516	6	221	295	6	.....	6	6	26,000
Middle Atlantic division:											
New York	45	45	3,214	45	987	2,227	35	3	35	35	219,350
New Jersey	76	76	7,230	76	2,534	4,696	69	3	71	70	342,025
Pennsylvania	140	140	16,798	140	6,298	10,500	136	3	136	137	1,145,390
East North Central division:											
Ohio	104	104	11,149	104	3,911	7,238	102	1	103	102	785,782
Indiana	52	52	4,961	52	1,690	3,271	52	.....	52	52	237,330
Illinois	101	101	16,280	101	4,962	11,318	98	3	98	99	636,750
Michigan	28	28	4,964	28	1,838	3,126	28	.....	28	27	248,750
Wisconsin	5	5	319	5	88	231	4	1	4	4	37,000
West North Central division:											
Minnesota	5	5	1,426	5	549	877	3	1	3	4	30,300
Iowa	21	21	2,248	20	727	1,383	21	.....	21	21	108,350
Missouri	127	127	13,616	127	4,402	9,214	126	.....	127	126	472,350
Nebraska	9	9	723	9	247	476	8	.....	8	9	29,475
Kansas	69	69	4,975	69	1,715	3,260	68	1	68	68	212,025
South Atlantic division:											
Delaware	46	46	3,290	46	1,217	2,073	46	.....	47	46	150,992
Maryland	107	107	10,509	103	3,480	5,586	107	.....	110	107	593,730
District of Columbia	9	9	2,353	9	912	1,441	9	.....	9	9	192,300
Virginia	120	120	13,581	120	5,151	8,430	119	1	126	119	463,025
West Virginia	33	33	1,325	33	530	795	26	3	28	30	117,515
North Carolina	247	247	20,433	247	7,488	12,945	237	10	242	239	583,286
South Carolina	645	645	90,469	645	35,209	55,260	621	14	632	623	1,056,244
Georgia	1,146	1,144	89,295	1,143	34,526	54,759	1,091	34	1,103	1,097	1,518,872
Florida	698	698	39,402	698	14,729	24,673	625	31	636	616	871,601
East South Central division:											
Kentucky	144	144	10,187	144	3,536	6,651	141	3	141	142	409,475
Tennessee	291	291	23,497	291	8,237	15,260	267	15	271	266	635,851
Alabama	525	524	42,658	522	15,659	26,922	462	55	467	464	636,535
Mississippi	498	498	26,133	497	9,469	16,608	477	10	482	480	476,407
West South Central division:											
Arkansas	435	435	30,457	433	11,081	19,291	422	4	440	423	642,376
Louisiana	196	196	10,260	196	3,595	6,665	181	8	181	181	247,985
Oklahoma	152	152	7,250	152	2,655	4,595	137	10	137	139	165,920
Texas	464	464	30,857	463	11,221	19,634	402	48	404	405	684,811
Mountain division:											
Montana	5	5	199	5	68	131	5	.....	5	5	11,200
Idaho	2	2	44	2	12	32	2	.....	2	2	1,250
Wyoming	3	3	97	3	25	72	3	.....	3	3	10,000
Colorado	15	15	1,849	14	656	1,168	15	.....	15	15	78,100
New Mexico	5	5	140	5	52	88	4	1	4	4	8,000
Arizona	4	4	234	4	72	162	3	.....	3	3	15,200
Utah	2	2	69	2	20	49	2	.....	2	2	13,000
Pacific division:											
Washington	7	7	503	7	188	315	7	.....	7	6	39,000
Oregon	3	3	205	3	56	149	3	.....	3	3	9,500
California	24	24	2,422	24	812	1,610	24	.....	24	24	228,240
States with one organization only [1]	2	2	23	2	10	13	2	.....	2	2	5,800

[1] One organization each in Nevada and South Dakota.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African Methodist Episcopal Church	6,636	2,437	$1,518,332	1,867	$2,025,552	6,516	$3,413,395	6,084	6,277	45,350	311,051
New England division:											
Massachusetts	15	8	16,590	5	20,500	15	26,841	14	14	145	1,085
Rhode Island	5	3	4,300	1	3,000	5	9,563	5	5	49	315
Connecticut	6	2	1,250	2	6,000	6	7,735	6	6	33	297
Middle Atlantic division:											
New York	45	24	18,185	14	18,500	44	41,318	41	41	337	2,130
New Jersey	76	46	51,869	39	83,400	76	105,927	70	70	562	5,462
Pennsylvania	140	88	224,438	57	158,115	140	233,080	134	137	1,321	12,285
East North Central division:											
Ohio	104	41	45,675	45	99,471	104	127,041	102	103	1,046	8,090
Indiana	52	26	27,199	35	48,780	51	48,397	49	49	402	2,950
Illinois	101	65	87,036	50	87,050	100	133,530	98	99	956	6,773
Michigan	28	15	16,798	18	52,700	28	50,774	28	28	317	2,017
Wisconsin	5	3	4,022	3	13,000	4	3,074	5	5	32	102
West North Central division:											
Minnesota	5	4	4,000	3	13,200	5	7,126	5	5	71	330
Iowa	21	13	8,711	14	18,350	21	24,378	21	21	180	998
Missouri	127	68	50,808	62	75,000	124	78,824	115	117	780	5,143
Nebraska	9	6	4,827	3	3,000	9	10,085	9	9	94	625
Kansas	69	32	24,877	29	25,500	67	41,555	57	57	441	2,690
South Atlantic division:											
Delaware	46	34	14,427	18	22,050	45	33,244	43	46	386	2,775
Maryland	107	65	140,984	44	72,500	107	109,377	103	108	1,018	8,145
District of Columbia	9	6	25,737	4	7,400	9	19,089	9	9	105	1,101
Virginia	120	56	56,365	44	59,252	119	82,781	114	121	937	10,038
West Virginia	33	13	12,882	7	5,660	31	16,309	28	29	178	1,001
North Carolina	247	77	44,434	48	41,500	243	110,940	238	245	2,026	13,433
South Carolina	645	208	58,987	151	149,275	642	294,245	629	663	5,618	46,280
Georgia	1,146	431	84,145	242	203,473	1,130	337,596	1,045	1,062	7,364	46,131
Florida	608	181	68,306	167	139,335	679	277,145	590	612	4,285	26,313
East South Central division:											
Kentucky	144	55	39,554	55	37,650	144	76,094	131	133	803	4,954
Tennessee	291	71	59,461	70	61,900	291	128,022	269	278	1,614	11,912
Alabama	525	114	55,723	131	124,725	514	208,338	482	495	2,781	21,522
Mississippi	498	193	46,925	121	66,755	490	157,415	446	466	2,853	16,040
West South Central division:											
Arkansas	435	164	72,338	97	59,475	415	146,814	412	427	3,387	18,583
Louisiana	196	61	17,658	76	57,160	191	79,290	173	177	958	7,317
Oklahoma	152	47	13,743	38	27,425	149	58,463	136	144	816	4,540
Texas	464	177	71,267	136	98,351	447	192,437	409	428	2,856	16,842
Mountain division:											
Montana	5	3	356	3	3,800	5	4,751	5	5	36	120
Idaho	2	1	200	1	250	2	652	1	1	6	22
Wyoming	3	3	440	2	2,500	3	1,937	3	3	14	69
Colorado	15	5	6,665	9	17,700	15	21,030	13	13	116	735
New Mexico	5	3	940	2	1,500	5	2,255	4	4	33	101
Arizona	4	2	1,944	.....	.....	4	4,076	4	4	17	80
Utah	2	1	3,070	.....	.....	2	2,087	2	2	13	58
Pacific division:											
Washington	7	6	8,150	3	5,500	6	9,378	7	7	45	287
Oregon	3	1	2,500	1	5,700	3	8,102	3	3	23	131
California	24	13	19,643	17	29,150	24	37,200	24	24	207	1,250
States with one organization only [1]	2	2	904	.....	.....	2	150	2	2	9	30

[1] One organization each in Nevada and South Dakota.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
African Methodist Episcopal Church	6,636	6,633	548,355	6,620	201,626	344,894	6,214	265	6,302	6,232	$14,681,792
Alabama	102	101	7,349	100	2,630	4,714	101	1	102	101	141,905
Arkansas	110	110	7,128	110	2,556	4,572	107	1	115	107	198,780
Atlanta, Ga	118	118	14,638	118	5,516	9,122	115	.....	117	114	385,856
Augusta, Ga	129	129	11,663	129	4,599	7,064	126	1	128	127	149,283
Baltimore	116	116	12,862	112	4,392	7,027	116	.....	119	116	786,080
California	25	25	2,427	25	814	1,613	25	.....	25	26	231,040
Central Alabama	75	75	8,172	75	2,980	5,192	71	1	74	73	90,690
Central Arkansas	45	45	2,976	44	1,184	1,782	43	.....	43	43	71,616
Central Florida	95	95	5,109	95	2,068	3,021	87	4	87	86	134,152
Central Mississippi	68	68	3,977	68	1,399	2,578	66	.....	67	66	75,375
Central Oklahoma	45	45	1,408	45	465	938	39	3	39	39	29,560
Central Texas	67	67	7,066	67	2,608	4,458	61	5	61	61	143,600
Chicago	65	65	14,433	64	4,403	9,892	59	5	59	61	611,050
Colorado	30	30	2,410	29	832	1,553	28	1	28	28	124,400
Columbia	152	152	17,890	152	6,721	11,160	147	4	150	148	203,661
East Alabama	97	97	7,191	97	2,653	4,538	85	8	85	85	84,655
East Arkansas	83	83	5,345	83	2,005	3,340	78	1	78	78	108,500
East Florida	101	101	7,554	101	2,643	4,911	87	3	87	81	294,135
East Mississippi	62	62	3,770	61	1,309	2,405	59	2	59	59	60,100
East Tennessee	49	49	3,248	49	1,117	2,131	38	6	38	38	105,751
Florida	114	114	7,208	114	2,491	4,712	105	5	110	103	100,540
Georgia	233	233	13,749	233	5,365	8,384	214	17	214	216	272,261
Illinois	69	69	6,058	69	1,995	4,063	69	.....	69	69	205,350
Indiana	47	47	4,347	47	1,475	2,872	47	.....	47	47	210,830
Kansas	77	77	5,677	77	1,955	3,722	75	1	75	76	241,400
Kentucky	81	81	5,542	81	1,989	3,603	78	3	78	79	222,750
Louisiana	91	91	5,554	91	1,957	3,597	86	5	86	86	135,950
Macon, Ga	163	163	15,711	163	6,163	9,548	156	5	158	157	214,005
Michigan	32	32	5,378	32	1,989	3,389	32	.....	32	31	273,750
Middle South Florida	142	142	6,688	142	2,581	4,107	132	10	132	132	119,061
Mississippi	139	139	5,890	139	2,108	3,782	134	4	138	137	128,040
Missouri	50	50	6,501	50	2,117	4,384	49	.....	50	49	190,475
New England	26	26	2,711	26	1,011	1,700	24	2	24	23	250,900
New Jersey	78	78	7,392	78	2,601	4,791	71	3	73	72	355,525
New York	45	45	3,214	45	987	2,227	35	3	35	35	219,350
North Alabama	135	135	11,226	134	4,269	6,885	90	45	90	90	200,785
North Carolina	127	127	11,256	127	4,209	7,047	123	4	124	124	270,880
North Georgia	115	114	7,348	113	2,817	4,521	112	2	112	112	154,101
North Louisiana	105	105	4,706	105	1,638	3,068	95	3	95	95	112,025
North Mississippi	65	65	4,256	65	1,567	2,689	63	2	63	63	99,645
North Missouri	46	46	2,573	46	807	1,766	46	.....	46	46	72,000
North Ohio	58	58	6,262	58	2,178	4,084	57	.....	58	57	461,352
Northeast Mississippi	76	76	4,136	76	1,629	2,507	75	.....	75	75	54,760
Northeast Oklahoma	54	54	3,686	54	1,329	2,357	51	2	51	51	83,700
Northeast South Carolina	148	148	21,434	148	9,026	12,408	147	1	148	147	188,520
Northeast Texas	133	133	8,698	132	3,296	5,400	107	17	107	110	262,550
Northwest Mississippi	88	88	4,104	88	1,457	2,647	80	2	80	80	58,487
Ohio	46	46	4,887	46	1,733	3,154	45	1	45	45	324,430
Oklahoma	53	53	2,161	53	861	1,300	47	5	47	49	52,660
Palmetto	111	111	18,071	111	7,140	10,931	106	4	106	106	169,203
Philadelphia	120	120	13,281	120	5,007	8,274	119	1	120	120	723,082
Piedmont	129	129	17,679	129	6,451	11,228	128	1	128	128	213,795
Pittsburgh	64	64	6,645	64	2,441	4,204	61	2	61	61	559,800
Puget Sound	17	17	951	17	324	627	17	.....	17	16	60,950
South Arkansas	129	129	8,900	129	3,183	5,717	126	2	130	127	138,070
South Carolina	105	105	15,395	105	5,871	9,524	93	4	100	94	281,065
South Florida	96	96	5,428	96	2,091	3,337	84	3	85	84	132,394
South Georgia	184	183	10,011	183	3,809	6,202	171	7	177	173	151,807
Southern Alabama	116	116	8,720	116	3,127	5,593	115	.....	116	115	119,100
Southwest Georgia	204	204	16,175	204	6,257	9,918	197	2	197	198	211,589
Southwest Missouri	31	31	4,542	31	1,478	3,064	31	.....	31	31	201,375
Southwest Texas	71	71	4,050	71	1,517	2,533	64	7	64	64	69,881
Tennessee	108	108	10,375	106	3,616	6,759	105	1	108	105	202,150
Texas	123	123	6,944	123	2,376	4,568	108	13	109	108	162,000
Virginia	123	123	13,684	123	5,196	8,488	122	1	129	122	467,225
West Arkansas	68	68	6,108	67	2,153	3,880	68	.....	74	68	135,410
West Florida	150	150	7,420	150	2,835	4,585	130	6	135	130	91,199
West Kentucky	60	60	4,502	60	1,538	2,964	60	.....	60	60	185,175
West North Carolina	120	120	9,177	120	3,279	5,898	114	6	118	115	312,400
West Tennessee	137	137	10,017	137	3,563	6,454	127	8	128	126	209,500
West Texas	70	70	4,099	70	1,424	2,675	62	6	63	62	46,280
West Virginia	30	30	1,222	30	485	737	23	3	23	27	113,515

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African Methodist Episcopal Church	6,636	2,437	$1,518,332	1,867	$2,025,552	6,516	$3,413,395	6,084	6,277	45,350	311,051
Alabama	102	31	8,889	23	24,900	96	30,953	90	94	536	3,784
Arkansas	110	48	27,772	21	13,500	107	38,966	106	111	880	4,881
Atlanta, Ga	118	63	27,850	30	32,250	117	67,400	106	107	971	6,361
Augusta Ga	129	50	5,597	32	23,263	126	45,949	123	125	875	5,328
Baltimore	116	71	166,721	48	79,900	116	128,466	112	117	1,123	9,246
California	25	14	20,118	17	29,150	25	37,275	25	25	209	1,260
Central Alabama	75	21	20,148	29	21,275	75	35,723	72	73	486	3,388
Central Arkansas	45	20	3,310	8	4,180	33	11,942	32	32	279	1,941
Central Florida	95	19	23,088	30	22,450	89	33,151	68	68	495	3,384
Central Mississippi	68	22	11,623	18	11,100	68	23,678	65	70	397	2,202
Central Oklahoma	45	21	4,817	11	5,150	44	9,360	40	40	217	983
Central Texas	67	26	19,483	26	18,151	66	41,328	63	65	531	3,669
Chicago	65	42	56,851	34	84,550	64	115,553	64	64	687	5,065
Colorado	30	14	13,059	13	21,700	30	31,640	27	27	198	1,078
Columbia	152	45	8,945	35	31,725	152	65,196	150	152	1,304	9,396
East Alabama	97	13	4,280	15	11,900	94	34,889	91	92	513	3,510
East Arkansas	83	34	9,950	23	18,125	79	24,927	81	82	621	3,373
East Florida	101	33	17,549	22	35,325	99	66,146	79	81	688	4,475
East Mississippi	62	29	11,324	11	6,550	61	22,498	58	59	405	2,632
East Tennessee	49	14	12,058	14	21,000	49	24,504	46	51	321	1,859
Florida	114	20	1,678	28	12,525	113	31,333	99	104	748	4,248
Georgia	233	81	10,714	51	39,300	228	60,709	217	223	1,342	7,509
Illinois	69	45	48,547	37	48,050	68	54,030	67	68	558	3,343
Indiana	47	24	24,631	33	45,280	46	42,468	44	44	358	2,632
Kansas	77	38	29,704	32	28,500	75	51,365	65	65	530	3,280
Kentucky	81	28	16,598	34	26,650	81	39,081	72	74	433	2,685
Louisiana	91	32	11,335	43	36,235	89	47,968	86	86	484	4,422
Macon, Ga	163	49	10,383	31	33,050	162	60,949	156	158	1,091	7,209
Michigan	32	16	18,166	19	55,200	32	55,303	32	32	352	2,210
Middle South Florida	142	29	3,665	31	25,785	138	44,048	124	125	832	4,516
Mississippi	139	44	6,615	46	22,350	139	32,777	116	125	727	3,967
Missouri	50	26	21,868	26	36,900	50	32,237	50	51	360	2,785
New England	26	13	22,140	8	29,500	26	44,139	25	25	227	1,897
New Jersey	78	47	52,669	41	88,900	78	108,177	72	72	676	5,552
New York	45	24	18,185	14	18,500	44	41,318	41	41	337	2,130
North Alabama	135	22	15,224	37	49,950	135	66,557	123	123	706	6,042
North Carolina	127	52	17,023	22	17,750	125	53,504	126	127	1,093	6,845
North Georgia	115	44	11,644	25	19,950	113	44,028	95	95	684	4,014
North Louisiana	105	29	6,323	33	20,925	102	31,382	87	91	474	2,936
North Mississippi	65	32	4,307	20	14,205	64	29,789	63	66	439	2,485
North Missouri	46	24	7,145	21	15,750	43	23,841	35	35	226	1,039
North Ohio	58	23	24,429	24	61,471	58	72,755	56	57	619	5,107
Northeast Mississippi	76	34	5,208	18	8,750	73	20,772	68	69	429	2,122
Northeast Oklahoma	54	17	6,682	13	10,975	52	31,828	53	61	378	2,386
Northeast South Carolina	148	58	15,314	36	30,175	146	61,650	140	149	1,285	10,622
Northeast Texas	133	58	25,094	41	27,800	122	59,019	116	124	813	4,781
Northwest Mississippi	88	32	7,848	8	3,800	85	27,901	76	77	456	2,582
Ohio	46	18	21,246	21	38,000	46	54,286	46	46	427	2,983
Oklahoma	53	9	2,244	14	11,300	53	17,275	43	43	221	1,171
Palmetto	111	28	10,928	23	20,250	111	52,701	111	117	838	8,238
Philadelphia	120	76	116,016	44	104,765	119	161,053	112	117	1,074	10,626
Piedmont	129	48	12,422	21	24,650	129	68,006	128	132	1,429	11,287
Pittsburgh	64	45	122,049	29	69,900	64	102,971	63	64	599	4,294
Puget Sound	17	11	11,206	8	15,250	16	17,883	16	16	110	560
South Arkansas	129	39	14,977	29	13,120	128	47,659	126	129	947	5,117
South Carolina	105	29	11,378	36	42,475	104	46,602	100	113	762	6,727
South Florida	96	39	15,468	31	29,150	93	64,036	87	92	681	4,589
South Georgia	184	58	8,351	33	27,210	181	48,923	165	170	1,011	6,894
Southern Alabama	116	27	7,182	27	16,700	114	40,216	106	113	540	4,268
Southwest Georgia	204	86	9,606	40	28,450	203	59,638	183	184	1,390	8,736
Southwest Missouri	31	18	21,795	15	22,350	31	22,746	30	31	194	1,318
Southwest Texas	71	27	8,817	21	14,425	70	23,227	58	59	421	2,475
Tennessee	108	33	26,769	27	21,000	108	42,921	100	103	674	5,535
Texas	123	40	12,975	35	32,575	122	48,072	110	116	687	3,909
Virginia	123	58	56,536	45	59,562	122	83,685	117	124	958	10,095
West Arkansas	68	23	16,329	16	10,550	68	23,320	67	73	660	3,721
West Florida	150	41	6,857	25	14,100	147	38,431	133	142	841	5,101
West Kentucky	60	27	22,956	21	11,000	60	36,501	56	56	354	2,184
West North Carolina	120	25	27,411	26	23,750	118	57,436	112	118	933	6,888
West Tennessee	137	24	20,634	29	19,900	137	61,109	126	127	635	4,623
West Texas	70	26	4,898	13	5,400	67	20,791	62	64	404	2,117
West Virginia	30	11	12,711	6	5,350	28	15,405	25	26	157	934

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AFRICAN METHODIST EPISCOPAL ZION CHURCH.

HISTORY.

Among the early independent Negro Methodist congregations in this country was one organized in New York City in 1796 by James Varick, Abraham Thompson, William Miller, and others, who were members of the John Street Methodist Episcopal Church. Their desire to have a separate organization in which "they might have opportunity to exercise their spiritual gifts among themselves, and thereby be more useful to one another," was occasioned largely by the "caste prejudice [which] forbade their taking the sacrament until the white members were all served," by the desire for other church privileges denied them, and by the conviction that it would assist in the development of a ministry adapted to their needs. The first church was built in the year 1800, and was called "Zion." The next year it was incorporated as the African Methodist Episcopal Church, and articles of agreement were entered into with the Methodist Episcopal Church by which the latter supplied them with ordained preachers until the year 1820. Meanwhile the organization of the Union Church of Africans (see p. 508) in Wilmington, Del., and of the African Methodist Episcopal Church in Philadelphia, as separate and distinct denominations, caused considerable uneasiness, and the Zion Church made application to the Methodist Episcopal Church for the ordination of some of its local preachers as elders. To this no answer was given, and in 1820, as the congregation had developed several preachers of ability, it formally withdrew from the supervision of white pastors, and, in connection with churches which had been formed at New Haven, Conn., Philadelphia, Pa., and Newark, N. J., and on Long Island, N. Y., made plans for an entirely separate and independent organization.

The first annual conference was held in Mother Zion Church, corner of Church and Leonard Streets, New York City, June 21, 1821. At that time the denomination consisted of 6 churches, 19 preachers, and 1,426 members. As they had no ordained elders at this time, the conference was presided over by the Rev. William Phoebus, of the Methodist Episcopal Church, and the Rev. Joshua Soule (afterwards a bishop in the Methodist Episcopal Church) acted as secretary. James Varick, who, from his activity and influence, is generally spoken of as the founder of the denomination, was made district chairman.

The second annual conference, which was also the first General Conference, met in Wesley Church, Lombard Street, Philadelphia, May 16, 1822, and was presided over by Abraham Thompson. After some routine business, it adjourned to meet July 18 in Mother Zion Church, New York City. In the meantime, on June 17, James Varick, Abraham Thompson, and Levin Smith were ordained elders by Dr. James Covel, Sylvester Hutchinson, and William Stillwell, white elders of the Methodist Episcopal Church. At this conference, on July 21, six persons were elected deacons in the forenoon and elders in the afternoon, and James Varick was elected the first superintendent or bishop of the denomination. No other General Conference was held until 1828, when Christopher Rush was elected the second bishop of the denomination. After Bishop Varick's death, in 1827, Bishop Rush served alone until 1840, when William Miller was elected as his associate. It was not until 1848 that the present name of the church was adopted.

At the General Conference of 1852 a difference of opinion arose with regard to the parity of the superintendents or bishops, which divided the denomination into two wings, but the breach was healed, and in 1860 the two factions reunited.

The African Methodist Episcopal Zion Church did not begin operations in the South until 1863, when Bishop Joseph J. Clinton sent Elder James W. Hood to North Carolina and Elder Wilbur G. Strong to Florida and Louisiana, though work was not begun until the following January. The appointment to North Carolina was specially fortunate, and churches sprang up rapidly. Men only just emancipated from the yoke of slavery felt themselves called to enter the ministry and to preach the gospel to their own people. Before the year closed the North Carolina Conference was organized, the parent of 5 conferences in that state, with a combined membership in 1906 of about 600 local churches, which have increased, in 1916, to 7 conferences, with nearly 800 churches. The success in Florida, Louisiana, and Alabama was not so phenomenal, but the missionary effort in these states proved to be most fruitful. This is especially true of Alabama, where there are 6 large conferences. So successful were the efforts of these early missionaries that when the General Conference met in 1880 at Montgomery, Ala., 15 annual conferences had been organized in the South.

The General Conference of 1880 was an important one. Livingstone College was established at Salisbury, N. C., the Rev. C. R. Harris being its first principal. Two years later, on his return from England, where he had collected $10,000 for the college, the Rev. Joseph C. Price, considered one of the greatest champions of Negro citizenship, was made president, and continued in this office until his death in 1893. The Star of Zion, the chief weekly organ of the church, was adopted by this General Conference as a permanent organ of the denomination, and the first organized missionary effort was instituted by the formation of a Board of Missions and a Woman's Missionary Society.

At the General Conference of 1892 the denomination took a forward move by the organization of the departments of missions and education, which have been productive of large and far-reaching results in promoting

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the cause of education and missions at home and in foreign fields. The founding of the Publication House and the placing in it of a printing plant for publishing literature of all kinds used by the church, and for carrying on a general printing business, was one of the notable achievements of the church in that year. The A. M. E. Zion Quarterly Review, issued first in 1889, was adopted as a denominational periodical in 1892.

DOCTRINE AND POLITY.

In doctrine the African Methodist Episcopal Zion Church is in entire accord with the Methodist Episcopal Church, accepting the Apostles' Creed and adhering strictly to the doctrine of the new birth, regeneration followed by adoption, and entire sanctification. It recognizes the Scriptures as written by holy men as they were moved by the Holy Ghost. In polity, also, it is in substantial agreement with that church, having the same system of conferences—quarterly, annual, and general. The itinerancy is maintained throughout all ranks of ministers. A bishop holds office for life or during good behavior, but he may be assigned quadrennially to different districts, and may be retired, when feebleness or general disability warrants it, on $1,000 a year. The widows of bishops receive a stipend of $300 annually. The membership of the General Conference is made up of the bishops and general denominational officers ex officio, ministerial delegates from the annual conferences in the ratio of 1 for every 15 active pastors where there are over 40 members of conference, and 2 lay delegates from each annual conference, except for such as are entitled to but 1 ministerial delegate. The salaries of bishops and general denominational officers, except such as are paid by their respective departments, are paid from a general fund secured by an annual assessment of one dollar per member of each church. At the General Conference of 1896 a new financial plan was adopted by which the bishops were to receive better support.

WORK.

The thorough organization of the general work of the church dates from the General Conference of 1904.

The work of home missions is carried on under the direction of the Board of Church Extension and Home Missions, these two departments having been combined at the General Conference in 1916. Previous to that time Home and Foreign Missions constituted one department, and Church Extension another. The Woman's Home and Foreign Missionary Society also shares in the home mission work. At present, portions of Louisiana, Mississippi, and the states beyond the Mississippi River, especially Oklahoma, are regarded as special mission fields. The board maintains a regular loan fund, an emergency fund, and an annuity fund. A certain amount is apportioned to each pastoral charge to be raised annually for this work. The report for 1916 shows 327 churches aided by the Board of Church Extension and Home Missions, and $24,000 contributed for the support of this work, including receipts by the Woman's Missionary Society.

The foreign missionary work is now carried on by the Foreign Mission Board in Liberia and the Gold Coast Colony, West Africa, and in South America, the stations formerly maintained in the Dominican Republic and the Bahama Islands having been abandoned. The report for 1916 shows 52 stations, occupied by 4 American missionaries and 60 native missionaries and helpers; 52 organized churches, with 7,000 members; and 10 schools, of which 9 are in Africa and 1 in South America, with a total enrollment of 1,870 pupils. The total amount contributed for the work in the foreign field was $9,050, and the value of the property was estimated at $26,000. These figures include the foreign work of the Woman's Home and Foreign Missionary Society.

The educational interests of the church are under the direction of a Board of Education, with headquarters at St. Louis, Mo., which has supervision over all schools. Money collected for education is sent to the corresponding secretary, who, under the advice of the board, apportions to each school its percentage. Funds for the support of the schools are raised by apportionment to each pastoral charge and by a free-will offering from each Sunday school. The report for 1916 showed 5 colleges and academies, with a total of 1,119 students. The principal institution is Livingstone College, at Salisbury, N. C., with which is connected Hood Theological Seminary for the training of young men for the ministry and for work in foreign missions; and there were 6 schools of lower grade, including 2 industrial schools, with a total of 1,058 pupils. The amount contributed toward the support of this work in 1916 was $59,535, and the value of school property was estimated at $468,000.

The young people's work is represented by 1,635 societies, called Varick Christian Endeavor Societies, with a membership of about 64,000.

There is a Sunday school department, which has charge of the publication of Sunday school literature, and a Ministerial Brotherhood, established in 1904, which requires each minister to pay annually not less than $2.50 and not more than $5 for the benefit of the widows and orphans of deceased members of the brotherhood.

The departments of Education, Church Extension, Home and Foreign Missions, and the Varick Christian Endeavor Union are maintained by a fund that is raised on special days, and averages about $50,000 per annum. There is also a percentage of the general dollar fund set apart for education, church extension, home missions, and for the widows and orphans of retired ministers.

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STATISTICS.

The general statistics of the African Methodist Episcopal Zion Church for 1916 are given, by states and conferences, on pages 504 to 507, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	2,716	2,204	512	23.2
Members	257,169	184,542	72,627	39.4
Church edifices	2,495	2,131	364	17.1
Value of church property	$7,591,393	$4,833,207	$2,758,186	57.1
Debt on church property	$795,437	$474,269	$321,168	67.7
Parsonages:				
Churches reporting	485	348	137	39.4
Value	$632,416	$350,690	$281,726	80.3
Sunday schools:				
Number	2,544	2,092	452	21.6
Officers and teachers	18,982	16,245	2,737	16.8
Scholars	135,102	107,692	27,410	25.5
Contributions for missions and benevolences	$92,585	$26,000	$66,585	256.1
Domestic	$83,535	$23,000	$60,535	263.2
Foreign	$9,050	$3,000	$6,050	201.7

From the above table it appears that the denomination has gained in every particular since 1906. The total number of organizations reported was 2,716, as against 2,204 in 1906, a gain of 23.2 per cent, and the membership rose from 184,542 to 257,169, an increase of 39.4 per cent. The number of church edifices increased by 364, or 17.1 per cent, and the value of church property rose from $4,833,207 to $7,591,393, or 57.1 per cent. Debt on church property amounting to $795,437 was reported by 793 organizations, as against $474,269 reported by 724 organizations in 1906. Churches reporting parsonages increased by 137, or 39.4 per cent, and the value of parsonages advanced in an even greater ratio, 80.3 per cent. The number of Sunday schools reported in 1916 was 2,544, as against 2,092 in 1906, a gain of 21.6 per cent, and the number of scholars was 135,102, as against 107,692, a gain of 25.5 per cent. Contributions for missions and benevolences advanced from an estimate of $26,000 to $92,585, the greater portion being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,700,737 were reported by 2,641 organizations and cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 2,223 organizations in 1916, was 25,678, constituting 11.1 per cent of the 230,853 members reported by these organizations. Assuming that the same proportion would apply to the 26,316 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 28,605.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was given as 3,962. Schedules were received from only 616, as shown by the following table. Of these, 599 were in pastoral work and 17 not in pastoral work. All but 1 of the latter were in general denominational work, including the bishops. Of those in pastoral work, 403 reported annual salaries averaging $502; 191 engaged in other occupations, of whom 89 were farmers and 25 were engaged in teaching.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	616	403	196	17	$502
Alabama	39	32	7	.....	413
Arkansas	19	9	8	2	341
California	3	2	1	.....	771
Connecticut	5	3	2	.....	564
Delaware	1	1	.....	.....	.....
District of Columbia	1	1	.....	.....	.....
Florida	5	3	2	.....	622
Georgia	24	7	17	.....	447
Illinois	4	4	.....	.....	823
Indiana	3	3	.....	.....	423
Kentucky	37	26	11	.....	471
Louisiana	10	6	3	1	325
Maryland	1	1	.....	.....	.....
Massachusetts	3	3	.....	.....	1,317
Michigan	1	1	.....	.....	.....
Mississippi	15	15	.....	.....	331
Missouri	3	3	.....	.....	317
New Jersey	24	11	11	2	247
New York	29	24	3	2	692
North Carolina	199	123	71	5	519
Ohio	5	4	.....	1	714
Oklahoma	1	.....	1	.....	.....
Pennsylvania	27	25	1	1	616
Rhode Island	1	1	.....	.....	.....
South Carolina	41	23	18	.....	495
Tennessee	72	47	23	2	444
Texas	3	.....	3	.....	.....
Virginia	40	25	14	1	480

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
African Methodist Episcopal Zion Church	2,716	2,716	257,169	2,711	94,653	162,274	2,488	199	2,495	2,475	$7,591,393
New England division:											
Massachusetts	10	10	1,527	9	490	992	8	1	9	8	136,800
Rhode Island	2	2	280	2	95	195	2	.....	2	2	53,000
Connecticut	17	17	1,825	17	681	1,144	17	.....	17	17	211,350
Middle Atlantic division:											
New York	71	71	9,005	71	3,075	5,930	66	5	66	64	804,700
New Jersey	31	31	3,478	31	1,113	2,365	29	2	29	29	228,700
Pennsylvania	76	76	14,011	76	4,854	9,157	62	13	63	62	776,600
East North Central division:											
Ohio	14	14	1,389	14	583	806	10	4	11	10	101,100
Indiana	19	19	2,465	19	756	1,709	16	3	16	16	95,000
Illinois	12	12	2,184	12	637	1,547	10	2	10	10	64,100
Michigan	6	6	515	6	183	332	4	2	4	4	11,700
Wisconsin	2	2	34	2	15	19	2	.....	2	2	3,800
West North Central division:											
Iowa	6	6	143	6	50	93	3	3	3	3	2,200
Missouri	16	16	4,046	16	1,130	2,916	14	2	14	14	143,270
Kansas	2	2	35	2	11	24	1	1	1	1	1,250
South Atlantic division:											
Delaware	5	5	195	5	82	113	3	2	3	3	13,700
Maryland	26	26	2,519	26	816	1,703	23	3	23	23	83,050
District of Columbia	7	7	2,732	7	953	1,779	6	1	6	6	293,500
Virginia	111	111	9,199	110	3,414	5,730	100	10	100	100	214,250
West Virginia	8	8	338	8	118	220	3	5	3	3	4,300
North Carolina	777	777	74,365	777	28,748	45,617	761	14	763	750	1,790,559
South Carolina	192	192	23,169	190	9,102	13,937	187	5	188	187	411,225
Georgia	99	99	5,523	99	2,076	3,447	85	14	85	85	152,475
Florida	113	113	11,496	113	3,594	7,902	108	4	108	108	216,573
East South Central division:											
Kentucky	82	82	5,578	82	1,979	3,599	67	14	67	67	180,730
Tennessee	156	156	8,786	155	3,235	5,539	137	18	137	137	280,740
Alabama	479	479	51,284	479	19,167	32,117	452	26	453	452	824,027
Mississippi	127	127	7,202	127	2,674	4,528	114	10	114	114	134,504
West South Central division:											
Arkansas	125	125	7,668	125	2,755	4,913	104	14	104	104	117,790
Louisiana	44	44	2,831	44	1,010	1,821	39	4	39	39	47,825
Oklahoma	16	16	741	16	299	442	15	1	15	15	11,005
Texas	20	20	771	20	292	479	13	6	13	13	10,295
Mountain division:											
Arizona	2	2	50	2	22	28	2	.....	2	2	2,550
Pacific division:											
Washington	5	5	72	5	22	50	.....	4	.....	.....	.....
Oregon	5	5	86	5	26	60	.....	4	.....	.....	.....
California	30	30	1,577	30	585	992	23	2	23	23	161,275
States with one organization only[1]	3	3	40	3	11	29	2	1	2	2	8,340

[1] One organization each in Idaho, Maine, and Utah.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African Methodist Episcopal Zion Church	2,716	793	$795,437	485	$632,416	2,641	$1,700,737	2,535	2,544	18,982	135,102
New England division:											
Massachusetts	10	5	38,115	1	2,600	9	19,385	8	8	87	1,089
Rhode Island	2	2	14,050			2	4,900	2	2	13	220
Connecticut	17	11	38,430	10	36,100	17	29,455	15	15	117	897
Middle Atlantic division:											
New York	71	28	92,956	35	111,541	70	116,542	66	66	673	4,569
New Jersey	31	18	48,162	8	20,400	30	47,409	28	28	224	2,393
Pennsylvania	76	32	85,183	27	68,275	72	102,788	70	70	583	4,736
East North Central division:											
Ohio	14	6	21,475	4	3,200	12	12,676	14	14	105	660
Indiana	19	11	10,810	2	6,000	19	20,955	19	19	126	1048
Illinois	12	8	14,582	5	6,000	11	17,892	10	10	83	756
Michigan	6	2	3,250	1	1,600	6	6,165	4	4	23	190
Wisconsin	2	1	500			2	232	2	2	8	32
West North Central division:											
Iowa	6	1	158			6	1,352	6	6	35	111
Missouri	16	10	32,485	3	22,100	15	23,258	14	14	109	1,213
Kansas	2					2	721	2	2	6	35
South Atlantic division:											
Delaware	5	3	4,100			5	1,668	4	4	15	110
Maryland	26	9	11,534	4	12,200	26	17,710	23	23	180	1,416
District of Columbia	7	6	74,400	2	6,500	7	27,949	7	7	93	936
Virginia	111	37	34,644	16	17,100	109	64,287	99	99	727	4,843
West Virginia	8	2	220			7	2,386	4	4	28	181
North Carolina	777	206	85,490	97	104,261	774	465,201	764	767	6,626	43,697
South Carolina	192	68	21,835	18	13,630	191	121,678	188	188	1,496	12,088
Georgia	99	29	5,029	9	8,325	93	33,569	81	81	482	3,344
Florida	113	24	20,734	37	23,920	108	50,195	106	107	770	6,132
East South Central division:											
Kentucky	82	21	24,226	23	9,350	76	48,512	73	73	498	3,227
Tennessee	156	33	17,430	21	11,125	146	65,304	141	141	891	6,103
Alabama	479	105	52,376	96	113,519	469	252,518	459	461	2,943	23,047
Mississippi	127	46	9,920	19	9,750	123	44,633	118	119	734	4,006
West South Central division:											
Arkansas	125	31	7,876	17	6,410	113	48,284	108	110	717	4,515
Louisiana	44	19	4,213	10	7,100	43	14,717	37	37	230	1,578
Oklahoma	16	4	392	7	1,400	16	6,531	14	14	81	393
Texas	20	2	1,300	3	1,000	20	5,584	16	16	96	507
Mountain division:											
Arizona	2	1	1,000	1	1,500	2	1,900	1	1	6	20
Pacific division:											
Washington	5					4	330	4	4	20	58
Oregon	5			1	1,000	5	1,251	2	2	13	43
California	30	11	13,562	8	6,450	28	21,695	24	24	136	868
States with one organization only [1]	3	1	5,000			3	1,105	2	2	8	41

[1] One organization each in Idaho, Maine, and Utah.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
African Methodist Episcopal Zion Church	2,716	2,716	257,169	2,711	94,653	162,274	2,488	199	2,495	2,475	$7,691,283
Alabama	82	82	9,244	82	3,180	6,064	82	.....	82	82	112,200
Albemarle	53	53	6,707	53	2,716	3,991	53	.....	53	53	107,489
Allegheny	26	26	4,522	26	1,533	2,989	21	5	21	21	144,100
Arkansas	99	99	5,182	99	1,845	3,337	84	9	84	84	86,805
Blue Ridge	86	86	4,941	85	1,667	3,262	80	5	80	80	221,550
Cahaba	58	58	4,751	58	1,944	2,807	54	4	54	54	90,025
California	32	32	1,614	32	600	1,014	25	2	25	25	161,665
Cape Fear	116	116	10,436	116	4,140	6,296	114	2	114	114	244,259
Central Alabama	46	46	7,275	46	2,945	4,330	46	.....	47	46	149,646
Central North Carolina	145	145	14,757	145	5,509	9,248	144	.....	144	144	229,001
East Tennessee and Virginia	88	88	8,650	88	1,274	2,376	75	13	75	75	86,845
Florida	40	40	2,377	40	851	1,526	35	4	35	35	80,198
Georgia	55	55	2,504	55	892	1,612	42	12	42	42	64,000
Indiana	19	19	2,389	19	746	1,643	16	3	16	16	93,900
Kentucky	38	38	3,467	38	1,196	2,271	33	5	33	33	126,750
Louisiana	24	24	2,219	24	772	1,447	23	1	23	23	40,300
Michigan	17	17	2,600	17	771	1,829	14	3	14	14	60,700
Missouri	26	26	4,389	26	1,242	3,147	19	7	19	19	161,220
New England	30	30	3,659	29	1,273	2,341	28	1	29	28	409,150
New Jersey	34	34	3,664	34	1,193	2,471	32	2	32	32	249,700
New York	46	46	6,530	46	2,243	4,287	43	3	43	41	525,900
North Alabama	68	68	6,702	68	2,611	4,091	50	17	50	50	129,080
North Arkansas	31	31	2,707	31	983	1,724	26	4	26	26	34,585
North Carolina	86	86	7,586	86	2,902	4,684	85	4	86	85	240,400
North Louisiana	22	22	580	22	238	342	16	5	16	16	8,208
Ohio	24	24	2,427	24	972	1,455	18	6	20	18	255,000
Oklahoma	16	16	741	16	299	442	15	1	15	15	11,005
Oregon-Washington	12	12	194	12	59	135	1	9	1	1	2,500
Palmetto	71	71	6,519	71	2,592	3,927	70	1	71	70	104,425
Philadelphia and Baltimore	75	75	13,814	75	4,759	9,055	62	13	62	62	856,050
South Alabama	89	89	9,604	89	3,453	6,151	89	.....	89	89	131,900
South Carolina	125	125	16,849	123	6,643	10,076	121	4	121	121	316,700
South Florida	73	73	9,119	73	2,743	6,376	73	.....	73	73	136,373
South Georgia	39	39	2,897	39	1,144	1,753	37	2	37	37	82,125
South Mississippi	38	38	2,376	38	892	1,484	34	4	34	34	35,425
Southeast Alabama	70	70	5,721	70	2,006	3,715	68	2	68	68	27,780
Tennessee	108	108	6,034	108	2,251	3,783	90	17	90	90	206,985
Texas	20	20	771	20	292	479	13	6	13	13	10,295
Virginia	73	73	8,365	72	3,188	5,122	66	6	66	66	183,590
West Alabama	66	66	8,570	66	3,141	5,429	66	.....	66	66	196,256
West Central North Carolina	135	135	12,817	135	5,115	7,702	135	.....	136	135	257,705
West Kentucky	42	42	2,162	42	805	1,357	35	6	35	35	66,780
West Tennessee and Mississippi	85	85	4,445	85	1,743	2,702	75	7	75	75	87,201
Western New York	25	25	2,384	25	786	1,598	23	2	23	23	270,500
Western North Carolina	163	163	16,908	163	6,504	10,404	157	6	157	146	494,284

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African Methodist Episcopal Zion Church	2,716	793	$795,437	485	$632,416	2,641	$1,700,737	2,535	2,544	18,982	135,102
Alabama	82	13	4,113	10	9,650	80	41,421	79	79	468	3,849
Albemarle	53	26	25,127	6	8,000	53	34,571	52	52	490	4,101
Allegheny	26	9	10,303	12	21,425	23	30,984	24	24	178	1,831
Arkansas	99	23	3,867	11	3,260	90	36,838	85	85	538	3,221
Blue Ridge	86	13	6,414	11	18,110	85	34,222	79	79	518	3,293
Cahaba	58	13	5,259	16	13,250	55	22,240	54	54	327	2,151
California	32	12	14,582	8	7,450	30	22,995	25	25	138	872
Cape Fear	116	27	15,263	14	12,700	116	60,334	116	116	967	6,473
Central Alabama	46	14	2,260	18	32,669	45	30,050	43	44	303	3,128
Central North Carolina	145	29	8,537	20	19,651	143	83,298	145	147	1,372	8,474
East Tennessee and Virginia	88	19	6,458	11	5,575	86	33,473	77	77	454	2,805
Florida	40	9	6,435	7	10,000	38	18,674	37	38	251	1,411
Georgia	55	14	3,716	3	2,700	53	17,131	43	43	248	1,637
Indiana	19	12	12,392	5	8,000	19	20,222	17	17	118	956
Kentucky	38	13	21,903	7	4,200	36	30,309	35	35	254	1,789
Louisiana	24	12	4,235	8	6,100	24	11,110	23	23	161	1,212
Michigan	17	9	12,850	3	3,500	16	23,097	15	15	101	931
Missouri	26	12	36,543	4	24,600	25	26,956	24	24	161	1,436
New England	30	19	95,595	11	38,700	29	54,720	26	26	223	2,239
New Jersey	34	20	49,112	9	21,800	33	51,297	31	31	245	2,531
New York	46	18	69,638	22	80,741	45	79,106	42	42	488	3,438
North Alabama	68	14	12,862	14	20,600	68	33,550	68	68	359	2,805
North Arkansas	31	10	4,041	6	3,150	28	13,535	28	30	203	1,428
North Carolina	86	32	8,796	22	13,500	86	58,701	85	85	743	4,703
North Louisiana	22	7	487	3	1,300	21	3,059	14	14	66	329
Ohio	24	10	22,997	10	31,300	21	27,116	24	24	194	1,206
Oklahoma	16	4	392	7	1,460	16	6,531	14	14	81	393
Oregon-Washington	12	.....	.....	2	1,500	11	2,306	7	7	39	125
Palmetto	71	28	10,863	6	4,900	71	33,886	71	71	492	3,464
Philadelphia and Baltimore	75	34	162,427	15	38,050	75	102,525	68	68	593	4,790
South Alabama	89	15	3,676	11	10,750	87	46,604	88	89	599	4,324
South Carolina	125	45	11,270	12	8,730	124	90,141	121	121	1,023	8,885
South Florida	73	15	14,299	30	13,920	70	31,521	69	69	519	4,721
South Georgia	39	14	1,283	6	5,625	35	16,191	34	34	232	1,509
South Mississippi	38	14	3,728	14	6,150	38	11,345	34	34	242	1,174
Southeast Alabama	70	19	3,174	5	5,000	69	32,367	64	64	327	2,653
Tennessee	108	22	10,990	13	6,450	98	45,079	93	93	582	4,181
Texas	20	2	1,300	3	1,000	20	5,584	16	16	96	507
Virginia	73	29	30,695	12	16,100	72	50,602	66	66	573	3,924
West Alabama	66	17	20,812	22	22,200	65	56,401	65	65	565	4,239
West Central North Carolina	135	38	3,825	12	14,300	135	32,462	131	131	1,103	6,935
West Kentucky	42	10	4,773	16	5,150	38	18,923	37	37	239	1,397
West Tennessee and Mississippi	85	33	8,448	4	2,700	81	25,837	80	81	477	2,678
Western New York	25	10	22,733	12	29,400	25	35,548	23	23	175	1,080
Western North Carolina	163	35	16,954	12	17,100	163	109,785	163	164	1,458	9,694

COLORED METHODIST PROTESTANT CHURCH.

HISTORY.

In 1840 about 100 members of Negro Methodist churches in Maryland and adjoining states met in Elkton, Cecil County, Md., and organized the Colored Methodist Protestant Church on essentially the same principles as those on which the Methodist Protestant Church had been organized some few years previously. They adopted the book of discipline of the Methodist Church, and the general polity of the Methodist Protestant Church, emphasizing equal rights for members, both lay and clerical. In doctrine, they are in hearty sympathy with the Methodist churches, and in polity they have no episcopacy, their ministers being simply elders. They have adopted an organization for missionary work, but have not as yet developed it greatly.

STATISTICS.

The general statistics of the Colored Methodist Protestant Church for 1916 are given, by states, on page 508; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. The number of organizations was 26, with a membership of 1,967. There were 16 church edifices, with a value of $52,733; 9 churches reported a debt of $3,766; 2 churches reported parsonages, valued at $1,300; and there were 24 Sunday schools, with 870 scholars. No general contributions for missions and benevolences were reported. Church expenditures amounting to $12,129, reported by 23 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

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The number of members under 13 years of age, as reported by 23 organizations in 1916, was 199, constituting 12.4 per cent of the 1,603 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 244.[1]

[1] See Introduction, p. 10.

English was the only language reported in the conduct of church services in this denomination.

The total number of ministers on the rolls of the denomination was 33. Of these, 17 reported pastoral duties only and 10 reported annual salaries averaging $320.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Colored Methodist Protestant Church....	26	26	1,967	24	809	1,075	16	10	16	24	$52,733
Middle Atlantic division:											
Pennsylvania.....	6	6	375	6	140	235	2	4	2	6	9,000
South Atlantic division:											
Maryland.....	12	12	1,147	10	521	543	10	2	10	11	26,075
District of Columbia.....	4	4	325	4	103	222	2	2	2	4	14,123
Virginia.....	2	2	35	2	12	23	1	1	1	1	2,500
States with one organization only [1].....	2	2	85	2	33	52	1	1	1	2	1,035

[1] One organization each in Mississippi and New Jersey.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Methodist Protestant Church....	26	9	$3,766	2	$1,300	23	$12,129	24	24	146	870
Middle Atlantic division:											
Pennsylvania.....	6	.....	.....	.....	.....	6	4,005	6	6	22	125
South Atlantic division:											
Maryland.....	12	6	2,915	1	300	9	4,263	12	12	79	529
District of Columbia.....	4	1	101	1	1,000	4	2,026	3	3	16	109
Virginia.....	2	1	500	.....	.....	2	860	2	2	13	75
States with one organization only [1].....	2	1	250	.....	.....	2	975	1	1	6	35

[1] One organization each in Mississippi and New Jersey.

UNION AMERICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

Following the close of the Revolutionary War, the conditions surrounding the Negro members of the Methodist churches became somewhat uncomfortable, and within a few years separate congregations were formed for worship, though there was no distinct ecclesiastical organization. Among these congregations was one in Wilmington, Del., where in 1805 the Negro members of Asbury Methodist Episcopal Church withdrew and erected a building for themselves. Having now a church of their own, they thought they could have the rule, but found that they were still under the control of the presiding elder of the district. This did not suit them, but they continued thus until 1812, when there was a general revolt, and in consequence the trustees, including Peter Spencer, William Anderson, and others, were expelled, and many of the families followed. Plans were immediately formed for an independent organization with a new building, and on September 7, 1813, the Union Church of Africans was incorporated. Thirty-one families joined in it, and Peter Spencer and William Anderson were chosen to supervise the work. They appointed members to positions of trust, ordained elders, and gave them authority to ordain others.

During the next 37 years the church developed until there were 2 annual conferences, Wilmington and New York, including 41 churches in the states of

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Delaware, Pennsylvania, New York, and New Jersey. In 1843 the Rev. William Anderson died, and in 1846, the Rev. Peter Spencer. In 1850 a division occurred over the interpretation of certain clauses in the discipline, and out of the division arose, on the one hand, the African Union Church, and on the other, the Union American Methodist Episcopal Church. For sometime the members of the latter, representing the old organization, were compelled to meet in private houses, but after 4 years a house of worship was erected, and since then the church has grown.

DOCTRINE AND POLITY.

The doctrine is essentially that of the Methodist Episcopal Church, but candidates for membership are required to assent only to the Apostles' Creed. The polity is likewise that of the Methodist Episcopal Church, the chief difference being the provision for a general convention as a constitutional lawmaking body, to be called only when there is under consideration a change in polity or name. The other conferences—general, annual, district, and quarterly—correspond to those in the Methodist Episcopal Church.

WORK.

The home missionary work is carried on by the Home Missionary Society, aided by the Southern Volunteer Workers. The report for 1916 showed 20 missionaries employed, 11 churches aided, and the sum of $3,821 contributed for this work. Outside of the immediate circle of the churches, work is being carried on in Canada, where there are 3 churches, with 204 communicants, and property valued at $5,500. Plans are being made to begin missionary work in Africa at the conclusion of the war. The educational interests of the church are represented by 2 schools, the Union Industrial and Theological Training School at Wilmington, Del., and the Local Preachers' Training School, at Camden, N. J. The report for 1916 shows 91 pupils in these schools, contributions to the amount of $1,500, school property valued at $1,700, and an endowment of $3,000. There were 61 Christian Endeavor societies, with a total membership of 386.

STATISTICS.

The general statistics of the Union American Methodist Episcopal Church for 1916 are given, by states and conferences, on pages 510 and 511, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	67	77	−10	[2]
Members	3,624	4,347	−723	−16.6
Church edifices	59	60	−1	[2]
Value of church property	$182,305	$170,150	$12,155	7.1
Debt on church property	$43,091	$40,796	$2,295	5.6
Parsonages:				
Churches reporting	5	4	1	[2]
Value	$6,950	$6,400	$550	8.6
Sunday schools:				
Number	54	78	−24	[2]
Officers and teachers	308	481	−173	−36.0
Scholars	1,982	3,372	−1,390	−41.2
Contributions for missions and benevolences	$5,321	$900	$4,421	491.2
Domestic	$5,321	$900	$4,421	491.2
Foreign	[3]	[3]		

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.
[3] Not reported.

This denomination suffered some loss during the decade, although apparently for other reasons than those that operated in the Southern states. The number of organizations reported for 1916 was 67 as against 77 for 1906, and the membership had fallen from 4,347 to 3,624, a loss in membership of 16.6 per cent. There was 1 less church edifice, but the total value of church property had advanced from $170,150 to $182,305, a gain of 7.1 per cent. There was a considerable decrease in the number of Sunday schools, and a decrease of 1,390, or 41.2 per cent, in the number of scholars. Contributions for missions and benevolences, all of which were for domestic work, advanced from $900 in 1906 to $5,321 in 1916.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $40,664, reported by 65 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 52 organizations in 1916, was 129, constituting 4.3 per cent of the 2,976 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 157.[1]

English was the only language reported in the conduct of church services in this denomination.

The total number of ministers on the rolls of the denomination was 205. Schedules were received from 19, and 13 reported an average annual salary of $477.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Union American Methodist Episcopal Church	67	67	3,624	66	1,337	2,149	59	7	59	64	$182,305
Middle Atlantic division:											
New Jersey	12	12	710	12	275	435	11	1	11	12	29,080
New York	4	4	157	4	52	105	4	.....	4	4	20,500
Pennsylvania	20	20	1,267	19	482	647	19	.....	19	19	83,500
South Atlantic division:											
Delaware	8	8	732	8	259	473	8	.....	8	8	20,100
Maryland	10	10	416	10	149	267	9	1	9	10	12,175
East South Central division:											
Alabama	11	11	197	11	71	126	6	5	6	9	2,650
States with one organization only [1]	2	2	145	2	49	96	2	.....	2	2	14,000

[1] One organization each in Connecticut and Rhode Island.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Union American Methodist Episcopal Church	67	33	$43,091	5	$6,950	65	$40,664	54	54	308	1,982
Middle Atlantic division:											
New Jersey	12	6	3,270	.....	.....	12	7,373	11	11	53	315
New York	4	2	6,795	.....	.....	4	3,217	3	3	23	130
Pennsylvania	20	14	24,739	3	5,750	19	15,747	17	17	109	844
South Atlantic division:											
Delaware	8	6	2,117	1	1,000	8	5,763	7	7	44	233
Maryland	10	1	3,000	.....	.....	10	3,201	7	7	32	170
East South Central division:											
Alabama	11	2	870	1	200	10	1,418	7	7	27	123
States with one organization only [1]	2	2	2,300	.....	.....	2	3,945	2	2	20	167

[1] One organization each in Connecticut and Rhode Island.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Union American Methodist Episcopal Church	67	67	3,624	66	1,337	2,149	59	7	59	64	$182,305
Baltimore	7	7	334	7	118	216	7	.....	7	7	9,300
Delaware	31	31	2,081	30	772	1,171	29	1	29	30	106,775
New Jersey	11	11	670	11	260	410	10	1	10	11	27,080
New York	7	7	342	7	116	226	7	.....	7	7	30,500
South Alabama	11	11	197	11	71	126	6	5	6	9	2,650

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Union American Methodist Episcopal Church	67	33	$43,091	5	$6,950	65	$40,664	54	54	308	1,982
Baltimore	7	1	3,000	.....	.....	7	2,160	5	5	20	115
Delaware	31	20	26,856	4	6,750	30	22,551	26	26	165	1,132
New Jersey	11	6	3,270	.....	.....	11	6,948	10	10	49	300
New York	7	4	9,095	.....	.....	7	7,587	5	6	47	332
South Alabama	11	2	870	1	200	10	1,418	7	7	27	123

AFRICAN UNION METHODIST PROTESTANT CHURCH.

HISTORY.

This body is a union of 2 distinct organizations, the African Union Church and the First Colored Methodist Protestant Church. The former had its origin in the movement started in Wilmington, Del., in 1813, when the Union Church of Africans was incorporated. In 1850 there was a division in the church over the interpretation of certain clauses in the discipline, and out of that arose, on the one hand, the African Union Church, and on the other, the Union American Methodist Episcopal Church.[1] In 1865 a movement was started for uniting the African Union Church, which then comprised 9 congregations, with the First Colored Methodist Protestant Church, comprising 14 congregations, an outgrowth of the Methodist Protestant Church. The union was effected in August, 1866, and the name adopted was "The African Union First Colored Methodist Protestant Church of America or Elsewhere," ordinarily known as the African Union Methodist Protestant Church.

In general, the doctrine is identical with that of the Methodist Episcopal Church, while the polity differs considerably, agreeing rather with that of the Methodist Protestant Church. Its accords equal rights to ministers and laymen, has lay delegates in the annual conferences and the General Conference, no bishops, and no higher office than that of elder. The itinerancy is observed, and ministers are paid such salaries as are agreed upon by the members of the church they serve. The conference is divided into three districts, and each district is divided into circuits and home missionary stations.

The church carries on no foreign missionary work, and its home missionary work is conducted by the pastors. There are no educational institutions.

STATISTICS.

The general statistics of the African Union Methodist Protestant Church for 1916 are given, by states and districts, on pages 512 and 513, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	58	69	−11	(2)
Members	3,751	5,592	−1,841	−32.9
Church edifices	53	71	−18	(2)
Value of church property	$205,825	$183,697	$22,128	12.0
Debt on church property	$11,255	$20,917	−$9,662	−46.2
Parsonages:				
Churches reporting	10	7	3	(2)
Value	$12,950	$7,500	$5,450	72.7
Sunday schools:				
Number	49	66	−17	(2)
Officers and teachers	275	441	−166	−37.6
Scholars	2,813	5,266	−2,453	−46.6

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This denomination, in common with many other Negro bodies, has lost, though not so heavily as have some. The number of organizations reported in 1916 was 58 as against 69 in 1906, and the membership fell from 5,592 to 3,751, a decrease in membership of 32.9 per cent. The number of church edifices likewise was lower, but the value of church property had increased $22,128, or 12 per cent. The debt on church property, as reported in 1916 by 22 organizations, was $11,255, as against $20,917, reported by 41 organizations in 1906. Sunday schools decreased from 66 to 49, and the scholars from 5,266 to 2,813, a loss in scholars of 46.6 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $47,231, reported by 53 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

[1] See Union American Methodist Episcopal Church, p. 508.

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The number of members under 13 years of age, as reported by 51 organizations in 1916, was 388, constituting 10.9 per cent of the 3,556 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 409.[1]

[1] See Introduction, p. 10.

English was the only language reported in the conduct of church services in this denomination.

The number of ministers reported on the rolls of the denomination was 260. Schedules were received from 37, and 32 reported an average annual salary of $445.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
African Union Methodist Protestant Church	58	58	3,751	58	1,447	2,304	53	1	53	53	$205,825
Middle Atlantic division:											
New York	3	3	101	3	40	61	3	.....	3	3	4,500
New Jersey	7	7	498	7	208	290	7	.....	7	7	19,100
Pennsylvania	7	7	698	7	247	451	5	1	5	7	79,075
South Atlantic division:											
Delaware	13	13	1,629	13	682	947	12	.....	12	12	59,900
Maryland	21	21	510	21	185	325	20	.....	20	18	28,550
District of Columbia	2	2	85	2	21	64	1	.....	1	1	2,000
Virginia	5	5	230	5	64	166	5	.....	5	5	12,700

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African Union Methodist Protestant Church	58	22	$11,255	10	$12,950	53	$47,231	49	49	275	2,813
Middle Atlantic division:											
New York	3	1	700	1	1,000	3	2,411	3	3	14	79
New Jersey	7	2	1,300	1	600	7	7,425	7	7	40	400
Pennsylvania	7	3	2,150	1	1,800	6	10,536	5	5	35	628
South Atlantic division:											
Delaware	13	8	4,146	3	4,700	13	11,770	11	11	77	895
Maryland	21	7	2,059	4	4,850	18	10,514	16	16	79	458
District of Columbia	2	.....	.....	.....	.....	2	1,900	2	2	10	100
Virginia	5	1	900	.....	.....	4	2,675	5	5	20	253

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
African Union Methodist Protestant Church	58	58	3,751	58	1,447	2,304	53	1	53	53	$205,825
Maryland	28	28	825	28	270	555	26	.....	26	24	43,250
Middle	15	15	2,025	15	800	1,225	14	.....	14	14	119,800
Philadelphia and New Jersey	15	15	901	15	377	524	13	1	13	15	42,775

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African Union Methodist Protestant Church	58	22	$11,285	10	$12,950	53	$47,231	49	46	275	2,813
Maryland	28	8	2,929	4	4,850	24	15,089	23	23	109	811
Middle	15	8	6,225	5	7,400	15	20,087	14	14	92	1,134
Philadelphia and New Jersey	15	6	2,071	1	700	14	12,055	12	12	74	848

COLORED METHODIST EPISCOPAL CHURCH.

HISTORY.

From the earliest appearance of the Methodists in the South considerable evangelistic work was carried on among the slave population, and special missions were begun as early as 1829 for those on the plantations who were not privileged to organize churches. In 1845, at the time of the organization of the Methodist Episcopal Church, South, there were in that church, according to Bishop McTyeire, 124,000 Negro members, and in 1860 about 207,000. At the close of the war a large number of these joined the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and other Negro Methodist bodies, only 78,742 remaining.

At this time the practical results of the proclamation of emancipation brought about a crisis in the affairs of the Negro church members. Before the war, so far as the Methodist churches were concerned, the slaves, as a rule, worshiped in the same churches with their masters, the galleries or a portion of the body of the house being assigned to them. If a separate building was needed, the Negro congregation was an appendage to the white, the pastor preaching to it usually once on Sunday, holding separate official meetings, and making return of Negro members for the annual minutes. Under the new order the customs formerly prevailing became inconvenient, and it was apparent that the new conditions must be provided for.

In the General Conference of 1866 of the Methodist Episcopal Church, South, a committee on the religious interests of the Negroes presented two reports, one of which was as follows:

Your committee recommend the adoption of the following in reference to the education of the colored people:

Whereas the condition of the colored people of the South is now essentially changed; and

Whereas the interests of the white and colored people are materially dependent upon the intelligence and virtue of this race, that we have had and must continue to have among us; and

Whereas the Methodist Episcopal Church, South, has always claimed to be the friend of that people, a claim vindicated by the conscious and successful exertions made in their behalf, in instructing and evangelizing them; and it is important that we continue to evince our interest for them in this regard; and as our hearts prompt us to this philanthropy: Therefore,

Resolved, That we recommend to our people the establishment of day schools, under proper regulations and trustworthy teachers, for the education of colored children.

The other report presented the following answers to the question, "What shall be done to promote the religious interest of colored people?"

1. Let our colored members be organized as separate pastoral charges, wherever they prefer it, and their numbers justify it.

2. Let each pastoral charge of colored members have its own quarterly conference, composed of official members, as provided for in the discipline.

3. Let colored persons be licensed to preach, and ordained deacons and elders, according to the discipline, when in the judgment of the conference having jurisdiction in the case, they are deemed suitable persons for said office and order in the ministry.

4. The bishop may form a district of colored charges and appoint to it a colored presiding elder, when in his judgment the religious interests of the colored people require it.

5. When it is judged advisable by the college of bishops, annual conferences of colored preachers may be organized, to be presided over by our bishops.

6. When two or more annual conferences shall be formed, let our bishops advise and assist them in organizing a separate General Conference jurisdiction for themselves, if they so desire, and the bishops deem it expedient, in accordance with the doctrine and discipline of our church, and bearing the same relation to the General Conference as the annual conferences bear to each other.

7. Let special attention be given to Sunday schools among the people.

These recommendations were adopted, and at the next General Conference, held in Memphis, Tenn., in May, 1870, it was found that in accordance with this plan 5 annual conferences had been organized

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among the Negro members, and that it was their unanimous desire to be set apart as a distinct ecclesiastical body. This was approved by the bishops of the Methodist Episcopal Church, South, and steps were taken for the organization of a General Conference of the Negro members. This was effected on December 16, 1870, at Jackson, Tenn., the new body taking the name Colored Methodist Episcopal Church. The denomination started with 2 bishops, comparatively few preachers and members, and 5 small annual conferences; it had no schools, but little church property, no learned men, no leaders with experience in the intricacies of church work, and no money with which to carry on that work. Still it entered upon its task with energy, and its growth has been steady. It has now 8 bishops, 7 of whom are active, and 1 retired. The bishops are retired automatically at the age of 70, and are pensioned.

DOCTRINE AND POLITY.

In doctrine the Colored Methodist Episcopal Church is in complete harmony with the Methodist Episcopal Church. Its polity is also essentially the same, with only such variations as the conditions seem to require. The annual conference includes four lay delegates from each presiding elder's district. The General Conference consists of the bishops, who, however, have no right to vote, and of delegates elected from the annual conferences, both ministers and laymen. The itinerant system is retained; the time limit for preachers to remain in one church has been removed; that for presiding elders in their districts is placed at six years; and that for bishops in their episcopal districts at four years. Admission to church membership is decided largely by the pastors. The probation system is retained, but with no time limit, the pastor deciding when a candidate is fit for full membership.

For financing the general activities of the church a budget assessment of $75,000 per annum is levied on the general church, in accordance with the action of the General Conference of 1914. This amount is divided among the annual conferences according to membership, and is apportioned as follows: Bishops, 25 per cent; education, 22 per cent; general missions, 22 per cent; publishing, 10 per cent; building fund, 5 per cent; conference claimants, 10 per cent; and contingent fund, 6 per cent. In addition to the regular assessment, during the last few years the church has raised an additional $25,000 per annum, making the total annual income about $100,000.

WORK.

The general activities of the Colored Methodist Episcopal Church are chiefly in the line of home missions and education. The home missionary work is carried on under the direction of the Board of Missions and the Board of Church Extension, assisted by the women's missionary societies of the several conferences. The report for 1916 shows 226 missionaries, employed in 16 states, 434 churches aided, and contributions for the support of the work amounting to $105,282. No foreign missionary work was reported.

The church has given special attention to the cause of education, and its Board of Education has been active in developing schools of every grade. In 1916 there were 13 schools, including 5 colleges and 8 lower grade schools, with a total attendance of 2,600 students and pupils. The amount contributed during the year for general expenses and for erection of buildings was $90,000. The property is valued at $750,000 and the endowments at $25,000.

Young people's societies—Epworth League chapters—numbered 895, with 61,253 members.

STATISTICS.

The general statistics of the Colored Methodist Episcopal Church for 1916 are given, by states and conferences, on pages 515 to 517, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	2,621	2,381	240	10.1
Members	245,749	172,996	72,753	42.1
Church edifices	2,490	2,327	163	7.0
Value of church property	$5,619,862	$3,017,849	$2,602,013	86.2
Debt on church property	$311,066	$215,111	$95,955	44.6
Parsonages:				
Churches reporting	525	421	104	24.7
Value	$552,106	$237,547	$314,559	132.4
Sunday schools:				
Number	2,543	2,328	215	9.2
Officers and teachers	18,890	12,375	6,515	52.6
Scholars	167,880	92,457	75,423	81.6
Contributions for missions and benevolences	$195,282	$113,340	$81,942	72.3
Domestic	$195,282	$113,340	$81,942	72.3
Foreign	.....	.....	.....	.....

This table shows that the denomination reported an increase in every particular. The number of organizations reported in 1916 was 2,621 as against 2,381 in 1906, an increase of 10.1 per cent, and the membership was 245,749 as against 172,996, an increase of 42.1 per cent. The number of church edifices increased, as did also the number of churches reporting parsonages and the value of parsonages. The value of church property rose from $3,017,849 in 1906 to $5,619,862 in 1916, a gain of 86.2 per cent. Debt on church property advanced from $215,111, as reported by 692 organizations in 1906, to $311,066 reported by 828 organizations in 1916. There was an increase of 215, or 9.2 per cent, in the number of Sunday schools, and an advance of 75,423, or 81.6 per

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cent, in the number of scholars. Contributions for missions and benevolences advanced 72.3 per cent, from $113,340 to $195,282, the entire amount as reported being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,736,692 were reported by 2,613 organizations, and cover general running expenses and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 1,728 organizations in 1916, was 14,229, constituting 7.5 per cent of the 189,173 members reported by these organizations. Assuming that the same proportion would apply to the 56,576 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 18,484.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 3,402. Schedules were received from 881, distributed, by states, in the following table:

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	881	592	203	86	$423
Alabama	122	90	23	9	411
Arizona	1		1		
Arkansas	102	53	40	9	411
California	1	1			
District of Columbia	4	3		1	555
Florida	23	14	8	1	294
Georgia	152	98	28	26	412
Illinois	12	8	4		324
Kansas	8	7		1	409
Kentucky	30	27	2	1	389
Louisiana	46	30	12	4	392
Maryland	2	2			425
Michigan	1	1			
Mississippi	74	48	19	7	394
Missouri	13	12	1		510
New Jersey	3	1	1	1	250
New Mexico	2	2			225
North Carolina	16	8	6	2	470
Ohio	5	4	1		494
Oklahoma	37	20	15	2	378
Pennsylvania	4	4			593
South Carolina	40	22	13	5	360
Tennessee	70	46	16	8	503
Texas	106	85	12	9	458
Virginia	7	6	1		664

Of the 881 ministers reporting, 795 were in pastoral work and 86 not in pastoral work. Of the latter, 63 were in denominational work, including the bishops and similar officials, 6 were in other work, and 17 were on the retired list. Schedules reporting an average annual salary of $423 were received from 577 ministers.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Colored Methodist Episcopal Church	2,621	2,621	245,749	2,621	94,709	151,040	2,490	58	2,490	2,544	$5,619,862
Middle Atlantic division:											
New Jersey	5	5	126	5	58	68	5		5	5	8,500
Pennsylvania	6	6	634	6	233	401	5	1	5	5	73,500
East North Central division:											
Ohio	5	5	441	5	170	271	3		3	4	15,650
Indiana	3	3	258	3	103	155	2	1	2	2	4,800
Illinois	15	15	1,865	15	761	1,104	14	1	14	14	37,900
West North Central division:											
Missouri	28	28	3,282	28	1,127	2,155	25	2	25	25	78,140
Kansas	21	21	1,511	21	532	979	20		20	20	52,200
South Atlantic division:											
Maryland	4	4	348	4	125	223	4		4	4	12,100
District of Columbia	4	4	840	4	289	551	4		4	4	179,500
Virginia	26	26	2,717	26	986	1,731	25	1	25	25	61,300
North Carolina	46	46	3,274	46	1,172	2,102	46		46	46	99,200
South Carolina	81	81	7,342	81	2,657	4,685	77		77	78	211,300
Georgia	456	456	49,976	456	19,131	30,845	445	5	445	451	1,144,210
Florida	65	65	2,832	65	1,122	1,710	61		61	66	88,440
East South Central division:											
Kentucky	96	96	8,911	96	3,222	5,689	89	5	89	92	321,900
Tennessee	209	209	30,106	209	11,510	18,596	208		206	209	623,829
Alabama	335	335	34,587	335	13,415	21,172	324	5	324	330	608,660
Mississippi	367	367	33,070	367	12,745	20,325	359	5	359	363	594,944
West South Central division:											
Arkansas	216	216	15,269	216	6,281	8,988	195	13	195	198	286,650
Louisiana	177	177	13,762	177	5,531	8,231	164		164	175	315,040
Oklahoma	99	99	5,541	99	2,061	3,480	82	5	82	87	106,169
Texas	341	341	28,449	341	11,247	17,202	319	14	319	326	663,040
Mountain division:											
New Mexico	6	6	79	6	30	49	6		6	6	4,300
Arizona	2	2	88	2	26	62	2		2	2	4,800
Pacific division:											
California	5	5	252	5	105	147	5		5	5	17,300
States with one organization only [1]	3	3	189	3	70	119	3		3	3	6,500

[1] One organization each in Delaware, Michigan, and West Virginia.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Methodist Episcopal Church	2,621	828	$311,066	525	$552,106	2,613	$1,736,692	2,541	2,543	18,890	167,880
Middle Atlantic division:											
New Jersey	5	1	150	.....	.....	5	1,320	5	5	23	109
Pennsylvania	6	2	7,500	1	4,000	6	8,993	5	5	51	378
East North Central division:											
Ohio	5	.....	.....	3	5,600	5	4,333	5	5	32	321
Indiana	3	.....	.....	.....	.....	3	2,471	3	3	16	108
Illinois	15	6	6,420	6	4,700	15	15,592	15	15	112	836
West North Central division:											
Missouri	28	12	10,725	12	10,900	27	24,394	26	26	146	1,217
Kansas	21	7	4,338	8	7,350	21	14,571	20	20	112	740
South Atlantic division:											
Maryland	4	3	2,300	.....	.....	4	2,838	4	4	35	289
District of Columbia	4	3	18,000	.....	.....	4	8,450	4	4	43	445
Virginia	26	7	4,706	9	12,700	26	19,740	26	26	193	2,054
North Carolina	46	13	5,220	6	5,300	46	37,808	46	46	331	2,731
South Carolina	81	40	9,030	17	17,400	81	49,641	80	80	527	4,310
Georgia	456	132	43,713	77	92,815	456	312,924	450	450	3,497	33,575
Florida	65	33	6,629	13	11,750	65	30,261	57	57	311	2,087
East South Central division:											
Kentucky	96	26	15,440	37	48,690	96	79,802	93	93	712	7,285
Tennessee	209	67	35,655	35	54,920	209	169,415	205	205	1,615	14,946
Alabama	335	99	37,429	90	80,931	335	224,675	329	330	2,611	22,758
Mississippi	367	83	17,208	43	39,100	366	232,172	358	358	3,036	28,462
West South Central division:											
Arkansas	216	77	19,599	42	32,600	216	149,610	208	208	1,354	10,970
Louisiana	177	59	17,062	31	31,525	177	102,888	176	176	1,244	10,578
Oklahoma	99	28	5,336	14	7,325	96	40,099	88	88	462	3,821
Texas	341	117	35,113	76	79,850	339	224,300	324	325	2,331	19,292
Mountain division:											
New Mexico	6	3	490	1	400	6	1,640	5	5	22	74
Arizona	2	2	1,663	2	2,750	2	2,290	2	2	10	49
Pacific division:											
California	5	5	4,140	2	1,500	5	4,413	4	4	22	146
States with one organization only [1]	3	3	3,200	.....	.....	3	2,052	3	3	22	239

[1] One organization each in Delaware, Michigan, and West Virginia.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Colored Methodist Episcopal Church	2,621	2,621	245,749	2,621	94,709	151,040	2,490	58	2,490	2,544	$5,619,862
Alabama	113	113	12,649	113	5,031	7,618	110	2	110	112	233,050
Arkansas	81	81	6,089	81	2,586	3,503	71	8	71	73	91,950
California	15	15	460	15	178	282	15	.....	15	15	30,500
Central Alabama	91	91	8,035	91	3,090	4,945	91	.....	91	91	123,900
Central Georgia	137	137	15,463	137	5,927	9,536	134	3	134	134	333,800
Central Texas	88	88	7,281	88	2,959	4,322	84	2	84	85	132,950
East Florida	31	31	1,247	31	483	764	30	.....	30	31	51,350
East Texas	114	114	10,466	114	4,170	6,296	107	2	107	112	240,195
Florida	34	34	1,585	34	639	946	31	.....	31	34	37,090
Georgia	113	113	13,943	113	5,275	8,668	113	.....	113	113	361,050
Jackson-Memphis	100	100	15,563	100	6,234	9,329	97	.....	97	100	253,129
Kentucky and Ohio	51	51	4,431	51	1,602	2,829	46	1	46	48	228,090
Little Rock	60	60	3,588	60	1,432	2,156	54	1	54	54	101,950
Louisiana	137	137	11,921	137	4,870	7,051	126	.....	126	135	257,970
Mississippi	115	115	8,687	115	3,279	5,408	111	1	111	113	147,344
Missouri and Kansas	33	33	2,700	33	946	1,754	33	.....	33	33	79,450
Muskogee	60	60	2,921	60	1,066	1,855	43	3	43	48	60,259
New Orleans	40	40	1,841	40	661	1,180	38	.....	38	40	57,070
North Alabama	131	131	13,903	131	5,294	8,609	123	3	123	127	251,710
North Carolina	52	52	3,549	52	1,284	2,265	51	1	51	51	105,200
North Mississippi	189	189	19,620	189	7,557	12,063	186	3	186	187	379,500
Oklahoma	44	44	2,839	44	1,077	1,762	42	2	42	42	52,200
South Carolina	78	78	7,155	78	2,581	4,574	74	.....	74	75	207,100
South Georgia	114	114	9,310	114	3,480	5,830	112	1	112	114	214,095
South Mississippi	63	63	4,763	63	1,909	2,854	62	1	62	63	68,100
Southeast Missouri and Illinois	27	27	3,896	27	1,455	2,441	23	4	23	23	84,490
Southwest Arkansas	77	77	5,730	77	2,302	3,428	72	4	72	73	94,750
Southwest Georgia	92	92	11,260	92	4,449	6,811	86	1	86	90	235,265
Tennessee	40	40	3,034	40	1,098	1,936	40	.....	40	40	121,600
Texas	80	80	5,356	80	2,000	3,356	73	7	73	73	120,965
Washington-Philadelphia	44	44	4,656	44	1,683	2,973	43	1	43	43	337,100
West Kentucky	51	51	5,069	51	1,848	3,221	47	4	47	49	112,860
West Tennessee	70	70	11,559	70	4,198	7,361	70	.....	70	70	250,500
West Texas	56	56	5,180	56	2,066	3,114	52	3	52	53	163,330

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Methodist Episcopal Church	2,621	828	$311,066	525	$352,106	2,613	$1,736,692	2,541	2,543	18,830	167,880
Alabama	113	35	11,388	31	31,425	113	82,601	113	113	991	8,851
Arkansas	81	33	8,302	15	10,300	81	41,049	77	77	500	4,070
California	15	11	6,391	6	5,650	14	8,473	13	13	62	305
Central Alabama	91	17	2,318	13	10,256	91	48,554	88	88	828	4,725
Central Georgia	137	32	9,203	20	29,550	137	95,998	135	135	1,070	10,559
Central Texas	88	19	2,924	13	11,100	87	51,145	85	86	699	4,758
East Florida	31	22	4,308	7	7,700	31	13,324	30	30	155	942
East Texas	114	42	10,314	15	13,750	114	71,935	110	110	835	7,247
Florida	34	11	2,261	6	4,050	34	16,937	27	27	156	1,145
Georgia	113	25	8,067	23	28,450	113	83,640	112	112	927	9,402
Jackson-Memphis	100	33	14,242	13	21,850	100	76,846	99	99	831	7,174
Kentucky and Ohio	51	8	6,190	23	34,500	51	47,236	51	51	403	3,696
Little Rock	60	26	7,795	17	14,700	60	35,129	56	56	332	2,773
Louisiana	137	39	12,358	16	18,000	137	83,369	136	136	1,041	9,083
Mississippi	115	20	4,797	6	4,050	114	56,254	112	112	754	6,441
Missouri and Kansas	33	11	10,678	15	15,950	33	27,704	33	33	177	1,252
Muskogee	60	17	4,048	6	3,325	56	17,948	47	47	223	1,468
New Orleans	40	20	4,704	15	13,525	40	19,519	40	40	203	1,495
North Alabama	131	47	23,723	46	39,250	131	93,520	128	129	992	9,182
North Carolina	52	16	5,391	6	5,300	52	40,975	52	52	365	2,967
North Mississippi	189	53	10,924	23	26,100	189	145,125	185	185	1,879	18,225
Oklahoma	44	14	2,413	8	4,000	44	22,940	44	44	257	2,478
South Carolina	78	38	8,875	17	17,400	78	47,982	77	77	509	4,164
South Georgia	114	40	11,155	12	13,500	114	71,179	111	111	825	7,269
South Mississippi	63	10	1,487	14	8,950	63	30,793	61	61	403	3,796
Southeast Missouri and Illinois	27	12	11,180	11	7,000	27	27,384	27	27	187	1,541
Southwest Arkansas	77	19	3,552	11	8,400	77	44,202	76	76	534	4,191
Southwest Georgia	92	35	15,288	22	21,315	92	62,107	92	92	675	6,285
Tennessee	40	15	6,708	9	9,570	40	24,191	38	38	262	2,576
Texas	80	20	8,584	19	23,100	80	82,401	73	73	493	4,144
Washington-Philadelphia	44	17	34,140	10	16,700	44	42,085	43	43	344	3,334
West Kentucky	51	18	9,250	17	19,700	50	38,125	48	48	367	3,998
West Tennessee	70	19	14,705	13	23,500	70	68,878	69	69	527	5,241
West Texas	56	34	12,973	27	30,100	56	47,384	53	53	374	3,043

REFORMED ZION UNION APOSTOLIC CHURCH.

HISTORY.

At the close of the Civil War the Negro Methodists in southeastern Virginia, especially in the counties of Mecklenburg, Brunswick, and Lunenburg, found themselves in a peculiar situation. They were no longer permitted to gather for worship in the white churches, had no educated ministry, and were not in sympathy with the ecclesiaticism of the Negro Methodist denominations. For several years the more influential men, mostly former slaves, had endeavored to form some sort of organization to meet their own immediate needs. In April, 1869, Elder James R. Howell, from New York, a minister of the African Methodist Episcopal Zion Church, met with them at Boydton, Mecklenburg County, and the result was the organization of the Zion Union Apostolic Church. At a meeting in October a constitution was adopted and Elder Howell was elected president. Five years later he was elected bishop for life, under a change of constitution, but dissensions, largely personal in character, soon arose, and for two years the church was completely disorganized.

In 1881, Elder John M. Bishop, one of the most prominent of the founders, gathered together the scattered members, effected a union, and in 1882 the church was reorganized under the name of "Reformed Zion Union Apostolic Church." Elder Bishop was elected bishop, and since then the church has prospered.

The doctrine and polity of the Methodist Episcopal Church are, in general, accepted, with the episcopate and a series of conferences. Under the earliest organization the episcopate was limited to a presidency of four years, but subsequently a change was made, and the bishop has now a life tenure. There is but one ordination required for eldership, and a circuit system is in force. The General Conference meets annually in August.

Home missionary work is conducted by organizations within the individual churches, for which approximately $200 was contributed during the year. There is a college, which reports an attendance of 50 students, and property valued at $30,000. The nucleus of an endowment has also been obtained.

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STATISTICS.

The general statistics of the Reformed Zion Union Apostolic Church for the year 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	47	45	2	(1)
Members	3,977	3,059	918	30.0
Church edifices	49	43	6	(1)
Value of church property	$79,325	$37,875	$41,450	109.4
Debt on church property	$1,384	$825	$559	67.8
Sunday schools:				
Number	43	36	7	(1)
Officers and teachers	276	212	64	30.2
Scholars	2,505	1,508	997	66.1
Contributions for missions and benevolences	$200	.....	$200	.....
Domestic	$200	.....	$200	.....
Foreign	.....	.....	.....	.....

[1] Per cent not shown where base is less than 100.

This table shows that the denomination made a considerable growth during the decade 1906 to 1916. While the number of organizations increased but 2—from 45 to 47—there was an increase of 918, or 30 per cent, in the number of members; and while the number of church edifices increased but 6—from 43 to 49—the value of church property more than doubled. While the number of Sunday schools increased but 7—from 36 to 43—there was an increase of 64, or 30.2 per cent, in the number of officers and teachers and an increase of 997, or 66.1 per cent, in the number of scholars. The growth of the denomination was thus mainly in the existing rather than in new organizations, edifices, and Sunday schools. No parsonages were reported. Contributions for missions and benevolences amounted to $200.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $13,156, reported by 41 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 42 organizations in 1916, was 346, constituting 9.5 per cent of the 3,646 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 377.[1]

English was the only language reported in the conduct of church services in this denomination.

Of 45 ministers who returned schedules, 42 were in pastoral work, and 18 reported annual salaries averaging $548.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Zion Union Apostolic Church.	47	47	3,977	47	1,641	2,336	46	1	49	47	$79,325
South Atlantic division:											
Virginia	42	42	3,821	* 42	1,581	2,240	41	1	44	42	75,025
North Carolina	5	5	156	5	60	96	5	.....	5	5	4,300

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Zion Union Apostolic Church	47	11	$1,384	41	$13,156	42	43	276	2,505
South Atlantic division:									
Virginia	42	10	1,334	39	12,761	40	41	267	2,405
North Carolina	5	1	50	2	395	2	2	9	100

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AFRICAN AMERICAN METHODIST EPISCOPAL CHURCH.

HISTORY.

The African American Methodist Episcopal Church was organized in 1873 in Baltimore by a number of Methodist ministers who had come out from other Methodist connections and conferences "to form a more modern and reformed Methodism and Christian religion." Appointments were announced in Maryland, Virginia, Delaware, Pennsylvania, Ohio, Indiana, New York, Illinois, Massachusetts, New Jersey, and the District of Columbia. The regular constitution and by-laws of the Methodist Church were adopted.

Other General Conferences were held at Washington, D. C., 1877; Richmond, Va., 1881; Wilmington, Del., 1887; Harrisburg, Pa., 1889; and New York City, 1893. During the following years the work progressed favorably in Pennsylvania, Maryland, and New Jersey, and General Conferences were held in 1902, 1906, 1910 (in Montreal, Canada), and 1917 (in Philadelphia). The general organization of the church follows that of the Methodist Episcopal Church, and the articles of religion are essentially the same.

STATISTICS.

The general statistics of the African American Methodist Episcopal Church for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. The total number of organizations was 28, with a membership of 1,310. Church property valued at $6,280 was reported, and 1 organization reported a debt of $1,000. There were also 1 parsonage, valued at $2,000, and 6 Sunday schools, with 26 officers and teachers and 200 scholars. No general contributions for missions and benevolences were reported. Church expenditures amounting to $13,455, reported by the churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 65, constituting 5 per cent of the 1,310 members reported for the denomination as a whole.[1]

English was the only language reported in the conduct of church services in this denomination.

The total number of ministers reported as on the rolls of the denomination was 35. From 5 of these, schedules were received, and 3 of them reported annual salaries averaging $433.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
African American Methodist Episcopal Church	28	28	1,310	28	484	826	1	27	1	27	$6,280
Middle Atlantic division:											
New Jersey	7	7	250	7	98	152	.....	7	.....	7	295
Pennsylvania	17	17	845	17	301	544	1	16	1	16	5,750
South Atlantic division:											
Maryland	2	2	125	2	50	75	.....	2	.....	2	135
States with one organization only[1]	2	2	90	2	35	55	.....	2	.....	2	100

[1] One organization each in Delaware and Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
African American Methodist Episcopal Church	28	1	$1,000	1	$2,000	28	$13,455	6	6	26	200
Middle Atlantic division:											
New Jersey	7	.....	.....	.....	.....	7	2,990	1	1	4	20
Pennsylvania	17	1	1,000	1	2,000	17	8,705	4	4	19	155
South Atlantic division:											
Maryland	2	.....	.....	.....	.....	2	920	1	1	3	25
States with one organization only[1]	2	.....	.....	.....	.....	2	840	.....	.....	.....	.....

[1] One organization each in Delaware and Virginia.

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REFORMED METHODIST UNION EPISCOPAL CHURCH.

HISTORY.

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body on account of differences in regard to the election of ministerial delegates to the General Conference. In January, 1885, a convention of delegates representing churches in South Carolina and Georgia was held, and the Independent Methodist Church was organized. The Rev. William E. Johnston was elected president, emphasizing thus the nonepiscopal character of the denomination. Later, however, in 1896, it was decided to make a change in this respect and create an episcopacy, on the ground that the body would thus acquire more permanent force and recognition among Methodist Episcopal churches, and the name "Reformed Methodist Union Episcopal Church" was adopted. In 1899 the Rev. E. Russell Middleton was elected bishop by the General Conference, and in December of that year he was consecrated by the Rt. Rev. Peter F. Stevens (white) of the Reformed Episcopal Church.

The doctrines of the church are those of the Methodist Episcopal Church. In its polity also it accords with that church very fully, retaining the class meetings, love feasts, and the different conferences—quarterly, district, church, annual, and general. At first there were no presiding elders, each pastor being empowered (within his own charge) with the business that was defined as belonging to the distinctive office of presiding elder. The General Conference of 1916, however, took under consideration the question of adopting the full polity of the Methodist Episcopal Church, and, after being satisfied as to the consensus of opinion of the members of the church, established the office of presiding elder.

STATISTICS.

The general statistics of the Reformed Methodist Union Episcopal Church for 1916 are given, by states, on the opposite page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	27	58	−31	(2)
Members	2,196	4,397	−2,201	−50.1
Church edifices	27	59	−32	(2)
Value of church property	$35,500	$36,965	−$1,465	−4.0
Debt on church property	$2,740	$4,254	−$1,514	−35.6
Parsonages:				
Churches reporting	4	8	−4	(2)
Value	$1,150	$2,275	−$1,125	−49.5
Sunday schools:				
Number	25	54	−29	(2)
Officers and teachers	117	204	−87	−42.6
Scholars	699	1,792	−1,093	−61.0

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This denomination suffered a considerable and general loss during the decade, due chiefly to the disturbances in the South attending the migration to the North. Only 27 organizations were reported in 1916 as against 58 in 1906. There was a loss of 2,201, or 50.1 per cent, in the membership, and the number of church edifices dropped from 59 to 27. The value of church property decreased slightly, and there was a considerable decrease in debt on church property. The number of churches reporting parsonages and the value of parsonages decreased one-half. Less than half as many Sunday schools were reported as in 1906, and the number of scholars had decreased 61 per cent.

Church expenditures amounting to $3,420, reported by 26 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 4, out of the total number of 2,196 members reported for the denomination as a whole.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 25. Of these, 18 sent in schedules, and 16 gave annual salaries averaging $144.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Methodist Union Episcopal Church	27	27	2,196	27	902	1,294	27	.....	27	27	$35,500
South Atlantic division:											
South Carolina	25	25	2,116	25	869	1,247	25	.....	25	25	33,000
Georgia	2	2	80	2	33	47	2	.....	2	2	2,500

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Methodist Union Episcopal Church	27	6	$2,740	4	$1,150	26	$3,420	25	25	117	699
South Atlantic division:											
South Carolina	25	5	2,040	4	1,150	24	3,274	23	23	110	649
Georgia	2	1	700	.....	.....	2	146	2	2	7	50

MORAVIAN BODIES.

GENERAL STATEMENT.

Under the head of "Moravian bodies," there were included in the report for 1906 the churches in the United States connected with the Unitas Fratrum, commonly known as the "Moravian Church," whose headquarters are at Herrnhut, Saxony, Germany, and the Evangelical Union of Bohemian and Moravian Brethren, a still older body, some of the members of which were the founders of the Unitas Fratrum. There are also a few churches of the same origin in Iowa, which, while independent, are so affiliated that they are presented as a distinct body. Although not connected ecclesiastically, in view of their common origin, the three bodies are, in this report, presented as a family. The principal historical facts common to all are given in the statement of the Moravian Church, the larger and more widely known denomination.

The denominations grouped under the name Moravian in 1916 and 1906 are listed in the table below, with the principal statistics as reported for the two periods. One body not listed in 1906 is included in the table for 1916.

COMPARATIVE SUMMARY OF MORAVIAN BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
MORAVIAN BODIES.										
1916.										
Moravian Church (Unitas Fratrum)	110	20,273	117	$1,368,220	$68,996	80	$336,100	112	1,494	14,954
Evangelical Union of Bohemian and Moravian Brethren in North America	23	1,714	13	19,720	250	3	3,950	20	62	565
Independent Bohemian and Moravian Brethren Churches	3	320	3	9,000	.....	1	3,000	3	14	348
1906.										
Moravian Church (Unitas Fratrum)	117	17,153	129	922,900	31,635	77	206,625	119	1,413	12,901
Evangelical Union of Bohemian and Moravian Brethren in North America	15	771	9	12,750	.....	2	700	2	6	97

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MORAVIAN CHURCH (UNITAS FRATRUM).

HISTORY.

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Huss and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Huss in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that, taking the lowest estimate, it appears that at the beginning of the Reformation the brethren had, in Bohemia and Moravia, more than 400 churches and a membership of at least 150,000, and probably 200,000 souls. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian Confession of Faith, published in 1535, had the cordial assent of Luther. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the promotion of the religious life of the women being in care of matrons.

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into both the Bohemian and Moravian languages (completed in 1593), which work was followed by that of Calvin's "Institutes," and the preparation of a rhymed version of the Psalms for use in the churches.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' War devastated the country. At its close in 1648 the evangelical churches of Bohemia and Moravia had been practically destroyed. Of the 200,000 members in those countries, large numbers had been put to the sword and others had fled into Hungary, Saxony, Holland, and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The last bishop of the United Church, the famous John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose. Colonists came from Germany also, and an association was formed in which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Moravian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling state church positions in Germany, and the Unitas Fratrum, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief purpose of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who in 1732 had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A cooperative union to develop the settlements and support missionary work was formed by the colonists, and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or of personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing undenominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in cooperating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England, and Holland. During the years between

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1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then the membership of the church in the United States has been quadrupled.

DOCTRINE.

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching, and is bound by no articles on the points of difference between the historic Protestant creeds. The Moravian principle is "in essentials unity, in nonessentials liberty, in all things charity." It holds that the Holy Scriptures, giving man the inspired word of God, make sufficiently clear all that is essential to salvation, and are an adequate rule of faith and practice. It accepts the Apostles' Creed as formulating the prime articles of faith found in the Scriptures, and emphasizes the personal mediatorship of Jesus Christ as very God and very man, in His life, sufferings, death, and resurrection.

The service for Easter morning contains a compendious statement of the doctrines held and taught in the Moravian Church, and official doctrinal statements are also contained in the digest of the general synod and in the Moravian manual.

Infant baptism is practiced, by which children become incorporated into the visible church and are regarded as noncommunicant members until confirmation, unless by misconduct in riper years they forfeit these privileges. On arriving at adult age, baptized members, after receiving detailed religious instruction are confirmed on application and nonbaptized members are received by baptism, the usual method being by sprinkling. Admission to the church is by vote of the board of elders of the congregation concerned, who have full power to grant or refuse applications. The holy communion is open to communicant members of other churches, and is celebrated at least six times in every year.

POLITY.

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who have attained the age of 21 years, and have subscribed to the rules and regulations of the congregation. At meetings of this council the pastor presides. Each congregation has also a board of elders, composed of the pastor and of elected communicant brethren. This board has full power to grant or refuse applications for admission to the church, and its particular province is the spiritual and moral well-being of the congregation. The financial and other secular affairs are in the hands of a board of trustees composed of elected communicant members. These two boards are sometimes combined, since large liberty in details of organization is left to the congregations.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a northern and a southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body meeting at least once in a decade. There is a general constitution of the Unity and a separate constitution for each province. The general synod deals with matters of faith and discipline that are the common concern of the Unity and controls various joint enterprises of all the provinces, particularly the foreign missions. It elects a mission board in which each province is represented. This mission board and the executive boards of the several provinces together constitute the Directing Board of the Unity.

The highest authority in each province is the provincial synod, in which clergy and laity are about equally represented. The meetings of the synod in the northern province of America usually take place twice in a decade, and more frequently in the southern province. The synod directs the missions, educational work, and publications in the province; and elects an executive board, called in the American provinces, the Provincial Elders' Conference, to administer the government of the province between the meetings of the synod.

There are three orders of the ministry—bishops, presbyters, and deacons. Deacons are authorized to preach and administer the sacraments. They are ordained to the second order of presbyters after they have served a certain length of time, and have been intrusted either with the care of a congregation or with the direction of some branch of church work. The bishops are elected by the general and provincial synods and have the exclusive right to ordain the ministers of the church. They are as such represented in the membership of general synods and are ex officio members of the provincial synods of the province in which they reside, but do not exercise personal superintendence of the work of the church, either general or diocesan, and always have boards of conferences associated with them. In such boards they officiate, not by episcopal right but by synodical election, and it is not uncommon for bishops when not occupying executive positions, to serve in pastorates like the presbyters.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

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WORK.

The work of the Moravian Church is, first, missionary, then evangelistic, then educational. All the other normal activities—literary, philanthropic, sociological, and cultural—incident to church life, also find their place. The missionary part has reference especially to the foreign missionary work of the church, which has been for 185 years its largest and best-known enterprise. The foreign missions are conducted under the superintendency of an international mission board of 5 members, including representatives of the Continental, British, and American provinces of the church. It has its seat in Europe. The provincial boards of the various provinces act, conjointly, as a general directory to which the mission board is responsible, and, separately, as agents for the mission board. War conditions have interfered with the normal conduct of the missions.

The missionary work is carried on in 14 fields, including North, Central, and South America, 10 of the West Indian Islands, South Africa, East Central Africa, the borders of Tibet, and Australia, and among the lepers in Jerusalem. The report for 1916 shows 156 stations occupied, with 195 outstations and 1,496 preaching places; 42 American and 312 European missionaries, with 2,196 native missionaries and helpers; and 156 organized churches, with 39,683 members. There were 422 day schools, with 32,425 pupils, in charge of 900 teachers; 7 teachers' training schools and theological seminaries, with 200 students; 5 hospitals and dispensaries; and 195 Sunday schools, with 1,418 teachers and 25,000 pupils. The annual cost of the foreign mission work of the International Board of the Moravian Church amounts to over half a million dollars, and of this sum, the American Moravians, in 1916, contributed over $31,000, while the total amount contributed by them for all purposes in the foreign field, not including the work among the Indians and Eskimos, was $35,264. Taking into consideration the entire Moravian Church, there is a foreign missionary worker for every 90 Moravians at home.

The evangelistic, or home missionary work, of the Moravian Church was until recent years rather an effort for a deeper spiritual life everywhere than an attempt at church extension. This aim is not forgotten, and an official provincial evangelist, under the direction of an evangelistic committee, gives his time to this purely spiritual work. In later years, however, much of the work has taken the form of home missions, carried on in the English, German, and Scandinavian languages, in 14 states of the Union and in Western Canada. The supervision of the work is in the hands of the executive board of the 5 districts of the church in conjunction with various home mission societies, although the funds and general collections are administered by the provincial church extension board. In 1916 about $20,000 was contributed by the congregations of the province for expenditure by the northern province in this branch of missions, and 39 agents were employed, who cared for 32 churches.

Though classed by this church with foreign missions, the work among the Indians of California and the Eskimos of Alaska is in close connection with the home mission work, and is so included in this statement. For the Indian work, $2,260 was contributed in 1916, and for work among the Eskimos, $10,764. Thus, the total sum contributed by the Moravians of the United States for home mission work was $33,024, although the total sum available was $38,024. To this latter sum should be added the returns, the figures for which are not available, but amounting some years to several thousand dollars, derived from various industries carried on by the Eskimos under the general direction of the church in behalf of missions.

The Moravian Church has given special attention to educational institutions. In the United States there are six schools for higher education, the oldest of which, now the Moravian Seminary and College for women at Bethlehem, Pa., was the second girls' boarding school in the United States, founded in 1749. Others are at Nazareth, Pa., founded in 1755; at Lititz, Pa., in 1794; at Winston-Salem, N. C., in 1802. The Moravian College and Theological Seminary at Bethlehem, Pa., were founded in 1807. These schools are under the control of boards of trustees elected by the provincial synods and accountable to them. They are philanthropic in purpose and do considerable charitable work. For the year 1916 these schools report a total of 956 students, $11,920 received in contributions, and property valued at $663,371. Other schools, under the control of the local churches, are a boarding school for boys and girls at Clemmonsville, N. C., and several parochial schools. A Moravian Educational Association seeks to coordinate and inspire the work of these institutions, and to provide pensions for their teachers.

The philanthropic institutions under Moravian auspices include, in the northern province, a home for the widows of Moravian ministers, at Bethlehem, Pa., the Ephrata Home for furloughed or retired missionaries, at Nazareth, Pa., and the home for aged women at Lititz, Pa. The property value of the 3, in 1916, was estimated at $80,000, and their endowment at $38,951. The amount contributed for their support during the year was $175. In the southern province there are 4 benevolent institutions.

The report for 1916 shows 160 young people's societies connected with the congregations, including 67 Christian Endeavor societies, 35 Junior Christian Endeavor societies, and 58 King's Daughters circles, with a total membership of 4,032.

The official publications of the Moravian Church in America, besides hymnals, catechisms, etc., include 2 weekly, 3 monthly, and 2 annual journals. The

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headquarters for publications is the Moravian Book Store, Bethlehem, Pa.

The Moravian Church, as a historic church, maintains several valuable historical collections. At Bethlehem, Pa., are found the "Archives" of the church, including valuable manuscripts and rare printed volumes, the Malin Library of Moravian Literature, in which are gathered over 1,350 books dealing with the history and interests of the church, and the collection in the Harvey Memorial Library. The Moravian Historical Society, organized in 1857, has its library and museum in the historic Whitefield house at Nazareth, Pa.

STATISTICS.

The general statistics of the Moravian Church for 1916 are given, by states and provinces, on pages 526 and 527, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	110	117	−7	−6.0
Members	26,373	17,155	9,218	53.7
Church edifices	117	129	−12	−9.3
Value of church property	$1,368,220	$922,900	$445,320	48.3
Debt on church property	$68,996	$31,635	$37,361	118.1
Parsonages:				
Churches reporting	80	77	3	(2)
Value	$306,100	$206,625	$99,475	48.1
Sunday schools:				
Number	112	119	−7	−5.9
Officers and teachers	1,494	1,413	81	5.7
Scholars	14,954	12,901	2,053	15.9
Contributions for missions and benevolences	$80,383	$56,969	$23,414	41.1
Domestic	$45,119	$32,495	$12,624	38.8
Foreign	$35,264	$24,474	$10,790	44.1

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there was a decrease during the decade in certain items, but a considerable increase in others. The number of organizations reported in 1916 was 110 as against 117 in 1906, a loss of 6 per cent, but the membership was 26,373 as against 17,155, a gain of 53.7 per cent. The number of church edifices fell from 129 to 117, or 9.3 per cent, but the value of church property was reported as $1,368,220 as against $922,900 in 1906, an increase of 48.3 per cent. The debt on church property increased in greater proportion, $68,996 being reported by 21 churches, as against $31,635 reported by 12 churches in 1906. The number of churches reporting parsonages was 80, an increase of 3, and the value of parsonages advanced from $206,625 to $306,100, or 48.1 per cent. The number of Sunday schools fell off 7, or 5.9 per cent, but the number of officers and teachers increased 81, or 5.7 per cent, and the number of scholars 2,053, or 15.9 per cent. The contributions advanced from $56,969 to $80,383, or 41.1 per cent, the increase being about evenly divided between domestic and foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $309,180, reported by 109 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported in 1916, was 6,877, constituting 26.1 per cent of the 26,373 members reported for the denomination as a whole.[1]

Of the 110 organizations, 75, with 16,337 members, reported services conducted in English only, and 35, with 10,036 members, reported services in foreign languages only. The principal language was German, reported by 32 organizations, with 9,410 members. In 1906, 15 organizations used German only.

The number of ministers reported as connected with the denomination was 138. The main facts in regard to these are set forth in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	131	89	6	36	$942
California	4	2	2	.....	619
Florida	1	.....	.....	1	.....
Illinois	1	1	.....	.....	.....
Indiana	3	3	.....	.....	1,152
Iowa	1	1	.....	.....	.....
Kansas	1	.....	.....	1	.....
Maryland	1	1	.....	.....	.....
Michigan	2	2	.....	.....	725
Minnesota	10	10	.....	.....	794
New Jersey	5	4	.....	1	814
New York	13	12	.....	1	1,022
North Carolina	13	7	2	4	1,089
North Dakota	8	7	.....	1	771
Ohio	12	6	.....	6	816
Pennsylvania	39	20	2	17	1,186
Wisconsin	17	13	.....	4	810

Of the 138 ministers reported, schedules were received from 131, showing 95 in pastoral work and 36 not in pastoral work. Of the 95 in pastoral work, 89 were full pastors dependent upon their salaries and reporting an average annual salary of $942. Of those not in pastoral work, 19 were retired, 11 were in educational and editorial work, and 5 were engaged in the general interests of the denomination.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Moravian Church (Unitas Fratrum)	110	110	26,373	108	11,183	14,694	107	3	117	106	$1,368,220
Middle Atlantic division:											
New York	11	11	2,882	11	1,116	1,766	10	1	12	10	291,500
New Jersey	4	4	704	4	303	401	4	.....	5	4	56,000
Pennsylvania	23	23	8,248	23	3,447	4,801	22	1	22	22	485,600
East North Central division:											
Ohio	6	6	1,640	6	694	946	6	.....	6	6	61,000
Indiana	3	3	440	3	170	270	3	.....	4	3	32,800
Michigan	2	2	363	2	183	180	2	.....	2	2	12,000
Wisconsin	20	20	4,294	20	2,049	2,245	20	.....	21	20	110,500
West North Central division:											
Minnesota	11	11	1,361	11	676	685	11	.....	11	11	39,578
North Dakota	9	9	1,071	9	551	520	8	1	8	8	50,542
South Atlantic division:											
Maryland	2	2	221	2	105	116	2	.....	2	2	2,000
North Carolina	14	14	4,528	12	1,596	2,436	14	.....	18	14	210,200
Pacific division:											
California	3	3	172	3	93	79	3	.....	3	2	2,000
States with one organization only [1]	2	2	449	2	200	249	2	.....	3	2	14,500

[1] One organization each in Illinois and Iowa.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Moravian Church (Unitas Fratrum)	110	21	$68,996	80	$306,100	109	$309,180	104	112	1,494	14,954
Middle Atlantic division:											
New York	11	3	26,700	7	54,500	11	53,720	11	12	172	1,487
New Jersey	4	2	8,000	4	16,500	4	8,448	4	4	50	557
Pennsylvania	23	4	10,001	19	92,000	23	130,881	23	24	490	5,039
East North Central division:											
Ohio	6	.....	.....	6	18,000	6	15,307	6	6	103	1,078
Indiana	3	.....	.....	2	13,500	3	4,599	2	2	41	303
Michigan	2	1	500	1	3,000	2	6,849	2	3	26	273
Wisconsin	20	5	1,575	14	44,800	20	29,369	18	18	194	1,546
West North Central division:											
Minnesota	11	2	1,850	8	14,800	11	16,626	10	10	69	509
North Dakota	9	3	8,370	7	11,000	9	12,094	8	10	70	569
South Atlantic division:											
Maryland	2	.....	.....	1	1,000	2	572	1	1	13	76
North Carolina	14	1	12,000	7	31,000	14	24,989	14	17	228	3,053
Pacific division:											
California	3	.....	.....	2	2,000	2	1,382	3	3	10	94
States with one organization only [1]	2	.....	.....	2	4,000	2	4,344	2	2	28	370

[1] One organization each in Illinois and Iowa.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY PROVINCES: 1916.

PROVINCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Moravian Church (Unitas Fratrum)	110	110	26,373	108	11,183	14,694	107	3	117	106	$1,368,220
Northern	96	96	21,845	96	9,587	12,258	93	3	99	92	1,158,020
Southern	14	14	4,528	12	1,596	2,436	14	.....	18	14	210,200

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY PROVINCES: 1916.

PROVINCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Moravian Church (Unitas Fratrum).....	110	21	$68,996	80	$306,100	109	$309,180	104	112	1,494	14,954
Northern.....	96	20	56,996	73	275,100	95	284,191	90	95	1,266	11,901
Southern.....	14	1	12,000	7	31,000	14	24,989	14	17	228	3,053

EVANGELICAL UNION OF BOHEMIAN AND MORAVIAN BRETHREN IN NORTH AMERICA.

HISTORY.

The scattered bands of Bohemian and Moravian Christians, after the general dispersion consequent upon the Thirty Years' War,[1] retained their religious life through the persecutions which broke out from time to time. Some relief came with the publication by Joseph II of Austria, of the Toleration Patent, October 13, 1781. Though this did not grant equal rights, it stopped persecution and torture and gave an opportunity to all citizens to register themselves. Many wavered, distrusting the government, from which until now they had experienced only deception and oppression, but at the close of the time limit, January 1, 1783, a large number, variously estimated at from 90,000 to 150,000, had registered as belonging to the Union of Bohemian and Moravian Brethren. This was a surprise to all, and especially to the government, which proclaimed that the patent had no reference to that Union, but only to those who accepted the Augsburg or the Helvetic confessions. Furthermore, congregations could be organized only where over 100 families, or at least 500 souls, were reported. Many small communities consequently dropped out entirely, and those that organized were forbidden to build churches, and were allowed prayer houses only, without steeples, bells, organs, round windows, or any entrance from the road. Sometimes Lutheran and sometimes Reformed (Hungarian) pastors were called, but the general connection with the Union of Bohemian and Moravian Brethren was maintained.

The first considerable immigration to America of adherents of this Union came after the revolutionary period of 1848. Those from Bohemia and western Moravia settled chiefly in the Northern states; while those from eastern Moravia almost without exception turned to Texas. The first Bohemian evangelical sermon in that state was preached at Fayetteville in 1855 by Pastor John Fvolanek, but the first congregation was organized in 1864 at Wesley by the Rev. Joseph Opocensky. Other congregations were formed and a number of ministers served for varying terms. In 1889 the Rev. Adolph Chlumsky became pastor at Brenham and endeavored to bring the scattered congregations together. To assist in this respect a monthly periodical was started in 1902.

The next step was the calling of an assembly of delegates of all the congregations to meet at Granger, Tex., in 1903, and 22 representatives of 9 congregations and 2 preaching stations responded. Among the guests was a representative of the Texas District of the German Evangelical Synod of North America.

Their lack of familiarity with the German and English languages, and also with the general organization and character of the existing denominations, made it difficult for them to join any. Equally unwilling were they to organize a new church, and it was finally decided to adopt the old name, "Union of Bohemian and Moravian Brethren." At the second synodal assembly at Taylor, Tex., in 1904, a general constitution was prepared and accepted and a state charter was then secured.

DOCTRINE AND POLITY.

The basis of doctrine of the Evangelical Union of Bohemian and Moravian Brethren is the "Confessio Fratrum Bohemorum," or the Confession of Faith of the Union of the Bohemian Brethren, presented to Emperor Ferdinand I of Austria, by the Lords and Knights of the Union in 1608. Other doctrinal symbols, as the Helvetic, or Reformed, and the Augsburg, or Lutheran confessions, are accepted in so far as they agree with the Bible, which is with the Brethren the only rule of faith, intercourse, and life.

The legislative and executive authority is intrusted to a synod, which meets annually on the 6th of July in commemoration of the burning at the stake of John Huss. The synod consists of the ministers of the Union and of lay delegates elected in the proportion of 1 to every 50 members of a congregation. Between the sessions of the synod the management of the Union is in the hands of a committee, including the president, vice president, secretary, and treasurer, elected for one year. The affairs of the local congregations are in the care of elders, elected annually. The board of elders,

[1] See Moravian Church, p. 522.

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also known as trustees, consists of at least 4 members, the minister as president. In the larger congregations 1 elder is elected for every 10 members.

In case of the disintegration of a congregation its property reverts to the Union as administrator. If during a period of 15 years no new congregation is established, the property reverts to the treasury of the church.

WORK.

In 1905 missionary collections were begun, with the understanding that one-half should be appropriated to home missionary work and one-half to work among the heathen. In the first year $19 was set aside for home mission work and used for traveling expenses in organizing scattered members of the church. In 1916, $87 was thus collected for home missions and 5 workers were employed. The same amount was contributed to the German Evangelical Synod for its mission in India.

For purposes of education, the schools of the German Evangelical Synod of North America, including the theological seminary at St. Louis, Mo., have been cordially opened to the churches of the Union. A school has been established for the education of teachers for Sunday and evening schools, and $1,234 was contributed for its support in 1916. A fund for the support of students has also been established, which, at the end of the school year 1916, furnished an income of $400.

There is a benevolent society with 376 members and a reserve fund amounting to $3,496.

STATISTICS.

All of the 23 organizations reported in 1916 by the Evangelical Union of Bohemian and Moravian Brethren were in the state of Texas. Of the 1,714 members, 739 were males, 850 were females, and the sex of 125 was not reported. A comparative summary of the principal items of inquiry in 1916 and 1906 follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	23	15	8	(1)
Members	1,714	771	943	122.3
Church edifices	13	8	5	(1)
Value of church property	$19,720	$13,750	$5,970	43.4
Debt on church property	$250	.....	$250	.....
Parsonages:				
Churches reporting	3	2	1	(1)
Value	$3,950	$700	$3,250	464.3
Sunday schools:				
Number	20	2	18	(1)
Officers and teachers	62	6	56	(1)
Scholars	565	97	468	(1)
Contributions for missions and benevolences	$1,408	$290	$1,118	385.5
Domestic	$1,321	$257	$1,064	414.0
Foreign	$87	$33	$54	(1)

[1] Per cent not shown where base is less than 100.

As compared with the statistics for 1906, a considerable advance has been made during the decade. There were 23 organizations in 1916 as against 15 in 1906; the membership had increased from 771 to 1,714, a gain of 122.3 per cent; and there were 13 church edifices as against 8 in 1906. Church property was valued at $19,720 as against $13,750 in 1906, an increase of 43.4 per cent; and a single organization reported a debt on church property of $250. Three of the churches reported parsonages, valued at $3,950; the number of Sunday schools had advanced from 2 to 20; and the number of scholars from 97 to 565. There was a large increase in gifts for benevolences in 1916.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $5,499, reported by 23 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Bohemian was the only language reported in the conduct of church services in this denomination.

The number of ministers reported as connected with these churches was 44, but schedules were received from only 4, all in pastoral work, and in receipt of an average annual salary of $678.

INDEPENDENT BOHEMIAN AND MORAVIAN BRETHREN CHURCHES.

HISTORY.

In 1858 a group of 6 families, formerly members of the Reformed Church of Bohemia, under the leadership of Rev. Francis Pokorny, organized the First Bohemian and Moravian Church, in College Township, Linn County, Iowa. After some years, in 1892, another church of the same antecedents was formed in Monroe Township, and three years later still another in Putnam Township, and the three formed an evangelical union without distinct ecclesiastical organization, each preserving its independent character.

While claiming the same origin as the Moravian Church (Unitas Fratrum) and the Evangelical Union of Bohemian and Moravian Brethren, these churches are not ecclesiastically connected with either of these bodies. They hold friendly relations with the Presbyterian, Reformed, and Bohemian churches of the Northwest and East, and enter into accord with them in movements for education and missionary work, in these respects affiliating especially with the Central West (Bohemian) Presbytery of the Presbyterian Church in the United States of America. They are directly interested and are leaders in all public move-

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ments, especially such as the Red Cross, the sale of liberty bonds, and the general spirit of the Government.

DOCTRINE AND POLITY.

The Independent Bohemian and Moravian churches recognize the Helvetic and Westminster confessions of faith and use the Heidelberg and Westminster catechisms. They administer baptism to the children of believers, and to adults on profession of faith. The Lord's Supper is celebrated four times a year, according to the usage of the Reformed Church of Bohemia. Ministers are required to be sound in the faith and to have a college and seminary education. Of the three churches, only one has a native Bohemian pastor, while the other two are under the care of ministers who were formerly identified with the Presbyterian Church.

The general polity is presbyterian. A board of six elders, with the pastor, has oversight in spiritual things, while temporal matters are in the hands of six trustees. They have Sunday schools, and there is a Christian Endeavor society connected with each church.

STATISTICS.

The Independent Bohemian and Moravian churches were reported as a separate body for the first time in 1916. The general statistics are given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

Only 3 organizations were reported in 1916, all in the state of Iowa. There were 320 members, 151 males and 169 females; 3 church edifices; church property valued at $9,000; 1 parsonage valued at $3,000; and 3 Sunday schools, with 14 officers and teachers and 348 scholars. General contributions for missions and benevolences were not reported.

Church expenditures amounting to $1,847, reported by the 3 churches, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Bohemian was the only language reported in the conduct of the services of these churches.

Each church reported a minister in charge; but no schedules were received from the ministers, nor any statement as to salary.

NEW APOSTOLIC CHURCH.

HISTORY.

The New Apostolic Church claims the same historical origin as the Catholic Apostolic Church.[1] A bishop of that church named Schwarz, who presided over a congregation in Hamburg, Germany, after the death of a number of the apostles, consulted the remaining ones, claiming that the spirit of the apostles had often inspired new selections for that office. This consultation resulted in his excommunication, but a priest named Preuss, serving under Bishop Schwarz, was selected for the apostleship "through the spirit of prophecy" in the year 1862, and with his apostleship commenced the New Apostolic Church. For a time Bishop Schwarz served under the new apostle, but was himself later selected as an apostle.

The movement spread throughout the world and other apostles were appointed. One of these apostles, the Rev. Edward Mierau, is the head of the churches in the United States, although he acts under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision all New Apostolic churches throughout the entire world.

DOCTRINE.

The New Apostolic Church accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy personal premillennial coming of Christ.

POLITY.

Each apostle is placed in charge of a particular district, known as an "apostle district." These apostle districts are subdivided into local districts, which are made up of groups of local churches, the leader of each of which is a bishop or elder. Each church has, according to its size, one or more priests, one of whom is the head. All the ministers are selected by the apostleship according to their ability, knowledge, and inspiration of God. Candidates for admission to the church are required first to make application to the bishop or apostle.

WORK.

The New Apostolic Church carries on no organized missionary, educational, or philanthropic work, all work of that kind being done by each individual church directly within a given territory. In 1916, 8 churches were aided in this way, at an expense of about $5,000.

STATISTICS.

The general statistics of the New Apostolic Church for 1916 are given, by states, in the table on pages 530 and 531, and the relation of these statistics to those of other bodies is shown in the general tables

[1] See Catholic Apostolic Church, p. 186.

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in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	20	13	7	(1)
Members	3,828	2,020	1,808	89.5
Church edifices	6	2	4	(1)
Value of church property	$69,710	$8,500	$61,210	720.1
Debt on church property	$47,040	$6,000	$41,040	684.0
Sunday schools:				
Number	12	3	9	(1)
Officers and teachers	32	10	22	(1)
Scholars	689	250	439	175.6

[1] Per cent not shown where base is less than 100.

From this table it appears that the denomination has grown during the decade 1906 to 1916. It reported 20 churches in 1916 as against 13 in 1906, with a membership of 3,828 as against 2,020, showing a gain in membership of 89.5 per cent. There were 6 church edifices as against 2, and the value of church property rose from $8,500 to $69,710. The debt on church property, as reported by 4 organizations, was $47,040 as against $6,000 reported in 1906. There were no parsonages reported by the churches. The number of Sunday schools rose from 3 to 12, and the number of scholars from 250 to 689, or 175.6 per cent.

Church expenditures, amounting to $8,210, reported by 13 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the local church treasury.

The number of members under 13 years of age, as reported in 1916, was 953, constituting 24.9 per cent of the 3,828 members reported for the denomination as a whole.[1]

Of the 20 organizations, 2, with 166 members, reported the use of English only in church services; 2 organizations, with 170 members, reported the use of Dutch only; 9, with 1,112 members, used German alone; and 7, with 2,380 members, used German in connection with English. In 1906 the 13 organizations reported services conducted almost entirely in foreign languages.

The number of ministers reported in the denomination was 20. Schedules were received from all of these, but only 2 reported annual salaries, the average being $900. The ministers appear as a rule to be supported chiefly by other occupations.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
New Apostolic Church	20	20	3,828	20	1,681	2,147	6	10	6	6	$69,710
Middle Atlantic division:											
New York	4	4	1,897	4	803	1,094	4	.....	4	4	69,500
New Jersey	2	2	409	2	163	246	.....	2	.....	.....	.....
East North Central division:											
Indiana	2	2	123	2	66	57	1	1	1	1	100
Illinois	4	4	710	4	341	369	.....	3	.....	.....	.....
Michigan	2	2	110	2	47	63	.....	2	.....	1	110
Wisconsin	2	2	135	2	68	67	1	1	1	.....	.....
States with one organization only[1]	4	4	444	4	193	251	.....	1	.....	.....	.....

[1] One organization each in California, Colorado, Ohio, and Pennsylvania.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
New Apostolic Church	20	4	$47,040	13	$8,210	12	12	32	689
Middle Atlantic division:									
New York	4	4	47,040	3	6,000	4	4	17	345
New Jersey	2			2	655	2	2	5	122
East North Central division:									
Indiana	2			2	239	1	1	2	25
Illinois	4			2	503	3	3	4	115
Michigan	2			2	265	1	1	2	20
Wisconsin	2								
States with one organization only [1]	4			2	539	1	1	2	62

[1] One organization each in California, Colorado, Ohio, and Pennsylvania.

NONSECTARIAN CHURCHES OF BIBLE FAITH.

HISTORY.

The confederation of churches, known as the Nonsectarian Churches of Bible Faith, was the result of the teaching of Elder Lyman H. Johnson, of New England ancestry, a graduate of Beloit College, Wis., and of Union Theological Seminary, New York City. Mr. Johnson had been impressed from childhood by the evils resulting from sectarianism, and with the belief that the form of organization of the different denominations was calculated rather to gain temporal and earthly success than to do the work of Christ in the world. He found support for his belief in the history of a number of communities, as the Albigenses, Lollards, Quakers, and others, who had protested against rigidity in church organization. As a minister in the Presbyterian and Congregational churches he preached strongly against the evils of denominationalism, and after 1865 his denominational relations ceased and he preached as an independent evangelist. In 1868, at Beloit, Wis., he began the publication of the Stumblingstone, a monthly paper dedicated to the establishing of "The Original Church of Christ, without man's organization, sects, or carnal observances." Gradually the views advocated by Mr. Johnson gained acceptance, congregations were gathered, and at length a quasi association for mutual fellowship was formed, with headquarters at Boston, to which place the publication of the paper was transferred.

In his later life Mr. Johnson moved to Toledo, Ohio, and from that point continued his publications and the general oversight of the churches. In 1917, after an extended illness, he died, and, as is evident from the summary of statistics following, the association suffered greatly in its general organization. The basis, however, remained the same and lies in what its members consider the correct interpretation of the term "church." "This word," they say, "as traditionized, is made to mean a society organized by man like secular corporations, except for religious purposes; a joint interest and agreement of several Christians under covenants and laws they have adopted is essential to the meaning of the word 'church,' as generally understood." This interpretation, in their view, classes "with infidels and the irreligious" those Christians outside of church organizations and "is an injustice to such Christians and contrary to the Bible meaning of the word." The truth, as they recognize it, is that churches of Christ have always existed outside of sectarian systems. They say that the Greek word "ecclesia," which is translated "church" in English, has the meaning "called out"—that is, "converted out of the world by a change of heart into the assembly of Christians on earth"—and they hold that the church exists where one person is thus called out from the world. The idea of the assembly thus constituted has no reference to locality or organization, and the church is the "body of Christ," including "all who are in Christ regardless of locality." They find no account in the Bible of any Christian joining the church; he is already a member by faith in Christ, and every description of the church in any city or house of the New Testament is simply of one or more Christians living there.

DOCTRINE AND POLITY.

In doctrine the churches agree substantially with the so-called "orthodox or evangelical churches." They hold the Bible to be the divinely inspired rule of faith and practice and reject all creeds and disciplines not contained in it. They believe in the Trinity, the vicarious atonement of Christ, the baptism of the Holy Spirit as the antitype of water baptism, a final judgment, and an eternal heaven and hell.

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There is no general ecclesiastical organization. No head over individual members is recognized but Christ, and though there are elders in each community or church, they are regarded simply as teachers, having no ecclesiastical authority. In their view the only authority is "the authority of the truth," which is the authority of God to all who are convinced of the truth. The ministers receive no salary, and the necessary expenses connected with the services are met by voluntary contributions.

WORK.

Since there is no organization, the congregations and individual members are free to contribute or to labor according to their desire. They have no organized missionary work and no schools or philanthropic institutions. This does not mean that they are regardless of their duties to their fellow men, but only that they are free from all other constraint than "pure virtue or holy love in Christian hearts."

STATISTICS.

The general statistics of the Nonsectarian Churches of Bible Faith for 1916 are given, by states, in the table opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	58	204	−146	−71.6
Members	2,273	6,396	−4,123	−64.5
Church edifices	25	41	−16	(2)
Value of church property	$25,050	$25,910	−$860	−3.3
Debt on church property	$20	$3,300	−$3,280	−99.4
Sunday schools:				
Number	12	33	−21	(2)
Officers and teachers	41	158	−117	−74.1
Scholars	530	1,976	−1,446	−73.2

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it is seen that the denomination reported a much smaller number of churches in 1916 than in 1906, 58 as against 204, representing a loss of 71.6 per cent, and a membership of only 2,273 as against 6,396, a decrease of 64.5 per cent. The number of church edifices fell from 41 to 25, but the value of church property remained very nearly the same, $25,050 as against $25,910. The debt on church property decreased greatly, being only $20 in 1916 instead of $3,300 as in 1906. The number of Sunday schools fell from 33 to 12, and the number of scholars from 1,976 to 530, showing a loss of 73.2 per cent.

The occasion for the great decreases noted above is probably the prolonged sickness, followed by the death, of the founder of the body, who, by his personal influence, had kept the churches together.

Church expenditures amounting to $1,263, reported by 20 organizations, cover running expenses, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 26 organizations in 1916, was 30, constituting 4.6 per cent of the 647 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 105.[1]

Of the 58 organizations, 56, with 1,255 members, reported services conducted in English only, and 2, with 1,018 members, reported the use of German and English. In 1906 there was a somewhat larger percentage of organizations reported as using German and English.

The total number of ministers reported as on the rolls of the denomination was 26, all of whom sent in schedules. No salaries were reported, the ministers being supported by other occupations or by occasional freewill offerings.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Nonsectarian Churches of Bible Faith	58	58	2,273	57	1,099	1,154	25	21	25	24	$25,050
Middle Atlantic division:											
Pennsylvania	8	8	1,226	8	612	614	4	3	4	4	6,500
East North Central division:											
Ohio	4	4	86	4	40	46	3	1	3	3	2,500
Indiana	3	3	63	2	22	21	2	.....	2	2	1,600
Michigan	3	3	23	3	11	12	.....	1	.....	.....	.....
West North Central division:											
Missouri	3	3	44	3	24	20	2	1	2	2	1,100
Kansas	3	3	29	3	15	14	.....	2	.....	.....	.....
South Atlantic division:											
Virginia	2	2	51	2	26	25	2	.....	2	2	500
West Virginia	0	10	252	0	122	130	6	3	6	6	6,100
East South Central division:											
Alabama	6	6	166	6	62	104	3	2	3	3	2,600
Mississippi	2	2	30	2	17	13	1	1	1	.....	.....
West South Central division:											
Oklahoma	5	5	84	5	42	42	.....	4	.....	.....	.....
Texas	2	2	27	2	12	15	.....	.....	.....	.....	.....
States with one organization only [1]	7	7	192	7	94	98	2	3	2	2	4,150

[1] One organization each in Illinois, Iowa, Kentucky, Massachusetts, Nebraska, North Carolina, and Tennessee.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Nonsectarian Churches of Bible Faith	58	1	$20	30	$1,263	12	12	41	330
Middle Atlantic division:									
Pennsylvania	8	.....	.....	3	80	1	1	8	100
East North Central division:									
Ohio	4	.....	.....	4	183	1	1	5	40
Indiana	3	.....	.....	1	100	1	1	1	19
Michigan	3	.....	.....	1	20	.....	.....	.....	.....
West North Central division:									
Missouri	3	.....	.....	2	125	1	1	5	65
Kansas	3	.....	.....	2	260	1	1	4	30
South Atlantic division:									
Virginia	2	.....	.....	2	160	1	1	3	75
West Virginia	10	.....	.....	1	75	1	1	3	43
East South Central division:									
Alabama	6	1	20	2	200	2	2	5	68
Mississippi	2	.....	.....	.....	.....	.....	.....	.....	.....
West South Central division:									
Oklahoma	5	.....	.....	2	60	1	1	5	30
Texas	2	.....	.....	.....	.....	.....	.....	.....	.....
States with one organization only [1]	7	.....	.....	.....	.....	2	2	4	60

[1] One organization each in Illinois, Iowa, Kentucky, Massachusetts, Nebraska, North Carolina, and Tennessee.

OLD CATHOLIC CHURCHES IN AMERICA.

GENERAL STATEMENT.

Following the development of the Old Catholic movement in Europe, consequent upon the Council of the Vatican in 1870 which declared the infallibility of the Pope, there grew up in the Catholic communities of this country, especially in the Belgian communities of Wisconsin, a revulsion against the Roman Catholic Church. The result was not so much the formation of distinct churches as a tendency toward atheism and a rejection of all church doctrine and church life.

At the time of the visit to this country of Father Hyacinthe Loyson, of Paris, who was closely associated with the Old Catholic movement in Europe, an effort was made to reach these Belgian communities, and the French priest, Father J. Réné Villatte, visited them with the purpose of developing church life. Relations with the Protestant Episcopal Church were considered,

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but did not materialize, nor did a suggestion that they come under the care of Bishop Vladimir, of the Russian Orthodox Church.

Father Villatte sought consecration to the episcopate and with that in view visited Ceylon where he came in contact with the Apostolic Syrian Church of St. Thomas of Travancore. Finally, however, he was consecrated by the Patriarch of Antioch of the Jacobite Church. Since then, other churches have been organized, and there are at present three bodies—Old Roman Catholic Church, American Catholic Church, and Catholic Church of North America. Of similar type, though not ecclesiastically connected, are the Polish National Catholic Church of America and the Lithuanian National Catholic Church.

In doctrine all of these churches are in full accord with the Old Catholic churches of Europe. They accept the seven ecumenical synods of the universal and undivided church prior to 1054, rejecting the filioque, papal supremacy and infallibility, and all union of church and state.

The denominations grouped under the name "Old Catholic Churches" in 1916 are listed in the table below, with the principal statistics:

SUMMARY OF OLD CATHOLIC CHURCHES IN AMERICA: 1916.

DENOMINATION.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
OLD CATHOLIC CHURCHES IN AMERICA.										
Old Roman Catholic Church	12	4,700	11	$89,300	$55,360	4	$10,200	11	47	1,271
American Catholic Church	3	475	1	3,000	.....	1	1,000	2	4	78
Catholic Church of North America	6	9,025	5	53,500	18,500	2	5,500	4	11	760

OLD ROMAN CATHOLIC CHURCH.

This organization is under the leadership of Archbishop J. R. Villatte and its headquarters are in Chicago. Associated with him is Bishop Miraglia, who has special charge of Italian services.

STATISTICS.

The general statistics of the Old Roman Catholic Church are given, by states, in the next table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

No report was made of this denomination in 1906, although some churches had been registered previous to that time. The figures as presented for 1916 show 12 organizations, with a membership of 4,700; 11 church edifices; and church property valued at $89,300, on which a debt of $55,360 was reported. There were 4 organizations reporting parsonages, valued at $10,200; and 11 Sunday schools, with 47 officers and teachers and 1,271 scholars. No contributions for missions or benevolences were reported.

Church expenditures, amounting to $12,150, reported by 11 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 3 organizations in 1916, was 480, constituting 36.9 per cent of the 1,300 members reported by these organizations. Assuming that the same proportion would apply to the 3,400 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,735.[1]

Of the 12 organizations, 2, with 850 members, reported the use of English only in church services, and 10, with 3,850 members, the use of foreign languages only. The principal language reported was Polish, reported alone by 3 organizations, with 1,700 members, and in connection with Lithuanian by 1 organization, with 325 members. Next in order as regards membership, was Russian, used by 1 church, with 1,000 members, and Portuguese, reported by 3 organizations, with 550 members.

The total number of ministers from whom schedules were received was 14, and 12 of these reported annual salaries averaging $727.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Old Roman Catholic Church	12	12	4,700	12	1,955	2,745	11	1	11	11	$89,300
New England division: Massachusetts	5	5	1,150	5	495	655	4	1	4	4	23,000
East North Central division: Illinois	5	5	2,250	5	1,010	1,240	5	.....	5	5	52,300
States with one organization only [1]	2	2	1,300	2	450	850	2	.....	2	2	14,000

[1] One organization each in Michigan and Pennsylvania.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Old Roman Catholic Church	12	11	$55,360	4	$10,200	11	$12,150	11	11	87	1,271
New England division: Massachusetts	5	4	15,800	1	4,000	4	3,100	4	4	13	280
East North Central division: Illinois	5	5	29,500	2	4,200	5	4,850	5	5	22	740
States with one organization only [1]	2	2	10,000	1	2,000	2	4,200	2	2	12	245

[1] One organization each in Michigan and Pennsylvania.

AMERICAN CATHOLIC CHURCH.

Associated with Archbishop Villatte is Bishop F. E. J. Lloyd, who organized the American Catholic Church for the special purpose of bringing together American Catholics interested in the Old Catholic movement. It is in close fellowship with the Old Roman Catholic Church but distinct from it in ecclesiastical organization.

STATISTICS.

The general statistics of the American Catholic Church for 1916 are given in the general summary on page 534; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. It had 3 organizations, 1 each in Pennsylvania, Illinois, and Florida; 475 members, 182 males and 293 females; 1 church edifice and 2 halls; church property valued at $3,000; 1 parsonage valued at $1,000; and 2 Sunday schools, with 4 officers and teachers and 75 scholars. No debt was reported and no contributions for general missionary purposes. Church expenditures amounting to $1,700, reported by 2 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury. English was the only language reported in the conduct of church services in this denomination. The number of ministers on the rolls of the church was 7, from all of whom schedules were received, though there was no report of salaries.

CATHOLIC CHURCH OF NORTH AMERICA.

This organization has its headquarters at Waukegan, Ill., and is under the leadership of Archbishop Francis Brothers, consecrated bishop by representatives of the Jansenist churches of Belgium.

STATISTICS.

The general statistics for the Catholic Church of North America for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This church was reported for the first time in 1916. It had 6 organizations; 9,025 members; 5 church edifices; church property valued at $53,500, on which there is a debt of $18,500, reported by 4 of the churches; 2 churches reported parsonages; and 4 Sunday schools,

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with 750 scholars. No contributions for missions or benevolences were reported.

Church expenditures amounting to $20,000, reported by 6 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 6 organizations, 1, with 725 members, reported the use of English only in church services; 1, with 600 members, reported Slavic and English; 1, with 300, the use of Polish only; and 3, with 7,400 members, used Italian only.

The number of ministers on the rolls of the church was 12. Schedules were received from all of them, while 3 reported annual salaries averaging $800.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Catholic Church of North America	6	6	9,025	5	4,900	3,525	5	1	5	5	$53,500
East North Central division: Illinois	4	4	6,225	3	2,900	2,725	3	1	3	3	35,500
States with one organization only [1]	2	2	2,800	2	2,000	800	2	.....	2	2	18,000

[1] One organization each in Minnesota and Ohio.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Catholic Church of North America	6	4	$18,500	2	$5,500	6	$20,000	2	4	11	750
East North Central division: Illinois	4	3	17,500	.....	.....	4	16,000	1	3	5	120
States with one organization only [1]	2	1	1,000	2	5,500	2	4,000	1	1	6	600

[1] One organization each in Minnesota and Ohio.

PENTECOSTAL CHURCH OF THE NAZARENE.

HISTORY.

Toward the close of the nineteenth century a movement developed in various parts of the United States corresponding somewhat to that of the revival period of a century previous. It manifested itself differently, so far as organization was concerned, in different sections. In the Southern states it was chiefly an independent movement, and each congregation held itself apart from every other. In the West and in the East the tendencies were toward a closer affiliation, resulting in organization.

The principle at the basis of these movements has been a belief in the power of Jesus Christ to make Christians holy in this present life, and they represent thus a renewed emphasis upon the doctrine of entire sanctification, as taught by John Wesley, the founder of Methodism. The immediate occasion was the feeling that full liberty to emphasize this doctrine, which came to be called the "full Gospel," was not allowed even in the Methodist churches.

Three movements, one in New England, one in New York City, and one in Los Angeles, Calif., were organized almost simultaneously to carry out these principles. William Howard Hoople, a business man in New York City, founded a mission in Brooklyn in January, 1894, which, in the following May, was organized as an independent church, with a membership of 32, and was called the "Utica Avenue Pentecostal Tabernacle." A church edifice was afterwards erected, and Mr. Hoople was called to the pastorate. The following February the Bedford Avenue Church was organized in an abandoned church building, and a little later, the Emmanuel Pentecostal Tabernacle. In December, 1895, delegates from these three churches formed the Association of Pentecostal Churches of America, adopting a constitution, summary of doctrines, and by-laws.

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Meanwhile, a similar movement had begun in New England; several independent churches had been organized for the same purpose, and had united in an association known as the Central Evangelical Holiness Association. In November, 1896, a joint committee of the two associations met in Brooklyn, and united under the name of the Association of Pentecostal Churches of America.

In Los Angeles a number of persons united in October, 1895, and formed the Church of the Nazarene. They adopted a few statements of belief, and agreed to such general rules as seemed proper and needful for immediate guidance and government, leaving to future assemblies the making of such provisions as the work and its conditions might necessitate. An important feature of their doctrine was their conviction that santification especially involved following Christ's example of preaching the gospel to the poor. They believed that elegance and adornment of houses of worship are not representative of the spirit of Christ, but rather of the spirit of the world; that they involve expenditure of time and money that should be given to Christlike ministries for the salvation of souls and the relief of the needy.

As the two bodies came to know more of each other, it was felt that they should unite; and in the annual meeting of each body in 1906, a basis of union was prepared, and delegates were authorized to call the first convention of the Pentecostal Church of the Nazarene, the name proposed for the new denomination. That convention met in Chicago in 1907, in its first general assembly.

DOCTRINE.

In doctrine this body is essentially in accord with the Methodist Episcopal Church. It accepts, in general, the Apostles' Creed, but gives special prominence to the doctrine of entire sanctification, which is expressed as follows:

> We believe that entire sanctification is that act of the Holy Spirit whereby the regenerate soul is cleansed from inbred sin, and made pure in heart, enabling the believer to love God with all his heart, mind, soul, and strength, which implies that no wrong temper, nothing contrary to love, remains in the soul; that all thoughts, words, and actions are prompted by pure love; that entire sanctification does not exclude ignorance or mistake, nor an involuntary transgression of some unknown divine precept; that entire sanctification includes the baptism with the Holy Ghost. It is subsequent to regeneration.
>
> It is received, like regeneration, in an instant, by faith, not by works which we have done, but by the renewing of the Holy Ghost. We believe in imparted, not imputed, sanctification. We believe it is divinely attested by the Holy Ghost. We believe it is received as soon as the regenerate soul sees its need, makes an entire consecration to God, and trusts alone in the atoning merit of our Lord Jesus Christ.

Applicants for membership in the church are received by the pastor on confession of their faith in Christ, and of their acceptance of the doctrines essential to salvation, and their promise to observe the rules and regulations of the church. In this last respect the General Rules of the Methodist Episcopal Church have formed the basis of their rules and regulations. With regard to baptism the Methodist practice is generally accepted, though no special form is emphasized.

POLITY.

The ecclesiastical organization is congregational. Each church is absolutely independent in its management, being governed through a church board elected by the congregation. The churches are associated for such general purposes as belong to all alike, particularly for missionary activity. In general, the associations have no direct authority over the individual church, being rather for the promotion of mutual fellowship, and of organized effort in preaching the gospel. General and district superintendents, however, are appointed as executive officers.

Those who feel called of God, and who evidence their call by "grace, gifts, and usefulness," may, after examination as to their experience and comprehension of the doctrines and usage of the church, be licensed to preach. This license is granted by the district assembly of the church to which the applicant belongs, upon recommendation of the pastor, and is for the term of one year, but may be renewed from time to time. Further ordination is by a council of the pastors and delegates from five or more churches. Ordained ministers from other denominations may be received on the vote of the district assembly to which the application has been referred.

WORK.

The home missionary work is carried on by the 35 districts of the denomination, acting separately, each according to its own plans. The total amount of contributions for this work for 1916 is estimated at $9,190.

Foreign work was carried on by the General Foreign Missionary Board in Africa, China, Japan, India, Central and South America, Cuba, Mexico, and Cape Verde Islands. The report for 1916 shows 26 stations, occupied by 51 American missionaries and 75 native helpers; 17 organized churches, with 1,543 members; 7 schools, with 250 pupils; and 8 hospitals and dispensaries, treating during the year about 25,000 patients. The value of property in the foreign field is estimated at $55,000, and there is an endowment of $4,000. The total amount contributed for the foreign work was $50,300.

The educational work in the United States is under the supervision of a general board of education. The report for 1916 shows 11 schools of higher grade, with 1,244 pupils, and with property valued at $490,000. The amount contributed during the year for educational purposes was $32,000.

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STATISTICS.

The general statistics of the Pentecostal Church of the Nazarene for 1916 are given, by states and districts, on pages 539 to 542; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	867	100	767	767.0
Members	32,259	6,657	25,602	384.6
Church edifices	596	69	527	(1)
Value of church property	$1,719,822	$393,990	$1,325,832	336.5
Debt on church property	$308,525	$97,224	$211,301	217.3
Parsonages:				
Churches reporting	82	7	75	(1)
Value	$107,683	$22,500	$85,183	378.6
Sunday schools:				
Number	747	82	665	(1)
Officers and teachers	6,029	824	5,205	631.7
Scholars	40,575	5,039	35,536	705.2
Contributions for missions and benevolences	$91,490	$12,879	$78,611	610.4
Domestic	$41,190	$8,879	$32,311	363.9
Foreign	$50,300	$4,000	$46,300	1,157.5

[1] Per cent not shown where base is less than 100.

From this table it appears that there has been a notable increase in the denomination in every particular. The number of organizations reported in 1916 was 867 as against 100 in 1906. Similarly, the membership rose from 6,657 to 32,259, the number of church edifices from 69 to 596, and the number of churches reporting parsonages from 7 to 82. The value of the church property increased, but in a somewhat less proportion, as was also the case in regard to the debt on church property. In 1906, 40 organizations reported a debt of $97,224, and in 1916, 266 organizations reported a debt of $308,525. The Sunday schools increased from 82 to 747 and the number of scholars from 5,039 to 40,575. Contributions for missions and benevolences advanced from $12,879 to $91,490, the greater advance being for foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $588,706, reported by 712 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 482 organizations in 1916, was 992, constituting 5.4 per cent of the 18,310 members reported by these organizations. Assuming that the same proportion would apply to the 13,949 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,748.[1]

Of the 867 organizations, 862, with 32,083 members, reported services conducted in English only; 3, with 131 members, reported services in foreign languages and English; and 2, with 45 members, used foreign languages alone. The foreign languages reported were Dutch, German, Indian, Norwegian, and Spanish. Indian and Spanish were the only foreign languages reported in 1906.

The number of ministers on the rolls of the denomination was 897. Schedules were received from 464, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	464	259	101	104	$640
Alabama	7	1	5	1	400
Arkansas	11	5	4	2	[illegible]
California	14	12		2	844
Colorado	7	5		2	[illegible]
Connecticut	4	3		1	660
Delaware	1	1			
District of Columbia	1	1			
Florida	4	2	1	1	500
Georgia	2	1	1		
Idaho	9	4	3	2	700
Illinois	15	13		2	635
Indiana	15	13		2	722
Iowa	5	4		1	625
Kansas	39	21	5	13	576
Kentucky	9	5	2	2	447
Louisiana	2		2		
Maryland	4	2	2		653
Massachusetts	14	13	1		771
Michigan	17	11	4	2	636
Mississippi	3	1	1	1	53
Missouri	20	9	5	6	477
Montana	2	1	1		200
Nebraska	10	4	2	4	665
New Hampshire	1	1			
New Jersey	1		1		
New Mexico	1			1	
New York	15	7	6	2	729
North Dakota	4	3	1		640
Ohio	25	15	7	3	854
Oklahoma	57	22	13	22	552
Oregon	18	11	2	5	655
Pennsylvania	20	13	4	3	805
Rhode Island	1	1			
South Dakota	3		1	2	
Tennessee	8	5	3		[illegible]
Texas	67	29	21	17	408
Vermont	2	2			520
Virginia	2	1	1		900
Washington	18	11	2	5	747
West Virginia	1	1			
Wisconsin	5	5			441

Of the 464 ministers reporting, 360 were in pastoral work and 104 not in pastoral work, the great majority of the latter being in evangelistic and philanthropic service. There were 259 pastors, of whom, 245 reported annual salaries averaging $640; 54 reported other occupations, and 47 were acting as supplies or assistants.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Pentecostal Church of the Nazarene	867	866	32,259	627	8,065	13,990	591	122	596	607	$1,719,822
New England division:											
Maine	11	11	297	5	56	89	5	2	5	6	12,865
New Hampshire	4	4	171	2	42	62	2	.....	2	2	12,000
Vermont	5	5	132	2	22	43	4	.....	4	4	5,600
Massachusetts	20	20	1,319	12	252	472	15	1	15	16	132,175
Rhode Island	4	4	198	1	26	48	2	.....	2	2	9,900
Connecticut	6	6	183	4	45	104	6	.....	6	6	31,600
Middle Atlantic division:											
New York	21	21	1,011	20	292	685	11	9	11	12	87,800
New Jersey	5	5	93	5	42	51	3	1	3	4	4,600
Pennsylvania	20	20	858	18	229	443	17	3	17	18	94,075
East North Central division:											
Ohio	29	29	1,418	23	485	800	24	2	25	25	78,300
Indiana	24	24	1,141	24	414	727	22	1	22	23	60,297
Illinois	27	27	1,756	21	439	717	23	4	24	26	133,730
Michigan	18	18	746	18	274	472	12	2	12	12	22,600
Wisconsin	6	6	122	3	41	43	4	.....	4	4	5,270
West North Central division:											
Iowa	20	20	765	11	129	235	13	4	13	14	53,540
Missouri	23	23	903	17	188	381	19	2	19	18	58,938
North Dakota	8	8	201	5	45	66	6	2	6	6	12,400
South Dakota	3	3	112	.....	.....	.....	3	.....	3	3	6,880
Nebraska	15	15	556	13	182	294	11	4	11	11	32,550
Kansas	46	46	1,390	45	514	865	31	12	31	33	67,831
South Atlantic division:											
Delaware	2	2	47	2	17	30	2	.....	2	2	2,200
Maryland	8	8	217	6	78	105	6	2	6	6	4,800
District of Columbia	2	2	44	1	10	14	.....	1	.....	1	100
Virginia	4	4	135	4	47	88	3	1	3	4	9,650
West Virginia	3	3	98	2	20	38	3	.....	3	3	4,800
Georgia	12	12	230	8	65	67	10	1	10	9	31,537
Florida	4	4	116	3	36	55	3	.....	3	3	3,400
East South Central division:											
Kentucky	18	18	728	18	249	479	13	2	13	11	17,110
Tennessee	48	48	1,903	14	168	364	30	.....	30	30	81,630
Alabama	22	22	589	16	156	297	15	2	15	15	10,175
Mississippi	15	15	233	12	77	117	7	7	7	7	1,980
West South Central division:											
Arkansas	54	53	1,613	25	292	585	41	.....	43	40	41,590
Louisiana	7	7	214	3	15	48	5	.....	5	5	13,000
Oklahoma	100	100	2,831	91	932	1,626	48	29	48	52	70,205
Texas	129	129	3,821	87	971	1,614	82	11	82	82	97,715
Mountain division:											
Montana	4	4	69	3	21	30	3	1	3	3	2,900
Idaho	12	12	325	11	132	177	7	2	7	7	5,200
Colorado	11	11	370	7	102	178	5	2	5	5	9,275
New Mexico	3	3	69	3	23	46	2	1	2	2	1,557
Pacific division:											
Washington	26	26	976	26	403	573	19	5	19	19	58,495
Oregon	20	20	773	20	313	460	17	2	17	18	41,225
California	46	46	3,380	15	217	393	36	3	37	37	266,327
States with one organization only [1]	2	2	106	1	4	9	1	1	1	1	22,000

[1] One organization each in Arizona and Minnesota.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Pentecostal Church of the Nazarene	867	266	$308,525	82	$107,683	712	$588,706	727	747	6,029	40,575
New England division:											
Maine	11	1	2,000	1	3,500	4	4,132	9	10	74	383
New Hampshire	4	1	900			2	3,157	3	3	28	111
Vermont	5	2	875			2	1,215	4	4	33	168
Massachusetts	20	10	27,400	5	12,300	12	22,879	19	19	240	1,342
Rhode Island	4					1	2,225	4	4	35	177
Connecticut	6	4	11,400			4	5,840	5	5	36	229
Middle Atlantic division:											
New York	21	9	25,440	1	1,400	20	23,244	21	23	217	1,251
New Jersey	5	2	350			5	1,544	4	4	24	105
Pennsylvania	20	9	26,643			20	26,547	17	17	209	1,410
East North Central division:											
Ohio	29	17	19,260	1	3,000	29	27,052	28	30	267	1,821
Indiana	24	17	18,623	1	500	22	27,633	23	23	211	1,471
Illinois	27	13	12,516	2	3,000	24	26,002	27	29	306	2,041
Michigan	18	7	4,255	2	1,450	14	11,533	18	20	170	963
Wisconsin	6	3	1,125			6	2,710	6	6	43	193
West North Central division:											
Iowa	20	3	1,200	2	5,000	11	11,220	20	21	183	936
Missouri	23	8	18,058	1	1,000	22	16,184	19	19	139	1,085
North Dakota	8	4	2,700	2	2,700	6	3,634	8	9	62	337
South Dakota	3							3	3	29	195
Nebraska	15	7	12,697	2	2,500	15	16,366	14	15	142	715
Kansas	46	16	13,570	12	16,800	42	49,019	41	43	373	2,069
South Atlantic division:											
Delaware	2	1	575	1	1,500	2	677	1	1	7	24
Maryland	8	2	140	2	1,800	8	3,251	6	7	47	190
District of Columbia	2					2	817	1	1	6	45
Virginia	4	2	514			4	1,937	4	4	34	252
West Virginia	3	2	1,550			3	1,500	3	3	22	171
Georgia	12	5	3,497			5	940	6	6	36	334
Florida	4	1	250	1	1,650	3	1,969	4	4	34	166
East South Central division:											
Kentucky	18	6	4,648	1	600	16	6,422	15	15	126	735
Tennessee	48	10	16,743			27	12,392	36	37	234	1,961
Alabama	22	3	485	1	1,000	22	4,092	17	18	103	884
Mississippi	15	2	53			12	772	7	7	26	201
West South Central division:											
Arkansas	54	6	941	4	4,500	30	9,461	43	44	266	2,413
Louisiana	7	2	175	1	1,500	4	1,362	7	7	61	398
Oklahoma	100	20	5,167	9	7,550	92	45,109	77	77	553	4,293
Texas	129	16	7,328	7	7,250	106	48,835	88	89	580	4,403
Mountain division:											
Montana	4			1	350	3	1,109	4	5	29	151
Idaho	12	2	725	2	2,200	11	7,583	12	12	74	543
Colorado	11	1	1,975	1	1,000	10	9,203	10	10	74	438
New Mexico	3					3	1,286	2	2	14	81
Pacific division:											
Washington	26	13	14,532	7	9,533	24	32,872	24	24	223	1,475
Oregon	20	12	4,790	6	4,800	19	19,903	20	20	183	1,001
California	46	26	34,425	6	9,300	44	91,102	45	45	459	3,314
States with one organization only [1]	2	1	11,000			1	3,076	2	2	18	130

[1] One organization each in Arizona and Minnesota.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Pentecostal Church of the Nazarene	867	866	32,259	627	8,065	13,990	591	122	596	607	$1,719,822
Alabama	24	24	631	17	163	307	16	2	16	16	10,575
Arkansas	25	24	873	11	163	363	18	.....	20	18	25,768
California	1	1	60	1	20	40	1	.....	1	1	1,500
Chicago Central	33	33	1,878	24	480	760	27	4	28	30	139,000
Colorado	11	11	370	7	102	178	5	2	5	5	9,275
Dakota-Montana	16	16	395	9	70	105	12	4	12	12	22,180
Dallas	45	45	1,494	25	306	530	26	4	26	26	29,560
Eastern Oklahoma	54	54	1,381	48	415	766	23	18	23	26	27,830
Florida	2	2	74	2	29	45	2	.....	2	2	3,000
Georgia	12	12	230	8	65	67	10	1	10	9	31,537
Hamlin	45	45	1,188	37	404	612	28	7	28	28	32,055
Idaho-Oregon	8	8	384	8	178	206	5	2	5	5	5,300
Indiana	24	24	1,141	24	414	727	22	1	22	23	60,297
Iowa	20	20	765	11	129	235	13	4	13	14	53,540
Kansas	47	47	1,519	45	473	801	31	12	31	33	103,831
Kentucky	18	18	728	18	249	479	13	2	13	11	17,110
Little Rock	36	36	1,007	16	179	316	29	.....	29	28	22,172
Louisiana	7	7	214	3	15	48	5	.....	5	5	13,000
Michigan	18	18	746	18	274	472	12	2	12	12	22,600
Mississippi	15	15	233	12	77	117	7	7	7	7	1,980
Missouri	21	21	661	16	187	374	18	2	18	17	18,938
Nebraska	16	16	669	14	224	365	12	4	12	12	36,550
New England	48	48	2,244	24	420	785	32	3	32	34	193,140
New Mexico	3	3	69	3	23	46	2	1	2	2	1,557
New York	23	23	1,067	22	315	718	13	9	13	14	98,800
Northwest	50	50	1,690	49	670	1,004	38	7	38	39	99,620
Pittsburgh	46	46	2,127	37	639	1,129	39	4	40	40	159,700
San Antonio	32	32	872	23	211	378	22	.....	22	22	29,750
San Francisco	13	13	448	12	159	277	8	3	8	9	34,302
Southern California	33	33	2,965	2	38	76	28	.....	29	28	252,525
Tennessee	48	48	1,903	14	168	364	30	.....	30	30	81,630
Washington-Philadelphia	27	27	783	24	289	440	19	6	19	23	38,825
Western Oklahoma	46	46	1,450	43	517	860	25	11	25	26	42,375

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1916.

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Pentecostal Church of the Nazarene	867	266	$308,525	82	$107,683	712	$588,706	727	747	6,029	40,575
Alabama	24	3	485	1	1,000	23	4,114	19	20	114	960
Arkansas	25	4	565	1	700	15	4,751	18	19	117	1,104
California	1	.....	.....	1	1,000	1	1,405	1	1	14	80
Chicago Central	33	16	13,641	2	3,000	30	28,712	33	35	349	2,234
Colorado	11	1	1,975	1	1,000	10	9,203	10	10	74	438
Dakota-Montana	16	4	2,700	3	3,050	9	4,743	16	18	126	*708
Dallas	45	5	3,512	3	2,950	27	15,622	28	28	189	1,580
Eastern Oklahoma	54	12	2,697	3	2,450	48	17,231	37	37	263	2,118
Florida	2	1	250	1	1,650	2	1,947	2	2	23	90
Georgia	12	5	3,497	.....	.....	5	940	6	6	36	324
Hamlin	45	5	1,921	2	1,900	42	19,454	29	29	185	1,406
Idaho-Oregon	8	3	775	1	1,000	6	8,348	8	8	66	472
Indiana	24	17	18,623	1	500	22	27,633	23	23	211	1,471
Iowa	20	3	1,200	2	5,000	11	11,220	20	21	183	936
Kansas	47	16	28,170	12	16,800	43	57,289	42	44	390	2,165
Kentucky	18	6	4,648	1	600	16	6,422	15	15	126	735
Little Rock	36	3	826	4	5,000	22	8,825	32	33	201	1,684
Louisiana	7	2	175	1	1,500	4	1,362	7	7	61	308
Michigan	18	7	4,255	2	1,450	14	11,533	18	20	170	963
Mississippi	15	2	53	.....	.....	12	772	7	7	26	201
Missouri	21	7	3,058	1	1,000	20	5,314	17	17	113	839
Nebraska	16	8	13,097	2	2,500	16	19,866	15	16	151	865
New England	48	16	36,625	6	15,800	23	37,693	42	43	435	2,342
New Mexico	3	.....	.....	.....	.....	3	1,286	2	2	14	81
New York	23	11	31,390	1	1,400	22	24,999	23	25	228	1,319
Northwest	50	24	19,272	14	15,533	48	52,010	48	48	413	2,547
Pittsburgh	46	24	43,603	1	3,000	46	48,413	43	45	440	2,998
San Antonio	32	5	1,445	1	1,200	30	9,644	24	24	154	1,042
San Francisco	13	5	8,700	4	5,800	11	17,856	13	13	79	454
Southern California	33	22	36,725	1	2,500	33	74,917	32	32	378	2,875
Tennessee	48	10	16,743	.....	.....	27	12,392	36	37	234	1,951
Washington-Philadelphia	27	11	5,429	3	3,300	27	14,912	21	22	176	1,020
Western Oklahoma	46	8	2,470	6	5,100	44	27,878	40	40	290	2,175

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PENTECOSTAL HOLINESS CHURCH.

HISTORY.

The Pentecostal Holiness Church was organized at Anderson, S. C., in August, 1898. Previous to that date, as a result of a revival that had swept over the Southern and Western states, a number of state associations had been formed, including persons who felt that their membership in the established churches of the Southern states could not continue to be satisfactory. These associations felt the need of a closer organization, and a general council was called which resulted in the organization of this church. Ten states were represented in the council, and a brief outline of the doctrines which characterized the revival movement was formulated, with rules and articles for the polity of the organization.

The church developed rapidly and at present has 10 annual conferences as against 3 when it was first organized. Its relation to other bodies is of a fraternal nature, but it is affiliated with those in other communions only to a limited extent on account of "the fervor of spirit manifest in worship." "Joyous demonstrations frequently characterize the services, and this is to some extent disagreeable to persons accustomed to a quiet form of worship."

The church is intensely alive to all questions of public morals, and it is uncompromisingly opposed to all forms of sin, inward and outward, making purity of heart and life the dominant feature of its purpose. It indorses political, civil, and religious liberty, and to this end is in hearty sympathy with the United States Government in its effort to preserve liberty as against the aggressions of Prussian militarism. It encourages unlimited loyalty to the President of the United States and his associates in all their efforts along this line.

DOCTRINE.

The system of doctrine adopted by the church, so far as it has been definitely formulated, may be said to be almost the same as that of Methodism. The body of theology as set forth in the standards of Methodist churches has been accepted by the General Conference with some additions. It is thus a modified Arminian theology. In addition, it accepts the premillenial teaching concerning the return of the Lord, for which it looks at any day, not as an event in time, but as the advent of a person. In the atonement made by Christ, it believes that provision was made for the healing of the body, but it does not antagonize the practice of medicine as something essentially evil, emphasizing the claim that there is a more excellent way. Physicians are employed and simple remedies used by many of the people as occasion may require. Two sacraments, baptism and the Lord's Supper, are recognized. Only those are received to membership in the church who have been consciously regenerated. They must give evidence of the fact that they are "pressing on to the complete cleansing of heart and soul from all remaining sin, and to the real Baptism of the Holy Spirit."

POLITY.

The polity of the church in general accords with that of the Methodist Episcopal Church, though the local church has a large share of self-government, and in some respects the congregational system is in vogue. The organization of the church includes annual conferences and a General Conference. The annual conferences embrace in certain instances part of a state, and in others, parts of several states; and all licensed and ordained ministers, as well as missionaries in that territory are members of this conference. It meets once a year and at its session the character of each member is examined and passed, if found acceptable, and he receives his appointment for another year. The officers of this conference are superintendent, assistant superintendent, secretary, and treasurer.

The General Conference is the national body and meets every four years. It is composed of delegates from the annual conferences and its chief function is to make laws for the government of the church. It elects a general superintendent who holds office for the four years and whose chief duty is to preside over the sessions of the annual conferences. A general secretary and general treasurer are elected by the conference, also a general board which has oversight of the missionary work of the church. No one can be ordained to the ministry of the gospel until he has been licensed to preach and has served two years in the itinerant service.

The mode of worship in the church is informal rather than ritualistic. Freedom of the spirit is encouraged and enjoyed by all so far as "consistent with sobriety."

WORK.

The missionary work of the church is in charge of a General Board appointed by the General Conference, and consisting of the general officers of the church and three other persons appointed for that purpose.

The discipline provides that each Sunday school shall be organized into a missionary society for the purpose of disseminating information concerning the various fields of the world, and for raising funds for the needs of the work in these fields. These societies have been organized throughout the church, and the work done in the interest of missions at home and in foreign lands is constantly increasing. Each year witnesses a greater increase of funds for missionary activities on all lines.

The discipline also provides that each local church may employ one or more evangelists to conduct revival services in the territory adjacent to it, and some of the

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churches are taking up this form of work. In this way new places are opened in which regular services are held under the auspices of the churches which employ the evangelists, and in places where the situation demands, new churches are organized, and come under the jurisdiction of the annual conference.

The foreign missionary work is limited to three fields—South Africa, South China, and Guatemala, in Central America. The headquarters of the work in Africa is Johannesburg, where property has been purchased, and a mission home established. Another home is being erected at Krugersdorp, and a mission station is soon to be established there. The headquarters of the mission work in South China is Hongkong. At this place a school is maintained for the training of boys and girls.

The church has no educational or philanthropic institutions of its own in the United States, although it contributes to the support of several.

STATISTICS.

The general statistics of the Pentecostal Holiness Church for 1916 are given, by states and conferences, in the following tables, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. There were 192 organizations; 5,353 members; 154 church edifices; and church property valued at $478,077. Debt on church property, reported by 43 organizations, amounted to $13,689; and 7 churches reported parsonages valued at $4,825. There were 143 Sunday schools, with 828 officers and teachers and 7,315 scholars. No denominational contributions were reported.

Church expenditures amounting to $50,600, reported by 159 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 97 organizations in 1916, was 125, constituting 4.3 per cent of the 2,889 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 232.[1]

English was the only language reported in the conduct of church services in this denomination.

Ministers' schedules were received from 282 ministers connected with the denomination, of whom 168 were in pastoral work and 114 in general evangelistic and other work. The number of pastors dependent upon their church salaries for support was given as 142, and the average annual salary reported was $271.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Pentecostal Holiness Church	192	192	5,353	170	1,822	2,904	152	12	154	149	$478,077
West North Central division:											
Missouri	5	5	86	5	28	58	5	.....	5	3	3,300
South Atlantic division:											
Virginia	13	13	466	13	172	294	13	.....	13	12	16,325
West Virginia	3	3	114	3	47	67	2	1	2	3	7,420
North Carolina	67	67	1,849	66	675	1,168	58	2	59	59	47,772
South Carolina	33	33	823	32	346	453	27	3	28	26	19,915
Georgia	32	32	847	29	324	458	25	3	25	25	20,790
Florida	14	14	449	8	90	183	11	1	11	11	3,875
East South Central division:											
Tennessee	2	2	92	1	22	52	1	1	1	2	3,100
Alabama	4	4	201	3	20	46	3	.....	3	3	353,560
Mississippi	2	2	26	2	12	14	1	.....	1	1	400
West South Central division:											
Arkansas	1	1	15	1	7	8	1	.....	1	.....	.....
Oklahoma	16	16	285	7	79	103	5	1	5	4	1,500

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Pentecostal Holiness Church	192	43	$13,689	7	$4,825	159	$50,600	142	143	828	7,315
West North Central division:											
Missouri	5	2	541	.....	.....	2	1,247	5	5	29	264
South Atlantic division:											
Virginia	13	9	3,374	1	1,500	13	5,630	13	13	79	880
West Virginia	3	.....	.....	.....	.....	3	1,089	1	1	8	63
North Carolina	67	16	4,560	3	2,750	62	17,971	50	51	316	3,045
South Carolina	33	7	1,684	.....	.....	26	7,826	30	30	150	1,167
Georgia	32	5	2,790	.....	.....	27	6,604	20	20	116	866
Florida	14	2	108	3	575	10	2,867	11	11	56	410
East South Central division:											
Tennessee	2	.....	.....	.....	.....	1	664	1	1	4	30
Alabama	4	1	437	.....	.....	4	4,497	2	2	16	165
Mississippi	2	.....	.....	.....	.....	1	110	1	1	6	62
West South Central division:											
Arkansas	1	.....	.....	.....	.....	.....	.....	1	1	3	15
Oklahoma	16	1	195	.....	.....	10	2,095	7	7	45	348

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Pentecostal Holiness Church	**192**	**192**	**5,358**	**170**	**1,822**	**2,904**	**152**	**12**	**154**	**149**	**$478,077**
Alabama	**5**	**5**	**270**	**4**	**39**	**96**	**4**	.....	**4**	**4**	**357,400**
Florida	**17**	**17**	**509**	**11**	**108**	**225**	**13**	**1**	**13**	**13**	**4,775**
Georgia	**30**	**30**	**744**	**27**	**299**	**380**	**23**	**3**	**23**	**23**	**16,390**
Lower South Carolina	**14**	**14**	**263**	**14**	**117**	**146**	**11**	**1**	**12**	**11**	**4,400**
Memphis	**8**	**8**	**193**	**7**	**57**	**118**	**7**	**1**	**7**	**5**	**6,600**
North Carolina	**45**	**45**	**1,336**	**45**	**504**	**832**	**38**	**1**	**39**	**39**	**31,772**
Oklahoma	**16**	**16**	**385**	**7**	**79**	**108**	**5**	**1**	**5**	**4**	**1,500**
South Carolina	**20**	**20**	**554**	**19**	**228**	**302**	**17**	**2**	**17**	**16**	**15,615**
Virginia	**10**	**10**	**348**	**10**	**134**	**214**	**9**	**1**	**9**	**10**	**18,275**
West North Carolina	**27**	**27**	**751**	**26**	**257**	**488**	**25**	**1**	**25**	**24**	**21,350**

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Pentecostal Holiness Church	192	43	$13,689	7	$4,825	159	$50,600	142	143	828	7,315
Alabama	5	2	2,697	.....	.....	4	5,463	4	4	29	322
Florida	17	2	108	3	575	13	3,314	13	13	63	497
Georgia	30	4	530	.....	.....	25	5,301	17	17	102	684
Lower South Carolina	14	1	35	.....	.....	9	1,709	12	12	49	437
Memphis	8	2	541	.....	.....	3	1,911	7	7	36	309
North Carolina	45	9	2,674	3	3,250	42	12,152	31	32	210	1,977
Oklahoma	16	1	195	.....	.....	10	2,095	7	7	45	348
South Carolina	20	6	1,649	.....	.....	18	5,867	19	19	103	770
Virginia	10	6	1,574	.....	.....	10	3,420	8	8	52	482
West North Carolina	27	10	3,686	1	1,000	25	9,368	24	24	139	1,489

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POLISH NATIONAL CATHOLIC CHURCH OF AMERICA.

(FORMERLY POLISH NATIONAL CHURCH OF AMERICA.)

HISTORY.

With the increasing immigration from Poland and the establishment of large Polish Roman Catholic churches in a number of American cities, misunderstandings and disputes developed between the ecclesiastical authorities and the lay members of the Polish parishes. These were occasioned chiefly by dissatisfaction on the part of the laymen with the "absolute religious, political, and social power over the parishioners," given by the Council of Baltimore in 1883 to the Roman Catholic priesthood; and by the rather free exercise of that power on the part of certain Polish Roman Catholic priests. The situation was aggravated, in some cases, by the placing of other than Polish priests in charge of Polish churches. The result was that disturbances arose, which developed, at times, into riots. In Buffalo, N. Y., a popular Polish priest was removed, and a protest made against the installation of his successor resulted in a general decree of excommunication. The congregation laid claim to the church property, but the claim was disallowed by the courts. The congregation then purchased ground, put up a new edifice of its own, and declared itself absolutely independent of the former ecclesiastical leaders.

In Chicago, Ill., there was a revolt against the Polish Order of Resurrectionists, and especially against a certain Polish priest; and in Cleveland, Ohio, in Scranton and Shamokin, Pa., and elsewhere, similar troubles occurred.

The Scranton church called as its pastor the Rev. Francis Hodur, of Nanticoke, Pa., who on the basis of democratic ideas prepared his people for, what he considered, a purely evangelical Christian church. At the same time, with the object of spreading the movement to every section of the country, he established a Polish weekly paper called the Straz. He was ordered back to Nanticoke, and upon his refusal to obey was suspended, and in 1898 was excommunicated. The new organization, however, was well established.

At Father Hodur's invitation, a convention of independent congregations was held at Scranton in September, 1904, and was attended by 147 clerical and lay delegates, who represented about 20,000 adherents in 5 states. As a result, these churches in northeastern Pennsylvania, together with others in Massachusetts, Connecticut, New Jersey, and Maryland, combined to form the Polish National Church, the Rev. Francis Hodur being elected as its head, with the title of bishop. He was subsequently consecrated by Archbishop Gul of Utrecht, Bishop Van Thiel of Haarlem, and Bishop Spit of Deventer, the National Catholic bishops of the Netherlands. A constitution was adopted, and the Latin books of Holy Church Rites were ordered to be translated into the Polish language. Resolutions were adopted expressing a desire for fraternal and sympathetic cooperation with other Christian churches, and repudiating the claim of the Roman Catholic Church to be the sole exponent of the true doctrines of Christ.

This convention, or synod, was the first gathering of its kind held by Polish people since the Reformation movement in Poland was crushed in the seventeenth century. At a special session of the synod, held in Scranton two years later, the various church charters were unified, the church constitution was amended, and two new feasts were instituted, the Feast of Brotherly Love and Union of the Polish People in America, to be observed on the second Sunday in September of each year, and the Feast of the Poor Shepherds, to be observed on the first Sunday after Christmas. At the following synod three more feasts were added: The Feast of the Institution of the Polish National Church, to be observed on the second Sunday in March; the Feast of the Memory of the Martyrs of the Polish Nation, to be observed on the second Sunday in May; the Feast of the Christian Family, to be observed on the second Sunday in October, of each year.

The controlling motive of the conventions was both a desire for freedom in religious institutions corresponding to that in other departments of American life, and a protest against the placing by the Roman Catholic Church of all power, administrative as well as spiritual, in the hands of the ecclesiastics. This freedom included in their view the right of the congregations to own and control their church edifices, schools, orphanages, etc.; the right of the individual to read and study the Bible for himself; and the corresponding right to work out his own salvation, not through ceremonies, but through a better understanding of the doctrines of Christ in their application to private and to public life.

A movement similar to that started by Father Hodur and his associates was inaugurated in Chicago, Ill., by the Rev. Anton Kozlowski. One or two churches in that city, together with churches in Indiana and Wisconsin, and several in the East, organized another independent diocese, known as the Polish Independent Catholic Church, of which the Rev. Anton Kozlowski was eventually made bishop. Subsequently these two organizations united to form the Polish National Catholic Church of America, which includes all the Independent Polish Catholic churches of the United States, except one at Buffalo, N. Y.

DOCTRINE.

The doctrine of the Polish National Catholic Church of America is based upon the Bible, and especially upon the New Testament, as expounded by the apos-

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tles and the first four Ecumenical councils, and as further interpreted by the synod of the church. It is also held that the hearing of the Word of God preached in the National Church is a sacrament, for it has "the power to pour in the soul the Divine Grace," leading to the knowledge of truth, spiritual regeneration, and union with God. The church rejects the doctrine of the infallibility of the pope in matters of faith and morals, and believes that all men have the right to interpret the Word of God according to their convictions and the dictates of their conscience.

It believes that "man, by following the Supreme Being, is in this life capable of attaining a certain degree of the happiness and of the perfection which is possessed of God in an infinite degree"; that "faith is helpful to man toward his salvation, though not absolutely necessary," which is especially true of "blind faith." Good deeds, however, it holds "bring us nearer to God, and to His Mediator, Jesus Christ, and make us worthy of being His followers and brothers, and of being children of the Heavenly Father." It rejects the doctrine of eternal punishment and believes that "even the sinful man, after undergoing an intrinsic metamorphosis through contrition, penance, and noble deeds, may have a chance to regain the grace of God." Sin is regarded as a "lack of perfection in the essence of man, and as mankind progresses in this knowledge of the causes of life and the nature of God, and as mankind comes nearer and nearer to Him, sin will gradually grow less and less until it vanishes entirely. Then man will become the true image and child of God, and the kingdom of God will prevail upon earth."

POLITY.

The constitution vests the highest authority of the church in the synod. This convenes in regular session every five years, although a special session may be called at the request of one-third of the members of the church at any time when the bishop deems it necessary. Each congregation is governed by a board of trustees, elected by the members, and working in harmony with the priests assigned to it. The question of the celibacy of the clergy has been discussed, but action was postponed.

The administrative power is centralized in the bishop and the grand council, which is composed of three clerical and three lay members, who are elected at each regular session of the synod.

No report of the general missionary and benevolent activities of the church was received.

STATISTICS.

The general statistics for the Polish National Catholic Church for 1916 are given, by states, on the next page; and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	34	24	10	(1)
Members	28,245	15,473	12,772	82.5
Church edifices	37	27	10	(1)
Value of church property	$929,636	$494,700	$434,936	87.9
Debt on church property	$315,106	$216,960	$98,146	45.2
Parsonages:				
Churches reporting	21	14	7	(1)
Value	$175,164	$74,000	$101,164	136.7
Sunday schools:				
Number	27	22	5	(1)
Officers and teachers	40	26	14	(1)
Scholars	2,927	1,289	1,638	127.1

[1] Per cent not shown where base is less than 100.

From this table is appears that there has been a somewhat uniform growth in the church in every particular. The number of organizations reported in 1916 was 34 as against 24 in 1906; and the membership was 28,245 as against 15,473, showing a gain of 82.5 per cent. There was a moderate advance in the number of church edifices, parsonages, and Sunday schools. The value of church property increased from $494,700 in 1906 to $929,636 in 1916, a gain of 87.9 per cent. The debt on church property reported by 32 organizations in 1916 was $315,106, as against $216,960 reported by 23 organizations in 1906. There were 2,927 Sunday school scholars reported in 1916, as against 1,289 reported in 1906, a gain of 127.1 per cent.

Church expenditures amounting to $149,839, reported by 32 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 28 organizations in 1916, was 4,693, constituting 21.8 per cent of the 21,534 members reported by those organizations. Assuming that the same proportion would apply to the 6,711 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 6,156.[1]

Of the 34 organizations, 2, with 586 members, reported the use of English only in church services, and 32, with 27,659 members, reported services conducted in Polish only. In 1906 there were no organizations reporting the use of English only.

The total number of ministers connected with the church was 45. Schedules were received from 27, all of them in pastoral work and receiving an average annual salary of $805.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Polish National Catholic Church of America	34	34	28,245	32	12,777	11,658	33	1	37	33	$929,636
New England division:											
Massachusetts	4	4	1,334	3	600	624	4	.....	5	4	67,000
Connecticut	2	2	1,020	2	575	445	2	.....	2	2	18,000
Middle Atlantic division:											
New York	3	3	8,360	3	4,145	4,215	3	.....	4	3	345,000
New Jersey	4	4	1,680	4	1,045	635	4	.....	4	4	31,900
Pennsylvania	8	8	7,046	7	1,711	1,635	8	.....	9	8	135,900
East North Central division:											
Indiana	4	4	1,904	4	1,034	870	4	.....	5	4	61,336
Illinois	2	2	3,377	2	1,834	1,543	2	.....	2	2	80,000
Wisconsin	2	2	1,498	2	742	756	2	.....	2	2	51,000
West North Central division:											
Minnesota	2	2	1,170	2	660	510	2	.....	2	2	76,500
States with one organization only[1]	3	3	856	3	431	425	2	1	2	2	63,000

[1] One organization each in Maryland, Michigan, and Missouri.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Polish National Catholic Church of America	34	32	$315,106	21	$175,164	32	$149,839	27	27	40	2,927
New England division:											
Massachusetts	4	4	19,500	3	15,000	4	8,540	3	3	3	240
Connecticut	2	2	8,000	1	3,500	2	4,753	2	2	2	136
Middle Atlantic division:											
New York	3	3	99,500	2	55,000	3	47,696	3	3	9	670
New Jersey	4	4	9,300	3	15,000	2	8,350	2	2	3	220
Pennsylvania	8	8	41,306	6	51,000	8	27,101	8	8	11	875
East North Central division:											
Indiana	4	3	22,000	2	5,664	4	9,083	2	2	3	119
Illinois	2	2	18,000	1	13,000	2	9,445	1	1	3	123
Wisconsin	2	2	31,000	.....	.....	2	6,585	2	2	2	272
West North Central division:											
Minnesota	2	2	33,000	1	5,000	2	20,700	2	2	2	160
States with one organization only[1]	3	2	33,500	2	12,000	3	7,586	2	2	2	112

[1] One organization each in Maryland, Michigan, and Missouri.

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PRESBYTERIAN BODIES.

GENERAL STATEMENT.

History.—As the Lutheran churches represent those features of the Reformation emphasized by Luther, so the Presbyterian and Reformed churches represent those emphasized by Calvin. The doctrinal and ecclesiastical system developed at Geneva, modified somewhat in Holland and in France, and transferred to Scotland, became solidified there largely under the influence of John Knox in 1560, and found a practical and thoroughly logical presentation in the Westminster Assembly, London, England, 1645–1649. This was not a distinctively Presbyterian body. Called by act of Parliament to consider the state of the entire country, in matters of religion, it represented in its membership all English-speaking Christians, although the Anglicans took no active part in its deliberations. It had no ecclesiastical authority, yet its deliverances on doctrine have furnished the basis both for Presbyterian and many non-Presbyterian bodies, and the form of ecclesiastical government it recommended has gone far beyond the country where it was formulated, and has had a marked influence not only on church life, but in civil and national development. In England it fostered the development of the Independents who afterwards became the Congregationalists. In Scotland, in the eighteenth and nineteenth centuries, it resulted in the development of several Presbyterian bodies, each insisting upon some specific administrative phase, and one of its strongholds was the north of Ireland, where so many Scotch found a more congenial home for the time being, until they should cross the Atlantic.

The distinctively Presbyterian churches of the United States trace their origin chiefly to Great Britain. Whatever of English and Welsh Presbyterianism there was in the colonies, together with the few French Protestant or Huguenot churches, combined at an early date with the Scotch and Scotch-Irish elements to form the Presbyterian Church in the United States of America, from which the Cumberland Presbyterian Church and the Presbyterian Church in the United States afterwards separated. The Calvinistic Methodists of Wales are represented by the Welsh Calvinistic Methodist Church. Five Presbyterian denominations are directly connected with the Secession and Relief movements of the church in Scotland in the eighteenth century: The United Presbyterian Church of North America; the Associate Synod of North America, known also as the Associate Presbyterian Church; the Associate Reformed Presbyterian Church, formerly the Associate Reformed Synod of the South; the Synod and the General Synod of the Reformed Presbyterian Church.

In close harmony with these distinctively Presbyterian churches are the Reformed churches traceable to the influence of immigration from the continent of Europe; the Reformed Church in America (Dutch) and the Christian Reformed Church, both of which originated in Holland; the Reformed Church in the United States (German), whose beginnings were in Switzerland and Germany; and the Hungarian Reformed Church in America, representing the State Reformed Church of Hungary. All of these, Presbyterian and Reformed, substantially agree in government, and all maintain similar principles of the Calvinistic system, whether expressed in the Westminster Confession of Faith, the Canons of the Synod of Dort, or the Heidelberg Catechism. The Alliance of Reformed Churches throughout the world holding the Presbyterian system, whose special purpose is to secure cooperation by the different denominations in general church work, has grown out of this concord, as has also the Council of the Reformed Churches in the United States, holding the Presbyterian system, organized for the same general purpose.

Doctrine and polity.—Presbyterianism as a doctrinal system has as its fundamental principles the undivided sovereignty of God in His universe, the sovereignty of Christ in salvation, the sovereignty of the Scriptures in faith and conduct, and the sovereignty of the individual conscience in the interpretation of the Word of God. As a polity it recognizes Christ as the only head of the church and the source of all power, and the people of Christ as entitled under their Lord to participation in the government and action of the church. As polity and as doctrine it maintains the right of private judgment in matters of religion, the membership in the Church Universal of all who profess the true religion, the validity of church organization, and the power of each association of organizations to prescribe its own terms of communion. It further holds that ministers are peers one of another, and that church authority is positively vested, not in individuals, such as bishops or presbyters, but in representative courts, including the session, the presbytery, and the synod; and in the case of some bodies, especially the larger ones, the general assembly. This principle of coordinate representative authority, by which the individual member of the church has his own share in the conduct of that church, while at the same time he recognizes not merely the headship of Christ but the fellowship in Christ, has given to the system a peculiar hold wherever there has been representative government, and has exerted a strong influence modifying both individualistic and hierarchical tendencies. Its advocates call attention to the resemblance between its polity and the political constitution of the United States, in which country it

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has had its strongest influence; its courts corresponding closely to the local, state, and national organizations.

Statistics.—The denominations grouped as the Presbyterian bodies in 1916 and 1906 are listed in the table below, with the principal statistics as reported for the two periods.

Certain changes are to be noted. The union between the Presbyterian Church in the United States of America and the Cumberland Presbyterian Church, under discussion in 1906, was consummated, but a considerable number of the Cumberland Presbyterian churches refused to adopt the plan and continued the old organization. This explains the decrease in the statistics of the Cumberland Presbyterian Church, and to a degree the increase in the figures for the Presbyterian Church in the United States of America. The body reported in 1906 as the Associate Reformed Synod of the South has changed its name to Associate Reformed Presbyterian Church. The single organization reported in 1906 by the Reformed Presbyterian Church in the United States and Canada has joined the Reformed Presbyterian Church in North America, General Synod, and the single organization reported by the Reformed Presbyterian Church (Covenanted) has been listed with the Independent churches, so that those two bodies have been dropped from the list for 1916.

COMPARATIVE SUMMARY OF PRESBYTERIAN BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
PRESBYTERIAN BODIES.										
1916.										
Presbyterian Church in the United States of America.	9,660	1,611,251	9,068	$150,239,123	$7,504,138	4,536	$17,048,494	9,631	140,756	1,331,682
Cumberland Presbyterian Church	1,317	72,052	1,163	1,935,072	69,455	103	149,500	909	6,618	53,431
Colored Cumberland Presbyterian Church	136	13,077	132	230,426	7,576	6	8,100	139	928	7,471
Welsh Calvinistic Methodist Church	135	14,566	131	1,012,000	44,938	33	81,500	127	1,446	10,789
United Presbyterian Church of North America	991	160,726	986	13,543,213	1,068,964	538	1,701,625	1,019	15,160	156,072
Presbyterian Church in the United States	3,368	357,769	3,321	23,924,915	1,319,344	1,112	3,782,057	3,273	32,312	313,165
Associate Synod of North America (Associate Presbyterian Church)	12	490	12	26,400		1	2,500	6	12	127
Associate Reformed Presbyterian Church	133	15,134	130	667,650	39,198	63	145,165	146	1,379	13,411
Synod of the Reformed Presbyterian Church of North America	103	8,185	102	1,131,600	30,511	27	74,400	115	1,204	9,498
Reformed Presbyterian Church in North America, General Synod	14	2,386	15	279,200	11,000	5	15,500	15	198	1,765
1906.										
Presbyterian Church in the United States of America.	7,935	1,179,566	8,185	114,882,781	5,116,899	3,466	11,503,460	8,300	118,602	1,045,056
Cumberland Presbyterian Church	2,850	196,770	2,474	5,803,960	208,876	436	658,400	1,846	15,596	120,311
Colored Cumberland Presbyterian Church	196	18,066	195	203,778	10,407	8	5,825	192	933	6,952
Welsh Calvinistic Methodist Church	147	13,280	156	761,350	27,425	34	66,916	138	1,681	11,347
United Presbyterian Church of North America	968	130,342	984	10,760,208	546,557	450	1,155,750	991	12,841	115,963
Presbyterian Church in the United States	3,104	266,345	3,012	15,488,489	539,111	942	2,598,485	2,699	24,327	189,767
Associate Synod of North America (Associate Presbyterian Church)	22	786	19	28,825				9	13	289
Associate Reformed Synod of the South	141	13,201	142	436,560	16,680	51	96,975	131	1,109	9,732
Synod of the Reformed Presbyterian Church of North America	114	9,122	116	1,258,105	48,650	23	52,800	122	1,270	9,613
Reformed Presbyterian Church in North America, General Synod	27	3,620	27	365,400	25,420	8	17,250	23	255	2,013
Reformed Presbyterian Church (Covenanted)	1	17								
Reformed Presbyterian Church in the United States and Canada	1	440	1	200,000	5,000			1	20	122

PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

The earliest American Presbyterian churches were established in Virginia, New England, Maryland, and Delaware, and were chiefly of English origin, their pastors being Church of England ministers holding Presbyterian views. In Virginia, in 1611, the Rev. Alexander Whitaker was installed as pastor of a church which was governed by himself and a few of the most religious men, and in 1630 the Rev. Richard Denton located in Massachusetts, with a church which he had previously served in Yorkshire, England. Between 1642 and 1649 many of the Virginia Puritans were driven out of that colony and found refuge in Maryland and North Carolina; while Denton and his associates found New Amsterdam more friendly than New England. The English Presbyterian element in Maryland and the colonies to the northward was strengthened by the arrival, from 1670 to 1690, of a considerable number of Scotch colonists, the beginnings of a great immigration. There were many Presbyterians among the early settlers of New England, and the church founded at Plymouth in 1620, and other churches in that region had ruling elders as officers. Several synods were also held, one of which, in 1649, adopted the Westminster Standards for doctrine. English-speaking Presbyterians were first found in New York City in 1643, with the Rev. Francis Doughty as their minister, though no church was organized there until 1717. Presbyterian churches of English origin, how-

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ever, were established earlier on Long Island, among which are to be noted Southold (1640) and Jamaica (1656). The founders of the earliest churches in New Jersey—Newark (1667), Elizabeth (1668), Woodbridge (1680), and Fairfield (1680)—were from Connecticut and Long Island. The first church in Pennsylvania was that founded by Welsh colonists at Great Valley about 1690, while the church in Philadelphia dates from 1698. In 1683 the Presbytery of Laggan, Ireland, in response to a letter from William Stevens, a member of the Council of the Colony of Maryland, sent to this country the Rev. Francis Makemie, who became the apostle of American Presbyterianism. He gave himself to the work of ecclesiastical organization, and at last succeeded in bringing into organic unity the scattered Presbyterian churches throughout the colonies.

In the spring of 1706, 7 ministers, representing about 22 congregations, not including the Presbyterians of New England, Virginia, the Carolinas, and Georgia, met at Philadelphia and organized a presbytery, the first ecclesiastical gathering of an intercolonial and federal character in the country. With the growth of the country and the development of immigration, particularly of Presbyterians from Scotland and the north of Ireland, the number of churches increased so that in September, 1716, the presbytery constituted itself a synod with 4 presbyteries.

In New England, owing to local conditions, the Presbyterian congregations, of which in 1770 there were fully 85, were not connected ecclesiastically with those of the other colonies, but formed in 1775 the Synod of New England, with 3 presbyteries, Londonderry, Palmer, and Salem. In 1782, however, this synod was dissolved, and, for a century, the Presbyterian Church had comparatively few adherents in the stronghold of the Congregationalists.

The general synod in 1729 passed what is called the "adopting act," by which it was agreed that all the ministers under its jurisdiction should declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms of the Assembly of Divines at Westminster, "as being, in all essential and necessary articles, good forms of sound words, and systems of Christian doctrine," and also "adopt the said Confession as the confession of their faith." In the same year the synod also denied to the civil magistrate power over the church and power to persecute any for their religion.

The general religious movement which characterized the early part of the eighteenth century, and manifested itself in England in Methodism, in Germany in Pietism, and in New England in The Great Awakening, found its expression in the Presbyterian Church in America through Gilbert Tennent, a pastor in Philadelphia. William Tennent, sr., who, in 1726, had founded, near Philadelphia, an academy for the training of ministers, had aroused much opposition by his statement that the prevailing grade of ministerial quality was not creditable to the Presbyterian Church. His son, Gilbert Tennent, had become convinced of the necessity of personal conversion, and in 1728, a year before the Wesleys organized the "Holy Club" and six years before Jonathan Edwards's famous sermon, began a course of preaching of the most searching type. As others joined him, the movement spread; and when Whitefield came to the country in 1739, he found most congenial fellow workers in Gilbert Tennent, William Tennent, jr., and their associates. They, however, became so severe in their denunciation of "unconverted ministers" as to arouse bitter opposition; and the result was a division, one party, the "New Side," indorsing the revival and insisting that less stress should be laid on college training, and more on the evidence that the candidate was a regenerate man, and called by the Holy Ghost to the ministry; the other, the "Old Side," opposing revivals and disposed to insist that none but graduates of British universities or New England colleges should be accepted as candidates for the ministry. There was also division with regard to the interpretation of the Standards, but in 1758 the bodies reunited upon the basis of the Westminster Standards pure and simple. At that date the church consisted of 98 ministers, about 200 congregations, and some 10,000 communicants.

It was during the period of this division that the New Side established, in 1746, the College of New Jersey, later Princeton University, for the purpose of securing an educated ministry. In 1768 the reunited church called John Witherspoon from Scotland and installed him as president, and professor of divinity. This remarkable man exercised an increasing and powerful influence, not only in the Presbyterian Church, but throughout the middle and southern colonies. He was one of the leading persons in the joint movement of Presbyterians and Congregationalists from 1766 to 1775 to secure religious liberty and to resist the establishment of the English Episcopal Church as the state church of the colonies. He was also a member of the Continental Congress, and the only clerical signer of the Declaration of Independence.

Religious forces were among the powerful influences operating to secure the separation of the colonies from Great Britain, and the opening of the Revolutionary War found the Presbyterian Church on the colonial side. The general synod called upon the churches to uphold firmly the resolutions of Congress and to let it be seen that they were able to bring out the whole strength of this vast country to carry them into execution. At the close of the war the synod congratulated the churches on the "general and almost universal attachment of the Presbyterian body to the cause of liberty and the rights of mankind."

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With the restoration of peace in 1783 the Presbyterian Church gradually recovered from the evils wrought by war, and the need of further organization was deeply felt. It had always been ecclesiastically independent, having no organic connection with European or British churches of like faith; but the independence of the United States had created new conditions for the Christian churches as well as for the American people. All denominations were no longer merely tolerated, but were entitled to full civil and religious rights in all the states. In view of these new conditions, the synod, in May, 1788, adopted the Westminster Confession of Faith, with the Larger and Shorter Catechisms, and also a constitution consisting of a form of government, a book of discipline, and a directory for worship. Certain changes were made in the confession, the catechisms, and the directory, along the lines of liberty in worship, of freedom in prayer, and above all, of liberty from control by the state. The form of government was altogether a new document and established the General Assembly as the governing body in the church. The first General Assembly met in 1789 in Philadelphia.

The first important movement in the church after the adoption of the constitution was the formulation of a Plan of Union with the Congregational associations of New England. It began with correspondence in 1792, and reached its consummation in the agreements made from 1801 to 1810 between the General Assembly and the associations of Connecticut and of other states. This plan allowed Congregational ministers to serve Presbyterian churches, and vice versa; and also allowed to churches composed of members of both denominations the right of representation in both presbytery and association. It remained in force until 1837, and was useful to both denominations in securing the results of the great revivals of religion throughout the country, and also in furthering the causes of home and foreign missions.[1]

What is known as the Cumberland separation took place during this period. The Presbytery of Cumberland ordained to the ministry persons who, in the judgment of the Synod of Kentucky, were not qualified for the office either by learning or by sound doctrine. The controversies between the two judicatories resulted in the dissolution of the presbytery by the synod in 1806, and finally, in 1810, in arrangements for the organization of the Cumberland Presbyterian Church.[2]

The membership of the church during this period, 1790 to 1837, increased from 18,000 to 220,557, due mainly to a revival of religion, of which camp meetings were one of the main features in western Pennsylvania, Ohio, and Kentucky. In this period also the first theological seminary of the church was founded at Princeton, N. J. (1811), and most of the missionary and benevolent boards were established.

About the year 1825 controversies arose respecting the Plan of Union and the establishment of denominational agencies for missionary and evangelistic work. The foreign mission work of the church had previously been carried on mainly through the American Board of Commissioners for Foreign Missions, located at Boston, and much of the home mission work through the American Home Missionary Society. This was not satisfactory to all, and in 1831 the Synod of Pittsburgh founded the Western Foreign Missionary Society as a distinctively denominational agency. The party favoring these agencies and opposed to united work was known as the "Old School," and that favoring the continuance of the plan as the "New School." Questions of doctrine were also involved in the controversy, though not to so great a degree as those of denominational policy, and led to the trial of Albert Barnes, of Philadelphia, for heresy. The Old School majority in the assembly of 1837 brought the matters at issue to a head by abrogating the Plan of Union, passing resolutions against the interdenominational societies, exscinding the synods of Utica, Geneva, Genesee, and the Western Reserve, and establishing the Presbyterian Board of Foreign Missions. The exscinded synods met at Auburn, N. Y., in August of the same year, adopted the "Auburn Declaration," setting forth the views of the New School, appointed trustees, and elected commissioners to the assembly of 1838. When that assembly met, the New School commissioners protested against the exclusion of the delegates from the four exscinded synods, organized an assembly of their own in the presence of the sitting assembly, and then withdrew.

For nearly 20 years both branches of the church grew slowly but steadily, and made progress in the organization of their benevolent and missionary work. Then came the slavery discussion, and growth was checked by disruption. The New School assembly of 1853 took strong ground in opposition to slavery, with the result that a number of southern presbyteries withdrew and in 1858 organized the United Synod of the Presbyterian Church. In May, 1861, the Old School assembly met at Philadelphia with but 13 commissioners present from the Southern states. Dr. Gardiner Spring, of New York, offered resolutions professing loyalty to the Federal Government, which were passed by a decided majority, although a minority led by Dr. Charles Hodge, while in favor of the Federal Union, felt that an ecclesiastical judicatory had no right to determine questions of civil allegiance. The "Spring resolutions" were the occasion for the organization of the Presbyterian Church in the Confederate States of America, which met in general assembly at Augusta, Ga., in December, 1861, was enlarged by union in 1864 with the United Synod referred to, and upon

[1] See Congregational Churches, p. 234.
[2] See Cumberland Presbyterian Church, p. 569.

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the cessation of hostilities in 1865 took the name of the Presbyterian Church in the United States.[1] Its membership was also increased in 1869 and 1874 by the accession of the synods of Kentucky and Missouri, which had protested by "declaration and testimony" against the action of the Old School assembly, as affecting the Christian character of the ministers and members of the southern Presbyterian churches.

The first step toward the reunion of the Old School and New School was taken in 1862, by the establishment of fraternal correspondence between the two general assemblies. The second step was the organization by the New School, in 1863, of its own home mission work, hitherto carried on in connection with the Congregationalists. In 1866 committees of conference with a view to union were appointed, and on November 12, 1869, at Pittsburgh, Pa., reunion was consummated on "the doctrinal and ecclesiastical basis of our common standards." In connection with the movement a memorial fund was raised, which amounted to $7,883,983. Since 1870 the church has made steady progress along all lines, and its harmony has been seriously threatened only by the controversy (1891–1894) as to the sources of authority in religion and the authority and credibility of the Scriptures, a controversy which, after the trials of Prof. Charles A. Briggs and Henry P. Smith, terminated in the adoption by the General Assembly at Minneapolis, Minn., in 1899, of a unanimous deliverance affirming the loyalty of the church to its historic views on these subjects. In the year 1903 a movement for the revision of the Confession of Faith came to a successful close. This year was also noteworthy for the beginnings of the movement for union with the Cumberland Presbyterian Church.

This union was brought about in 1906 (although a minority refused to accept it and retained the old name and constitution), and was the third effected on the basis of the Standards, the others being the reunions of 1758 and 1869. In 1906 a "Book of Common Worship" was prepared and approved by the General Assembly for voluntary use. In 1907 the Council of the Reformed Churches in the United States holding the Presbyterian System was organized, bringing into cooperative relations seven of the churches of the Presbyterian family in the country.

The Presbyterian Church in the United States of America has been identified with every movement for interdenominational fellowship and church union. It was an important factor in 1905 and 1908 in the preliminary arrangements for, and the organization of, the Federal Council of the Churches of Christ in America; and is represented on the Advisory Committee of the World Conference on Questions of Faith and Order.

The following permanent agencies were established in the opening years of the twentieth century: The committee on vacancy and supply, having charge of the location of unemployed ministers and the supply of vacant churches; the Presbyterian Brotherhood, now known as the "permanent committee on men's work"; the ministerial sustentation fund, making provision for pensions for ministers who prefer to contribute to their own support in old age, which was established in 1906 and combined in 1912 with the board of relief; and the commission on evangelism, which was at first a committee, but was in 1914 made a permanent body. Two commissions connected with the General Assembly were also established, the executive commission, in 1908, to carry forward comprehensive church work in the intervals between the meetings of the General Assembly, and also, in 1907, the permanent judicial commission, a body in the nature of a supreme judicial court. In 1917 the General Assembly established the general board of education, into which are to be merged the board of education, located in Philadelphia, and the college board, located in New York City.

One notable thing in the history of the church is the great advance made in contributions for all purposes. In 1789 the total contributions of the church for missionary and charitable purposes were $852. In 1917 these contributions were $9,557,041, and the total of these gifts and also of contributions for congregational use for the fiscal year 1917 was $31,236,297.

The Presbyterian Church has always maintained the rights of women in the church in connection with administrative affairs. Women members have ordinarily voted for pastors and other spiritual church officers. Women's foreign missionary societies were organized as early as 1870, and woman's work in home missions in 1879. There is also a woman's department of the Freedmen's Board. The last step taken by the church in connection with the Christian service of women was the adoption, in 1915, of a provision in the form of government authorizing the election and setting apart of deaconesses in each of the churches, these officers being under the direction of the session.

The official publications of the church are the records of the General Presbytery, 1706–1716, of the General Synod, 1717–1788, and of the General Assembly, 1789–1916, each in printed form. They are the most complete ecclesiastical records in the United States of America. Both the minutes of the General Assembly and the reports of the boards are now issued annually.

One notable fact in connection with the church in all its history has been its loyalty to every interest for which the word "America" stands. Its fidelity and its devoted loyalty to the Government of the United States has been stalwart in every emergency which has arisen in connection with the life and welfare of the American Republic. In connection with the war with

[1] See Presbyterian Church in the United States, p. 589.

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Germany this loyalty was made manifest in the action of the General Assembly at Dallas, Tex., in May, 1917. A commission was authorized and instructed to make to the United States formal offer of the services of the Presbyterian Church in the United States of America, and upon any request made by the Government, to call upon any or all of the agencies and resources of the church as in its judgment might be wise or needful. The commission was appointed and organized along three principal lines: One group for cooperation with governmental agencies, Red Cross, food conservation, etc.; a second group, with special reference to the spiritual life of the church, presenting the spiritual aims of the war, urging sacrificial service, and encouraging the keeping up of normal activities at a high tide; a third group to take up the question of the church's duty directly to the soldiers and sailors in the camps and the communities contiguous to the camps. These committees have worked in cordial cooperation with the Y. M. C. A. and other agencies in the selection of chaplains and their equipment, the appointment of camp pastors, the erection of union buildings, the engagement of evangelistic speakers, and have acted as general assistants in community and local work. For the carrying out of the work of this commission, a large fund was raised and placed at the disposal of the executive committee.

The standards of the Presbyterian Church in the United States of America are twofold—the standards of doctrine and the standards of government, discipline, and worship. These last are contained in documents known as the "form of government," the "book of discipline," and the "directory for worship," and taken together form the constitution of the church. They were first adopted in 1788, and amendments and additions have been made from time to time, the book of discipline being entirely reconstructed in 1884–85.

DOCTRINE.

The standards of doctrine of the Presbyterian Church in the United States of America are the Westminster Confession of Faith and the Larger and Shorter Catechisms. These were first adopted in 1729. In 1788 certain amendments to the Confession and Larger Catechism were approved by the General Synod, giving expression to the American doctrine of the independence of the church and of religious opinion from control by the state. In 1886 the clause forbidding marriage with a deceased wife's sister was stricken out, and in 1902 certain alterations were again made, and there were added two chapters, "Of the Holy Spirit," and "Of the Love of God and Missions." A declaratory statement was also adopted setting forth the universality of the gospel offer of salvation, declaring that sinners are condemned only on the ground of their sin, and affirming that all persons dying in infancy are elect and therefore saved. As a whole these standards are distinctly Calvinistic. They emphasize the sovereignty of God in Christ in the salvation of the individual; affirm that each believer's salvation is a part of the eternal divine plan; that salvation is not a reward for faith, but that both faith and salvation are gifts of God; that man is utterly unable to save himself; that regeneration is an act of God and of God alone; and that he who is once actually saved is always saved.

Discipline is defined in the book of discipline as "the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in His church." In practice it is controlled by a policy of guidance and regulation, rather than one of restriction and punishment. Christian liberty is regarded as consistent with the wise administration of Christian law.

The directory of worship makes no restriction as to place or form. The church insists upon the supreme importance of the spiritual element, and leaves both ministers and people at full liberty to worship God in accordance with the dictates of their own consciences. The sacraments are administered by ministers only, and ordinarily only ministers and licentiates are authorized to teach officially. A book of common worship was approved by the General Assembly in 1906 for optional use by pastors and congregations.

POLITY.

The ecclesiastical organization of the Presbyterian Church in the United States of America is set forth in the form of government. It has as its two principal factors the ministers as representatives of Christ and the ruling elders as representatives of the people; and these two classes constitute the four judicatories which form the administrative system. These are the session, which governs the congregation; the presbytery, which governs a number of congregations within a limited geographic district; the synod, which governs the congregations within a larger geographic district; and the general assembly, which is the supreme judicatory. All of these courts are vested with legislative, executive, and judicial powers.

Applicants for church membership are examined by the session as to their Christian life and belief, but are not required to assent to the creed of the church. The usual form of baptism is sprinkling, both for infants and unbaptized adults on confession of faith, though in the latter case the form is optional. The invitation to the Lord's Supper is usually general for all evangelical Christians.

The church officers include the pastor, ruling elders, and deacons; the ruling elders constituting the session with the pastor as presiding officer. The session has charge of the reception of members, the exercise of discipline, and supervision of all the spiritual affairs of the congregation. The deacons have charge of the collections of the church and are responsible to the session. Both elders and deacons are elected by the

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congregation. The property is usually held by trustees, representing the congregation as well as the church. The pastor is elected at a meeting of the church members and supporters called by the session. Their action is presented to the presbytery having jurisdiction, and, if approved, is accepted by the pastor elect, who is then installed by the presbytery.

A presbytery is composed of not less than five ministers, together with an elder from each of the congregations within its district. Every minister is a member of some presbytery by virtue of his office. The elders are chosen by the sessions. The presbytery has power to receive, ordain, install, and judge ministers; to supervise the business which is common to all its congregations; to review session records; to hear and dispose of cases coming before it on complaint or appeal; and to have oversight of general denominational matters, subject to the authority of the synod. The quorum of a presbytery is three ministers; it meets at its own appointment, and elects its own moderator and clerks.

A synod is composed either of all the ministers in its district, together with an elder from each congregation; or of an equal number of ministers and elders elected by the presbyteries of the synod, in accordance with a basis of representation duly adopted. The synod has power to review the records of its presbyteries, to hear and dispose of all complaints and appeals, to erect new presbyteries, to supervise within its bounds the administration of all denominational matters, and in general to care for its ministers and churches, subject to the authority of the General Assembly. The quorum of the synod is seven ministers, of whom not more than three are to be from any one presbytery. Its meetings are held on its own appointment, and, as a rule, but once a year, and it elects its own moderator and clerks.

The General Assembly is the highest judicatory of the Presbyterian Church. It is composed of equal delegations of commissioners, both ministers and ruling elders from each presbytery, in the following proportions: "Each presbytery consisting of not more than 24 ministers shall send 1 minister and 1 elder, and each presbytery consisting of more than 24 ministers shall send 1 minister and 1 elder for each additional 24 ministers or for each additional fractional number of ministers not less than 12."

Its officers are a moderator and stated and permanent clerks. The term of the clerks is not limited, while the moderator serves for one year and acts as the representative of the church during the interim between the assemblies. The General Assembly decides all controversies respecting doctrine and discipline, erects new synods, appoints the various boards and commissions, receives and issues all appeals, etc. Its decision is final, except in all cases affecting the constitution of the church. It meets annually on the third Thursday in May.

The presbytery, synod, and General Assembly have power to appoint judicial commissions, and a permanent judicial commission has been established as a supreme court. Judicial cases not affecting the doctrine or constitution of the church terminate with the synod as the final court of appeal; all others terminate with the General Assembly.

WORK.

The general activities of the church are under the care of the General Assembly, which acts usually through boards, although in some cases through permanent and special committees. The members of the boards and permanent committees are chosen by the assembly, elect their own officers, and report annually to the assembly. Special cooperating committees are appointed by synods and presbyteries for work within their own bounds.

The beginning of the missionary and benevolent boards was in the eighteenth century. Home mission work was begun by the General Presbytery as early as 1708, the fund for pious uses by the General Synod in 1719, and foreign mission work by the same judicatory in 1742. For many years this work was carried on by committees, appointed from time to time, but until the early part of the nineteenth century there was little systematic work done. The names and dates of organization of the boards conducting the different departments of the church activities in 1916 are as follows: Board of Home Missions, 1816; Board of Education, 1819; Board of Foreign Missions, 1837; Board of Publication and Sabbath School Work, 1838; Board of the Church Erection Fund, 1844; Board of Relief, 1855 (combined in 1912 with the Ministerial Sustentation Fund, organized in 1906); Board of Missions for Freedmen, 1865; the College Board, 1883; the Board of Temperance, 1881; and the Commission on Evangelism, 1901.

The home mission work of the Presbyterian Church in the United States of America is carried on by four boards, each having its own specific department and responsible to the General Assembly; also by the Woman's Board of Home Missions; and, in addition, a number of the synods and presbyteries conduct within their own bounds a work very similar to that of the Board of Home Missions, in cooperation with that board.

The Board of Home Missions aids feeble churches in the support of pastors, provides missionaries and evangelists for new and destitute regions, and for the foreign population and special classes; and maintains mission schools among the Indians, Alaskans, Mormons, Mexicans, the mountaineers, and the people of Porto Rico and Cuba.

The work of the church among the Indian tribes, the Spanish-speaking people, and most of the foreign communities, was for a long time carried on by the Foreign Mission Board, but of late years has been

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mainly under the care of the Home Mission Board. In 1916 there were 81 different communities of foreigners served by the board, 97 missionaries (pastors, visitors, and lay workers) being engaged in this service for not less than three months each. Eleven foreign languages were regularly employed: Italian, Hungarian, Bohemian, Polish, Ruthenian, Bulgarian, Croatian, Yiddish, Armenian, Russian, and Arabic.

The work of the Board of Home Missions is indicated by the following figures for its operations in 1916:

Missionaries employed, including Cuban, Porto Rican, and Indian helpers, and 25 community workers	1,881
Missionary teachers	245
Churches aided	1,934
Churches organized	70
Churches attaining self-support	60
Church edifices built	47
Church edifices repaired and enlarged	203
Sunday schools organized	77
Additions on confession of faith	6,741
Contributions	$1,193,552

The Board of Publication and Sabbath School Work, so far as it is a mission board, gives attention to the organization and maintenance of Sunday schools in new fields, and to the general improvement of Sunday school work. It also employs colporteurs, and distributes copies of the Scriptures and general literature among immigrants. In its missionary department in 1916, it employed 131 Sabbath school missionaries, organized 911 new schools, held 2,161 workers' conferences, employed 28 colporteurs among the immigrants in 14 states, and distributed 19,066 Bibles and Testaments (including 13,283 sold), and nearly 38,000 other volumes. The contributions to the missionary department amounted to $215,443. The number of churches that developed from the Sunday schools during the year was 87, of which, 63 were Presbyterian, and 24 of other denominations.

The Board of Church Erection assists congregations in the erection and completion of houses of worship and of manses for pastors. In 1916 it made grants and loans, to the amount of $442,296, to 202 churches in every section of the United States, and in Alaska, Cuba, and Porto Rico. It has invested funds exceeding $4,000,000, and the contributions for the work in 1916 were $123,082. In addition to this it had receipts from other sources to the amount of $509,205, making a total income for the year of $632,287.

The Board of Missions for Freedmen works among the Negro population of the whole country. It educates teachers and preachers, and builds schoolhouses, academies, colleges, and churches. It also pays the salaries of ministers and preachers in its mission field. In 1916 it employed 270 ministers, aided 446 churches and missions, and reported contributions amounting to $388,673. The report shows 409 Sunday schools under the care of the board, with 25,119 scholars, and 141 academies and day schools, with 490 teachers and 18,680 pupils.

The summary of the property of the Board of Missions for Freedmen is as follows:

Total	$1,727,832
Permanent investments	421,228
School property	1,135,550
Church and manse property	127,750
Farm property	30,000
Notes and mortgages	13,304

In addition, there is school and church property to the amount of $564,352 held by trustees.

The mission school work under the care of the Woman's Board of Home Missions shows the following record:

	Stations.	Commissions and workers.	Enrollment.	Sunday school scholars.	Membership of young peoples' societies.	Hospitals and dispensaries.	Patients treated.
Total	66	345	8,423	5,244	1,970	6	33,328
Alaskans	2	17	172	149	137	1	2,117
Indians	10	47	374	882	347	.....	.....
Mexicans	15	51	942	573	345	4	1,034
Mormons	8	35	567	392	92	.....	.....
Mountaineers	26	75	958	3,047	996	.....	.....
Cubans	3	6	412	201	53	.....	.....
Porto Ricans	3	14	.....	.....	.....	1	30,677

The home mission work of the synods shows 2,303 workers employed, 3,411 churches and missions aided, 92 churches organized, 113 churches attaining self-support, 13,776 additions on confession of faith, and contributions amounting to $639,038.

The summary of these various departments of home mission enterprises for 1916 shows:

Persons employed	4,858
Missionaries and teachers, Board of Home Missions	2,126
Missionaries in synodical work	2,303
Missionaries, Board of Freedmen	270
Missionaries, Board of Publication and Sabbath School Work	131
Colporteurs, Board of Publication and Sabbath School Work	28
Churches aided	6,056
Board of Home Missions	1,934
Synods	3,411
Board of Freedmen	446
Board of Publication and Sabbath School Work	63
Board of Church Erection	202
Contributions	$2,559,788
Board of Home Missions	1,193,552
Synodical work	639,038
Board of Freedmen	388,673
Board of Publication and Sabbath School Work	215,443
Board of Church Erection	123,082

As already stated, the earliest organized foreign missionary work of the Presbyterian churches was carried on in connection with the Congregational churches, through the American Board of Foreign Missions, organized in 1810. As there grew up a desire for specific denominational work, missionaries were sent in 1833 by the Western Foreign Missionary

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Society, located at Pittsburgh, Pa., to Calcutta, India. After the separation between the Old School and New School, the Old School Mission Board extended its work into Siam and China, the New School continuing to act through the American Board. With the reunion of the two branches in 1870 certain missions of the American Board were handed over to the Presbyterian organization, and since then the Board of Foreign Missions of the united church has greatly developed its work. There are also seven women's organizations auxiliary to the board.

In 1916 the church carried on 26 missions—7 in China, 3 in India, 2 each in Persia, Siam, and Brazil, and 1 each in Africa, Japan, Korea, Mexico, the Philippine Islands, Chile, Colombia, Venezuela, Guatemala, and Syria. This board has charge also of the work among the Chinese, Japanese, and Koreans in the United States, which, in most of the denominations, is included in the home mission department. The report for 1916 shows 170 stations and 3,201 outstations; 1,353 missionaries, including 379 ordained men, 118 medical missionaries (of whom 24 were women), and 308 single women; 2,004 native workers, including 423 ordained ministers, and 1,581 licentiates; and 930 churches, with 161,470 communicants.

Great emphasis has always been placed upon education, and such colleges as the Syrian Protestant College at Beirut, Syria, Forman College at Allahabad, India, and the Canton Christian College in China, as well as others, are directly connected with, although not always under the control of the Presbyterian missions. In 1916 there were, under the care of the board, 1,919 schools of all grades, with 71,251 pupils. Included in this number are 13 theological seminaries, with 840 students, and 11 colleges, with 1,920 students. In close connection with the educational work is that of publication, the extent of which is illustrated by the fact that 10 printing presses issued during the year over 32,700,000 pages of general literature. Medical work has been carried on in all the countries occupied, particularly in Asiatic lands, and the report shows 176 hospitals and dispensaries, in which 753,971 patients were treated during the year. In regard to property in the foreign field, the conditions are such that the board does not feel justified in giving an estimate of its value, but it has endowment funds amounting to $2,768,080. The amount contributed in the United States during 1916 for the foreign work was $2,272,950. In addition, there was income from invested funds and other sources amounting to $191,307, making a grand total of $2,464,257. The amount contributed on the field from native sources during the year was $744,304.

The educational interests of the Presbyterian Church in the United States of America in this country are under the care of the Board of Education, located in Philadelphia, and of the College Board, whose headquarters are in New York City. The church has always maintained a high standard for the educational qualifications of its ministry, and has required, from the establishment of the first presbytery in 1706, that they should be, as a rule, graduates of colleges. A majority of the members of the first presbytery were graduates of one of the universities in Scotland or of Harvard College. In the Form of Government adopted by the General Synod in 1788, special provisions were inserted enforcing previous high standards of ministerial education, and in 1811 the General Assembly, in order to make its system efficient, established a theological seminary at Princeton, N. J. Since then others have been founded until there are now 13, including 2 German seminaries and 2 for Negroes. In 1916 these 13 seminaries reported 80 professors and 51 other teachers; 873 students; real estate valued at $3,886,677; and endowment funds amounting to $9,428,072, comprising $4,955,677 for general endowment, $2,100,237 for professorships, $1,236,720 for scholarships, $34,830 for lectureships, $150,654 for libraries, and $949,954 for special uses. The income for the year, including that from endowments, was $637,073. No tuition fees are charged.

The Board of Education has for its specific purpose the aiding of persons preparing for the ministry. The report for 1916 shows 845 candidates under the care of the board, of which number, 123 were students of foreign speech, and 45 were Negro men. The receipts for the year were $147,128. In addition, there was income from invested funds, etc., amounting to $130,329, making a total income of $277,457. The board has endowment funds amounting to $608,625.

In order to secure more efficient general educational work, the General Assembly in 1883 established a College Board to promote Christian education of college grade throughout the country. Among the 62 institutions of various grades affiliated with the board are: Biddle University, Elmira College, Lafayette College, Lincoln University, New York University, University of Wooster, Washington and Jefferson College, Illinois College, and a number of smaller colleges in the West. Some of these are owned or controlled by an ecclesiastical corporation of the Presbyterian Church; some by a board of trustees, two-thirds of whose members must always be, by charter requirements, members of the Presbyterian Church in the United States of America; and some of them, while not legally connected with this church, are affiliated with it by history and associations, and by the predominance of its adherents in their foundations, boards of control, faculties, and student bodies.

The income of this board for 1916 from churches and church organizations and individuals, direct and through the board, was $3,054,212. The total number of students in these institutions is given as 26,385; the value of property, $20,896,405; and of permanent endowment, $16,787,780. Other institutions, as Princeton University, Hamilton College, and Western Reserve University, though not directly connected

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with the church, have been closely identified with its history.

A movement is now in active progress to consolidate the educational work of the church by merging the Board of Education and the College Board into a new General Board of Education, chartered by the state of New York.

In close harmony with the specifically educational work of other organizations, is the Board of Publication and Sabbath School Work, located at Philadelphia. It has an editorial department, which prepares lesson helps and other periodicals and books; a business department, which has charge of the manufacture and sale of the books and periodicals, and of the property of the board; and a department of education, which has oversight of the various educational agencies of the local church, including the Sunday school and young people's work, and the work of conducting, in cooperation with the Board of Home Missions, of conferences and institutes, and vacation Bible schools.

For the general purposes of ministerial relief the General Assembly began in 1849 to gather a permanent fund, and in 1855 established the Board of Relief to have special charge of the work. In 1912 there was merged with this board the Ministerial Sustentation Fund, which had been organized 6 years earlier, the new organization taking the name of the Board of Ministerial Relief and Sustentation. In 1916 the combined permanent resources of the 2 departments had reached the sum of $6,409,933, of which $4,758,702 belonged to the relief department, and $1,651,231 to the sustentation department; and the receipts from all sources for both departments were $2,307,232, of which, $321,114 was for the sustentation fund. The total number of families enrolled under the care of the relief department in 1916 was 1,622, including 652 ministers, 860 widows, 60 orphan families, and 50 missionaries.

The church has done comparatively little in establishing charitable institutions which are directly under its control. Even where institutions bear the Presbyterian name they are not ordinarily under the supervision of any congregation, presbytery, synod, or of the General Assembly. Thus there are Presbyterian hospitals in Philadelphia, New York, Pittsburgh, Cincinnati, and Chicago, and in Philadelphia two homes for the aged and an orphanage; but even these, while principally sustained by Presbyterians, are not officially connected with the church. The beneficence of the Presbyterian Church, however, is by no means limited to institutions connected with it directly or indirectly, and Protestant charitable institutions of every kind have been aided largely by the gifts of Presbyterians.

Young people's work in general is placed in charge of the Board of Publication and Sabbath School Work. The missionary interests of the young people's societies are met by the Women's Boards of Foreign and Home Missions, and the Board of Missions for Freedmen. There are about 8,500 young people's societies, including junior and intermediate organizations, connected with the Presbyterian congregations, with a total membership of about 250,000. The largest element is the Christian Endeavor body. The church itself has no distinctive young people's organization.

The General Assembly authorized in 1906 the establishment of an organization of men, under the name of the Presbyterian Brotherhood, to promote, assist, and federate all forms of the organized Christian activity of men in the congregations. The name of the organization has been changed by the General Assembly from the Presbyterian Brotherhood to the Assembly's Permanent Committee on Men's Work. The assembly has made this a permanent agency, including its support in its missionary and benevolent budget, and instructing it to promote all forms of organized activities among the men of its churches. The assembly's committee cooperates with the committees of the 40 synods of the church and of the 193 presbyteries within their bounds. A declaration of purpose for standardizing the men's organizations in fundamental lines of work leaves much liberty to the societies in their respective churches. The assembly's committee cooperates with Brotherhoods of Andrew and Philip, men's Bible classes, and other men's societies in Presbyterian churches. The fundamental purposes in each men's organization are: The unity of the men of the same church; Bible study for culture, and training for service; monthly meetings of the men's societies for fellowship, business, and the discussion of community or other civic duties and standards, and agencies of the Presbyterian church; and a yearly program of activities by the men's society in each church.

The permanent Committee on Evangelism was first established at Philadelphia in 1901, as a unifying force for the evangelistic effort which has been characteristic of American Presbyterian churches for two centuries. The work of the committee has grown in power and influence yearly, and in 1916 there were held by it 3 general institutes, 32 conferences, and in addition, evangelistic meetings in more than 150 presbyteries arranged by cooperating committees. The number of persons added on confession of faith has been doubled between 1901 and 1916. The budget of the committee for 1916 was about $15,000. The work carried on includes colleges, in addition to congregations and presbyteries, and is conducted, so far as practicable, in cooperation with the evangelist agencies of other denominations.

The church has a large share in the maintenance of the Presbyterian Historical Society, with headquarters at the Witherspoon Building, Philadelphia, whose object is to gather and preserve material connected with the establishment and growth of the Presbyterian churches.

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STATISTICS.

The general statistics of the Presbyterian Church in the United States of America for 1916 are given, by states and by synods and presbyteries, on pages 560 to 568. The relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	9,660	7,935	1,725	21.7
Members	1,611,251	1,179,566	431,685	36.6
Church edifices	9,068	8,185	883	10.8
Value of church property	$150,239,123	$114,882,781	$35,356,342	30.8
Debt on church property	$7,504,138	$5,116,899	$2,387,239	46.7
Parsonages:				
Churches reporting	4,536	3,465	1,071	30.9
Value	$17,048,494	$11,503,460	$5,545,034	48.2
Sunday schools:				
Number	9,631	8,300	1,331	16.0
Officers and teachers	140,756	118,602	22,154	18.7
Scholars	1,381,682	1,045,056	336,626	32.2
Contributions for missions and benevolences	$8,034,078	$4,245,287	$3,788,791	89.2
Domestic	$5,761,128	$3,062,771	$2,698,357	88.1
Foreign	$2,272,950	$1,182,516	$1,090,434	92.2

From this table it is seen that the denomination has gained in every particular. The number of organizations reported in 1916 was 9,660 as against 7,935 in 1906, an increase of 21.7 per cent, and the membership rose from 1,179,566 to 1,611,251, an increase of 36.6 per cent. The number of church edifices increased from 8,185 to 9,068 in 1916, or 10.8 per cent, and the value of church property from $114,882,781 to $150,239,123, an advance of 30.8 per cent. The debt on church property as reported in 1916 by 2,130 organizations was $7,504,138 as against $5,116,899 reported by 1,484 organizations in 1906. The number of churches reporting parsonages advanced from 3,465 in 1906 to 4,536 in 1916, a gain of 30.9 per cent, and the value reported advanced from $11,503,460 to $17,048,494, or 48.2 per cent. Sunday schools increased 16 per cent, from 8,300 to 9,631, and the number of scholars 32.2 per cent, from 1,045,056 to 1,381,682. Contributions for missions and benevolences advanced from $4,245,287 to $8,034,078, the increase in gifts for domestic purposes being 88.1 per cent and that for foreign purposes being 92.2 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, amounting to $30,166,158, reported by 9,059 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 7,021 organizations in 1916, was 49,444, constituting 3.9 per cent of the 1,283,312 members reported by these organizations. Assuming that the same proportion would apply to the 327,939 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 62,079.[1]

Of the 9,660 organizations, 9,222, with 1,542,413 members, reported church services conducted in English only; 225, with 50,732 members, reported services in foreign languages and English; and 213 organizations, with 18,106 members, reported services in foreign languages only. The number of foreign languages reported was 26. The principal language used was German, reported alone or with English by 128 organizations, with 16,811 members, of which 51 organizations, with 5,928 members, used German only; next in order were the Indian languages, reported alone or with English or Spanish by 67 organizations, with 4,469 members; Italian, alone or with English, by 52 organizations, with 17,969 members; Spanish, by 51 organizations with 3,078 members; and Bohemian, by 40 organizations with 5,521 members. As compared with the report for 1906, this shows an increase of 5 in the number of foreign languages reported, but there was a decrease in the proportion of organizations using foreign languages exclusively.

The number of ministers on the rolls of the denomination was given as 9,299. Schedules were received from 6,597, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	6,597	4,886	279	1,432	$1,474
Alabama	28	15	4	9	1,485
Arizona	25	20	1	4	1,274
Arkansas	58	40	5	13	890
California	381	231	15	135	1,575
Colorado	95	76	3	16	1,347
Connecticut	19	9	2	8	2,153
Delaware	22	20		2	1,401
District of Columbia	28	17	1	10	2,375
Florida	38	20	4	14	1,121
Georgia	22	9	9	4	719
Idaho	52	38	1	13	1,170
Illinois	440	328	11	101	1,538
Indiana	193	143	6	44	1,518
Iowa	295	226	13	56	1,304
Kansas	185	158	2	25	1,311
Kentucky	49	31	2	16	1,410
Louisiana	1	1			
Maine	3	2		1	1,150
Maryland	93	76	5	12	1,321
Massachusetts	36	20		16	1,529
Michigan	195	152	6	37	1,503
Minnesota	155	130	6	19	1,431
Mississippi	17	11		6	909
Missouri	206	146	11	49	1,361
Montana	47	38	2	7	1,263
Nebraska	141	109	4	28	1,225
Nevada	4	4			1,395
New Hampshire	5	4		1	1,083
New Jersey	370	277	9	84	1,673
New Mexico	36	26	2	8	1,055
New York	860	648	24	188	1,758
North Carolina	68	31	27	10	524
North Dakota	67	57		10	1,192
Ohio	466	348	15	103	1,563
Oklahoma	131	80	9	42	1,275
Oregon	106	70	3	33	1,275
Pennsylvania	958	766	30	162	1,648
Rhode Island	4	4			1,525
South Carolina	32	15	16	1	422
South Dakota	80	60	5	15	1,022
Tennessee	89	56	10	23	1,084
Texas	132	104	2	26	1,237
Utah	16	13		3	1,385
Vermont	5	4		1	1,275
Virginia	22	12	5	5	707
Washington	148	106	2	40	1,256
West Virginia	35	29	3	3	1,639
Wisconsin	117	90	2	25	1,310
Wyoming	22	16	2	4	1,100

[1] See Introduction, p. 10.

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Of the 6,597 ministers reporting, 5,165 were in pastoral work and 1,432 not in pastoral work. Of those in pastoral work, 50 reported other occupations and 229 were reported as supplies or assistants, not including under this head stated supplies, who were regarded as full pastors of churches. Of those not in pastoral work, those on the retired list numbered 659, while 83 were in denominational work of different kinds, 254 in educational and editorial work, and 296 in evangelistic and philanthropic work. Of the pastors, 4,865 reported salaries showing an annual average of $1,474.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Presbyterian Church in the United States of America	9,660	9,639	1,611,251	8,441	565,371	873,837	8,770	281	9,068	8,677	$150,239,123
New England division:											
Maine	2	2	320	2	120	200	2	.....	3	2	31,000
New Hampshire	9	9	908	9	329	579	8	1	8	7	62,200
Vermont	4	4	575	4	230	345	4	.....	4	4	20,000
Massachusetts	24	24	7,326	24	2,933	4,393	23	.....	23	23	756,350
Rhode Island	5	5	1,169	5	425	744	5	.....	5	5	203,000
Connecticut	8	8	3,143	6	861	1,364	7	.....	8	6	406,000
Middle Atlantic division:											
New York	842	841	222,888	764	72,143	120,683	830	7	879	828	33,020,846
New Jersey	392	389	102,290	346	35,211	56,291	370	3	407	368	12,100,270
Pennsylvania	1,174	1,174	332,088	1,041	122,231	176,300	1,151	6	1,227	1,146	30,235,021
East North Central division:											
Ohio	657	657	138,800	575	48,618	74,644	649	4	665	648	12,412,685
Indiana	351	351	59,209	313	22,044	33,826	334	.....	340	308	4,799,919
Illinois	587	586	114,857	526	40,434	60,719	570	5	587	537	9,789,638
Michigan	257	256	48,989	207	16,953	28,379	251	4	256	242	4,950,010
Wisconsin	207	206	23,459	167	7,971	12,889	183	5	188	177	1,738,438
West North Central division:											
Minnesota	299	296	32,494	262	11,424	19,094	282	5	291	278	2,982,300
Iowa	413	413	59,311	388	22,002	34,283	399	3	412	391	4,289,250
Missouri	431	430	50,193	310	16,010	24,893	367	9	371	366	3,352,300
North Dakota	173	173	9,295	159	3,320	5,551	138	24	140	138	724,550
South Dakota	161	161	9,855	113	3,134	4,509	114	9	114	115	489,408
Nebraska	228	228	26,233	189	9,085	14,182	198	1	201	195	1,653,000
Kansas	312	312	45,263	304	17,473	26,948	302	10	304	301	2,729,900
South Atlantic division:											
Delaware	34	34	6,197	32	1,555	2,688	33	1	35	33	967,500
Maryland	99	99	19,603	97	7,393	12,026	99	.....	100	98	2,107,989
District of Columbia	21	21	9,338	20	2,812	4,992	21	.....	21	21	1,334,000
Virginia	42	42	2,449	37	839	1,312	35	1	35	36	108,115
West Virginia	69	69	11,644	64	4,710	6,844	65	1	69	66	1,077,900
North Carolina	156	156	12,062	134	4,027	6,057	127	10	131	131	300,550
South Carolina	108	108	8,320	93	2,801	4,280	88	6	88	88	194,770
Georgia	35	35	2,223	29	604	1,000	30	.....	30	30	104,542
Florida	36	36	2,471	36	954	1,517	35	1	36	36	529,800
East South Central division:											
Kentucky	137	137	14,354	89	4,136	6,497	101	6	106	99	1,071,950
Tennessee	212	212	17,584	187	6,138	8,844	196	4	197	196	1,341,921
Alabama	72	72	4,675	70	1,959	2,661	67	4	67	67	312,842
Mississippi	65	65	2,738	63	1,100	1,468	56	1	56	55	101,000
West South Central division:											
Arkansas	127	127	7,451	112	2,900	3,930	97	15	97	98	306,822
Louisiana	24	24	1,599	24	664	935	13	6	13	13	63,950
Oklahoma	261	258	20,222	218	7,286	11,042	189	23	200	197	1,041,485
Texas	383	383	30,329	334	11,633	16,099	286	25	291	287	1,860,650
Mountain division:											
Montana	91	90	6,792	65	1,520	2,523	55	5	57	56	441,844
Idaho	82	82	6,943	73	2,604	4,015	69	6	70	65	293,050
Wyoming	41	41	2,514	35	821	1,487	26	8	26	27	174,150
Colorado	147	147	22,960	122	7,156	12,206	118	5	120	119	1,352,700
New Mexico	62	62	3,892	47	1,405	1,925	48	11	48	48	175,225
Arizona	43	43	4,353	42	1,886	2,464	36	6	36	36	183,200
Utah	31	27	2,254	24	711	1,309	27	1	27	27	368,800
Nevada	16	16	501	16	177	324	12	.....	12	12	63,100
Pacific division:											
Washington	221	221	28,435	190	10,643	15,420	182	14	183	176	1,586,730
Oregon	151	150	16,672	134	5,663	9,511	139	4	145	141	1,080,753
California	358	357	54,011	340	18,323	29,645	333	21	339	334	4,971,700

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian Church in the United States of America	9,660	2,130	$7,504,138	4,536	$17,048,494	9,059	$30,166,158	8,848	9,631	140,756	1,381,682
New England division:											
Maine	2	1	2,725	1	3,000	2	4,112	2	3	18	160
New Hampshire	9	1	800	4	6,800	9	14,278	9	10	91	677
Vermont	4	1	700	4	12,300	4	7,972	4	4	47	494
Massachusetts	24	11	72,250	11	22,000	24	114,599	23	24	475	5,423
Rhode Island	5	2	18,000	2	18,500	5	18,353	5	5	104	717
Connecticut	8	4	34,500	4	73,500	8	92,462	8	8	225	2,043
Middle Atlantic division:											
New York	842	179	1,558,442	576	3,124,000	819	5,560,307	807	897	16,760	160,012
New Jersey	392	104	603,310	247	1,485,879	380	2,104,236	372	433	9,333	83,757
Pennsylvania	1,174	218	1,141,291	616	3,128,875	1,151	5,608,178	1,132	1,264	24,597	270,853
East North Central division:											
Ohio	657	119	574,505	300	1,137,345	644	2,302,075	636	672	11,008	110,614
Indiana	351	80	277,885	150	594,300	334	999,554	327	348	5,110	48,838
Illinois	587	111	250,213	346	1,246,685	563	2,105,071	556	587	10,087	101,256
Michigan	257	83	274,714	118	482,500	228	939,607	224	240	4,178	46,586
Wisconsin	207	51	108,996	86	263,600	191	416,620	180	208	2,389	20,665
West North Central division:											
Minnesota	299	81	174,450	136	410,200	264	673,657	258	278	3,738	34,820
Iowa	413	98	159,412	273	855,150	400	1,105,839	383	400	5,473	51,158
Missouri	481	68	155,049	113	284,600	374	947,172	362	389	5,256	48,443
North Dakota	173	47	70,255	81	163,400	160	244,363	160	177	1,507	12,572
South Dakota	161	39	63,651	71	147,550	146	195,440	139	141	1,158	10,814
Nebraska	228	70	105,813	121	324,000	204	510,189	199	206	2,722	24,374
Kansas	312	94	172,092	197	492,300	305	810,621	302	329	4,625	43,534
South Atlantic division:											
Delaware	34	6	55,350	19	88,000	33	110,692	32	35	614	5,815
Maryland	99	43	92,620	57	285,000	97	394,976	96	105	1,646	15,027
District of Columbia	21	6	29,440	5	37,500	21	174,530	21	24	712	6,028
Virginia	42	6	2,087	12	26,300	42	20,504	42	43	298	2,993
West Virginia	69	12	60,987	31	128,350	62	206,923	64	75	1,032	11,489
North Carolina	156	21	8,419	28	40,200	151	58,344	151	173	1,152	11,968
South Carolina	108	20	6,725	27	28,650	99	39,167	100	104	620	5,830
Georgia	35	4	6,755	8	13,200	32	14,710	33	35	274	2,767
Florida	36	18	20,670	23	113,900	36	52,354	36	37	355	2,951
East South Central division:											
Kentucky	137	18	38,627	38	183,300	118	234,498	111	122	1,246	12,489
Tennessee	212	24	63,321	56	117,850	209	201,490	198	205	1,814	17,123
Alabama	72	14	22,360	21	55,800	59	55,560	57	59	498	4,232
Mississippi	65	4	2,300	15	19,500	61	22,655	47	48	320	2,457
West South Central division:											
Arkansas	127	19	23,044	30	62,560	112	109,355	107	111	940	8,460
Louisiana	24	4	2,600	4	9,000	22	20,299	17	18	107	1,122
Oklahoma	261	60	117,901	89	186,875	209	301,274	218	232	2,244	20,362
Texas	383	38	131,336	119	269,400	332	728,479	292	303	2,921	28,513
Mountain division:											
Montana	91	20	49,300	27	69,950	78	166,784	73	80	733	6,975
Idaho	82	21	17,754	36	76,200	78	107,261	79	89	964	8,207
Wyoming	41	12	14,520	13	31,550	36	39,456	38	47	343	2,818
Colorado	147	39	123,145	79	160,500	136	370,125	130	145	2,031	19,517
New Mexico	62	4	2,370	18	33,375	61	51,199	52	57	510	3,943
Arizona	43	5	7,894	18	36,000	39	56,570	35	42	341	4,736
Utah	31	11	31,185	13	23,100	29	34,829	30	42	349	2,702
Nevada	16	9	10,500	7	11,200	15	11,616	13	13	110	843
Pacific division:											
Washington	221	58	165,837	82	146,700	208	373,837	203	238	2,965	28,625
Oregon	151	38	168,190	55	129,200	140	235,052	138	155	1,882	16,342
California	358	134	409,848	149	388,850	338	1,198,614	347	371	4,534	49,529

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Presbyterian Church in the United States of America	9,660	9,639	1,611,251	8,441	565,371	873,837	8,770	281	9,068	8,677	$150,239,123
Synod of Alabama:											
Birmingham "A"	15	15	1,190	13	490	645	13	2	13	12	161,600
Florida	33	33	2,230	33	869	1,361	32	1	33	33	485,800
Gadsden	18	18	974	18	444	530	18	.....	18	18	27,300
Huntsville	35	35	2,257	35	933	1,324	33	2	33	33	112,142
Synod of Arizona:											
Northern Arizona	8	8	274	8	124	150	6	1	6	6	19,500
Phoenix	19	19	3,130	19	1,388	1,742	16	3	16	16	65,850
Southern Arizona	17	17	966	16	383	580	15	2	15	15	98,850
Synod of Arkansas:											
Arkansas	42	42	2,689	36	974	1,458	28	7	28	29	106,900
Fort Smith	25	25	2,292	23	991	1,230	22	1	22	22	95,522
Jonesboro	20	20	674	18	254	335	16	2	16	16	25,450
Little Rock	27	27	1,173	26	462	651	23	4	23	23	56,850
Synod of Atlantic:											
Atlantic	29	29	2,534	20	911	1,623	26	3	26	26	79,500
Fairfield	50	50	4,608	42	1,546	2,129	39	3	39	39	74,720
Hodge	20	20	842	19	289	472	19	.....	19	19	30,950
Knox	16	16	1,385	11	314	533	12	.....	12	12	72,592
McClelland	29	29	1,178	22	344	528	23	.....	23	23	40,550
Synod of Baltimore:											
Baltimore	69	69	15,243	69	5,664	9,579	69	.....	70	69	1,822,982
New Castle	53	53	8,869	49	2,609	4,122	52	1	54	51	1,159,000
Washington	39	39	11,223	38	3,569	6,120	39	.....	39	39	1,459,500
Synod of California:											
Benicia	38	37	3,158	36	1,122	1,861	37	.....	37	37	248,250
Los Angeles	96	96	22,123	92	6,504	10,166	89	5	92	90	1,834,800
Nevada	18	18	714	18	267	447	14	.....	14	14	69,800
Oakland	33	33	5,584	32	1,963	3,405	33	.....	33	32	661,800
Riverside	15	15	3,005	14	1,215	1,768	14	1	15	14	182,800
Sacramento	41	41	3,417	35	1,170	2,163	34	6	34	34	272,840
San Francisco	25	25	3,417	24	1,298	2,088	23	2	23	23	762,400
San Joaquin	64	64	7,281	63	3,008	4,238	58	6	60	59	501,560
San Jose	21	21	3,800	20	1,265	2,518	20	1	20	20	314,150
Santa Barbara	22	22	1,996	21	679	1,307	22	.....	22	22	185,400
Synod of Canadian:											
Kiamichi	11	11	291	11	123	168	9	2	9	10	5,000
Rendall	16	16	345	13	107	193	10	3	11	11	19,150
White River	20	20	968	16	346	474	15	1	15	15	43,850
Synod of Catawba:											
Cape Fear	48	48	2,775	48	1,078	1,697	43	5	43	46	75,150
Catawba	46	46	4,089	33	1,216	1,784	32	2	32	32	99,400
Southern Virginia	32	32	1,793	27	572	923	25	1	25	26	55,315
Yadkin	46	46	3,899	38	1,278	1,842	37	1	37	38	68,600
Synod of Colorado:											
Boulder	30	30	4,772	24	1,671	2,822	24	1	24	24	254,200
Denver	42	42	7,748	39	2,094	3,466	40	1	42	40	532,300
Gunnison	13	13	1,971	11	528	1,119	12	.....	12	12	80,800
Pueblo	62	62	8,469	48	2,863	4,799	42	3	42	43	485,400
Synod of East Tennessee:											
Birmingham	17	17	1,042	17	410	632	15	.....	15	16	31,250
La Vere	10	10	943	10	340	603	10	.....	10	10	45,721
Rogersville	10	10	480	10	185	295	9	.....	9	9	27,600
Synod of Idaho:											
Boise	16	16	1,998	15	760	1,193	13	2	13	13	64,800
Kendall	15	15	881	14	292	554	12	.....	12	12	55,800
Twin Falls	18	18	1,621	18	665	956	14	3	14	15	53,950
Synod of Illinois:											
Alton	59	59	8,846	54	3,379	4,881	55	.....	56	55	423,100
Bloomington	60	60	11,196	50	3,824	6,269	59	.....	59	59	978,180
Cairo	33	33	3,481	33	1,301	2,180	31	1	33	32	253,900
Chicago	109	109	37,956	83	12,210	17,119	106	2	114	80	4,178,073
Ewing	37	37	3,840	36	1,572	2,263	34	1	35	34	260,750
Freeport	27	27	5,464	25	1,925	3,385	27	.....	27	22	418,300
Mattoon	47	47	6,970	35	2,348	3,674	46	1	47	46	513,235
Ottawa	24	24	5,116	24	2,088	3,028	24	.....	24	24	372,100
Peoria	37	37	6,386	37	2,358	4,028	36	.....	36	35	622,900
Rock River	39	39	6,545	38	2,423	4,070	38	.....	38	38	371,800
Rushville	47	47	6,935	47	2,851	4,084	47	.....	48	45	459,500
Springfield	59	58	11,495	55	3,844	5,422	58	.....	61	58	917,800
Synod of Indiana:											
Crawfordsville	52	52	8,380	43	2,806	4,244	44	.....	45	44	546,900
Fort Wayne	30	30	6,881	29	2,593	4,193	28	.....	28	28	633,969
Indiana	57	57	7,725	57	3,039	4,686	57	.....	58	57	668,900
Indianapolis	52	52	10,315	44	4,012	5,897	46	.....	47	46	936,150
Logansport	49	49	9,982	47	3,740	6,024	48	.....	49	49	875,900
Muncie	23	23	5,137	21	1,951	2,923	23	.....	24	23	513,000
New Albany	55	55	5,430	48	2,085	3,074	55	.....	56	29	248,100
Whitewater	33	33	5,359	24	1,818	2,785	33	.....	33	32	377,000
Synod of Iowa:											
Cedar Rapids	36	36	6,011	33	2,194	3,424	36	.....	36	35	570,200
Central West	22	22	1,850	22	905	945	21	1	22	22	98,150
Corning	31	31	4,442	30	1,840	2,592	31	.....	31	30	275,900
Council Bluffs	28	28	3,851	28	1,491	2,360	27	.....	29	27	220,200
Des Moines	46	46	8,294	41	2,809	4,511	46	.....	47	46	702,000
Dubuque	29	29	3,934	29	1,601	2,333	28	.....	28	28	240,750
Fort Dodge	46	46	5,144	45	1,736	2,933	41	1	44	40	349,000
Iowa	44	44	6,503	43	2,502	3,990	43	1	46	42	431,000
Iowa City	45	45	6,220	42	2,257	3,582	44	1	44	44	443,050
Sioux City	46	46	6,904	38	2,475	3,953	41	.....	43	37	441,100
Waterloo	33	33	5,280	33	1,990	3,290	33	.....	35	33	466,800

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of Kansas:											
Emporia	34	34	4,140	31	1,453	2,184	33	1	33	33	$224,850
Highland	23	23	3,427	22	1,279	2,126	23	.....	23	23	184,350
Larned	32	32	4,319	32	1,809	2,510	30	2	30	30	274,800
Neosho	59	59	9,380	58	3,711	5,629	59	.....	59	59	573,300
Osborne	21	21	1,690	21	688	1,002	21	.....	21	21	106,200
Solomon	45	45	5,194	42	1,964	2,953	41	4	41	41	274,250
Topeka	51	51	9,953	51	3,632	6,321	51	.....	52	51	569,200
Wichita	44	44	7,042	44	2,878	4,164	41	3	42	40	518,050
Synod of Kentucky:											
Ebenezer	29	29	4,658	21	1,507	2,450	21	2	22	21	393,600
Lincoln	5	5	235	4	42	86	4	.....	4	4	6,600
Logan	24	24	1,608	16	565	845	20	1	21	20	118,200
Louisville	24	24	2,919	11	445	639	13	.....	13	13	263,100
Princeton	19	19	1,470	17	517	842	18	1	18	18	135,450
Transylvania	41	41	3,773	23	1,187	1,790	28	2	31	26	160,400
Synod of Michigan:											
Detroit	53	53	19,847	51	7,858	11,885	51	2	53	52	2,536,300
Flint	38	38	4,569	30	1,497	2,280	38	.....	40	36	336,900
Grand Rapids	17	17	2,819	15	941	1,809	16	1	16	17	230,500
Kalamazoo	20	20	3,166	15	927	1,862	20	.....	20	20	331,000
Lake Superior	31	31	3,985	22	1,175	2,070	29	1	29	29	238,600
Lansing	21	21	4,514	21	1,458	3,056	21	.....	21	21	348,360
Monroe	20	20	2,845	16	817	1,627	20	.....	20	18	257,000
Petoskey	18	18	1,813	12	720	983	17	.....	17	12	101,100
Saginaw	37	36	5,211	23	1,475	2,672	37	.....	38	35	542,250
Synod of Minnesota:											
Adams	28	28	1,782	21	506	883	28	.....	29	24	132,100
Duluth	44	44	4,827	43	1,743	2,994	39	4	39	41	357,700
Mankato	57	57	5,364	54	1,924	3,334	56	.....	56	54	308,750
Minneapolis	29	29	8,027	29	3,055	4,972	29	.....	32	29	839,900
Red River	30	30	1,344	28	384	782	26	1	26	27	55,650
St. Cloud	38	36	1,775	21	350	600	35	.....	35	35	123,400
St. Paul	32	31	6,128	30	2,303	3,806	30	.....	33	29	948,200
Winona	29	29	2,574	27	901	1,438	29	.....	30	29	183,800
Synod of Mississippi:											
Bell	15	15	603	14	228	295	10	.....	10	10	28,700
New Hope	17	17	772	17	331	441	16	.....	16	15	29,200
Oxford	25	25	1,020	24	403	527	23	1	23	23	35,900
Synod of Missouri:											
Carthage	40	40	4,790	31	1,692	2,762	37	1	38	37	246,850
Iron Mountain	29	29	1,663	25	598	827	24	2	25	24	77,950
Kansas City	61	61	9,146	26	2,463	3,609	27	.....	27	27	364,200
Kirksville	31	31	3,118	21	763	1,219	31	.....	31	31	96,600
McGee	49	48	3,774	25	1,175	1,722	45	3	45	46	213,150
Ozark	43	43	3,170	28	1,099	1,562	26	3	26	25	137,400
St. Joseph	45	45	4,782	32	1,534	2,389	45	.....	46	45	243,150
St. Louis	51	51	12,376	46	3,878	6,593	50	.....	51	49	1,614,950
Salt River	33	33	2,884	28	1,124	1,479	33	.....	33	33	106,600
Sedalia	40	40	3,870	40	1,454	2,416	40	.....	40	40	199,250
Synod of Montana:											
Butte	16	16	2,152	8	200	351	8	.....	8	8	49,065
Great Falls	25	25	1,021	19	319	560	13	2	14	14	94,208
Helena	17	16	1,343	16	492	851	13	1	14	13	140,360
Kalispell	10	10	862	9	189	289	8	.....	8	8	26,200
Yellowstone	15	15	1,024	11	277	425	10	2	10	10	126,700
Synod of Nebraska:											
Box Butte	27	27	1,462	17	508	822	22	.....	22	19	56,100
Hastings	30	30	3,175	30	1,234	1,941	30	.....	30	29	219,000
Kearney	40	40	3,803	29	1,257	2,087	28	.....	28	28	246,600
Nebraska City	45	45	7,328	35	2,349	3,642	38	.....	39	38	426,700
Niobrara	31	31	2,489	28	901	1,431	28	.....	28	28	139,800
Omaha	44	44	7,030	40	2,390	3,820	42	.....	44	42	503,050
Synod of New England:											
Boston	14	14	4,851	14	1,940	2,911	13	.....	13	13	529,000
Connecticut	10	10	3,850	8	1,172	1,760	9	.....	10	8	451,000
Newburyport	20	20	2,719	20	1,046	1,673	19	1	20	18	170,550
Providence	8	8	2,021	8	740	1,281	8	.....	8	8	328,000
Synod of New Jersey:											
Elizabeth	50	49	14,406	38	4,014	6,040	48	1	48	47	1,321,400
Jersey City	52	52	14,879	49	5,023	8,305	47	.....	47	48	1,544,600
Monmouth	50	50	8,438	44	2,775	4,645	46	.....	56	45	656,000
Morris and Orange	51	50	13,941	43	4,811	7,718	51	.....	53	51	1,852,750
Newark	44	44	17,628	42	6,474	10,599	43	.....	53	43	3,539,164
New Brunswick	41	40	14,247	40	5,831	8,416	40	.....	43	40	1,431,350
Newton	36	36	6,422	36	2,549	3,873	36	.....	41	35	463,829
West Jersey	69	69	12,929	55	3,984	7,045	60	2	67	60	1,327,177
Synod of New Mexico:											
Pecos Valley	12	12	846	12	427	419	11	1	11	11	45,350
Rio Grande	21	21	1,401	16	466	706	14	5	14	14	77,825
Santa Fe	29	29	1,645	19	512	800	23	5	23	23	52,050
Synod of New York:											
Albany	49	49	12,106	45	3,859	6,918	49	.....	52	49	1,433,000
Binghamton	34	34	7,602	31	2,322	3,870	34	.....	35	34	523,400
Brooklyn	48	48	21,859	45	6,277	10,684	47	1	50	47	2,690,024
Buffalo	58	58	15,637	51	5,471	8,614	58	.....	59	58	1,793,045
Cayuga	23	23	5,861	22	1,853	3,782	23	.....	24	23	592,500
Champlain	21	21	2,440	19	654	1,388	20	.....	21	20	257,500
Chemung	20	20	3,502	20	1,372	2,130	20	.....	20	20	294,100
Columbia	17	17	1,688	17	559	1,129	17	.....	18	17	140,400
Genesee	18	18	4,251	16	1,099	1,759	18	.....	18	18	373,700
Geneva	20	20	5,897	20	2,293	3,604	20	.....	22	20	547,200
Hudson	48	47	7,816	45	2,499	4,569	46	.....	49	47	757,300
Long Island	23	23	4,297	22	1,544	2,663	23	.....	26	23	409,750

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of New York—Continued.											
Lyons	18	18	3,623	18	1,374	2,249	18	.....	18	18	$335,500
Nassau	30	30	4,671	22	1,376	2,446	29	.....	30	29	728,500
New York	65	65	38,252	55	11,382	16,921	61	4	73	59	13,519,000
Niagara	23	23	5,246	23	2,018	3,228	23	.....	24	23	352,575
North River	30	30	6,364	29	2,094	3,979	30	.....	33	30	834,200
Otsego	30	30	4,170	27	1,468	2,525	30	.....	30	30	321,300
Rochester	51	51	16,975	48	5,998	10,164	51	.....	52	51	1,470,037
St. Lawrence	35	35	5,670	26	1,732	3,186	35	.....	35	35	497,100
Steuben	25	25	4,677	21	1,502	2,555	25	.....	25	25	364,700
Syracuse	42	42	10,620	39	3,377	5,318	42	.....	44	42	1,120,200
Troy	36	36	8,664	32	2,678	5,335	36	.....	37	36	1,002,000
Utica	42	42	10,459	37	3,356	5,371	41	.....	44	41	888,600
Westchester	36	36	10,031	34	3,771	6,001	34	2	40	33	1,721,715
Synod of North Dakota:											
Bismarck	26	26	1,175	26	516	659	17	8	17	17	97,900
Fargo	27	27	1,930	25	672	1,209	24	1	24	24	164,300
Minnewaukan	29	29	1,190	23	364	743	25	1	26	25	84,850
Minot	25	25	1,009	24	384	621	17	7	17	17	88,600
Oakes	23	23	1,069	23	419	650	18	5	18	18	69,000
Pembina	40	40	2,768	38	965	1,669	37	2	38	37	219,900
Synod of Ohio:											
Athens	38	38	4,245	37	1,346	2,569	38	.....	38	38	246,200
Chillicothe	28	28	4,716	19	1,191	1,739	28	.....	28	28	345,500
Cincinnati	78	78	13,672	72	4,678	8,635	76	.....	78	76	1,653,215
Cleveland	46	46	13,397	40	4,597	7,313	44	2	50	44	2,225,700
Columbus	40	40	10,711	31	3,060	4,591	40	.....	41	40	731,900
Dayton	48	48	13,097	42	4,414	7,005	48	.....	50	48	1,365,900
Huron	17	17	3,268	16	1,144	2,068	17	.....	18	17	282,700
Lima	33	33	6,563	31	2,419	3,982	33	.....	33	32	477,900
Mahoning	38	38	12,134	34	4,793	5,901	36	2	36	37	1,134,400
Marion	40	40	8,185	38	3,030	4,507	40	.....	40	40	546,900
Maumee	39	39	8,506	33	2,912	4,558	39	.....	40	38	593,300
Portsmouth	31	31	5,781	22	2,199	3,209	31	.....	31	31	479,120
St. Clairsville	44	44	7,849	43	3,095	4,074	44	.....	45	44	631,000
Steubenville	61	61	11,488	48	4,133	5,857	61	.....	63	61	698,250
Wooster	32	32	6,452	29	2,403	3,668	31	.....	31	31	332,900
Zanesville	44	44	8,736	40	3,204	4,968	43	.....	43	43	667,800
Synod of Oklahoma:											
Ardmore	19	19	1,281	18	330	531	18	1	20	17	73,500
Choctaw	26	26	497	21	194	195	15	.....	17	16	12,950
Cimarron	24	24	1,902	15	474	685	11	3	11	11	52,900
El Reno	16	15	1,329	11	488	764	12	.....	12	12	55,200
Hobart	18	18	1,201	15	448	683	15	1	16	15	35,650
McAlester	21	21	1,013	19	350	607	17	.....	18	17	51,300
Muskogee	42	41	2,769	36	1,098	1,600	24	8	24	26	125,400
Oklahoma	38	38	5,580	31	2,079	3,265	34	1	38	34	361,800
Tulsa	31	30	4,023	28	1,595	2,351	24	4	24	28	248,635
Synod of Oregon:											
Coos Bay	8	8	359	7	79	202	8	.....	8	8	29,600
Grande Ronde	21	21	1,307	21	460	847	17	4	18	17	43,830
Pendleton	21	21	1,294	18	467	726	18	.....	19	18	72,100
Portland	43	43	8,027	41	2,778	4,407	41	.....	42	43	609,064
Southern Oregon	18	18	1,846	15	554	1,043	15	.....	16	15	108,939
Willamette	40	39	3,839	32	1,325	2,286	40	.....	42	40	217,200
Synod of Pennsylvania:											
Beaver	28	28	5,843	18	1,734	2,241	28	.....	28	28	431,500
Blairsville	58	58	15,968	49	5,794	7,305	56	1	56	56	1,377,800
Butler	45	45	8,809	43	3,846	4,709	45	.....	45	45	385,400
Carlisle	51	51	12,261	43	4,272	7,127	50	1	54	50	1,279,700
Chester	59	59	16,742	55	6,025	9,239	59	.....	70	59	1,629,050
Clarion	59	59	9,828	42	3,353	4,936	59	.....	60	59	521,450
Erie	73	73	17,352	67	6,179	9,614	69	1	72	69	1,497,325
Huntingdon	80	80	15,464	78	5,975	8,524	80	.....	84	79	1,166,200
Kittanning	59	59	9,947	55	4,030	5,586	56	2	56	56	627,800
Lackawanna	98	98	24,178	97	9,801	14,259	97	1	103	96	2,156,500
Lehigh	48	48	10,280	47	4,072	6,069	47	.....	47	47	988,850
Northumberland	51	51	10,406	46	3,836	5,570	50	.....	53	50	1,178,521
Philadelphia	76	76	48,001	66	17,390	24,306	75	.....	93	75	6,216,810
Philadelphia, North	74	74	25,811	66	9,099	13,429	73	.....	84	72	2,184,150
Pittsburgh	134	134	57,861	110	20,573	30,005	134	.....	138	133	5,655,535
Redstone	62	62	14,521	58	5,759	8,162	60	.....	66	60	1,305,830
Shenango	28	28	8,335	25	3,308	4,386	28	.....	28	28	410,000
Washington	45	45	9,709	31	3,350	4,785	39	.....	41	38	533,000
Wellsboro	13	13	1,646	13	620	1,026	13	.....	13	13	132,800
Westminster	33	33	9,421	32	3,330	5,142	33	.....	36	33	570,800
Synod of South Dakota:											
Aberdeen	47	47	2,101	29	618	1,090	38	2	38	38	144,750
Black Hills	21	21	1,031	19	346	649	14	3	14	14	45,900
Central Dakota	27	27	2,321	16	653	895	17	.....	17	17	130,400
Dakota, Indian	37	37	1,950	17	475	506	18	.....	18	18	22,901
Sioux Falls	26	26	2,036	18	575	900	16	2	16	16	117,500
Synod of Tennessee:											
Chattanooga	16	16	1,760	15	656	1,094	15	.....	15	15	232,050
Columbia "A"	11	11	953	7	283	426	11	.....	12	11	82,300
Cookeville	3	3	89	3	35	54	2	.....	2	2	4,500
Cumberland Mountain	27	27	950	21	276	455	24	1	24	24	40,400
French Broad	15	15	1,247	14	454	683	13	3	17	13	52,600
Holston	19	19	1,472	18	568	754	17	2	17	17	79,050
McMinnville	14	14	931	14	393	538	12	.....	12	12	74,900
Nashville	22	22	2,351	15	597	899	22	.....	22	22	164,900
Union	45	45	4,955	42	1,675	2,316	42	.....	42	42	333,000
West Tennessee	30	30	2,219	29	945	1,231	30	.....	30	30	287,950

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of Texas:											
Abilene	35	35	1,569	32	571	770	19	7	19	20	$59,650
Amarillo	35	35	3,158	26	1,259	1,562	21	2	22	21	202,300
Austin	27	27	1,945	25	710	1,098	25	1	27	25	180,500
Brownwood	24	24	1,309	20	494	688	15	.....	15	15	72,400
Dallas	58	58	6,168	58	2,572	3,596	55	1	55	55	527,450
El Paso	7	7	1,206	7	479	727	6	.....	6	6	71,000
Fort Worth	55	55	4,010	49	1,466	1,981	39	3	40	40	210,900
Houston	19	19	1,226	16	412	660	15	.....	15	15	72,400
Jefferson	43	43	2,861	43	1,199	1,662	29	8	29	28	124,850
Paris	40	40	3,660	38	1,529	2,063	38	1	38	38	226,800
S. W. Bohemia	10	10	442	10	205	237	4	6	4	4	10,700
Waco	48	48	4,246	29	1,348	1,924	28	2	29	28	161,400
Synod of Utah:											
Ogden	7	7	574	5	215	300	7	.....	7	7	88,000
Salt Lake	9	9	1,238	8	357	706	8	1	8	8	240,200
Southern Utah	15	11	442	11	139	308	12	.....	12	12	40,600
Synod of Washington:											
Bellingham	25	25	1,977	20	667	1,191	22	1	22	22	172,100
Central Washington	23	23	1,873	15	658	956	14	.....	14	14	56,950
Columbia River	28	28	1,839	21	578	982	24	2	24	20	93,400
Coeur d'Alene	14	14	1,050	13	404	629	12	1	13	12	48,400
Olympia	28	28	3,726	27	906	1,917	28	.....	28	27	213,100
Seattle	38	38	11,719	33	5,171	6,168	33	4	34	33	635,650
Spokane	36	36	4,294	35	1,547	2,475	31	.....	31	31	262,175
Walla Walla	38	38	2,885	28	987	1,511	35	.....	35	27	146,700
Wenatchee	24	24	1,515	24	612	903	13	7	13	15	46,755
Synod of West German:											
Galena	22	22	1,508	21	684	749	22	.....	22	22	70,200
George	34	34	2,174	30	912	991	32	2	32	33	99,867
Waukon	17	17	1,605	16	646	799	17	.....	17	17	74,750
Synod of West Virginia:											
Grafton	17	17	2,678	14	1,046	1,569	17	.....	17	17	315,500
Parkersburg	28	28	2,994	26	1,039	1,628	24	1	26	25	222,900
Wheeling	24	24	6,272	24	2,625	3,647	24	.....	26	24	539,500
Synod of Wisconsin:											
Chippewa	54	53	3,967	45	1,356	2,295	47	4	47	47	309,353
La Crosse	18	18	1,341	14	501	734	14	.....	14	14	96,400
Madison	32	32	4,244	27	1,194	2,403	28	1	28	27	294,650
Milwaukee	31	31	6,184	27	2,361	3,240	31	.....	32	31	538,035
Winnebago	64	64	7,252	46	2,344	3,961	55	.....	59	50	507,700
Synod of Wyoming:											
Cheyenne	20	20	968	16	293	558	11	5	11	11	61,200
Laramie	12	12	758	10	229	440	8	1	8	8	67,450
Sheridan	9	9	788	9	299	489	7	2	7	8	45,500

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian Church in the United States of America	9,660	2,120	$7,504,133	4,536	$17,048,494	9,059	$30,166,158	8,848	9,631	140,756	1,381,682
Synod of Alabama:											
Birmingham "A"	15	4	15,060	4	13,200	15	20,852	14	14	129	1,118
Florida	33	15	18,170	20	107,000	33	50,104	33	34	331	2,769
Gadsden	18	3	750	3	5,000	18	6,852	16	16	104	919
Huntsville	35	6	6,190	13	34,600	22	25,911	23	25	241	1,953
Synod of Arizona:											
Northern Arizona	8	.....	.....	4	8,800	7	2,374	5	6	26	338
Phoenix	19	2	2,994	8	14,100	18	23,199	15	18	192	2,988
Southern Arizona	17	3	4,900	7	15,100	13	31,042	15	18	123	1,410
Synod of Arkansas:											
Arkansas	42	5	6,700	12	24,600	37	31,165	35	39	322	3,029
Fort Smith	25	7	9,120	9	17,500	23	48,315	24	24	257	2,622
Jonesboro	20	3	800	3	5,260	17	6,095	12	12	114	701
Little Rock	27	1	4,000	5	11,400	23	17,360	25	25	183	1,493
Synod of Atlantic:											
Atlantic	29	2	230	3	8,850	27	8,945	29	29	186	1,446
Fairfield	50	10	2,700	15	15,100	46	17,849	45	49	332	3,158
Hodge	20	3	755	5	7,100	19	6,805	20	22	138	1,509
Knox	16	4	3,500	5	8,000	14	7,784	14	14	129	1,185
McClelland	29	8	3,705	4	4,700	26	12,373	26	26	132	1,226
Synod of Baltimore:											
Baltimore	69	22	68,020	40	220,800	68	323,141	69	76	1,264	11,400
New Castle	53	23	75,550	31	128,700	51	158,463	48	52	815	7,601
Washington	39	11	34,190	15	77,500	39	205,618	39	44	947	8,351
Synod of California:											
Benicia	38	11	7,264	22	51,400	37	131,951	36	40	361	3,224
Los Angeles	96	49	243,015	27	79,800	91	490,589	96	98	1,708	18,219

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of California—Continued.											
Nevada	18	9	$10,500	9	$15,350	17	$13,052	15	19	131	1,198
Oakland	33	10	24,907	13	37,700	33	114,283	33	34	543	5,754
Riverside	15	8	11,840	8	26,300	14	56,785	15	16	224	2,204
Sacramento	41	10	23,800	15	29,200	37	60,998	40	44	408	3,839
San Francisco	25	12	32,943	3	17,500	25	91,044	24	25	347	3,695
San Joaquin	64	25	49,979	33	65,700	59	144,848	60	66	731	7,567
San Jose	21	6	11,900	12	37,900	20	69,114	20	20	267	2,689
Santa Barbara	22	3	4,200	13	37,200	19	37,521	21	22	224	1,983
Synod of Canadian:											
Kiamichi	11	1	50	2	800	10	1,609	10	11	50	355
Rendall	16	6	5,010	1	1,500	14	5,184	15	15	76	465
White River	20	4	4,424	3	7,300	19	13,886	18	18	108	1,041
Synod of Catawba:											
Cape Fear	48	8	3,385	8	10,400	48	14,783	46	53	298	2,946
Catawba	46	8	3,245	1	900	43	14,257	43	43	340	3,302
Southern Virginia	32	4	1,337	6	6,300	32	10,355	32	32	208	2,211
Yadkin	46	4	1,389	8	6,300	45	18,929	46	46	347	3,484
Synod of Colorado:											
Boulder	30	10	39,650	14	34,200	27	79,473	27	29	461	4,111
Denver	42	12	57,070	15	53,800	41	139,295	41	47	718	7,004
Gunnison	13	5	7,250	8	16,950	12	29,238	12	16	193	2,102
Pueblo	62	12	19,175	42	55,550	56	122,117	50	53	650	6,309
Synod of East Tennessee:											
Birmingham	17	4	1,650	5	5,450	17	5,291	17	17	103	877
La Vere	10	4	2,700	3	5,000	10	8,179	10	10	71	579
Rogersville	10	2	921	1	1,000	10	2,884	10	10	58	455
Synod of Idaho:											
Boise	16	7	7,050	10	29,800	15	28,317	15	18	245	1,933
Kendall	15	2	1,162	6	11,750	13	22,629	15	18	180	1,460
Twin Falls	18	5	4,023	5	8,300	18	25,046	18	21	191	1,852
Synod of Illinois:											
Alton	59	14	27,900	31	85,200	59	127,718	58	64	885	9,435
Bloomington	60	8	10,650	43	166,350	54	166,692	52	54	963	8,718
Cairo	33	7	12,140	17	46,100	32	51,126	32	34	400	4,311
Chicago	109	35	122,232	32	248,635	106	928,140	108	121	3,112	33,646
Ewing	37	8	3,975	27	75,300	35	66,757	33	33	391	3,752
Freeport	27	4	8,500	19	89,000	26	87,300	27	27	465	4,168
Mattoon	47	8	8,350	29	70,200	43	95,152	43	45	605	5,463
Ottawa	24	4	4,600	20	81,800	24	102,752	20	20	354	3,654
Peoria	37	3	10,500	25	91,600	35	98,936	34	35	634	5,943
Rock River	39	6	13,066	29	98,600	39	90,387	38	38	571	5,534
Rushville	47	6	4,400	33	82,500	47	95,514	47	47	647	6,095
Springfield	59	7	23,600	34	95,500	54	183,327	55	60	957	9,774
Synod of Indiana:											
Crawfordsville	52	11	18,900	24	81,000	50	125,574	50	54	759	6,881
Fort Wayne	30	9	58,650	14	70,300	30	126,921	29	33	567	6,119
Indiana	57	7	17,800	28	99,700	54	108,160	51	55	848	7,501
Indianapolis	52	16	57,250	19	75,900	45	213,307	44	46	782	7,953
Logansport	49	18	92,860	24	101,200	49	176,703	48	49	837	8,368
Muncie	23	3	3,325	11	56,200	22	87,609	22	23	361	3,463
New Albany	55	9	14,200	14	55,900	52	83,956	51	53	532	4,690
Whitewater	33	7	14,900	16	54,100	32	77,324	32	35	424	3,844
Synod of Iowa:											
Cedar Rapids	36	6	5,500	24	67,900	36	98,543	36	36	524	4,895
Central West	22	7	8,800	13	29,700	22	31,733	22	23	114	1,494
Corning	31	5	6,700	20	57,000	30	69,526	30	30	431	3,648
Council Bluffs	28	6	4,265	21	61,300	27	60,943	27	29	366	3,197
Des Moines	46	13	54,390	20	77,300	43	208,360	43	46	656	6,251
Dubuque	29	2	320	20	56,200	29	50,853	27	27	363	3,047
Fort Dodge	46	13	10,617	28	91,700	42	90,611	40	44	536	5,234
Iowa	44	7	6,300	29	97,400	42	113,556	42	44	612	5,563
Iowa City	45	11	18,280	26	91,600	45	109,546	43	43	548	5,662
Sioux City	46	14	21,100	31	107,600	44	156,448	39	40	623	6,452
Waterloo	33	10	29,450	22	70,350	33	86,248	32	36	547	4,920
Synod of Kansas:											
Emporia	34	3	5,800	20	44,600	33	56,666	32	32	405	3,546
Highland	23	5	3,850	13	37,600	23	42,943	22	22	324	2,689
Larned	32	24	13,400	20	47,800	32	82,351	32	36	478	4,851
Neosho	59	12	23,885	42	112,000	58	187,941	57	73	970	9,251
Osborne	21	5	2,800	11	29,700	20	50,869	21	23	267	1,945
Solomon	45	12	13,450	27	75,900	43	81,399	40	41	540	5,415
Topeka	51	19	44,577	29	82,000	50	165,261	51	53	970	9,182
Wichita	44	14	64,330	35	62,700	43	141,917	44	46	658	6,588
Synod of Kentucky:											
Ebenezer	29	5	3,777	10	92,000	27	62,739	25	28	361	4,026
Lincoln	5	----	----	1	500	5	2,095	5	5	26	211
Logan	24	2	17,400	7	14,400	20	13,983	17	18	154	1,498
Louisville	24	1	700	4	16,300	22	76,530	17	17	188	2,094
Princeton	19	4	9,800	7	19,500	18	35,612	17	17	163	1,070
Transylvania	41	6	6,950	11	41,500	30	43,722	33	40	379	4,044
Synod of Michigan:											
Detroit	53	19	201,950	8	107,500	52	489,243	52	54	1,343	17,372
Flint	38	22	14,750	17	47,400	31	77,412	32	32	457	4,263
Grand Rapids	17	5	5,825	11	39,050	17	48,539	16	20	318	2,878
Kalamazoo	20	3	3,244	14	51,200	16	41,884	16	18	200	2,096
Lake Superior	31	9	21,125	20	57,800	27	68,202	28	28	395	3,934
Lansing	21	3	2,570	14	38,000	20	56,843	20	21	336	4,159
Monroe	20	6	3,900	11	44,700	19	37,015	18	19	304	3,166
Petoskey	18	6	7,550	8	21,800	14	24,897	14	15	210	2,167
Saginaw	37	10	13,800	13	67,550	30	88,334	26	28	490	5,382
Synod of Minnesota:											
Adams	28	10	14,250	13	30,700	21	38,731	23	24	245	2,354
Duluth	44	15	16,825	22	66,200	44	109,197	43	48	716	6,768
Mankato	57	13	7,983	33	95,500	47	88,804	45	45	615	5,305
Minneapolis	29	10	24,050	8	29,700	28	171,612	26	32	655	7,726
Red River	30	4	1,900	9	14,400	29	23,016	29	30	307	2,153
St. Cloud	38	7	3,890	11	22,400	26	22,289	27	29	207	1,876
St. Paul	32	12	97,750	14	70,700	30	168,446	29	33	627	6,030
Winona	29	5	5,200	18	64,200	27	39,074	25	26	289	2,138

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Mississippi:											
Bell	15	.....	.....	2	$2,500	14	$4,899	8	8	48	294
New Hope	17	1	$1,000	5	6,000	15	8,256	11	12	94	858
Oxford	25	.....	.....	8	11,000	24	8,073	20	20	126	928
Synod of Missouri:											
Carthage	40	9	21,350	16	37,100	36	118,513	37	37	499	4,653
Iron Mountain	29	3	5,190	5	13,500	27	15,061	26	36	250	2,553
Kansas City	61	8	34,936	8	21,700	37	205,596	37	37	747	7,843
Kirksville	31	4	6,000	8	15,600	26	42,731	25	26	260	2,337
McGee	49	4	1,800	10	24,400	48	45,007	44	45	467	2,970
Ozark	43	6	3,450	7	20,700	30	34,198	27	28	390	2,746
St. Joseph	45	11	12,800	22	47,100	45	83,105	45	47	534	4,758
St. Louis	51	13	44,940	15	49,000	48	313,619	49	60	1,329	14,726
Salt River	33	1	3,000	4	9,500	33	17,579	29	29	295	2,094
Sedalia	40	7	19,233	12	32,800	35	58,515	34	35	400	3,169
Synod of Montana:											
Butte	16	2	1,166	5	11,200	16	48,711	15	16	204	2,300
Great Falls	25	5	19,210	5	12,200	20	53,198	19	20	166	1,323
Helena	17	4	9,300	5	18,100	15	24,615	11	11	116	1,022
Kalispell	10	3	5,500	4	8,200	9	13,722	10	10	87	860
Yellowstone	15	4	13,500	6	17,100	11	22,837	12	17	135	1,191
Synod of Nebraska:											
Box Butte	27	4	2,050	7	14,950	21	24,647	17	18	178	1,682
Hastings	30	7	7,038	19	41,300	30	50,824	29	30	401	3,221
Kearney	40	11	13,875	22	64,400	28	57,110	29	29	366	3,304
Nebraska City	45	12	9,550	29	82,400	44	118,899	42	43	684	5,817
Niobrara	31	7	4,025	17	49,550	27	46,515	27	28	330	3,120
Omaha	44	26	63,175	20	54,200	43	197,270	44	47	700	6,595
Synod of New England:											
Boston	14	5	33,900	10	17,500	14	76,245	14	14	290	3,424
Connecticut	10	5	37,000	4	73,500	10	98,167	10	10	272	2,450
Newburyport	20	5	16,725	10	26,600	20	45,416	19	22	247	2,319
Providence	8	5	41,350	2	18,500	8	31,948	8	8	151	1,330
Synod of New Jersey:											
Elizabeth	50	6	23,300	26	133,500	50	291,117	42	51	1,214	12,037
Jersey City	52	21	123,030	21	125,900	50	334,094	52	61	1,476	14,251
Monmouth	50	10	28,600	36	158,200	49	156,498	49	56	835	5,451
Morris and Orange	51	14	76,900	38	272,750	45	328,447	48	57	1,274	10,254
Newark	44	18	210,200	26	267,500	43	486,524	44	54	1,846	16,999
New Brunswick	41	7	37,350	30	240,000	41	203,320	41	51	1,016	10,651
Newton	36	4	3,750	31	110,229	36	82,754	32	35	545	3,754
West Jersey	69	25	128,680	40	186,800	67	230,482	65	70	1,202	11,360
Synod of New Mexico:											
Pecos Valley	12	1	1,000	4	8,500	12	11,101	11	11	102	833
Rio Grande	21	3	1,370	7	14,025	20	16,306	17	18	206	1,431
Santa Fe	29	.....	.....	7	10,850	29	23,702	24	28	202	1,679
Synod of New York:											
Albany	49	11	85,689	37	135,300	45	241,491	45	51	1,043	8,428
Binghamton	34	6	30,300	23	81,600	31	145,253	32	35	631	5,718
Brooklyn	48	28	326,700	13	122,000	48	562,345	47	55	1,791	16,714
Buffalo	58	20	102,350	30	161,000	57	370,155	53	62	1,177	11,381
Cayuga	23	3	6,010	18	75,000	21	88,159	23	24	449	4,232
Champlain	21	1	1,000	16	56,300	21	44,872	20	21	236	1,828
Chemung	20	5	8,590	16	51,800	19	49,356	19	19	316	2,910
Columbia	17	2	1,500	13	25,900	17	30,485	16	17	162	913
Genesee	18	2	8,750	18	57,200	18	59,976	18	18	321	3,460
Geneva	20	3	2,680	19	69,200	20	81,602	20	21	407	4,063
Hudson	48	8	30,100	38	155,500	44	124,134	44	48	666	5,262
Long Island	23	3	9,550	23	134,300	23	66,793	23	30	373	2,587
Lyons	18	4	40,150	16	59,000	18	73,381	18	18	313	2,987
Nassau	30	7	21,300	17	168,500	30	90,483	28	32	485	3,993
New York	65	10	410,300	21	563,000	63	1,990,282	65	76	1,979	25,843
Niagara	23	4	22,950	18	80,500	23	69,189	23	24	499	4,245
North River	30	1	700	26	103,000	30	108,194	30	35	438	3,295
Otsego	30	5	5,565	27	90,600	30	63,089	28	31	394	2,854
Rochester	51	18	191,883	35	192,600	51	283,125	50	50	1,277	13,940
St. Lawrence	35	5	13,800	22	86,800	35	115,839	33	38	442	4,033
Steuben	25	4	14,500	20	71,500	24	63,128	23	24	348	3,688
Syracuse	42	8	75,400	27	114,000	39	177,634	41	44	753	7,594
Troy	36	9	27,285	26	99,650	34	186,847	33	35	630	5,098
Utica	42	2	13,500	32	120,600	42	182,350	41	47	750	6,231
Westchester	36	9	79,390	25	241,650	36	284,938	34	41	813	6,867
Synod of North Dakota:											
Bismarck	26	5	2,900	11	21,850	23	46,113	25	27	225	1,819
Fargo	27	12	17,260	17	34,400	25	59,004	24	25	264	2,065
Minnewaukan	29	8	9,818	11	20,950	23	31,216	25	26	224	2,030
Minot	25	4	5,350	8	16,800	25	22,776	23	33	239	2,097
Oakes	23	6	7,310	12	25,000	21	29,837	22	25	190	1,704
Pembina	40	12	27,617	22	44,400	40	55,282	39	39	360	2,805
Synod of Ohio:											
Athens	38	7	12,200	15	52,100	37	52,488	35	38	444	3,760
Chillicothe	28	4	11,650	13	47,000	28	49,283	28	28	331	3,323
Cincinnati	78	18	52,700	27	112,600	75	275,052	75	77	1,454	12,888
Cleveland	46	10	95,850	13	61,750	43	369,108	45	52	1,097	11,709
Columbus	40	13	139,400	18	62,200	40	202,462	40	41	745	8,437
Dayton	48	6	33,000	24	121,750	47	202,954	47	49	844	10,479
Huron	17	4	6,800	8	24,900	17	46,785	17	17	306	2,697
Lima	33	7	20,700	20	69,900	32	82,423	30	30	547	4,793
Mahoning	38	8	56,740	20	91,500	38	171,660	37	39	754	8,235
Marion	40	2	1,300	22	74,665	39	92,892	38	41	622	6,243
Maumee	39	9	20,430	21	64,200	39	112,351	36	37	721	7,340
Portsmouth	31	5	7,000	11	33,980	28	62,281	28	29	406	4,438
St. Clairsville	44	7	20,750	17	69,800	44	109,991	44	51	754	7,650
Steubenville	61	6	29,850	31	115,700	61	163,928	61	67	840	7,894
Wooster	32	3	12,000	18	53,100	32	94,150	31	31	505	4,607
Zanesville	44	10	54,135	22	82,200	44	154,267	44	45	638	6,121
Synod of Oklahoma:											
Ardmore	19	5	2,880	10	16,850	17	30,131	14	15	128	1,478
Choctaw	26	4	1,850	6	1,275	16	4,101	25	25	117	534

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Oklahoma—Continued.											
Cimarron	24	3	$1,050	7	$15,600	14	$19,051	13	14	150	1,218
El Reno	16	8	5,250	6	12,400	11	11,129	12	12	112	1,151
Hobart	18	5	2,255	5	6,500	15	12,607	16	16	137	1,233
McAlester	21	5	9,650	8	11,500	16	11,741	15	15	209	1,202
Muskogee	42	7	7,130	12	28,200	34	36,400	34	37	321	3,048
Oklahoma	38	7	63,925	21	55,600	33	87,098	37	38	560	5,309
Tulsa	31	9	18,851	11	35,650	29	82,223	27	34	384	4,375
Synod of Oregon:											
Coos Bay	8	3	2,615	2	1,700	8	6,137	8	12	68	531
Grande Ronde	21	4	6,750	7	9,900	19	17,538	17	19	182	1,496
Pendleton	21	4	5,300	8	14,400	18	17,814	19	23	197	1,656
Portland	43	16	126,585	16	53,800	42	124,856	41	45	805	7,373
Southern Oregon	18	3	1,600	9	24,400	16	23,592	17	17	214	1,739
Willamette	40	8	25,340	13	25,000	37	45,115	36	39	416	3,527
Synod of Pennsylvania:											
Beaver	28	7	19,050	19	42,800	27	100,578	26	27	401	4,445
Blairsville	58	12	50,683	28	171,500	58	200,360	58	63	1,093	13,353
Butler	45	7	6,775	16	49,100	45	104,716	45	45	636	6,924
Carlisle	51	6	38,800	39	198,700	47	305,962	47	54	1,009	10,697
Chester	59	15	60,500	35	243,400	57	282,122	58	75	1,256	12,831
Clarion	59	4	10,900	30	121,150	59	152,293	56	62	796	8,006
Erie	73	11	23,880	40	179,875	72	247,423	72	75	1,335	13,882
Huntingdon	80	12	17,658	47	199,700	80	220,298	73	84	1,304	12,492
Kittanning	59	2	4,300	19	51,700	59	93,034	55	55	690	8,129
Lackawanna	98	21	85,170	58	300,550	95	409,639	90	98	1,905	20,221
Lehigh	48	6	33,500	34	188,900	47	202,080	47	55	928	9,584
Northumberland	51	11	31,775	30	172,500	47	155,973	45	47	854	7,211
Philadelphia	76	17	181,750	24	204,800	75	788,434	75	81	3,431	40,107
Philadelphia, North	74	21	125,135	45	313,350	70	508,398	72	88	2,157	23,047
Pittsburgh	134	42	336,470	39	250,400	124	1,182,179	133	154	3,528	45,777
Redstone	62	9	76,180	37	192,850	62	242,012	62	70	1,119	11,820
Shenango	28	4	11,715	18	51,200	28	106,544	28	28	541	5,944
Washington	45	6	18,950	20	83,800	43	128,737	44	51	708	7,342
Wellsboro	13	2	3,200	9	23,800	13	20,217	13	13	163	1,500
Westminster	33	4	7,350	29	112,700	33	158,376	33	39	750	7,664
Synod of South Dakota:											
Aberdeen	47	13	20,463	19	41,650	39	66,182	46	47	393	3,199
Black Hills	21	8	5,070	6	13,250	21	21,676	18	18	157	1,238
Central Dakota	27	3	17,700	11	30,400	25	40,864	23	34	214	2,511
Dakota, Indian	37	3	642	14	6,800	34	8,454	24	24	74	736
Sioux Falls	26	6	15,000	11	28,200	24	42,661	23	23	246	2,374
Synod of Tennessee:											
Chattanooga	16	2	13,400	5	20,250	14	25,042	13	14	211	1,844
Columbia "A"	11	1	1,000	2	2,800	11	12,993	11	11	107	901
Cookeville	3					1	260	1	1	7	25
Cumberland Mountain	27	1	800	3	4,950	25	6,716	24	25	166	1,750
French Broad	15			11	22,200	13	9,600	15	20	161	2,184
Holston	19	1	1,000	8	21,200	17	15,416	19	19	147	1,857
McMinnville	14	2	750	4	11,500	14	10,640	13	13	120	954
Nashville	22	3	10,750	6	12,900	20	31,508	22	23	210	2,079
Union	45	3	11,800	10	24,500	45	59,443	44	48	453	4,666
West Tennessee	30	6	20,600	9	14,800	30	29,978	28	28	260	1,864
Synod of Texas:											
Abilene	35	6	4,480	8	14,800	25	22,834	18	18	167	1,345
Amarillo	35	3	12,500	14	31,350	29	64,053	26	26	292	2,783
Austin	27	7	19,273	9	20,500	26	38,117	23	24	217	2,002
Brownwood	24	2	1,125	6	12,200	16	14,006	15	15	128	1,191
Dallas	58	8	70,750	21	36,600	58	318,094	53	55	614	6,055
El Paso	7	2	6,500	2	4,000	6	16,522	7	7	88	966
Fort Worth	55	6	14,008	15	40,500	48	52,062	39	41	394	3,708
Houston	19	2	1,150	6	15,500	18	22,047	18	18	191	1,700
Jefferson	43	4	2,600	10	19,100	41	31,677	33	34	237	2,437
Paris	40			16	43,300	38	109,867	32	32	307	3,335
S. W. Bohemia	10	1	600			9	2,371	9	13	88	498
Waco	48	1	950	15	39,550	35	54,862	32	33	331	3,226
Synod of Utah:											
Ogden	7			3	8,500	5	6,884	7	8	67	598
Salt Lake	9	5	24,660	6	10,600	9	17,753	9	11	155	1,211
Southern Utah	15	6	6,525	4	4,000	15	10,192	14	23	127	895
Synod of Washington:											
Bellingham	25	4	24,070	11	18,400	25	38,485	24	26	256	2,343
Central Washington	23	8	10,660	7	11,550	20	23,451	21	24	237	2,510
Columbia River	28	6	12,400	10	21,500	25	21,112	24	24	258	2,258
Coeur d'Alene	14	6	4,319	7	11,900	14	16,986	13	14	165	1,439
Olympia	28	10	22,850	17	27,100	26	42,483	27	34	388	4,609
Seattle	38	13	39,550	10	18,200	37	128,039	33	37	375	8,567
Spokane	36	8	33,832	10	18,300	35	61,506	30	31	457	4,392
Walla Walla	38	6	21,375	17	35,150	36	46,907	36	36	388	3,079
Wenatchee	24	4	2,300	8	10,950	22	26,137	21	24	261	2,390
Synod of West German:											
Galena	22	3	1,450	17	40,800	22	25,647	22	22	214	1,537
George	34	21	8,690	29	74,100	33	48,566	30	30	296	2,273
Waukon	17	2	1,300	14	43,500	17	31,438	14	15	158	1,350
Synod of West Virginia:											
Grafton	17	4	35,500	5	30,000	15	68,350	15	16	248	2,913
Parkersburg	28	2	11,500	14	36,500	23	36,221	25	33	313	2,885
Wheeling	24	6	13,967	12	61,850	24	102,352	24	26	471	5,691
Synod of Wisconsin:											
Chippewa	54	13	19,705	16	50,900	46	60,141	45	54	443	3,951
La Crosse	18	4	1,700	8	13,000	18	25,085	14	16	151	1,269
Madison	32	6	28,375	17	63,500	32	76,888	31	32	289	2,991
Milwaukee	31	10	36,900	13	51,900	29	133,261	26	29	582	6,920
Winnebago	64	14	19,316	26	71,100	58	119,687	56	71	779	7,206
Synod of Wyoming:											
Cheyenne	20	4	5,200	4	9,500	17	14,125	18	24	157	1,170
Laramie	12	2	1,300	5	12,250	11	12,846	11	12	92	763
Sheridan	9	6	8,020	4	9,800	8	12,485	9	11	94	885

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CUMBERLAND PRESBYTERIAN CHURCH.

HISTORY.

The opening years of the nineteenth century witnessed a remarkable religious awakening in various parts of the United States. Revivals were numerous and in certain sections were accompanied by strange "bodily exercises." The leader of the revival in the "Cumberland country" in Kentucky and Tennessee was the Rev. James McGready, a Presbyterian minister, and a member of the Synod of Kentucky. He and other ministers conducting the services felt constrained to call the attention of the General Assembly of the Presbyterian Church to the peculiar manifestations. The assembly, in reply, recognizing that, although the movement had been accompanied by "extraordinary effects on the body," it had accomplished great good, admonished those in charge of the work of the danger of excesses, and expressed the opinion that these facts may be in a considerable degree produced by natural causes. As the revival work progressed, these physical manifestations became so marked as to create an unfavorable reaction, and some Presbyterian ministers set themselves against the entire movement. Others favored it, on the ground that various communities in which it was carried on were indeed transformed. The division in sentiment resulted finally in two distinct parties, revival and antirevival; the one inclined to regard the bodily exercises as a sign of divine approval; the other unable to see any good in the work because of the extravagances.

At the first meeting of the Synod of Kentucky in 1802 the southwestern portion of the Presbytery of Transylvania, including the Cumberland country, was constituted the Presbytery of Cumberland. As the revival, which had started in the Transylvania Presbytery, spread to the various small settlements in this section, the demand for ministers became greater than the supply, and the revival party, which controlled the new presbytery, believed that the emergency, as well as precedent, justified them in introducing into the ministry men who had not had the usual academic and theological training. A few such were inducted into the ministry, and others were set apart as "exhorters." In addition to this, those thus inducted into the ministry were permitted, if they so desired, to adopt the Westminister Confession "as far as they deemed it agreeable to the Word of God," the reservation having special reference to "the idea of fatality, which," as they later expressed it, "seems to be taught under the mysterious doctrine of predestination."

The antirevival party objected both to the admission into the ministry of men who were not up to the usual literary and theological standard, and to the permission of this reservation in regard to doctrine; and took the whole matter to the Synod of Kentucky, which in 1805 appointed a commission to confer with the members of the Cumberland Presbytery, and adjudicate on their presbyterial proceedings. The commission met in December, 1805, assumed full synodical power, against the protest of the revival party, and reached the conclusion, in reference to the men who had been inducted into the ministry by the Presbytery of Cumberland, that the majority of them were "not only illiterate, but erroneous in sentiment"; and solemnly prohibited them "from exhorting, preaching, and administering ordinances in consequence of any authority which they have obtained from the Cumberland Presbytery, until they submit to our jurisdiction, and undergo the requisite examination."

The Rev. James McGready, the Rev. Samuel McAdow, and three others were also cited to appear at the next meeting of the synod. The synod in 1806 sanctioned the proceedings of the commission, dissolved the Presbytery of Cumberland, attached its members to the Presbytery of Transylvania, and directed that body to deal with "the recusant members." In May, 1809, the General Assembly confirmed the action of the synod.

Meanwhile the revival party formed a council for the special care of the weak churches and preaching centers, over thirty in number, which were in sympathy with them. On receipt of news of the assembly's action, at a meeting of this council in October, 1809, the formation of an independent presbytery was strongly urged. This, however, was impracticable, as the elders, who made up the great majority of the council, could not participate in such an organization, and of the ministers only two favored the action, whereas at least three were necessary to the constitution of a new presbytery. The Rev. James McGready, the leader of the revival, and generally looked upon as the father of the Cumberland Presbyterian Church, never favored it and never identified himself with the independent body. Others also had withdrawn from the council, and it was finally decided to adjourn to March 20, 1810, after which meeting every member would be free to act as he pleased, unless in the meantime a way should be found to constitute an independent presbytery. This was accomplished, and on February 4, 1810, an independent presbytery was constituted by the Rev. Finis Ewing, the Rev. Samuel King, and the Rev. Samuel McAdow, at the home of the latter in Dickson County, Tenn. The name of the dissolved presbytery, Cumberland, was adopted, a licentiate, Mr. McLean, was ordained, and a compact allowing reservation in creed subscription was entered into.

At the adjourned meeting of the council nearly all the churches in the Cumberland country adhered to the new presbytery, but they were weak, and at most could not have represented more than a few hundred members. While the new movement was launched as an independent presbytery, the wish and hope of those connected with it was not that it should

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become a separate denomination, but that it might be reunited with the Synod of Kentucky. The organization, however, grew rapidly, and in the course of a few years it became apparent that a new denomination had entered upon its career. At first it was referred to as "the members of the Cumberland Presbytery." As the denominational idea became more apparent, it was called the "Cumberland Presbyterian," the next step being to call it the "Cumberland Presbyterian Church."

In October, 1813, the Presbytery of Cumberland, or General Presbytery, was divided into 3 presbyteries, and a general synod was constituted. This continued to be the supreme judicatory until 1828, when there was a reorganization. In place of the general synod, 4 synods were constituted and a general assembly, which met in 1829. At this time there were 18 presbyteries, representing the states of Kentucky, Tennessee, Illinois, Missouri, and Alabama. By 1853 the church had 20 synods, 79 presbyteries, and 1,250 churches with a membership estimated at 100,000. The first fairly accurate statistics were gathered in 1875, and showed 2,158 churches, 1,232 ministers, 98,242 communicants, and congregational property valued at $2,069,000.

The fact that the strength of the church was in the border states made it inevitable that the slavery question should become prominent. During the discussions preceding the war, the assembly took the position that the church of God is a spiritual body whose jurisdiction extends only to matters of faith and morals and has no power to legislate upon subjects upon which Christ and His apostles did not legislate. During the war commissioners from the southern presbyteries did not meet with the General Assembly, and that body in 1864 adopted strong resolutions against disunion. After the war the southern members again attended, and, being in the majority, rescinded these resolutions. For a time it seemed as if division was inevitable; it was, however, averted, and the church remained one. Then came the question of the Negro churches, resulting in a mutual agreement for the establishment of the Colored Cumberland Presbyterian Church, as affording to the Negroes the opportunities they needed most for church development.[1]

There have been various propositions for union with other churches—the Presbyterian Church in the United States, the Presbyterian Church in the United States of America, the Evangelical Lutheran Church, and the Methodist Protestant Church. The chief cause of failure, in the last instance, seems to have been the divergence between the two bodies in regard to the doctrine of the "perseverance of believers," the Cumberland Assembly being unwilling to accept the full Arminian position taken by the Methodist Protestant Church.

When the Presbyterian Church in the United States of America had completed its revision of the Confession of Faith and had taken essentially the position called for by the Cumberland Church in its early history, the question arose again of the union of the two bodies, and in 1903 both General Assemblies appointed committees on fraternity and union. These held a joint meeting and formulated a basis of union which was approved by the General Assemblies in 1904, and was ratified by the presbyteries of each body in the succeeding year, when the General Assemblies took action for the organic union of the two churches. Meanwhile considerable opposition had arisen in the Cumberland Church, and a protest had been filed against the constitutionality of the assembly's action. The civil court, to which the matter was referred, held that action to be legal; and when it became evident that it would be carried through, another movement was started by the opposition in the Cumberland Church, "to enjoin the General Assembly * * * from taking the final steps to merge, or unite, or consolidate the Cumberland Presbyterian Church with the Presbyterian Church in the United States of America." The court refused the injunction, and the General Assembly, by a vote of 165 to 91, approved the report and "adjourned sine die as a separate assembly, to meet in and as a part of the One Hundred and Nineteenth General Assembly of the Presbyterian Church in the United States of America." The opposition then filed a protest, and determined to "continue and perpetuate the General Assembly of the Cumberland Presbyterian Church as same was constituted and organized on May 17, 1906," and declared itself "to be the Cumberland Presbyterian Church, the repository of its established faith, the owners of its property, and the protectors of its trust." It held that all offices had been vacated, appointed men to fill the vacancies in the boards, rescinded "the action and announcements" of the General Assembly, and adjourned to meet in Dickson County, Tenn., the birthplace of the denomination. Suits were brought in a number of courts with regard to church property, with varying results.

DOCTRINE.

In doctrine the Cumberland Presbyterian Church is essentially Calvinistic of the more moderate type, that is, it has uniformly protested against the doctrine of reprobation; but recognizes fully the sovereignty of God and the doctrine of the perseverance of the saints. The Westminster Confession continued to be

[1] See Colored Cumberland Presbyterian Church, p. 576.

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the creed of the church until 1814, when a revision was made which was designed to be a popular statement of doctrine emphasizing human responsibility, and this was again revised along much the same lines in 1883.

From various causes many have joined the Cumberland Presbyterian Church who were inclined to Arminian statements of doctrine. The result has been that a party has developed within the church which claims that Cumberland Presbyterianism is really the *via media* between Calvinism and Arminianism. While this has not found expression in definite statements of creed, it has modified very materially the position of many churches and even presbyteries, and a considerable part of the opposition to the union with the Presbyterian Church in the United States of America appears to have been occasioned by the presence of this element, which looked upon the revision of the Westminster Confession by that church as less thorough and complete than was claimed for it by its advocates.

So far as church membership is concerned, no subscription to the confession is required. Those who are ordained to the ministry, eldership, and diaconate, are required to subscribe to the Confession of Faith.

POLITY.

In polity the Cumberland Presbyterian Church has always been thoroughly presbyterian,[1] its government being exercised by the various courts—session, presbytery, synod, and general assembly. The principle of delegated authority is supreme, and the conditions of church membership include a pledge to abide by and support the rules and regulations of the Cumberland Presbyterian Church. A movement toward emphasizing the share of the local church in the general polity of the denomination was started but never carried through. In worship the church is nonliturgical, the sermon being made the chief feature.

WORK.

The organized agency through which the missionary activities, both home and foreign, are carried on, is the Board of Missions and Church Erection.

The home fields occupied in missionary work are mainly in the South, the Southwest, and the far West. For a number of years attention was specially directed to establishing churches in cities. These have generally become self-supporting in a period of from 5 to 10 years, and many of the strongest churches in the denomination were established by this means. Up to 1916 about $800,000 had been expended by the denomination at large in the interest of home missionary work, not including amounts raised in mission stations for their own work, or amounts raised by presbyteries for purely presbyterial purposes. Accurate records of all these amounts, it is stated, would show an aggregate of about $1,500,000. The report for 1916 shows 50 persons employed in home missionary work, 75 churches aided, and contributions to the amount of about $5,000.

The foreign missionary work included, in early days, work among the American Indians in Indian Territory (now Oklahoma), and later missionaries were sent to Africa and Turkey. During the Civil War these were recalled, but after the war was over interest in foreign missions revived, and contributions were made through the American Board, until missions were planted in Japan, China, and Mexico.

The report for 1916 shows 4 stations occupied in China and among Chinese on the coast; 4 American missionaries and 5 native helpers; 6 organized churches, with about 600 members; and 3 schools, with 110 pupils. The value of mission property in the foreign field is estimated at about $125,000, and the contributions for the year amounted to about $35,000.

The educational interests of the denomination are represented by Cumberland College, at Leonard, Tex., and Cumberland Presbyterian Theological Seminary, at McKenzie, Tenn. These in 1916 had an attendance of 250 students. The amount contributed toward their support was about $8,000, they had property valued at about $25,000, and endowment amounting to $85,000.

Previous to 1881 the care of disabled ministers and their families devolved upon the various presbyteries, but in this year a Board of Ministerial Relief was established, and there is at Bowling Green, Ky., an orphans' home and home for aged ministers and their widows, and for missionaries. This in 1916 had 15 inmates, and $1,500 was contributed for their support. The value of the property is estimated at $10,000.

The Christian Endeavor movement has, from the first, had official recognition, and most of the larger churches have organized local societies. The number of these reported in 1916 was 400, with about 3,500 members.

The attitude of the church toward such organizations as the American Sunday School Union, the American Tract Society, the American Bible Society, the Young Men's Christian Association, temperance societies, and kindred organizations has been one of sympathetic cooperation.

There is a printing and publishing plant at Nashville, Tenn., valued at about $12,000.

STATISTICS.

The statistics of the Cumberland Presbyterian Church for 1916 are given, by states and presbyteries, on pages 573 to 575; the relation of these statistics to those

[1] See Presbyterian Bodies, p. 549.

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of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	1,317	2,850	−1,533	−53.8
Members	72,052	195,770	−123,718	−63.2
Church edifices	1,163	2,474	−1,311	−53.0
Value of church property	$1,935,072	$5,803,960	−$3,868,888	−66.7
Debt on church property	$69,455	$208,876	−$139,421	−66.7
Parsonages:				
Churches reporting	103	436	−333	−76.4
Value	$149,500	$658,400	−$508,900	−77.3
Sunday schools:				
Number	909	1,846	−937	−50.8
Officers and teachers	6,618	15,596	−8,978	−57.6
Scholars	53,431	120,311	−66,880	−55.6
Contributions for missions and benevolences	$49,500	$174,073	−$124,573	−71.6
Domestic	$14,500	$101,952	−$87,452	−85.8
Foreign	$35,000	$72,121	−$37,121	−51.5

[1] A minus sign (−) denotes decrease.

This table shows a heavy decrease in every respect for the denomination, explained by the changes that have occurred consequent upon the union of many of the churches with the Presbyterian Church in the United States of America. The figures for 1906 were obtained just before the union was effected and represent the situation as it was before that event.

It thus appears that since 1906 there has been a loss of 1,533, or 53.8 per cent, in the number of organizations; 123,718, or 63.2 per cent, in the membership; 1,311, or 53 per cent, in the number of church edifices; and $3,868,888, or 66.7 per cent in the value of church property. Likewise, the number of churches reporting parsonages has declined 333, or 76.4 per cent, and the value of parsonages $508,900, or 77.3 per cent. There has been, also, a decline of 937, or 50.8 per cent, in the number of Sunday schools; 66,880, or 55.6 per cent, in the number of Sunday school scholars; and $124,573, or 71.6 per cent, in the contributions for missions and benevolences. As constituted in 1916, the denomination showed 1,317 organizations, with a membership of 72,052; 1,163 church edifices; and church property valued at $1,935,072. The debt on church property was $69,455. There were 909 Sunday schools, with 53,431 scholars, and contributions for missions and benevolences amounted to $49,500.

Certain items not appearing in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $330,905 were reported by 1,009 organizations, and cover running expenses and any other items passing through the church treasury.

The number of members under 13 years of age, as reported by 837 organizations in 1916, was 2,502, constituting 4.9 per cent of the 50,937 members reported by these organizations. Assuming that the same proportion would apply to the 21,115 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 3,539.[1]

Of the 1,317 organizations, 1,304, with 71,737 members reported the use of English only in church services; 1 organization, with 96 members, Chinese and English; 3 organizations, with 52 members, the Indian languages and English; and 9 organizations, with 167 members, Indian only. There was a decrease since 1906 in the number of organizations using foreign languages.

The number of ministers on the rolls of the denomination was given as 728. Of these, 364, as shown by the following table, sent in schedules, 273 being in pastoral work and 91 not in pastoral work. An average annual salary of $607 was reported by 169 pastors. Seventy pastors reported other occupations, chiefly farming. Of those not in pastoral work, 55 were on the retired list, 12 were in evangelistic or other philanthropic work, and 24 in other occupations.

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	In pastoral work. Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	364	169	104	91	$607
Alabama	17	5	7	5	453
Arkansas	37	6	20	11	551
California	8	2	.....	6	720
Colorado	1	.....	.....	1	.....
Florida	2	2	.....	.....	600
Georgia	3	1	1	1	400
Illinois	21	9	5	7	822
Indiana	8	5	1	2	720
Iowa	1	.....	1	.....	.....
Kansas	1	.....	.....	1	.....
Kentucky	41	25	8	8	651
Louisiana	3	1	1	1	180
Mississippi	7	7	.....	.....	466
Missouri	32	12	13	7	614
Montana	1	.....	.....	1	.....
New Mexico	2	.....	2	.....	.....
Ohio	1	.....	.....	1	.....
Oklahoma	23	8	10	5	691
Tennessee	107	65	28	14	639
Texas	48	21	7	20	800

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.					Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.		
Cumberland Presbyterian Church	1,317	1,313	72,062	1,136	27,195	37,352	1,143	65	1,163	1,150	$1,935,072
East North Central division:											
Ohio	1	1	22	1	12	10	1	.....	1	1	1,200
Indiana	14	14	1,146	14	557	589	13	.....	15	13	54,500
Illinois	70	69	3,814	62	1,353	2,186	64	2	64	64	131,775
West North Central division:											
Iowa	3	3	108	3	51	57	3	.....	3	3	2,700
Missouri	178	176	7,094	122	2,194	3,195	159	4	160	164	221,645
South Atlantic division:											
Georgia	6	6	246	4	81	120	6	.....	6	6	3,050
Florida	2	2	124	2	45	79	2	.....	2	2	17,000
East South Central division:											
Kentucky	157	157	11,827	145	4,825	6,430	150	2	151	153	231,100
Tennessee	399	398	27,631	350	10,432	14,150	378	10	384	376	827,412
Alabama	78	78	3,578	63	1,211	1,660	64	5	64	66	68,000
Mississippi	42	42	2,275	38	969	1,205	36	2	36	36	38,150
West South Central division:											
Arkansas	142	142	5,400	132	2,109	3,000	108	14	110	108	94,680
Louisiana	17	17	585	16	227	323	17	.....	17	17	19,000
Oklahoma	53	53	1,642	39	588	756	29	7	29	28	31,700
Texas	145	145	6,244	136	2,445	3,458	110	15	118	109	178,365
Mountain division:											
New Mexico	3	3	43	2	11	18	.....	1	.....	.....	.....
Pacific division:											
California	7	7	273	7	157	116	3	3	3	4	14,825

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Cumberland Presbyterian Church	1,317	81	$69,455	103	$149,500	1,009	$330,905	903	909	6,618	53,431
East North Central division:											
Ohio	1	.....	.....	.....	.....	1	12	.....	.....	.....	.....
Indiana	14	3	14,900	3	5,600	14	11,903	10	11	132	992
Illinois	70	5	2,560	6	9,500	53	17,113	52	53	472	3,404
West North Central division:											
Iowa	3	.....	.....	3	2,200	3	1,305	2	2	19	100
Missouri	178	8	2,840	9	8,300	112	41,454	101	102	809	5,496
South Atlantic division:											
Georgia	6	.....	.....	1	750	5	638	2	2	15	95
Florida	2	.....	.....	.....	.....	2	1,630	2	2	17	125
East South Central division:											
Kentucky	157	11	5,680	5	13,550	134	42,104	115	115	807	7,159
Tennessee	399	26	29,749	43	75,350	334	130,931	313	316	2,350	20,227
Alabama	78	3	1,875	4	4,000	61	13,750	57	57	355	3,161
Mississippi	42	2	670	1	2,000	26	5,707	24	24	131	1,063
West South Central division:											
Arkansas	142	6	2,211	6	3,625	114	15,495	94	94	628	4,783
Louisiana	17	.....	.....	.....	.....	13	1,531	8	8	45	285
Oklahoma	53	5	1,000	5	6,300	31	10,664	32	32	204	1,371
Texas	145	9	4,870	16	17,325	100	33,858	86	86	592	4,870
Mountain division:											
New Mexico	3	.....	.....	.....	.....	1	15	1	1	5	45
Pacific division:											
California	7	3	3,100	1	1,000	5	2,795	4	4	37	255

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Cumberland Presbyterian Church	1,317	1,313	72,052	1,136	27,195	37,352	1,143	65	1,163	1,150	$1,935,072
Amarillo	7	7	238	4	77	109	4	1	4	4	11,500
Austin	13	13	613	13	257	356	10	1	10	10	34,200
Bartholomew	17	17	678	13	206	286	12	3	12	12	8,950
Birmingham	6	6	418	3	120	139	5	1	5	6	17,900
Brownwood	9	9	266	8	94	136	6	1	8	6	9,600
California	3	3	117	3	97	20	.....	3	.....	1	325
Chattanooga	34	34	2,229	27	802	1,142	34	.....	34	33	65,600
Cherokee	5	5	176	5	74	102	2	2	2	2	3,200
Chickasaw	12	12	459	12	221	238	6	2	6	6	8,000
Chocktaw	20	20	330	10	84	113	11	1	11	10	4,500
Clarksville	41	40	2,172	33	749	1,055	32	2	33	32	48,600
Columbus	1	1	22	1	12	10	1	.....	1	1	1,200
Cookeville	23	23	1,460	21	511	719	20	3	20	20	20,850
Corsicana	7	7	489	7	197	292	7	.....	7	7	19,000
Cumberland	31	31	2,016	26	755	1,017	28	1	28	29	28,300
Dallas-Bonham	12	12	717	12	301	416	10	1	10	11	14,200
Denton	12	12	465	12	185	280	10	1	10	10	16,200
East Tennessee	20	20	1,361	14	409	565	20	.....	20	20	35,550
Elk	23	23	1,930	22	793	987	23	.....	23	23	55,870
Ewing McLin	25	25	1,293	20	465	663	22	.....	22	21	20,150
Florida	2	2	124	2	45	79	2	.....	2	2	17,000
Fort Smith	13	13	533	13	210	323	13	.....	13	13	21,300
Foster	16	16	852	16	330	522	15	1	15	16	43,125
Greer	10	10	376	6	93	116	7	1	7	7	11,200
Gregory	22	22	698	21	268	382	15	3	15	14	13,490
Hopewell	39	39	3,051	37	1,148	1,646	37	2	37	38	63,403
Illinois	10	9	580	9	195	385	9	.....	9	9	10,700
Indiana	14	14	1,146	14	557	589	13	.....	15	13	54,500
Iowa	3	3	108	3	51	57	3	.....	3	3	2,700
Knoxville	28	28	1,690	21	547	829	27	.....	27	27	60,330
Lebanon	36	36	2,835	25	897	1,353	36	.....	38	36	154,900
Leitchfield	31	31	2,021	28	873	1,013	30	.....	30	31	28,900
Lexington	53	52	1,772	29	507	794	45	2	45	47	80,370
Lincoln-Decatur	15	15	839	14	299	480	14	1	14	14	51,300
Little Rock Burrow	13	13	396	10	139	176	10	1	10	10	14,600
Logan	18	18	1,087	17	431	600	17	.....	17	18	51,250
Los Angeles	1	1	52	1	18	34	1	.....	1	1	4,500
Louisiana	15	15	523	14	206	282	15	.....	15	15	15,500
McGee	29	29	1,036	21	266	373	27	.....	27	28	26,125
McGready	17	17	769	12	228	363	15	.....	15	15	12,850
McMinnville	20	20	983	20	409	574	19	.....	19	19	20,834
Madison	43	43	2,459	43	1,067	1,392	39	2	41	38	65,950
Marshall	15	15	746	15	319	427	14	.....	16	14	23,500
Mayfield	27	27	2,296	26	965	1,291	27	.....	27	27	25,950
Memphis	17	17	1,207	17	500	707	17	.....	17	16	34,700
Mississippi	13	13	749	11	304	386	9	2	9	9	7,800
Morrillton	23	23	953	23	409	544	18	2	18	18	12,750
Mound Prairie	20	20	686	20	277	409	18	.....	19	18	14,175
New Hope	23	23	1,461	22	644	782	22	.....	22	22	28,150
New Lebanon	18	18	861	14	302	409	16	1	16	17	30,400
Obion	46	46	4,220	40	1,610	2,107	46	.....	47	46	137,600
Oklahoma	6	6	301	6	114	187	3	1	3	3	4,800
Owensboro	16	16	1,212	15	475	667	15	.....	16	15	29,050
Ozark	21	21	941	16	278	459	17	.....	17	18	27,400
Platte	20	19	823	13	196	284	19	1	19	19	20,050
Porter	29	29	1,244	29	479	765	16	7	16	16	7,900
Princeton	33	33	3,070	32	1,271	1,772	32	1	32	32	59,650
Richland	39	39	2,610	38	1,209	1,386	38	1	38	38	76,275
Robert Donnell	21	21	1,045	15	322	438	17	2	17	18	14,700
Roswell	4	4	59	3	21	24	.....	1	.....	.....	.....
Sangamon	4	4	250	3	64	136	4	.....	4	4	6,500
Springfield	21	21	1,280	21	494	786	20	.....	21	20	23,000
Springville	16	16	613	15	221	307	13	.....	13	13	10,050
Sweetwater	12	12	360	12	153	207	5	4	6	5	7,200
Talledega	15	15	448	15	191	257	11	2	11	11	9,600
Texas-Green	18	18	846	15	278	373	15	1	15	15	10,525
Tulare	3	3	104	3	42	62	2	.....	2	2	10,000
Weatherford	19	19	852	18	327	515	16	2	19	15	22,450
West Plains	8	8	184	7	75	84	8	.....	8	8	5,000
West Prairie	15	15	415	8	95	135	12	1	12	12	12,750
White River	20	20	692	17	300	368	16	.....	17	16	10,925
Yazoo	6	6	145	5	67	71	5	.....	5	5	3,100

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Cumberland Presbyterian Church	1,317	81	$69,455	103	$149,500	1,009	$230,905	903	909	6,618	53,631
Amarillo	7			2	3,300	7	6,068	3	3	19	168
Austin	13	1	500	1	500	7	2,617	9	9	53	488
Bartholomew	17	2	311	1	700	14	2,866	5	5	32	278
Birmingham	6	2	1,175			6	2,837	6	6	43	467
Brownwood	9			2	2,100	3	699	5	5	29	290
California	3					1	39	1	1	7	70
Chattanooga	34			4	12,750	27	14,658	21	21	171	1,805
Cherokee	5	1	125	1	2,500	4	2,902	3	3	22	190
Chickasaw	12	1	150	1	600	5	1,535	5	5	60	313
Choctaw	20	2	525	2	2,600	8	346	15	15	54	321
Clarksville	41	3	2,060	9	10,650	27	7,974	24	24	149	1,245
Columbus	1					1	12				
Cookeville	23					17	2,269	15	16	94	783
Corsicana	7			1	1,200	7	3,250	6	6	49	408
Cumberland	31	8	905			19	5,231	17	17	107	839
Dallas-Bonham	12	1	1,300	1	125	11	3,287	10	10	68	676
Denton	12	1	750	1	2,000	8	2,683	7	7	50	365
East Tennessee	20			2	3,750	16	4,908	17	17	152	1,378
Elk	23	2	800	3	7,000	21	9,370	19	19	144	1,154
Ewing McLin	25	1	125	2	1,400	17	3,578	17	17	123	916
Florida	2					2	1,630	2	2	17	125
Fort Smith	13	1	350	2	1,300	11	1,363	11	11	78	721
Foster	16	1	2,200			12	4,678	13	13	112	786
Greer	10	1	200	1	600	8	3,911	5	5	33	243
Gregory	22	1	364	3	2,100	17	3,748	11	11	79	584
Hopewell	39	2	287			33	9,083	31	31	251	1,889
Illinois	10	1	10	1	500	7	958	6	6	49	368
Indiana	14	3	14,900	3	5,600	14	11,903	10	11	152	992
Iowa	3			3	2,200	3	1,305	2	2	19	100
Knoxville	28	3	9,236	3	3,600	24	10,076	21	21	153	1,713
Lebanon	36	5	6,980	3	7,000	31	17,151	32	32	264	2,211
Leitchfield	31			1	800	27	6,501	22	22	132	1,227
Lexington	53	3	900	5	5,000	29	8,576	27	27	209	1,346
Lincoln-Decatur	15	2	225	3	7,600	13	6,991	12	13	146	1,019
Little Rock Burrow	13			1	500	12	2,016	11	11	65	574
Logan	18	2	2,700			16	4,661	11	11	77	693
Los Angeles	1	1	550	1	1,000	1	1,026	1	1	14	105
Louisiana	15					11	986	7	7	38	252
McGee	29	1	750	1	1,000	13	5,796	12	12	78	567
McGready	17			1	1,200	15	2,392	12	12	62	556
McMinnville	20			5	6,800	16	2,872	15	15	82	688
Madison	43	4	6,500	1	400	36	17,948	32	33	232	1,994
Marshall	15	1	100	3	3,500	13	4,405	11	11	82	678
Mayfield	27	1	600			27	7,221	21	21	148	1,250
Memphis	17	1	2,500	4	3,150	16	4,709	14	14	106	995
Mississippi	13	1	70			5	490	7	7	36	264
Morrilton	23	2	1,280			18	1,902	17	17	129	1,014
Mound Prairie	20			2	1,125	17	1,945	11	11	56	394
New Hope	23	1	600	2	3,000	17	4,497	14	14	87	705
New Lebanon	18			1	800	11	12,158	10	10	131	791
Obion	46	3	685	5	16,250	43	21,313	44	44	399	2,939
Oklahoma	6					6	1,970	4	4	35	304
Owensboro	16	3	1,025	1	3,000	15	6,786	15	15	114	1,080
Ozark	21					16	3,788	12	12	100	625
Platte	20			1	1,000	13	3,891	11	11	79	598
Porter	29					21	1,330	22	22	158	1,131
Princeton	33	2	450	2	7,500	29	10,045	28	28	223	1,972
Richland	39	3	711	6	7,000	35	11,760	33	34	207	1,736
Robert Donnell	21			1	1,000	14	2,916	16	16	106	1,012
Roswell	4					1	15	1	1	5	45
Sangamon	4					4	906	4	4	43	315
Springfield	21	1	400	1	500	18	5,607	19	20	145	1,073
Springville	16	1	700			12	3,350	11	11	65	619
Sweetwater	12	1	1,200	1	500	7	1,455	4	4	26	260
Talledega	15			1	800	12	1,817	10	10	68	440
Texas-Green	18	1	53			12	2,353	12	12	74	636
Tulare	3	2	2,550			3	1,730	2	2	16	80
Weatherford	19	2	603	1	2,000	10	3,788	9	9	65	524
West Plains	8	1	140			4	228	5	5	36	190
West Prairie	15	3	920			15	2,559	10	10	63	472
White River	20					14	2,939	12	12	81	516
Yazoo	6					4	265	3	3	9	75

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COLORED CUMBERLAND PRESBYTERIAN CHURCH.

HISTORY.

Before the Civil War it was estimated that there were about 20,000 Negro members of the Cumberland Presbyterian Church. They belonged to the same congregations as the white people, and sat under the same pastors, though they had preachers of their own race, and often held separate meetings. These preachers, however, were not fully ordained and were practically little more than exhorters. With the close of the war and the changed conditions, these Negro members organized separate churches, and later sought a separate ecclesiastical organization. They were legally set apart by the General Assembly of the Cumberland Presbyterian Church, at Murfreesboro, Tenn., in May, 1869, each synod being instructed to order the presbyteries in its bounds to ordain the Negro ministers under their charge and organize them into presbyteries of their own. Accordingly, in the fall of that year, three presbyteries, all in Tennessee, were set apart. The first synod organized was the Tennessee Synod, in 1871, at Fayetteville; and the first General Assembly was organized in 1874 at Nashville. The discussion and final action in regard to union with the Presbyterian Church in the United States of America has not materially affected this body, which remains distinct.

DOCTRINE AND POLITY.

In doctrine the Colored Cumberland Presbyterian Church accepts in general the Westminster Confession of Faith, but emphasizes the following points: (1) There are no eternal reprobates; (2) Christ died not for a part only, but for all mankind; (3) all persons dying in infancy are saved through Christ and the sanctification of the Spirit; (4) the Spirit of God operates in the world coextensively with Christ's atonement, in such a manner as to leave all men inexcusable.

In polity the Colored Cumberland Presbyterian Church is in accord with other Presbyterian bodies, having the usual courts—session, presbytery, synod, and general assembly—and, as officers, bishops or pastors, ruling elders, and deacons.[1]

WORK.

The general activities of the church are under the care of boards appointed by the General Assembly. The home missionary work is carried on in 8 states, and during the year 1916 there were 15 agents employed and 10 churches aided, at an expense to the church of $726. No foreign missionary work is carried on.

[1] See Presbyterian bodies, p. 549.

The educational work of the church is represented by 1 school, with 250 pupils, and property valued at $4,500. There is also 1 parochial school, with 18 pupils. The amount contributed for educational purposes during the year 1916 was $11,269.

There is a Board of Ministerial Relief having charge of the superannuated ministers, widows, and orphans of the church, and a movement has been started for a permanent home for this department of church work. There is also a publishing plant valued at $1,500. The Christian Endeavor and missionary societies number 100, with a membership of 800, and contribute for general missionary purposes about $400 annually.

STATISTICS.

The general statistics of the Colored Cumberland Presbyterian Church for 1916 are given, by states and synods and presbyteries, on pages 577 and 578, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	136	196	−60	−30.6
Members	13,077	18,066	−4,989	−27.6
Church edifices	132	195	−63	−32.3
Value of church property	$230,426	$203,778	$26,648	13.1
Debt on church property	$7,576	$10,407	−$2,831	−27.2
Parsonages:				
Churches reporting	6	8	−2	(2)
Value	$8,100	$5,825	$2,275	39.1
Sunday schools:				
Number	139	192	−53	−27.6
Officers and teachers	928	933	−5	−0.5
Scholars	7,471	6,952	519	7.5
Contributions for missions and benevolences	$11,995	$2,950	$9,045	306.6
Domestic	$11,995	$2,950	$9,045	306.6
Foreign				

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The Colored Cumberland Presbyterian churches have apparently suffered during the decade from some of the influences that have operated against other Negro churches, and have lost somewhat heavily. Instead of 196 organizations reported in 1906, 136 were reported in 1916, showing a loss of 30.6 per cent. The membership fell from 18,066 to 13,077, or 27.6 per cent; the number of church edifices from 195 to 132, or 32.3 per cent; and Sunday schools from 192 to 139, or 27.6 per cent. There was an increase of 519, or 7.5 per cent, in Sunday school scholars, and the value of church property increased from $203,778 in 1906 to $230,426 in 1916, a gain of 13.1 per cent. The total debt on church property, however, fell from $10,407 to $7,576, a decrease of 27.2 per cent. Con-

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tributions, entirely for domestic work, rose from $2,950 to $11,995.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $39,497, reported by 127 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 130 organizations in 1916, was 1,904, constituting 15 per cent of the 12,729 members reported by these organizations. Assuming that the same proportion would apply to the 348 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,956.[1]

English was the only language reported in the conduct of church services in this denomination.

The total number of ministers on the rolls of the denomination was 430. Schedules were received from 32 of these, showing 29 in pastoral work, with an average annual salary of $410.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Colored Cumberland Presbyterian Church.	136	136	13,077	136	5,536	7,541	129	2	132	130	$230,426
East North Central division:											
Illinois	2	2	170	2	80	90	2	.....	2	2	1,750
West North Central division:											
Missouri	7	7	466	7	178	288	7	.....	7	7	26,525
East South Central division:											
Kentucky	9	9	1,270	9	565	705	9	.....	9	9	22,500
Tennessee	34	34	2,567	34	1,098	1,469	33	1	33	33	50,976
Alabama	72	72	7,859	72	3,313	4,546	67	.....	70	67	113,525
West South Central division:											
Texas	12	12	745	12	302	443	11	1	11	12	15,150

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Cumberland Presbyterian Church.	136	11	$7,576	6	$8,100	127	$39,497	133	139	928	7,471
East North Central division:											
Illinois	2	.....	.....	.....	.....	2	310	2	2	12	85
West North Central division:											
Missouri	7	1	2,000	.....	.....	2	2,290	7	7	31	237
East South Central division:											
Kentucky	9	2	1,979	1	800	8	2,890	9	9	96	805
Tennessee	34	4	307	2	4,000	33	9,885	33	38	199	1,582
Alabama	72	2	1,840	3	3,300	70	21,504	71	72	514	4,227
West South Central division:											
Texas	12	2	1,450	.....	.....	12	2,618	11	11	76	535

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Colored Cumberland Presbyterian Church.	136	136	13,077	136	5,536	7,541	129	2	132	130	$220,426
Alabama Synod:											
Florence	18	18	1,508	18	657	851	16	.....	16	16	24,650
Huntsville	36	36	3,631	36	1,471	2,160	32	1	34	32	55,875
South Alabama	11	11	1,830	11	811	1,019	11	.....	12	11	21,500
Tuscaloosa and Pleasant Hill	9	9	985	9	411	574	9	.....	9	9	12,500
Kentucky Synod:											
Bowling Green	2	2	275	2	115	160	2	.....	2	2	5,000
Cumberland	1	1	330	1	150	180	1	.....	1	1	7,000
Purchase	8	8	835	8	380	455	8	.....	8	8	12,250
Tennessee Synod:											
Elk River	7	7	564	7	219	345	7	.....	7	7	12,000
Farmington	4	4	340	4	152	188	4	.....	4	4	7,500
Hiwassee	3	3	177	3	72	105	3	.....	3	3	5,850
Kansouri	7	7	466	7	178	288	7	.....	7	7	26,625
Middleton	7	7	370	7	171	199	7	.....	7	7	7,200
New Hope	3	3	228	3	93	135	3	.....	3	3	4,225
Walter Hopewell	8	8	793	8	354	439	8	.....	8	8	13,200
Texas Synod:											
Angelina	6	6	309	6	109	200	5	1	5	6	6,100
Brazos River	5	5	351	5	153	198	5	.....	5	5	8,250
East Texas	1	1	85	1	40	45	1	.....	1	1	800

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Colored Cumberland Presbyterian Church.	136	11	$7,676	6	$8,100	127	$39,497	133	139	928	7,471
Alabama Synod:											
Florence	18	.....	.....	.....	.....	17	3,235	17	17	100	925
Huntsville	36	3	1,870	3	3,300	35	10,506	36	37	264	1,877
South Alabama	11	.....	.....	.....	.....	11	5,300	11	11	97	995
Tuscaloosa and Pleasant Hill	9	.....	.....	.....	.....	9	2,790	9	9	70	835
Kentucky Synod:											
Bowling Green	2	1	250	.....	.....	1	400	2	2	23	175
Cumberland	1	1	1,729	.....	.....	1	500	1	1	10	180
Purchase	8	.....	.....	1	800	8	2,300	8	8	75	535
Tennessee Synod:											
Elk River	7	.....	.....	.....	.....	6	2,530	7	7	35	345
Farmington	4	.....	.....	.....	.....	4	1,075	4	4	33	235
Hiwassee	3	2	267	.....	.....	3	445	3	7	20	121
Kansouri	7	1	2,000	.....	.....	2	2,290	7	7	31	237
Middleton	7	1	10	.....	.....	7	1,780	6	6	37	230
New Hope	3	.....	.....	1	2,500	3	468	3	4	17	104
Walter Hopewell	8	.....	.....	1	1,500	8	3,260	8	8	40	452
Texas Synod:											
Angelina	6	1	200	.....	.....	6	1,516	5	5	29	153
Brazos River	5	1	1,250	.....	.....	5	902	5	5	38	332
East Texas	1	.....	.....	.....	.....	1	200	1	1	9	60

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WELSH CALVINISTIC METHODIST CHURCH.

HISTORY.

The movement in England led by John and Charles Wesley and George Whitefield, which resulted in the organization of Methodism, included various factors. The Wesleys were Arminian in their type of theology; Whitefield was a Calvinist, and so were quite a number who, while in sympathy with the Methodist movement, held Calvinistic doctrine and preferred the Presbyterian form of church government. Among these were the members of the Countess of Huntingdon's Connection, with whom Whitefield was afterwards identified; but the largest community was the outcome of a revival in Wales. For a long time these Welsh churches sought to remain in the Church of England, but found that impracticable, and in 1811 formed a church, Calvinistic in theology, Presbyterian in polity, Methodist in its conception of spiritual life, and retaining the use of the Welsh language in its services. The organization was incomplete for a long time, the first ordination of ministers taking place in 1811, while the first General Assembly was not organized until 1864.

As Welsh communities were gathered in the United States, a church of this order was founded in 1824 at Remsen, N. Y., and a presbytery was organized 4 years later. Since then the denomination has grown as the Welsh immigration has increased, and has for the most part been confined to those communities where Welsh has been widely spoken. In 1892 a forward evangelical movement was begun, and in 3 years 6,000 people were gathered in congregations. The pressure of the development of American influences, however, has been felt, and the English language is fast gaining control in the services of the church.

During the past decade there has been some consideration of union with the Presbyterian Church in the United States of America, but nothing definite has been accomplished. A campaign to raise $100,000 for home and foreign missions proved successful.

DOCTRINE.

The statement of doctrine is summed up in forty-four articles, formulated by three of the church's divines, under the direction of the Synod. These articles correspond in general to the Westminster Confession of the Presbyterian Church, and the Thirty-nine Articles of the Episcopal Church. They pass by in silence the subject of "eternal reprobation."

POLITY.

The church organization is presbyterian, though it differs from that of other Presbyterian bodies in some minor details. The local church has as its officers the pastor and deacons, the latter being laymen elected by the congregation, and taking the place of both elders and deacons in other Presbyterian churches. The pastor and deacons constitute the church court or session, receive members, inquire into their conduct, have power to admonish or suspend for offenses, make recommendations for ordination of licensed preachers, and elect representatives to the district meeting.

The district meeting, or presbytery, consists of the ministers and lay representatives from the churches within its limits. It has legislative authority on matters bearing directly and solely on the interest of churches, ministers, and members affiliated with it. It has power to entertain and decide appeals from the churches; to examine and license candidates for the ministry; to examine and recognize deacons, inquire into their conduct, and suspend for offenses; to remove pastors; to unite and divide congregations; and, in general, to care for the welfare of the local churches.

The synod is the highest legislative and judicial court of the denomination. In some states it meets semiannually; in others it meets annually. It is composed of ministerial and lay delegates elected by the district meetings within its limits. It hears and decides appeals from the district meetings; forms new districts; examines and ordains ministers; inquires into the characters of both ordained and unordained ministers, and suspends for offenses; decides all questions of doctrine and discipline; and exercises supervision over district meetings.

The General Assembly is a triennial body, and its function is not that of legislation as in other Presbyterian bodies, but that of general supervision of the work of the denomination at home and on the foreign field. It is composed of two ministerial and two lay representatives from the various state synods, together with their ex-moderators and clerks. It provides literature for the adherents of the body, appoints editors for its periodicals, provides grants for missionary work, and takes direct charge of the foreign field.

WORK.

The missionary work is under the care of a general missionary society, composed of 1 member elected from each synod, and meets triennially. Its object is to give financial aid to weak churches, provide gospel services for Welshmen wherever found in the United States, and establish churches in Welsh-speaking communities. During 1916 there were 2 missionaries employed, 30 churches were aided, and the contributions amounted to $4,577.

Up to the year 1904 the American church worked in conjunction with a foreign missionary board in Wales, but in that year severed its connection with

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that board, deciding to take up a field of its own. The following year the district of Habiganj in South Sylhet, India, was allotted to it, where 2 stations are now occupied by 6 missionaries and 16 native helpers. The report for 1916 shows 1 organized church, with 20 members; 1 high school, with 91 pupils, and 5 day schools, with 300 pupils; 1 hospital, with 11,984 patients treated during the year; while 10 orphans were maintained in orphanages outside the denomination. The contributions for this work during 1916 were $12,851, and there are endowments amounting to about $50,000. A young people's society is connected with every church.

STATISTICS.

The general statistics of the Welsh Calvinistic Methodist Church for 1916 are given, by states and synods and presbyteries, on pages 581 and 582, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	135	147	−12	−8.2
Members	14,566	13,280	1,286	9.7
Church edifices	131	156	−25	−16.0
Value of church property	$1,012,000	$761,350	$250,650	32.9
Debt on church property	$44,938	$27,425	$17,513	63.9
Parsonages:				
Churches reporting	33	34	−1	(2)
Value	$81,500	$66,916	$14,584	21.8
Sunday schools:				
Number	127	138	−11	−8.0
Officers and teachers	1,446	1,681	−235	−14.0
Scholars	10,789	11,347	−558	−4.9
Contributions for missions and benevolences	$17,428	$6,928	$10,500	151.6
Domestic	$4,577	$3,478	$1,099	31.6
Foreign	$12,851	$3,450	$9,401	272.5

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The above table shows that there has been somewhat of a decrease in the number of organizations, church edifices, and Sunday schools, but an increase in membership, value of church property, debt on church property, value of parsonages, and contributions for missions and benevolences. The membership in 1916 was 14,566 as against 13,280 in 1906, showing a gain of 9.7 per cent; the value of church property rose from $761,350 in 1906 to $1,012,000 in 1916, or 32.9 per cent; and the debt in 1916, reported by 14 churches, was $44,938 as against $27,425, reported by 17 churches, in 1906. There was a loss of 1 in churches reporting parsonages, but a gain in parsonage value from $66,916 to $81,500, or 21.8 per cent. Contributions for benevolences grew from $6,928 to $17,428, an increase of 151.6 per cent, the greater proportion being for foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $173,977, reported by 129 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 104 organizations in 1916, was 1,950, constituting 16.3 per cent of the 11,956 members reported by these organizations. Assuming that the same proportion would apply to the 2,610 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 2,376.[1]

Of the 135 organizations, 13, with 426 members, reported church services conducted in English only; 98, with 11,921 members, reported services in Welsh in connection with English; and 24 organizations, with 2,219 members, used Welsh only. There has been a marked decrease in the use of Welsh, as 80 organizations used Welsh only in 1906.

The number of ministers on the rolls of the denomination was 67. As shown by the following table, 54 sent in schedules, 47 of them reporting annual salaries averaging $1,145.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	54	47	4	3	$1,145
Illinois	2	2	.....	.....	1,600
Iowa	2	2	.....	.....	1,000
Kansas	1	1	.....	.....	.....
Minnesota	5	4	.....	1	1,188
Missouri	1	1	.....	.....	.....
Nebraska	2	2	.....	.....	567
New York	7	6	.....	1	1,666
Ohio	8	6	2	.....	1,134
Pennsylvania	12	11	1	.....	1,268
South Dakota	1	1	.....	.....	.....
Vermont	2	2	.....	.....	975
Washington	1	1	.....	.....	.....
Wisconsin	10	8	1	1	1,146

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Welsh Calvinistic Methodist Church	135	134	14,566	113	5,468	7,042	129	2	131	126	$1,012,000
New England division:											
Vermont	6	6	591	6	248	343	6	.....	6	6	21,709
Middle Atlantic division:											
New York	17	17	1,955	17	850	1,105	17	.....	17	17	192,500
Pennsylvania	22	22	3,779	22	1,584	2,195	22	.....	22	22	286,900
East North Central division:											
Ohio	21	21	2,338	14	648	869	21	.....	21	20	163,950
Illinois	4	4	819	4	391	428	2	1	3	2	43,000
Wisconsin	35	34	2,543	28	633	881	33	.....	34	31	166,200
West North Central division:											
Minnesota	13	13	1,155	13	545	610	13	.....	13	13	68,200
Iowa	6	6	472	5	223	223	5	.....	5	5	21,300
South Dakota	2	2	222	1	76	74	2	.....	2	2	6,500
Nebraska	4	4	265	4	127	138	4	.....	4	4	7,250
States with one organization only[1]	5	5	427	4	144	176	4	1	4	4	34,500

[1] One organization each in Colorado, Kansas, Missouri, Montana, and Washington.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Welsh Calvinistic Methodist Church	135	14	$44,938	33	$81,500	129	$173,977	127	127	1,446	10,789
New England division:											
Vermont	6	2	600	2	5,000	6	4,248	6	6	61	329
Middle Atlantic division:											
New York	17	1	26,000	7	17,100	16	26,213	15	15	146	977
Pennsylvania	22	7	15,238	3	20,100	21	44,673	21	21	382	3,452
East North Central division:											
Ohio	21	.....	.....	2	6,800	19	22,182	20	20	259	2,000
Illinois	4	.....	.....	.....	.....	4	10,671	4	4	43	345
Wisconsin	35	2	1,000	10	21,900	33	33,153	32	32	250	1,711
West North Central division:											
Minnesota	13	1	600	3	4,000	13	13,863	13	13	146	929
Iowa	6	.....	.....	3	4,000	6	7,601	6	6	55	333
South Dakota	2	.....	.....	.....	.....	2	1,501	2	2	22	148
Nebraska	4	.....	.....	3	2,900	4	3,978	3	3	32	243
States with one organization only[1]	5	1	1,500	.....	.....	5	5,894	5	5	50	322

[1] One organization each in Colorado, Kansas, Missouri, Montana, and Washington.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Welsh Calvinistic Methodist Church	135	134	14,506	113	5,468	7,042	129	2	131	126	$1,012,000
Minnesota Synod:											
First	11	11	820	11	388	432	11	.....	11	11	37,200
Second	5	5	593	3	213	246	4	.....	4	4	49,500
Third	2	2	222	1	76	74	2	.....	2	2	6,500
New York Synod:											
Eastern New York and Vermont	8	8	1,056	8	461	595	8	.....	8	8	40,200
New York City	1	1	341	1	126	215	1	.....	1	1	84,000
Oneida	14	14	1,149	14	511	638	14	.....	14	14	85,000
Ohio Synod:											
Jackson and Gallia	9	9	834	5	134	157	9	.....	9	8	18,400
Northwestern	6	6	1,132	3	371	483	6	.....	6	6	106,300
Pittsburgh	9	9	760	9	320	440	9	.....	9	9	95,650
Pennsylvania Synod:											
Northern	13	13	2,418	13	992	1,426	13	.....	13	13	174,000
Southern	6	6	964	6	406	558	6	.....	6	6	86,900
Western Synod:											
Eastern	4	4	278	4	142	136	3	1	3	3	15,800
Western	8	8	628	8	295	333	8	.....	8	8	28,750
Wisconsin Synod:											
Dodgeville	4	4	184	4	68	116	3	.....	4	3	10,000
La Crosse Valley	4	4	256	3	83	143	4	.....	4	3	5,300
Waukesha	13	13	1,816	11	582	679	11	1	12	11	119,300
Welsh Prairie	18	17	1,106	9	291	371	17	.....	17	16	74,600

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Welsh Calvinistic Methodist Church	135	14	$44,938	33	$81,500	129	$173,977	127	127	1,446	10,782
Minnesota Synod:											
First	11	.....	.....	3	4,000	11	10,673	11	11	118	737
Second	5	2	2,100	.....	.....	5	8,040	5	5	53	351
Third	2	.....	.....	.....	.....	2	1,501	2	2	22	145
New York Synod:											
Eastern New York and Vermont	8	2	600	4	9,500	8	6,866	8	8	99	615
New York City	1	1	26,000	.....	.....	1	10,733	1	1	10	70
Oneida	14	.....	.....	5	12,600	13	12,862	12	12	98	821
Ohio Synod:											
Jackson and Gallia	9	.....	.....	.....	.....	9	5,294	9	9	111	774
Northwestern	6	.....	.....	2	6,500	5	11,724	6	6	98	866
Pittsburgh	9	1	5,700	1	6,500	8	11,968	8	8	112	666
Pennsylvania Synod:											
Northern	13	4	7,438	1	10,600	13	27,443	13	13	254	2,500
Southern	6	2	2,100	1	3,000	5	10,426	5	5	66	646
Western Synod:											
Eastern	4	.....	.....	2	3,500	4	4,508	4	4	37	328
Western	8	.....	.....	4	3,400	8	8,115	7	7	75	511
Wisconsin Synod:											
Dodgeville	4	1	700	3	4,200	3	2,331	3	3	28	137
La Crosse Valley	4	.....	.....	.....	.....	3	522	3	3	18	137
Waukesha	13	1	300	2	7,000	13	22,236	12	12	109	787
Welsh Prairie	18	.....	.....	5	10,700	18	18,735	18	18	138	995

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UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

HISTORY.

The most successful attempt at union of the different Presbyterian bodies in the United States which represent the Covenanter and Secession movements in Scotland, was that accomplished in 1858, when the greater part of the Associate Synod (Secession) and the Associate Reformed Synod (Secession and Covenanter) were brought together in the United Presbyterian Church of North America, in the city of Pittsburgh.[1] Whatever was distinctive in the views and usages of the two branches of the church, together with their colleges, seminaries, missionary enterprises, traditions, and records, became the inheritance of the United Church.

DOCTRINE.

The United Presbyterian Church accepts the Westminster Confession of Faith and Catechisms as its doctrinal standards, modifying somewhat the chapters on the power of civil magistrates. Accompanying these standards, as a part of the basis of the union, was a "judicial testimony," declaring the sense in which these symbols were received. This testimony, consisting of eighteen articles, contains the declarations of doctrine and order on which the United Presbyterian Church justifies its separation from other Presbyterian churches.

These eighteen articles affirm: The plenary inspiration of the Scriptures; the eternal sonship of Christ; the fall of man in Adam's transgression; man's present inability to secure salvation; atonement through the satisfaction of the justice of God by the sacrifice of Christ, who thereby placed himself in the room of a definite number chosen before the foundation of the world; the imputation of Christ's righteousness to the believer; the free and unconditional offer of salvation to all who hear it; the necessity of appropriation and persuasion, as well as of intellectual assent to the gospel, in order to saving faith; repentance as a fruit of justifying faith, not a ground of the sinner's pardon; obedience to the moral law as a perpetual obligation, but not a condition of salvation; the quickening, regenerating, sanctifying work of the Holy Spirit; the headship of Christ, involving His dominion over the church and over all created things; the supremacy, in authority and obligations, of the law of God; that slaveholding is a violation of that law; that secret societies are inconsistent with the letter and spirit of Christianity; that the observance and offer of church communion should be limited to those keeping the ordinances; that public social covenanting is a moral duty; that the songs contained in the Book of Psalms should be used in public and private worship, to the exclusion of the devotional compositions of uninspired men.

[1] See Associate Synod of North America, p. 596, and Synod of the Reformed Presbyterian Church, p. 602.

POLITY.

In organization and government the church is in accord with other Presbyterian bodies, having the same courts—session, presbytery, synod, and general assembly—and observing the same general methods of baptism, admission to church membership, ordination to the ministry, etc.[2]

WORK.

The activities of the church are conducted by boards under the immediate authority of the General Assembly. The home missionary work is carried on chiefly through 3 boards—home missions, freedmen's missions, and church extension. The report for 1916 shows 374 missionaries employed by these 3 departments; 345 churches aided; and contributions for the work amounting to $295,914.

The foreign missionary work of the church is conducted in India, Egypt, and the Sudan, through its Board of Foreign Missions, located in Philadelphia. The report for 1916 shows 455 stations and outstations; 236 American missionaries and 1,449 native workers; 152 organized churches; 45,235 communicants; 393 Sunday schools, with 23,204 scholars; 398 schools of all grades, with 30,799 pupils, including 2 theological seminaries and 3 colleges, with 1,265 students; 17 hospitals and dispensaries, treating 118,552 patients; church property valued at $2,071,000; and endowments amounting to $120,948. The total amount contributed for work in the foreign field was $373,296.

The educational work of the church in the United States is represented by 8 institutions of higher education, including 2 theological seminaries and 6 colleges, with a total of 2,260 students. For this work, $116,753 was contributed during the year. The value of property devoted to educational purposes is estimated at $1,300,000, and there are endowments amounting to $1,934,571.

Under the head of philanthropic institutions in the United States, the report for 1916 shows 1 hospital, with 2,890 patients treated; 2 homes, with 177 inmates; property valued at $500,000; and endowment amounting to $45,000. The amount contributed to their support during the year was $138,810.

The young people's denominational organization is known as the Young People's Christian Union, which in 1916 had 767 societies, with a membership of 24,924, and contributed $32,254 for local expenses and missionary purposes. The Sunday schools contributed for the same purpose $242,710. The Woman's Board works in close relation with the other boards of the church, reporting to the General Assembly annually.

[2] See Presbyterian bodies, p. 549.

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The grand total of contributions for all purposes during the year 1916 amounted to $3,185,691.

STATISTICS.

The general statistics of the United Presbyterian Church for 1916 are given, by states and synods and presbyteries, on pages 585 to 588, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	991	968	23	2.4
Members	160,726	130,342	30,384	23.3
Church edifices	986	984	2	0.2
Value of church property	$13,543,213	$10,760,208	$2,783,005	25.9
Debt on church property	$1,068,964	$546,557	$522,407	95.6
Parsonages:				
Churches reporting	538	450	88	19.6
Value	$1,701,625	$1,155,750	$545,875	47.2
Sunday schools:				
Number	1,019	991	28	2.8
Officers and teachers	15,160	12,841	2,319	18.1
Scholars	156,072	115,963	40,109	34.6
Contributions for missions and benevolences	$924,773	$810,029	$114,744	14.2
Domestic	$551,477	$443,865	$107,612	24.2
Foreign	$373,296	$366,164	$7,132	1.9

From this table it appears that the denomination has increased in every particular. The number of organizations reported in 1916 was 991 as against 968 in 1906; the membership rose from 130,342 to 160,726, or 23.3 per cent; there was an increase of 2 in number of edifices; and an increase of 25.9 per cent in the value of church property. Debt on church property amounted in 1916 to $1,068,964, reported by 225 organizations, as against $546,557, reported by 151 organizations in 1906. Sunday schools increased 2.8 per cent, and the number of scholars rose from 115,963 to 156,072, or 34.6 per cent. Contributions for missions and benevolences increased $114,744, or 14.2 per cent, the principal advance being for domestic work, chiefly educational.

Certain items not included in the above summary are church expenditures, and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $3,094,945, reported by 974 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 846 organizations in 1916, was 6,638, constituting 4.8 per cent of the 139,714 members reported by these organizations. Assuming that the same proportion would apply to the 21,012 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 7,636.[1]

Of the 991 organizations, 975, with 159,906 members, reported the use of English only in church services; 1 organization, with 135 members, French only; and 3, with 99 members, used Italian only. One organization, with 70 members, used German and English; 1, with 104 members, Indian and English; and 10 organizations, with 412 members, Italian and English. As compared with the report for 1906, there was an increase of 1 in the number of foreign languages used and of 10 in the number of organizations reporting foreign languages.

The number of ministers on the rolls of the denomination was 995. Schedules were received from 778, distributed, by states, in the table below:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	778	642	26	110	$1,381
Alabama	2	1		1	600
Arkansas	3	2		1	800
California	31	24		7	1,334
Colorado	10	6	1	3	1,417
District of Columbia	1	1			
Idaho	5	5			1,334
Illinois	53	45		8	1,222
Indiana	19	17		2	1,144
Iowa	64	55	1	8	1,286
Kansas	35	33	1	1	1,087
Kentucky	2		2		
Maryland	2	2			1,619
Massachusetts	12	12			1,606
Michigan	6	4	1	1	1,200
Missouri	9	8		1	1,300
Montana	1			1	
Nebraska	15	14		1	1,222
New Jersey	7	5	1	1	1,464
New York	57	47	2	8	1,281
North Carolina	5	3	2		
Ohio	109	90	1	18	1,295
Oklahoma	6	5		1	1,134
Oregon	10	6	2	2	1,000
Pennsylvania	258	215	8	35	1,618
Rhode Island	4	4			1,885
South Dakota	1	1			
Tennessee	5	1	2	2	1,000
Texas	6	4	1	1	1,225
Vermont	8	8		1	978
Virginia	1	1			
Washington	20	17		3	1,342
West Virginia	6	6			1,570
Wisconsin	6	5		1	1,436
Wyoming	1	1			

Of the 778 ministers, 668 were in pastoral work, 640 of them reporting annual salaries averaging $1,381. Of the 110 not in pastoral work, 56 were on the retired list, 21 were engaged in educational and editorial work, 10 were in evangelistic and philanthropic work, and 11 in the general business of the denomination.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Presbyterian Church of North America	991	991	160,726	957	64,670	90,678	969	14	986	952	$13,543,213
New England division:											
Vermont	7	7	582	7	240	342	7	.....	7	7	32,200
Massachusetts	12	12	2,993	11	998	1,545	11	1	11	11	285,000
Rhode Island	5	5	1,066	5	417	619	4	1	4	5	54,100
Middle Atlantic division:											
New York	64	64	11,150	61	4,467	6,223	64	.....	64	62	989,990
New Jersey	10	10	1,904	10	741	1,163	10	.....	10	8	148,000
Pennsylvania	339	339	73,405	328	29,629	40,611	335	2	340	326	6,212,883
East North Central division:											
Ohio	146	146	21,613	140	8,843	12,175	143	1	144	142	1,960,400
Indiana	24	24	2,844	21	1,013	1,523	24	.....	24	24	423,400
Illinois	66	66	9,782	65	3,899	5,720	66	.....	67	66	580,000
Michigan	10	10	1,093	10	463	630	10	.....	10	10	84,200
Wisconsin	6	6	630	6	259	371	6	.....	6	6	34,500
West North Central division:											
Iowa	79	79	9,568	77	4,054	5,477	79	.....	80	77	997,750
Missouri	14	14	1,899	14	715	1,184	14	.....	14	13	167,800
Nebraska	21	21	2,338	20	930	1,368	21	.....	21	21	159,950
Kansas	47	47	4,995	47	2,026	2,969	45	2	46	45	227,050
South Atlantic division:											
Maryland	2	2	368	2	148	220	2	.....	2	2	60,000
Virginia	2	2	224	2	70	154	1	1	1	1	8,000
West Virginia	7	7	1,196	6	475	690	6	.....	7	6	173,500
North Carolina	3	3	249	3	92	157	2	1	2	2	9,500
East South Central division:											
Kentucky	4	4	161	2	53	80	4	.....	4	4	3,200
Tennessee	10	10	467	9	182	250	9	1	11	8	32,350
Alabama	5	5	468	5	195	273	4	1	5	4	7,830
West South Central division:											
Arkansas	3	3	107	2	41	56	2	.....	2	2	4,000
Oklahoma	7	7	414	7	173	241	7	.....	7	7	33,000
Texas	11	11	438	11	199	236	9	1	9	9	35,100
Mountain division:											
Idaho	5	5	331	5	178	203	5	.....	5	4	29,500
Colorado	15	15	2,707	15	1,153	1,554	15	.....	15	15	267,700
Pacific division:											
Washington	22	22	2,124	21	807	1,281	20	1	20	21	266,400
Oregon	8	8	980	8	403	577	8	.....	10	8	62,600
California	32	32	3,787	32	1,484	2,303	31	1	33	31	513,900
States with one organization only [1]	5	5	806	5	323	483	5	.....	5	5	104,500

[1] One organization each in Connecticut, Delaware, District of Columbia, South Dakota, and Wyoming.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Presbyterian Church of North America	991	225	$1,068,964	538	$1,701,625	974	$3,094,945	976	1,019	15,160	156,072
New England division:											
Vermont	7	2	1,800	6	9,200	7	10,612	7	7	79	517
Massachusetts	12	6	46,800	1	3,000	12	43,984	12	12	254	1,977
Rhode Island	5	.....	.....	2	10,000	5	12,094	5	5	89	823
Middle Atlantic division:											
New York	64	14	74,800	40	116,900	64	233,190	64	66	1,010	10,116
New Jersey	10	5	31,800	1	5,000	10	31,942	10	11	228	2,571
Pennsylvania	339	86	616,320	142	547,600	335	1,472,301	334	348	6,015	67,961
East North Central division:											
Ohio	146	32	122,863	75	235,900	143	360,752	144	151	2,105	20,219
Indiana	24	5	10,100	16	49,500	23	49,073	23	24	279	2,573
Illinois	66	11	13,250	52	167,050	66	174,119	66	68	903	9,369
Michigan	10	2	3,700	8	25,300	9	15,675	8	8	119	926
Wisconsin	6	1	300	5	13,000	6	11,247	6	6	75	594
West North Central division:											
Iowa	79	9	12,016	66	194,440	77	207,629	79	81	956	8,979
Missouri	14	5	12,150	5	16,750	14	43,047	14	15	254	2,622
Nebraska	21	3	6,205	16	31,150	20	46,073	20	20	251	2,501
Kansas	47	3	18,050	36	71,250	46	94,317	45	50	611	5,284
South Atlantic division:											
Maryland	2	.....	.....	.....	.....	2	8,009	2	2	35	436
Virginia	2	.....	.....	1	7,000	2	1,400	2	2	19	454
West Virginia	7	3	28,700	3	9,500	6	30,590	7	8	91	980
North Carolina	3	.....	.....	.....	.....	3	1,641	3	3	26	632
East South Central division:											
Kentucky	4	.....	.....	.....	.....	3	1,078	4	5	30	577
Tennessee	10	.....	.....	3	3,600	10	5,550	10	12	94	1,183
Alabama	5	.....	.....	2	1,635	5	2,239	5	5	52	937
West South Central division:											
Arkansas	3	1	700	1	1,500	2	1,415	3	3	14	165
Oklahoma	7	2	560	6	14,100	6	6,224	7	7	70	724
Texas	11	3	5,750	5	18,950	11	6,412	9	9	69	531
Mountain division:											
Idaho	5	3	3,625	3	9,500	5	6,556	5	5	70	491
Colorado	15	6	4,525	6	20,400	15	48,556	15	15	231	2,420
Pacific division:											
Washington	22	10	26,350	10	31,200	22	40,010	22	22	316	2,798
Oregon	8	2	4,000	8	26,700	8	13,561	8	10	148	1,480
California	32	9	20,350	16	50,300	32	80,290	32	34	508	3,994
States with one organization only [1]	5	2	4,250	3	11,200	5	15,349	5	5	69	986

[1] One organization each in Connecticut, Delaware, District of Columbia, South Dakota, and Wyoming.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
United Presbyterian Church of North America	991	991	160,726	957	64,670	90,678	969	14	986	952	$13,543,213
Synod of California:											
Los Angeles	15	15	2,114	15	786	1,328	15	.....	17	15	321,600
San Francisco	17	17	1,673	17	698	975	16	1	16	16	192,300
Synod of Columbia:											
Idaho	5	5	367	5	172	195	5	.....	5	4	25,700
Oregon	7	7	930	7	386	544	7	.....	9	7	56,400
Puget Sound	15	15	1,436	14	578	822	14	1	14	15	155,700
Spokane	8	8	752	8	252	500	7	.....	7	7	120,700
First Synod of the West:											
Allegheny	38	38	11,257	38	4,790	6,467	38	.....	38	37	1,051,600
Beaver Valley	23	23	5,897	23	2,574	3,323	23	.....	24	23	399,555
Butler	29	29	4,697	29	2,087	2,610	29	.....	29	29	253,100
Cleveland	26	26	4,381	24	1,762	2,483	24	.....	24	24	494,900
Lake	24	24	3,698	24	1,484	2,214	24	.....	24	24	233,775
Mercer	16	16	3,118	14	977	1,298	16	.....	16	14	156,000
Synod of Illinois:											
Chicago	13	13	2,372	13	902	1,470	13	.....	13	13	199,600
Illinois, Central	7	7	578	7	231	347	7	.....	7	7	47,300
Illinois, Southern	26	26	3,742	25	1,581	2,151	25	.....	25	24	204,200
Monmouth	16	16	2,780	16	1,084	1,696	16	.....	16	16	148,100
Rock Island	13	13	1,409	12	507	739	13	.....	14	13	82,800
Wisconsin	6	6	630	6	259	371	6	.....	6	6	24,500
Synod of Iowa:											
Cedar Rapids	13	13	1,592	12	694	872	13	.....	13	12	131,800
College Springs	22	22	2,804	22	1,175	1,629	22	.....	22	22	169,700
Des Moines	25	25	2,746	25	1,164	1,582	25	.....	25	25	205,750
Iowa, Northwestern	4	4	246	4	102	144	4	.....	4	4	19,000
Keokuk	14	14	2,222	13	904	1,287	14	.....	15	13	186,500
Le Claire	6	6	571	6	251	320	6	.....	6	6	29,000
Synod of Kansas:											
Arkansas Valley	18	18	1,964	18	810	1,154	17	1	17	17	99,800
Concordia	7	7	450	7	200	250	7	.....	7	7	21,300
Garnett	10	10	907	10	362	605	10	.....	10	10	32,200
Kansas City	11	11	1,400	11	567	833	10	1	10	10	47,000
Oklahoma	7	7	414	7	173	241	7	.....	7	7	33,000
Pittsburg	6	6	553	6	198	355	6	.....	7	6	55,550
Texas	11	11	435	11	199	236	9	1	9	9	35,100
Synod of Nebraska:											
Colorado	12	12	2,638	12	1,130	1,508	12	.....	12	12	228,500
Omaha	12	12	1,361	11	525	796	12	.....	12	12	101,750
Pawnee	10	10	1,167	10	490	677	10	.....	10	10	60,700
Uncompahgre	4	4	219	4	93	126	4	.....	4	4	14,200
Synod of New York:											
Albany	9	9	1,716	9	719	997	9	.....	9	9	146,200
Argyle	13	13	2,168	13	916	1,252	13	.....	13	12	120,000
Boston	17	17	4,029	16	1,415	2,164	15	2	15	16	339,100
Caledonia	15	15	2,990	13	1,093	1,512	15	.....	15	15	232,500
Delaware	16	16	2,525	16	1,088	1,437	16	.....	16	15	67,200
Hudson	6	6	812	5	270	467	6	.....	6	6	276,000
New Jersey	9	9	1,824	9	711	1,113	9	.....	9	7	136,000
New York	7	7	1,249	7	491	758	7	.....	7	7	151,000
Philadelphia	27	27	7,019	27	2,840	4,179	27	.....	27	27	915,700
Vermont	7	7	582	7	240	342	7	.....	7	7	32,200
Synod of Ohio:											
Detroit	9	9	1,031	9	435	596	9	.....	9	9	82,200
Mansfield	11	11	1,285	11	571	714	11	.....	11	11	102,100
Muskingum	27	27	4,258	26	1,836	2,378	27	.....	28	26	208,000
Steubenville	22	22	3,201	19	1,209	1,577	22	.....	22	22	277,800
Wheeling	19	19	2,889	19	1,180	1,709	19	.....	19	19	326,300
Synod of Pittsburgh-Pennsylvania:											
Big Spring	12	12	1,148	12	446	702	12	.....	12	12	79,600
Brookville	13	13	1,052	13	445	607	13	.....	13	13	35,000
Chartiers	22	22	5,848	21	2,384	3,270	22	.....	23	22	354,330
Conemaugh	25	25	3,164	25	1,297	1,867	24	1	24	21	204,800
Frankfort	19	19	1,746	18	769	946	18	.....	18	18	115,800
Kiskiminetas	13	13	2,097	12	892	1,165	12	.....	12	12	126,500
Monongahela	47	47	16,430	45	6,638	9,283	47	.....	48	45	2,040,623
Westmoreland	35	35	6,827	30	2,233	3,015	33	1	35	32	457,500
Second Synod:											
Indiana	15	15	1,906	13	683	1,049	15	.....	15	15	163,700
Indiana, Northern	6	6	567	5	195	238	6	.....	6	6	21,700
Ohio, First	31	31	3,079	28	1,204	1,812	31	.....	33	31	416,750
Sidney	13	13	1,715	13	675	1,040	13	.....	13	13	152,400
Tennessee	15	15	1,281	15	509	772	11	4	12	10	44,430
Xenia	15	15	2,708	15	1,139	1,569	14	1	15	14	279,100

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Presbyterian Church of North America	991	225	$1,068,964	538	$1,701,625	974	$3,094,945	976	1,019	15,160	156,072
Synod of California:											
Los Angeles	15	6	13,400	6	22,000	15	52,267	15	16	255	2,198
San Francisco	17	3	6,950	10	28,300	17	37,013	17	18	253	1,796
Synod of Columbia:											
Idaho	5	2	2,125	3	10,300	5	6,624	5	5	64	431
Oregon	7	2	4,000	7	22,900	7	17,213	7	9	138	1,430
Puget Sound	15	6	6,650	6	17,200	15	24,210	15	15	183	1,834
Spokane	8	5	21,200	5	17,000	8	17,100	8	8	149	1,074
First Synod of the West:											
Allegheny	38	16	147,642	13	52,000	38	282,743	38	38	933	9,341
Beaver Valley	23	4	37,800	10	31,700	23	93,001	23	24	469	5,643
Butler	29	4	23,500	12	38,900	29	62,610	29	30	420	3,859
Cleveland	26	15	75,825	7	35,500	24	94,393	26	27	485	5,210
Lake	24	4	16,780	13	43,900	24	39,394	23	23	273	2,763
Mercer	16	2	1,425	5	19,000	16	41,876	16	17	286	3,563
Synod of Illinois:											
Chicago	13	7	15,700	10	43,000	13	48,871	13	14	278	2,938
Illinois, Central	7	1	2,500	5	15,500	7	17,695	7	7	83	707
Illinois, Southern	26	6	9,550	13	21,550	25	51,999	26	27	375	3,657
Monmouth	16	----	----	15	57,500	16	55,225	16	16	258	2,602
Rock Island	13	2	586	12	37,800	13	25,105	13	14	155	1,307
Wisconsin	6	1	300	5	13,000	6	11,247	6	6	75	584
Synod of Iowa:											
Cedar Rapids	13	1	3,800	11	34,100	12	32,577	13	15	172	1,708
College Springs	22	3	2,750	18	50,100	22	62,860	22	23	260	2,566
Des Moines	25	3	1,400	19	53,900	25	68,310	25	25	284	2,764
Iowa, Northwestern	4	----	----	4	9,740	4	5,527	4	4	41	261
Keokuk	14	2	5,130	11	45,500	13	49,279	14	14	204	1,886
Le Claire	6	1	1,000	6	13,000	6	11,216	6	6	64	503
Synod of Kansas:											
Arkansas Valley	18	2	1,050	14	26,000	18	41,470	18	18	222	2,020
Concordia	7	----	----	5	10,400	7	7,333	7	7	80	519
Garnett	10	----	----	8	17,200	9	16,171	9	9	104	838
Kansas City	11	----	----	8	16,150	11	21,374	10	10	164	1,321
Oklahoma	7	2	560	6	14,100	6	6,224	7	7	70	724
Pittsburg	6	3	20,300	2	3,750	6	13,940	6	11	101	903
Texas	11	3	5,750	5	18,950	11	6,412	9	9	69	531
Synod of Nebraska:											
Colorado	12	3	3,475	7	23,400	12	44,160	12	12	211	2,323
Omaha	12	2	5,500	8	13,700	11	28,479	11	11	135	1,385
Pawnee	10	1	705	9	19,450	10	19,744	10	10	135	1,326
Uncompahgre	4	3	1,050	----	----	4	6,725	4	4	35	247
Synod of New York:											
Albany	9	1	11,000	7	22,500	9	30,212	9	10	152	1,504
Argyle	13	1	550	11	29,200	13	36,982	13	13	188	1,663
Boston	17	6	46,800	3	13,000	17	56,078	17	17	343	2,899
Caledonia	15	3	17,800	7	17,100	15	68,033	15	15	248	2,736
Delaware	16	1	500	13	30,600	16	34,470	16	17	212	1,908
Hudson	6	4	22,500	2	17,500	6	45,944	6	6	86	790
New Jersey	9	5	31,800	1	5,000	9	31,487	9	10	218	2,520
New York	7	4	22,450	1	5,000	7	22,007	7	7	156	1,746
Philadelphia	27	18	151,350	9	71,000	27	142,888	27	27	597	7,864
Vermont	7	2	1,800	6	9,200	7	10,612	7	7	79	517
Synod of Ohio:											
Detroit	9	2	3,700	8	25,300	8	14,875	7	7	114	952
Mansfield	11	----	----	9	26,800	11	20,222	11	12	143	1,165
Muskingum	27	1	300	10	24,750	27	48,819	27	29	363	3,533
Steubenville	22	3	11,500	12	48,500	22	56,477	21	22	297	2,656
Wheeling	19	6	28,100	8	19,500	18	50,737	18	20	238	2,194
Synod of Pittsburgh-Pennsylvania:											
Big Spring	12	1	1,000	7	15,700	12	18,658	12	12	139	1,098
Brookville	13	----	----	4	10,000	13	12,124	11	11	109	871
Chartiers	22	6	11,200	13	59,600	22	104,743	22	25	438	6,390
Conemaugh	25	3	21,008	10	20,100	22	44,600	25	25	290	2,684
Frankfort	19	1	1,600	8	25,000	18	28,234	19	20	217	1,600
Kiskiminetas	13	1	800	6	24,500	13	29,321	13	13	177	1,821
Monongahela	47	19	161,940	13	60,800	47	467,943	47	49	1,152	14,947
Westmoreland	35	9	44,525	19	75,400	34	118,345	33	38	563	6,497
Second Synod:											
Indiana	15	2	1,500	10	37,000	15	30,799	15	15	187	1,712
Indiana, Northern	6	1	1,000	5	9,500	5	9,371	5	5	54	413
Ohio, First	31	3	4,638	18	46,500	30	55,535	31	35	374	3,966
Sidney	13	2	500	5	17,000	13	24,983	13	13	172	1,648
Tennessee	15	----	----	5	11,435	15	10,115	15	15	141	2,741
Xenia	15	5	30,700	10	27,650	15	49,944	15	15	230	2,215

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PRESBYTERIAN CHURCH IN THE UNITED STATES.

HISTORY.

Previous to the Civil War the Presbyterian churches in the United States held widely different positions in regard to slavery. The larger denominations did not take positive ground, but left local bodies free to act as they judged best. Some of the smaller and stricter churches, however, were stringent in their rules, and even went so far as to exclude slaveholders from their communion. As early as 1818 the General Assembly expressed itself very strongly in denunciation of slavery, but at the same time recommended consideration toward those so circumstanced as to be unable to carry out the full recommendation of the church. After the separation between the "Old School" and the "New School," the latter was more aggressive, and the New School Assembly, in 1853, called upon its southern presbyteries to report "the real facts in relation to this subject." The result was that several synods and presbyteries, mostly in the border states, seceded and, in 1858, formed the United Synod of the Presbyterian Church.

When the Civil War broke out, the Old School General Assembly, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep-seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The southern churches refused absolutely to "make slaveholding a sin or nonslaveholding a term [condition] of communion." Accordingly 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these, the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the Civil War subsided, fraternal relations were established with the northern churches, in 1882, and in 1888 the two General Assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 they also united in celebrating the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the Church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in doctrinal emphasis and church conduct, but chiefly to diversity in community and church life. The northern churches make no distinction between white and Negro; the southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the Negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from ecclesiastical relations. So far as may be, the Negro members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate Colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of Negroes, owing to remoteness, remained as constituent parts of the synods in whose bounds they are located. However, in 1916, the General Assembly constituted these and two other Negro presbyteries existing within its territory into a synod composed exclusively of Negro ministers and members, yet being a constituent part of the Presbyterian Church in the United States.

DOCTRINE AND POLITY.

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women the public expounding of God's Word, or other functions pertaining to an ordained minister, but admits their services in other lines of Christian work.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts.

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WORK.

The activities of the church are under the care of executive committees appointed annually by the General Assembly and directly responsible to it. The home missionary work is conducted in part by such an executive committee and in part by the presbyteries. The executive committee aids the weaker presbyteries and conducts new work on the frontier, in the mountains, and among foreigners and Negroes. Its aid includes assistance, not merely in the conduct of services, but in the erection of churches and manses. The committee also conducts schools for the Indian tribes in Oklahoma, for the whites in the Appalachian Mountains, and for immigrant children. In the conduct of the local work, appropriations are made by the executive committee to the presbyteries, not to the specific field or the missionaries to be aided, thus securing presbyterial control of the entire work.

The assembly's executive committee in 1917 aided 630 missionaries and 650 churches, and received contributions amounting to $632,637. This takes no account of the 220 ministers and as many churches aided directly by the presbyteries, or of the many individual contributions through other channels, but it does include the amount expended by the presbyteries for local work.

The foreign missionary work is under the care of the executive committee, and is carried on in Africa, Brazil, China, Cuba, Japan, Korea, and Mexico. The report for 1916 shows 55 stations and 642 outstations, occupied by 377 American missionaries and 894 native helpers; 160 churches, with 38,169 members; 556 schools, with 23,600 pupils; 33 hospitals and dispensaries, treating during the year 110,498 patients; 1 home, with 140 inmates; property valued at $810,132; and endowments amounting to $299,303. The amount of contributions for the foreign work was $586,544.

The educational interests of the Presbyterian Church in the United States are represented by 6 theological seminaries, of which 1 is for Negroes; 17 colleges of higher grade, and 1 affiliated college; 10 junior colleges; 21 preparatory schools; 15 elementary schools; and 11 orphans' homes and schools; with a total of 8,724 scholars and students. Of these schools and colleges, 38 are governed by the synods, 30 by presbyteries, and 13 by the assembly's home missionary committee.

The value of school property is estimated at $7,196,914, besides an endowment of $4,130,152. The contributions in 1916 for educational purposes amounted to $826,804.

The philanthropic work of the church in 1916 included 11 orphanages, with 1,029 inmates; 3 hospitals, in which 1,565 patients were treated; and 1 training school for nurses. The orphanages are owned and controlled by the synods in whose territory they are located. They have property valued at $842,000 and endowments amounting to $211,000. The contributions for the support of these institutions included $111,000 for the orphanages, $4,000 for the hospitals, and $6,000 for the nurses' training school.

The young people's societies, generally called Westminster Leagues, with Covenanter companies for boys and Miriam chapters for girls, number 1,490, with 36,082 members. There are also 2,603 women's societies for church work, with 68,259 members. The women's societies raised for general church purposes in 1916 the sum of $500,200; the Westminster Leagues, $38,318; and the Sunday schools, $361,274.

The General Assembly in 1906 authorized the organization of societies composed of men, to be known as Presbyterian brotherhoods, for the purpose of stimulating a more active interest among men in the work and services of the church.

Through the Executive Committee of Ministerial Relief, the church aids in the support of aged or infirm ministers. The amount contributed in 1916 to this cause was $207,737, and the endowment fund now amounts to $543,652. Aid was given in 1916 to 80 ministers, 158 widows, and 25 orphans. For Sabbath school extension and publication there was raised $41,781, and for the Bible cause $12,444.

STATISTICS.

The general statistics of the Presbyterian Church in the United States for 1916 are given, by states and synods and presbyteries, on pages 592 to 595; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is shown on the opposite page.

The denomination shows an increase in each particular. The number of organizations reported in 1916 was 3,368 as against 3,104 in 1906, a gain of 8.5 per cent, and the membership 357,769 as against 266,345, a gain of 34.3 per cent. The number of church edifices also increased by 309, or 10.3 per cent, and the number of churches reporting parsonages by 170, or 18 per cent. The total value of church property advanced from $15,488,489 in 1906 to $23,924,915 in 1916, showing a gain of 54.5 per cent. While the debt on church property advanced in greater proportion, showing an increase of 144.7 per cent, the number of organizations reporting debt in 1916 was 424 as against 239 in 1906. The number of Sunday schools increased from 2,699 to 3,273, or 21.3 per cent, and the scholars from 189,767 to 313,165, or 65 per cent. Contributions for missions and

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benevolences increased from $1,214,438 to $2,166,985, a gain of 78.4 per cent, the greater proportional increase being for the foreign work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	3,368	3,104	264	8.5
Members	357,769	266,345	91,424	34.3
Church edifices	3,321	3,012	309	10.3
Value of church property	$23,924,915	$15,488,489	$8,436,426	54.5
Debt on church property	$1,319,344	$539,111	$780,233	144.7
Parsonages:				
Churches reporting	1,112	942	170	18.0
Value	$3,782,057	$2,598,485	$1,183,572	45.5
Sunday schools:				
Number	3,273	2,699	574	21.3
Officers and teachers	32,312	24,327	7,985	32.8
Scholars	313,165	189,767	123,398	65.0
Contributions for missions and benevolences	$2,166,985	$1,214,438	$952,547	78.4
Domestic	$1,580,441	$948,120	$632,321	66.7
Foreign	$586,544	$266,318	$320,226	120.2

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $5,809,909 were reported by 3,101 organizations and cover all expenses and items that passed through the church treasury.

The number of members under 13 years of age, as reported by 2,564 organizations in 1916, was 17,221, constituting 5.9 per cent of the 292,660 members reported by these organizations. Assuming that the same proportion would apply to the 65,109 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 21,052.[1]

Of the 3,368 organizations, 3,327, with 353,689 members, reported services conducted in English only; 9, with 2,451 members, reported services in foreign languages and English; and 32, with 1,629 members, used foreign languages only. The number of foreign languages reported was 6, principally Spanish, which was used by 21 organizations, with 1,208 members. As compared with the report for 1906, there was an increase of 1 in the number of foreign languages reported and of 10 in the number of organizations using foreign languages.

The number of ministers on the rolls of the denomination was given as 1,820. Schedules were received from 1,388, distributed, by states, in the following table:

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	In pastoral work. Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	1,388	1,098	83	207	$1,351
Alabama	74	52	16	6	1,450
Arkansas	44	33	7	4	1,499
District of Columbia	2	1		1	1,500
Florida	51	35	10	6	1,425
Georgia	113	84	12	17	1,452
Illinois	1			1	
Indiana	2	2			950
Kentucky	79	65	3	11	1,362
Louisiana	44	38	3	3	1,549
Maryland	9	7	1	1	1,850
Michigan	1			1	
Mississippi	73	61	3	9	1,297
Missouri	67	59	1	7	1,411
New Jersey	1			1	
New Mexico	1	1			
New York	2			2	
North Carolina	205	156	4	45	1,247
Oklahoma	28	25	1	2	1,131
South Carolina	112	91	9	12	1,385
Tennessee	80	63	3	14	1,427
Texas	151	124	3	24	1,369
Virginia	189	152	5	32	1,238
Washington	1			1	
West Virginia	58	49	2	7	1,277

Of the 1,388 ministers reporting, 1,181 were in pastoral work and 207 not in pastoral work. Annual salaries averaging $1,351 were reported by 1,091 pastors. There were also 62 supplies or assistants, etc., while 21 reported other occupations. Of those not in pastoral work, 27 were engaged in general denominational work, 69 were on the retired list, and 100 were in educational and editorial or general evangelistic work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Presbyterian Church in the United States.	3,368	3,365	357,769	2,916	130,633	186,188	3,050	65	3,321	3,041	$23,924,915
West North Central division:											
Missouri	140	140	17,435	111	6,015	9,329	134	2	142	134	1,365,350
South Atlantic division:											
Maryland	13	13	1,580	11	575	868	13	.....	14	13	213,500
District of Columbia	2	2	597	2	205	392	2	.....	2	2	77,000
Virginia	373	373	49,186	333	18,662	26,305	353	9	437	352	3,077,230
West Virginia	137	137	15,705	127	5,255	8,430	128	2	153	126	970,615
North Carolina	518	518	57,836	467	23,456	30,559	482	8	515	481	3,505,615
South Carolina	288	286	30,041	228	10,302	13,421	273	4	285	273	1,949,833
Georgia	230	230	25,181	216	9,723	14,006	221	3	238	221	2,138,600
Florida	111	111	10,170	97	3,790	5,909	96	4	101	95	652,305
East South Central division:											
Kentucky	162	162	22,242	145	8,062	12,055	154	1	167	153	1,632,856
Tennessee	201	200	25,606	164	8,310	12,461	190	.....	200	189	1,753,050
Alabama	220	220	20,428	192	6,826	9,928	211	3	221	210	1,288,900
Mississippi	266	266	19,758	196	6,642	9,224	231	4	242	228	939,050
West South Central division:											
Arkansas	116	116	10,762	113	4,425	6,251	114	1	120	113	740,375
Louisiana	97	97	9,636	92	3,519	5,326	89	3	101	89	789,350
Oklahoma	67	67	3,396	48	1,019	1,532	46	.....	47	46	139,672
Texas	420	420	37,900	368	13,721	20,023	310	21	333	313	2,671,894
Mountain division:											
New Mexico	7	7	310	6	126	169	3	.....	3	3	19,200

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian Church in the United States.	3,368	424	$1,319,344	1,112	$3,782,057	3,101	$5,809,909	2,744	3,273	32,312	313,165
West North Central division:											
Missouri	140	14	105,209	53	154,800	131	292,356	115	128	1,477	13,075
South Atlantic division:											
Maryland	13	1	500	10	54,500	12	44,283	12	15	141	1,192
District of Columbia	2	1	25,000	1	9,500	2	23,356	2	2	42	376
Virginia	373	53	183,824	156	528,200	359	761,318	335	490	4,669	47,109
West Virginia	137	20	70,413	51	194,550	130	229,858	116	180	1,658	16,861
North Carolina	518	72	107,347	156	535,350	499	949,346	452	550	4,897	51,779
South Carolina	288	20	78,040	96	281,700	274	421,912	239	259	2,565	24,747
Georgia	230	26	62,862	80	336,050	220	421,459	196	212	2,308	22,381
Florida	111	18	37,950	37	134,400	98	209,962	86	98	951	10,142
East South Central division:											
Kentucky	162	20	96,530	71	273,400	152	381,546	137	161	1,715	17,185
Tennessee	201	19	100,959	68	257,250	185	420,862	173	191	2,261	20,766
Alabama	220	31	101,155	62	193,200	203	253,944	174	191	1,802	17,346
Mississippi	266	20	40,635	73	212,050	228	225,525	189	204	1,677	13,857
West South Central division:											
Arkansas	116	21	39,412	42	109,700	108	240,996	97	103	1,031	9,378
Louisiana	97	19	93,166	31	119,550	95	173,538	79	97	936	9,013
Oklahoma	67	14	14,931	16	25,150	60	46,545	50	51	421	3,776
Texas	420	52	159,061	107	359,007	339	708,647	287	336	3,630	33,876
Mountain division:											
New Mexico	7	3	2,350	2	3,700	6	4,456	5	5	41	315

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Presbyterian Church in the United States.	3,368	3,365	357,769	2,916	130,633	186,188	3,050	65	3,321	3,041	$23,924,915
Synod of Alabama:											
Central Alabama	11	11	436	11	181	255	11	.....	11	11	13,175
East Alabama	57	57	5,002	35	1,424	1,886	52	.....	56	51	269,900
Mobile	22	22	2,508	22	873	1,635	22	.....	22	22	195,500
North Alabama	70	70	8,311	64	2,549	3,780	68	1	69	68	567,675
Tuscaloosa	59	59	4,141	59	1,789	2,352	57	2	62	57	241,650
Synod of Appalachia:											
Abingdon	54	54	4,986	46	1,982	2,592	46	5	47	46	295,000
Asheville	29	29	2,384	19	776	1,345	29	.....	32	28	173,400
Holston	44	44	3,511	34	870	1,180	41	.....	44	41	167,420
Knoxville	35	35	4,854	31	1,571	2,729	34	.....	34	34	371,950
Synod of Arkansas:											
Arkansas	35	35	3,635	35	1,342	2,293	35	.....	35	35	257,150
Ouachita	41	41	3,380	40	1,468	1,870	40	1	42	40	216,525
Pine Bluff	28	28	2,524	27	1,149	1,345	27	.....	29	26	177,900
Washburn	12	12	1,223	11	466	743	12	.....	14	12	88,800
Synod of Florida:											
Florida	30	30	2,573	23	894	1,392	27	2	29	26	100,105
St. Johns	43	43	3,773	39	1,450	2,305	35	2	38	35	264,250
Suwanee	38	38	3,824	35	1,446	2,212	34	.....	34	34	287,950
Synod of Georgia:											
Athens	34	34	2,756	34	1,151	1,605	34	.....	36	34	386,250
Atlanta	66	66	9,977	55	3,700	5,408	65	.....	71	65	781,500
Augusta	25	25	2,561	25	1,081	1,480	23	1	25	23	178,100
Cherokee	33	33	3,136	33	1,287	1,849	32	.....	35	32	151,500
Macon	44	44	4,142	43	1,491	2,101	41	2	45	41	436,850
Savannah	29	29	2,639	27	1,023	1,583	27	.....	27	27	205,400
Synod of Kentucky:											
Ebenezer	26	26	2,850	23	1,011	1,689	25	.....	26	25	200,606
Louisville	44	44	7,827	42	2,562	3,911	42	.....	49	42	633,300
Muhlenburg	18	18	1,777	18	664	1,113	17	.....	18	16	109,650
Paducah	11	11	1,706	6	613	959	11	.....	12	11	192,000
Transylvania	22	22	3,227	21	1,249	1,763	22	.....	22	22	177,500
West Lexington	35	35	4,247	30	1,774	2,338	32	.....	35	32	285,100
Synod of Louisiana:											
Louisiana	24	24	2,105	23	858	1,239	23	.....	30	23	119,600
New Orleans	39	39	5,064	36	1,692	2,622	35	1	40	35	524,750
Red River	32	32	2,437	31	961	1,443	29	2	29	29	143,650
Synod of Mississippi:											
Central Mississippi	66	66	5,379	56	2,076	2,781	61	.....	63	61	328,900
East Mississippi	49	49	3,697	43	1,513	1,950	43	.....	45	40	121,950
Ethel	17	17	400	5	38	52	14	.....	14	14	7,300
Meridian	63	63	4,843	40	1,417	2,023	55	.....	58	55	197,600
Mississippi	34	34	2,879	29	915	1,335	32	.....	35	32	154,800
North Mississippi	39	39	2,590	25	691	1,105	28	4	29	28	130,350
Synod of Missouri:											
Lafayette	31	31	3,072	22	889	1,409	31	.....	32	31	181,050
Missouri	27	27	2,830	16	839	1,354	26	.....	26	26	147,500
Palmyra	17	17	1,650	17	656	994	15	1	15	15	63,750
Potosi	24	24	2,536	20	892	1,279	21	1	24	21	162,200
St. Louis	21	21	2,854	18	976	1,742	21	.....	22	21	474,550
Upper Missouri	20	20	4,493	18	1,763	2,551	20	.....	23	20	336,300
Synod of North Carolina:											
Albemarle	50	50	4,456	50	1,928	2,528	44	2	47	45	279,100
Concord	62	62	8,258	62	3,661	4,597	61	1	64	61	330,750
Fayetteville	118	118	12,966	112	5,158	6,617	107	2	114	107	399,345
Kings Mountain	42	42	3,693	37	1,415	1,899	40	.....	40	40	155,200
Mecklenburg	65	65	10,342	49	4,111	4,943	55	1	58	54	1,016,850
Orange	78	78	9,209	71	3,731	5,062	76	2	83	76	713,700
Wilmington	57	57	5,916	54	2,466	3,238	55	.....	62	55	416,750
Synod of Oklahoma:											
Durant	27	27	1,515	21	403	654	18	.....	18	18	59,500
Indian	19	19	573	11	124	172	9	.....	9	9	5,072
Mangum	21	21	1,308	16	492	706	19	.....	20	19	75,100
Synod of South Carolina:											
Bethel	47	47	6,423	27	1,564	1,956	47	.....	51	47	225,300
Charleston	26	26	2,019	21	584	1,005	24	.....	24	23	231,900
Congaree	27	27	2,817	21	1,048	1,357	23	1	25	23	224,550
Enoree	40	40	4,946	33	1,835	2,454	34	3	35	35	363,793
Harmony	31	31	3,176	26	1,070	1,273	31	.....	34	31	197,690
Pee Dee	37	37	3,477	27	1,240	1,615	36	.....	36	36	194,300
Piedmont	37	35	3,064	32	1,279	1,665	36	.....	37	36	224,700
South Carolina	43	43	4,238	41	1,713	2,184	42	.....	43	42	264,600

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of Tennessee:											
Columbia	28	28	3,044	14	694	1,013	27	.....	27	27	$176,300
Memphis	75	75	7,885	75	3,209	4,676	68	.....	72	67	547,300
Nashville	40	39	7,265	26	2,262	3,311	39	.....	42	39	545,300
Synod of Texas:											
Brazos	43	43	6,415	42	1,868	2,301	38	3	44	38	459,310
Brownwood	19	19	1,596	11	556	814	13	.....	14	13	109,500
Central Texas	38	38	4,958	36	1,977	2,923	37	1	38	37	371,269
Dallas	53	53	5,806	48	2,303	3,074	40	4	44	40	578,200
Eastern Texas	46	46	2,669	45	1,067	1,602	29	4	31	32	159,550
El Paso	23	23	1,325	19	566	611	18	1	19	18	93,800
Fort Worth	50	50	5,064	33	1,751	2,850	30	2	33	31	271,650
Paris	52	52	3,534	52	1,412	2,122	45	.....	47	45	270,300
Texas, Mexican	22	22	1,260	13	412	464	11	.....	11	10	17,850
Western Texas	81	81	5,583	75	1,935	3,431	52	6	55	52	359,665
Synod of Virginia:											
East Hanover	46	46	8,405	38	3,202	4,418	46	.....	61	46	758,350
Lexington	61	61	13,080	61	5,490	7,570	60	.....	104	60	543,000
Montgomery	62	62	8,388	48	2,966	4,541	56	3	66	56	549,550
Norfolk	29	29	4,592	28	1,809	2,483	28	.....	30	27	462,100
Potomac	33	33	3,980	30	1,452	2,151	30	1	36	30	371,750
Roanoke	56	56	4,480	52	1,442	2,095	54	1	57	54	271,900
West Hanover	46	46	3,429	43	1,345	1,919	45	.....	47	45	150,500
Winchester	50	50	5,110	44	1,577	2,843	48	.....	62	48	273,815
Synod of West Virginia:											
Greenbrier	40	40	3,721	39	1,442	2,140	38	1	46	37	169,800
Kanawha	22	22	4,815	20	1,251	2,058	20	1	24	19	374,000
Tygarts Valley	28	28	2,250	26	811	1,261	26	.....	27	26	121,600

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian Church in the United States.	3,388	424	$1,319,344	1,112	$3,782,057	3,101	$5,809,909	2,744	3,273	32,312	313,165
Synod of Alabama:											
Central Alabama	11	4	410	3	2,500	11	3,406	10	13	69	500
East Alabama	57	6	12,400	15	55,000	53	62,795	46	52	463	3,931
Mobile	22	2	25,300	7	23,000	19	32,372	17	17	217	2,336
North Alabama	70	16	57,045	20	67,200	64	109,119	59	66	700	7,143
Tuscaloosa	39	3	6,000	17	45,500	55	46,152	41	42	346	3,401
Synod of Appalachia:											
Abingdon	54	5	10,550	20	66,100	47	94,964	44	58	549	6,076
Asheville	29	5	2,122	9	21,800	23	42,486	23	24	207	2,343
Holston	44	3	16,500	7	21,800	41	42,966	35	40	339	3,262
Knoxville	35	6	14,280	9	30,800	29	79,240	30	32	411	4,007
Synod of Arkansas:											
Arkansas	35	10	25,612	16	42,100	30	67,310	30	32	352	3,125
Ouachita	41	5	2,800	11	24,300	40	71,384	34	35	308	2,954
Pine Bluff	28	5	10,800	10	33,300	26	85,298	23	24	247	2,111
Washburn	12	1	200	5	10,000	12	17,004	10	12	134	1,219
Synod of Florida:											
Florida	30	3	2,125	10	36,500	27	44,691	23	28	263	2,289
St. Johns	43	12	33,300	16	66,800	37	109,276	33	38	374	4,371
Suwanee	38	3	2,525	11	31,100	34	55,995	30	32	314	3,502
Synod of Georgia:											
Athens	34	1	14,000	8	24,750	32	36,225	28	30	310	2,454
Atlanta	66	10	24,323	22	103,750	64	194,907	55	60	962	10,493
Augusta	25	1	2,500	14	62,000	23	43,558	23	24	234	1,915
Cherokee	33	3	1,950	11	35,000	30	31,197	23	25	240	2,148
Macon	44	7	10,039	15	76,400	44	78,403	40	45	384	3,324
Savannah	29	4	10,050	10	34,150	28	37,149	28	29	269	2,082

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS AND PRESBYTERIES: 1916—Continued.

SYNOD AND PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Kentucky:											
Ebenezer	26	2	$2,200	14	$48,100	25	$37,245	21	21	217	2,194
Louisville	44	8	50,700	19	78,800	42	141,952	40	49	597	6,410
Muhlenburg	18	.....	.....	4	16,000	17	19,014	9	10	104	1,048
Paducah	11	2	7,400	5	18,500	9	31,615	8	11	150	1,353
Transylvania	22	1	2,500	13	48,000	21	55,337	21	24	221	2,018
West Lexington	35	4	23,000	14	59,000	33	86,339	32	39	351	3,440
Synod of Louisiana:											
Louisiana	24	2	791	9	29,500	24	33,512	19	26	193	2,303
New Orleans	39	13	91,425	12	56,700	39	104,736	36	45	519	4,751
Red River	32	4	950	9	33,100	30	35,130	22	23	214	1,884
Synod of Mississippi:											
Central Mississippi	66	4	8,665	21	75,950	59	70,675	48	53	451	3,814
East Mississippi	49	4	5,425	16	40,900	42	37,128	30	31	284	2,179
Ethel	17	2	225	2	400	11	533	12	13	44	353
Meridian	63	9	26,220	11	33,900	53	46,080	43	47	386	3,197
Mississippi	34	1	100	11	31,000	34	37,036	30	33	289	2,331
North Mississippi	39	.....	.....	14	30,150	31	34,233	28	30	233	2,059
Synod of Missouri:											
Lafayette	31	.....	.....	15	40,500	30	46,240	27	31	331	2,682
Missouri	27	2	5,650	5	11,300	22	28,079	17	18	187	1,932
Palmyra	17	.....	.....	8	15,500	15	18,910	13	13	135	1,066
Potosi	24	4	8,500	10	21,700	24	31,402	20	22	262	2,209
St. Louis	21	5	78,100	5	16,800	20	73,337	19	20	250	1,816
Upper Missouri	20	3	12,950	10	46,000	20	94,388	19	24	312	3,290
Synod of North Carolina:											
Albemarle	50	8	6,275	18	71,050	49	83,093	42	55	428	4,791
Concord	62	6	4,800	24	76,800	62	86,337	52	54	674	6,798
Fayetteville	118	13	22,815	20	64,850	116	131,145	106	145	1,059	11,046
Kings Mountain	42	5	1,110	14	39,500	42	42,268	34	42	355	3,228
Mecklenburg	65	16	30,600	29	100,400	58	181,418	62	67	851	8,459
Orange	78	14	38,125	31	110,450	76	240,278	71	83	764	9,802
Wilmington	57	5	2,200	10	49,500	57	139,306	48	64	469	4,676
Synod of Oklahoma:											
Durant	27	6	12,440	6	9,950	22	22,634	17	17	156	1,506
Indian	19	1	41	2	1,700	19	3,617	18	18	118	847
Mangum	21	7	2,450	8	13,500	19	20,294	15	16	147	1,423
Synod of South Carolina:											
Bethel	47	3	15,800	17	44,300	44	61,245	38	43	528	5,352
Charleston	26	1	4,600	7	21,300	25	36,026	19	19	185	1,230
Congaree	27	1	13,000	12	44,000	25	43,290	23	27	237	2,483
Enoree	40	5	29,400	9	12,600	38	90,302	32	35	337	4,228
Harmony	31	2	3,900	15	53,400	30	45,631	31	34	270	2,612
Pee Dee	37	2	4,200	14	45,300	37	47,592	32	34	319	3,235
Piedmont	37	2	4,975	13	28,300	34	46,321	31	31	306	2,463
South Carolina	43	3	965	10	33,500	41	52,158	33	36	342	3,191
Synod of Tennessee:											
Columbia	28	.....	.....	12	41,500	21	62,078	23	27	313	2,349
Memphis	75	9	60,700	25	88,850	74	135,219	64	69	747	6,706
Nashville	40	4	18,700	18	78,300	39	112,300	39	44	569	5,678
Synod of Texas:											
Brazos	43	4	18,820	14	56,800	37	99,898	34	47	600	5,794
Brownwood	19	1	500	5	15,000	16	44,163	11	11	115	1,022
Central Texas	38	6	20,006	18	64,857	38	117,701	36	49	474	4,510
Dallas	53	4	43,000	17	72,600	40	171,348	36	40	546	4,960
Eastern Texas	46	3	7,700	6	19,500	37	39,382	21	24	227	2,814
El Paso	23	5	11,350	9	12,700	20	28,021	20	23	199	1,605
Fort Worth	50	8	13,200	16	46,650	38	65,885	31	34	438	3,765
Paris	52	7	22,125	9	26,000	44	41,177	38	39	328	3,030
Texas, Mexican	22	2	750	2	1,100	17	2,667	16	17	107	1,065
Western Texas	81	15	23,960	13	47,500	58	102,861	49	57	637	5,536
Synod of Virginia:											
East Hanover	46	11	56,622	18	62,300	44	160,659	43	57	718	6,272
Lexington	61	6	16,050	39	121,200	61	170,824	61	126	1,245	13,592
Montgomery	62	9	18,800	25	113,500	59	139,934	52	69	693	7,799
Norfolk	29	11	59,500	13	43,700	28	82,948	28	33	453	4,491
Potomac	33	3	40,650	20	90,900	31	90,793	29	37	351	3,107
Roanoke	56	7	2,022	15	49,200	56	50,255	51	62	521	4,610
West Hanover	46	6	3,230	15	43,300	46	41,984	41	54	319	3,039
Winchester	50	7	5,888	22	84,600	49	73,296	40	63	537	5,143
Synod of West Virginia:											
Greenbrier	40	5	6,325	16	41,200	38	45,451	35	54	418	4,123
Kanawha	22	4	51,300	9	52,000	19	66,340	17	25	402	4,588
Tygarts Valley	28	2	800	7	19,750	27	22,847	26	41	322	2,865

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ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH).

HISTORY.

The Associate Synod of North America, generally known as the Associate Presbyterian Church, is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time four ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associate Presbytery, but did not act judicially as a presbytery until 1736. In 1737 four other ministers joined them. The movement became popular and developed into the Secession Synod of Edinburgh.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Old Covenanter Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 1782 the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders, however, refused to enter this union and continued the organization of the Associate Presbytery of Pennsylvania, which was recognized by the mother (Secession) Synod of Scotland. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 this Associate Synod and the Associate Reformed Presbyterian Church effected a union, under the name of the United Presbyterian Church of North America.[1] Eleven ministers refused to enter this union and continued the Associate Presbyterian Church.

DOCTRINE.

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn covenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

POLITY.

In polity or government this branch of the church differs in no essential element from other Presbyterian churches. The session is the local court, made up of ruling elders elected by the people, and associated with the pastor. The next higher court is the presbytery, having jurisdiction over the churches of a given territory, and is made up of the ministers resident in this territory, together with a representative elder from each pastoral charge. To this court belongs the prerogative of judging the qualifications of candidates for the ministry. The synod is the court superior to the presbytery. This branch of the church being small, the synod is the highest court, or court of last resort.

WORK.

The only home missionary work is that which itinerant ministers perform in congregations without stated pastors, and is carried on under the jurisdiction of the various presbyteries. The financial support is chiefly from the congregations thus served, though it is supplemented by general contributions. The amount contributed for 1916 was $1,841.

The foreign missionary work of the synod is carried on in Leoni, in the Central Provinces of India, jointly with the United Original Secession Synod of Scotland. This work was begun by the Scottish Synod in 1872, and the American Synod has been associated with it for about 20 years. From Leoni, as the chief center of work, 6 villages are occupied. The report for 1916 shows 1 church organization, with 95 members; 1 American missionary, with 2 Scottish and 16 native helpers; 3 schools, with 407 pupils; 1 dispensary, treating during the year 1,659 patients; and 2 orphanages, with 42 inmates. The contributions for this work during the year were $637.

[1] See United Presbyterian Church, p. 583.

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There is a Sunday school in Leoni, having an average attendance of about 100 pupils, and in all the outstations Sunday schools are held, with an attendance ranging from 20 to 60.

The synod has no college or other school under its jurisdiction in the United States and carries on no institutional work.

STATISTICS.

The general statistics of the Associate Synod of North America for 1916 are given, by states and presbyteries, in the following tables, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it is seen that there has been a considerable decrease in the strength of the denomination during the decade. There were 12 churches reported in 1916 as against 22 in 1906, and a membership of 490 instead of 786, showing a loss in membership of 37.7 per cent. Similarly, there was a loss in number of church edifices, in value of church property, and in Sunday schools. One church reported a parsonage for the first time, valued at $2,500. Contributions for missions and benevolences increased from $1,345 to $2,478, or 84.2 per cent. All the increase was for domestic work, contributions for foreign work having decreased 13.9 per cent.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	12	22	−10	(2)
Members	490	786	−296	−37.7
Church edifices	12	19	−7	(2)
Value of church property	$26,400	$28,825	−$2,425	−8.4
Parsonages:				
Churches reporting	1		1	
Value	$2,500		$2,500	
Sunday schools:				
Number	6	9	−3	(2)
Officers and teachers	12	13	−1	(2)
Scholars	137	289	−152	−52.6
Contributions for missions and benevolences	$2,478	$1,345	$1,133	84.2
Domestic	$1,841	$605	$1,236	204.3
Foreign	$637	$740	−$103	−13.9

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $8,114, reported by the 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 7, of whom 5 sent in schedules showing annual salaries averaging $886.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Associate Synod of North America	12	12	490	12	198	292	12	.....	12	12	$26,400
Middle Atlantic division:											
Pennsylvania	4	4	162	4	68	94	4	.....	4	4	10,200
East North Central division:											
Indiana	1	1	20	1	7	13	1	.....	1	1	1,300
West North Central division:											
Iowa	4	4	199	4	81	118	4	.....	4	4	12,000
Kansas	3	3	109	3	42	67	3	.....	3	3	2,900

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Synod of North America	12	.....	.....	1	$2,500	12	$8,114	5	6	12	127
Middle Atlantic division:											
Pennsylvania	4	.....	.....	1	2,500	4	2,620	.....	.....	.....	.....
East North Central division:											
Indiana	1	.....	.....	.....	.....	1	447	1	1	3	25
West North Central division:											
Iowa	4	.....	.....	.....	.....	4	3,023	2	2	2	47
Kansas	3	.....	.....	.....	.....	3	2,024	2	3	7	55

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Synod of North America	12	12	490	12	198	292	12	.....	12	12	$35,400
Clarion	4	4	162	4	68	94	4	.....	4	4	10,200
Iowa	7	7	308	7	123	185	7	.....	7	7	14,900
Northern Indiana	1	1	20	1	7	13	1	.....	1	1	1,300

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Synod of North America	12	.....	.....	1	$2,500	12	$8,114	5	6	12	127
Clarion	4	.....	.....	1	2,500	4	2,620	.....	.....	.....	.....
Iowa	7	.....	.....	.....	.....	7	5,047	4	5	9	112
Northern Indiana	1	.....	.....	.....	.....	1	447	1	1	3	25

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ASSOCIATE REFORMED PRESBYTERIAN CHURCH.

(FORMERLY ASSOCIATE REFORMED SYNOD OF THE SOUTH.)

HISTORY.

The union in 1782 of the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod, Anti-Burgher, of Scotland, in the Associate Reformed Presbyterian Church,[1] was followed by a steady increase in the strength of that body, until it included four synods which were organized under a general synod. One of these synods, the Synod of the Carolinas, became somewhat doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, and withdrew in 1821, becoming in the next year an independent body—the Associate Reformed Synod of the South, so called to distinguish it from other Associate Reformed synods in the North. By the union of 1858, which formed the United Presbyterian Church, there ceased to be any other Associate Reformed synods in the North or elsewhere, and there being no longer need of the distinction, the synod, in 1913, dropped the phrase "of the South," and adopted the name Associate Reformed Presbyterian Church.

In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other Reformed Presbyterian churches. In polity it is presbyterian, in close accord with other similar bodies. Its distinctive feature, it claims, is the exclusive use of the Psalms in praise.

WORK.

The home missionary work of the synod, carried on through its Board of Home Missions, founds and fosters churches in southern cities and towns. The report for 1916 shows 40 missionaries employed in this work, 51 churches aided, and contributions amounting to $13,344.

The foreign work, carried on by the Board of Foreign Missions, is in Mexico and India. The report for 1916 shows 23 stations occupied; 11 missionaries; 26 native helpers; 19 organized churches, with 900 members; 2 schools, with 35 pupils; and 2 hospitals, in which 3,246 patients were treated during the year. The synod has property in the foreign field estimated at $80,000, and the amount contributed for this work in 1916 was $21,517.

The educational institutions in the United States include 1 male college, 1 female college, and 1 theological seminary, with a total of 290 students. The value of the property devoted to this work is estimated at $125,000, and there are endowments of $150,000. There is 1 orphanage, valued at $10,000. During the year there were 51 inmates, and $1,856 was contributed for its support.

[1] See Associate Synod of North America (Associate Presbyterian Church), p. 596.

The Young People's Christian Union has about 60 societies, with a membership of 2,142.

STATISTICS.

The general statistics of the Associate Reformed Presbyterian Church for 1916 are given, by states and presbyteries, on pages 600 and 601, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	133	141	−8	−5.7
Members	15,124	13,201	1,923	14.6
Church edifices	130	142	−12	−8.5
Value of church property	$667,650	$436,550	$231,100	52.9
Debt on church property	$39,196	$16,680	$22,516	135.0
Parsonages:				
Churches reporting	63	51	12	(2)
Value	$145,165	$96,975	$48,190	49.7
Sunday schools:				
Number	146	131	15	11.5
Officers and teachers	1,379	1,109	270	24.3
Scholars	13,411	9,732	3,679	37.8
Contributions for missions and benevolences	$36,717	$33,563	$3,154	9.4
Domestic	$15,200	$13,913	$1,287	9.3
Foreign	$21,517	$19,650	$1,867	9.5

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that the denomination has suffered a loss in number of organizations and in church edifices, but has grown in other particulars. There were 133 organizations reported in 1916 as against 141 in 1906, but the membership rose from 13,201 to 15,124, or 14.6 per cent. There was a considerable gain in the number of churches reporting parsonages and in the value of parsonages reported. The number of Sunday schools rose from 131 to 146, or 11.5 per cent, and the number of scholars from 9,732 in 1906 to 13,411 in 1916, or 37.8 per cent. Contributions for missions and benevolences increased from $33,563 to $36,717, or 9.4 per cent, divided about equally between domestic and foreign work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $178,138, reported by 133 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 114 organizations in 1916, was 1,197,

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constituting 9.4 per cent of the 12,756 members reported by these organizations. Assuming that the same proportion would apply to the 2,368 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,419.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the church was 106. Of these, as shown in the following table, 80 sent in schedules, 72 reporting annual salaries which averaged $980.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	80	72	8	.....	$980
Alabama	4	4	.....	.....	777
Arkansas	7	5	2	.....	1,086
Florida	2	1	1	.....	1,800
Georgia	5	5	.....	.....	547
Kentucky	1	1	.....	.....	.....
Mississippi	1	1	.....	.....	.....
Missouri	1	.....	1	.....	.....
North Carolina	16	15	1	.....	1,161
South Carolina	27	24	3	.....	977
Tennessee	11	11	.....	.....	980
Virginia	4	4	.....	.....	734
West Virginia	1	1	.....	.....	.....

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Reformed Presbyterian Church.	133	133	15,124	126	6,387	7,938	129	4	130	128	$667,650
West North Central division:											
Missouri	2	2	106	2	42	64	2	.....	2	2	9,000
South Atlantic division:											
Virginia	6	6	705	6	318	387	6	.....	6	6	8,500
West Virginia	1	1	75	1	31	44	1	.....	1	1	1,300
North Carolina	24	24	4,248	23	1,727	2,299	23	1	23	23	234,400
South Carolina	47	47	4,923	47	2,218	2,705	46	1	46	46	229,000
Georgia	11	11	927	10	356	459	11	.....	11	11	42,600
Florida	5	5	356	3	145	157	5	.....	5	4	15,000
East South Central division:											
Kentucky	2	2	117	2	51	66	2	.....	2	2	11,000
Tennessee	15	15	1,644	15	750	894	14	1	14	15	56,100
Alabama	8	8	345	7	105	135	7	1	7	7	11,200
Mississippi	4	4	790	3	277	307	4	.....	4	3	7,500
West South Central division:											
Arkansas	8	8	888	7	367	421	8	.....	9	8	42,050

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Reformed Presbyterian Church.	133	18	$39,196	63	$145,165	133	$178,138	128	146	1,379	13,411
West North Central division:											
Missouri	2	1	3,300	1	1,000	2	1,595	2	2	12	80
South Atlantic division:											
Virginia	6	.....	.....	5	4,715	6	4,814	6	12	86	791
West Virginia	1	.....	.....	1	1,000	1	630	1	1	6	33
North Carolina	24	7	19,867	8	40,500	24	47,485	24	26	310	2,930
South Carolina	47	4	12,100	20	43,700	47	65,285	46	51	415	4,167
Georgia	11	1	400	6	7,400	11	8,002	11	14	115	1,025
Florida	5	1	80	1	3,000	5	7,843	5	5	45	548
East South Central division:											
Kentucky	2	.....	.....	2	6,500	2	1,763	1	1	13	140
Tennessee	15	2	900	8	19,100	15	19,473	15	16	190	1,688
Alabama	8	1	49	2	3,500	8	5,746	7	7	42	364
Mississippi	4	.....	.....	3	3,700	4	3,937	3	3	45	397
West South Central division:											
Arkansas	8	1	2,500	6	11,050	8	11,565	7	8	100	1,007

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Reformed Presbyterian Church.	133	133	15,124	126	6,387	7,938	129	4	130	128	$667,650
Arkansas	8	8	888	7	387	421	8	.....	9	8	42,050
First	45	45	7,378	44	3,155	4,001	44	1	44	44	376,100
Memphis-Louisville	17	17	2,050	16	850	994	16	1	16	16	65,800
Second	42	42	3,076	39	1,291	1,619	41	1	41	40	144,900
Tennessee and Alabama	21	21	1,732	20	724	903	20	1	20	20	38,800

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Reformed Presbyterian Church.	133	18	$30,196	63	$145,165	133	$178,138	128	146	1,379	13,411
Arkansas	8	1	2,500	6	11,050	8	11,565	7	8	100	1,097
First	45	6	21,867	19	67,200	45	86,964	45	51	536	5,515
Memphis-Louisville	17	2	3,900	10	22,900	17	18,645	15	16	209	1,979
Second	42	4	380	16	27,400	42	41,751	41	45	349	3,194
Tennessee and Alabama	21	2	349	12	16,615	21	19,313	20	26	185	1,716

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

HISTORY.

The Presbyterian Church of Scotland was organized by John Knox on his return from a conference with Calvin at Geneva, in 1560. As it became evident that the Stuart dynasty was bitterly opposed to the organization, because of its asserted independence of state control, a movement was started in 1580, though apparently not fully organized, for covenanting together in defense of the Presbyterian Church, and this movement secured a quasi indorsement from James VI. On the 28th of February, 1638, in Grayfriars Church, Edinburgh, the Covenant, with important additions, to adapt it to the times, was renewed. Not less than 60,000 people were present and entered enthusiastically into the compact. During the following days it was signed by multitudes in all parts of Scotland.

Anticipating hostile action from the king, the Covenanters prepared for war, and the following years were signalized by constant hostilities, which continued until 1640, when an agreement was signed for commissioners to settle the points in dispute, and the "Solemn League and Covenant" was received by "the English Parliament and the Assembly of Divines in 1643." This covenant consisted in an oath to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government * * * according to the word of God and practice of the best Reformed churches; and to endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising; to "endeavor, without respect of persons, the extirpation of popery, prelacy (that is, church government by archbishops and all other ecclesiastical officers depending on that hierarchy), and whatsoever should be found contrary to sound doctrine and the power of godliness;" to "preserve the rights and privileges of the parliaments, the liberties of the kingdom, and the king's majesty's person and authority in the preservation and defense of the true religion and liberties of the kingdom;" to "endeavor the discovery of incendiaries and malignants hindering the reformation of religion and dividing the king from his people, that they may be brought to trial and receive condign punishment;" finally, to "assist and defend all those that enter into this covenant and not suffer ourselves to be divided or to be withdrawn from this blessed union, whether to make defection or to give ourselves to a detestable indifference or neutrality in this cause."

It was signed by members of both Houses and by civil and military officers, and, very reluctantly, by

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Charles II, in 1650, when he was hoping to recover the English throne. After his restoration, a majority in the House of Commons in 1661, ordered it to be burned by the common hangman. In the same year the Scottish Parliament renounced the covenant and declared the king supreme. The Covenanters protested against these wrongs, and, under the name of "Conventiclers" and sometimes "Hamiltonians," were subjected to a fierce and cruel persecution. Without having any special ecclesiastical organization, they formed societies for worship, meeting often in houses, barns, and caves, and continued to do this even after the accession of William and Mary in 1689. At that time there was established what was known as the revolution settlement, which again made the Presbyterian Church the state church of Scotland. Some, however, believing that in this settlement Reformation principles had been seriously compromised, refused to recognize any longer the authority of the General Assembly, and identified themselves with the Covenanters of the previous years; but it was not until 1743 that they perfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scotland in 1752. As others joined him they constituted, in 1774, the Reformed Presbytery. Eight years later, 1782, this Presbytery united with the Associate Presbytery [1] in the Associate Reformed Presbyterian Church. As in the case of the Associate Presbytery, there were some who were dissatisfied, and in1798 the Reformed Presbytery was reorganized. At the meeting of the presbytery held in 1800 it was stated that in some of the congregations there were members who owned slaves, and it was resolved that no slaveholder should be retained in their communion. This action was enforced, and accounts for the fact that at the time of the Civil War there were only three Reformed Presbyterian congregations south of Mason and Dixon's line, and these were in the border states.

By 1809 the presbytery had grown so that a synod was constituted. Somewhat later, there arose a difference of opinion as to the practical relation of the members to the Government of the United States, which culminated in 1833 in a division of the church. One party, the Synod of the Reformed Presbyterian Church (Old Light), refused to allow its members to vote or hold office under the present constitution. The other, the General Synod of the Reformed Presbyterian Church (New Light), imposed no such restrictions on its members. The discussion resulted in the framing of a new covenant embodying the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land, and, in 1871, in Pittsburgh, Pa., the synod engaged for the first time in the act of covenanting.

[1] See Associate Synod of North America, p. 596, and United Presbyterian Church, p. 583.

DOCTRINE.

The synod maintains that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of men; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as well as in all other things. Its members pledge themselves to "promote the interests of public order and justice; to support cheerfully whatever is for the good of the commonwealth in which they dwell;" and to "pray and labor for the peace and welfare of the country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." They, however, "refuse to incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminster Confession and Catechisms, and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminster Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it, and on those they represented.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

POLITY.

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery, and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elder and the minister are on an equality.

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WORK.

The missionary work of the church is carried on in the home department by the Central Board of Missions, with offices in Pittsburgh, Pa., and the foreign department by the Foreign Mission Board, with offices in Philadelphia, Pa.

The home mission work is chiefly among weak congregations of the denominations, the Indians of Oklahoma, and the Negroes of Alabama. There is also a Jewish mission in Philadelphia, and a Syrian mission in Pittsburgh. The report for 1916 shows 9 persons employed in the Indian work, 18 in the southern work, and 2 in the Jewish mission; 47 churches aided; and contributions amounting to $26,930, including $5,568 for church erection.

The foreign missionary work is carried on in southern China, northern Syria, Asia Minor, and Cyprus. The report for 1916 shows 5 stations occupied by missionaries, and 10 outstations; 48 American missionaries, including wives; 73 native helpers; 3 organized churches, with 522 church members; 1 theological school, with 12 students, and 19 other schools, with 570 pupils; and 5 hospitals, treating annually 4,818 patients. In 1916 collections for foreign work totaled $42,438, or $5.18 per member, which is claimed to be the largest amount per capita contributed by any denomination for foreign missions. The church has an endowment fund of $50,271 for the foreign mission work.

The educational work in the United States includes 1 college, with 546 students; 1 theological seminary, with 8 students; and an enrollment in the southern mission of 639 pupils. The amount contributed in 1916 toward the support of the college and seminary was $4,222. A large part of the expense of the mission schools is included in the amount contributed for home missions. The value of property devoted to educational work is $243,000, and the endowment, $301,085.

The church has a home for the aged, with 19 inmates. The amount contributed for its support in 1916 was $1,123. It has property valued at $50,000, and an endowment of $5,000.

There are 47 young people's societies, with a membership of 1,970.

STATISTICS.

The general statistics of the Synod of the Reformed Presbyterian Church for 1916 are given, by states and presbyteries, on pages 604 and 605, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	103	114	−11	−9.6
Members	8,185	9,122	−937	−10.3
Church edifices	102	116	−14	−12.1
Value of church property	$1,131,600	$1,258,105	−$126,505	−10.1
Debt on church property	$30,511	$48,650	−$18,139	−37.3
Parsonages:				
Churches reporting	27	23	4	(2)
Value	$74,400	$52,800	$21,600	40.9
Sunday schools:				
Number	115	122	−7	−5.7
Officers and teachers	1,204	1,270	−66	−5.2
Scholars	9,498	9,613	−115	−1.2
Contributions for missions and benevolences	$74,713	$74,176	$537	0.7
Domestic	$32,275	$53,211	−$20,936	−39.3
Foreign	$42,438	$20,965	$21,473	102.4

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The above table shows that there has been a decrease in almost every particular in the returns from the synod. As against the 114 organizations reported in 1906, there were 103 in 1916, a loss of 9.6 per cent, and the membership had fallen from 9,122 to 8,185, a decrease of 10.3 per cent. There was a similar decrease in church edifices, in the value of church property, and in the debt on church property. The number of churches reporting parsonages increased from 23 to 27, while the value of the parsonages increased from $52,800 to $74,400, or 40.9 per cent. The total contributions for missions and benevolences advanced slightly, from $74,176 to $74,713. Contributions for domestic work showed a considerable decrease and those for foreign work a marked increase.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $225,263, reported by 103 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 87 organizations in 1916, was 425, constituting 6.2 per cent of the 6,858 members reported by these organizations. Assuming that the same

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proportion would apply to the 1,327 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 507.[1]

Of the 103 organizations 102, with 8,085 members, reported church services conducted in English only, and 1 organization, with 100 members, reported services in Indian and English. As compared with 1906, there was a decrease of 2 in the number of foreign languages reported, and also of 2 in the number of organizations reporting the use of foreign languages.

The number of ministers on the rolls of the synod was 135. As shown in the following table, 107 sent in schedules, 87 being in pastoral work and 20 not in pastoral work. Of those in pastoral work, 73 reported annual salaries averaging $1,171.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	107	73	14	20	$1,171
Alabama	2	1	.....	1	[illegible]
California	2	2	.....	.....	1,200
Colorado	1	1	.....	.....	.....
Illinois	4	3	1	.....	1,083
Indiana	4	3	1	.....	944
Iowa	8	7	1	.....	907
Kansas	10	6	2	2	1,133
Massachusetts	2	1	1	.....	1,200
Michigan	1	1	.....	.....	.....
Minnesota	1	1	.....	.....	.....
Missouri	1	1	.....	.....	.....
Nebraska	2	2	.....	.....	1,150
New Jersey	2	1	.....	1	800
New York	15	11	2	2	1,314
Oklahoma	12	9	2	1	1,017
Pennsylvania	36	20	3	13	1,408
Texas	1	.....	1	.....	.....
Vermont	1	1	.....	.....	.....
Washington	1	1	.....	.....	.....
Wisconsin	1	1	.....	.....	.....

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of the Reformed Presbyterian Church of North America	108	108	8,185	100	3,213	4,916	98	2	102	98	$1,131,600
New England division:											
Massachusetts	3	3	242	3	92	150	2	1	2	2	48,000
Middle Atlantic division:											
New York	13	13	1,163	13	388	775	13	.....	13	13	216,000
Pennsylvania	29	29	2,335	27	895	1,424	28	.....	30	28	536,800
East North Central division:											
Ohio	10	10	510	10	192	318	10	.....	11	10	22,500
Indiana	3	3	237	3	97	140	3	.....	4	3	14,000
Illinois	5	5	390	4	143	207	4	.....	4	4	40,000
Michigan	2	2	123	2	56	67	2	.....	2	2	4,000
West North Central division:											
Iowa	6	6	630	6	271	359	6	.....	6	6	33,000
Missouri	3	3	192	3	72	120	3	.....	3	3	27,800
Nebraska	2	2	134	2	55	79	2	.....	2	2	5,000
Kansas	11	11	1,201	11	531	670	11	.....	11	11	80,400
West South Central division:											
Oklahoma	2	2	151	2	60	91	2	.....	2	2	7,000
Mountain division:											
Colorado	4	4	245	4	114	131	4	.....	4	4	21,000
Pacific division:											
California	3	3	215	3	94	121	2	.....	2	2	22,000
States with one organization only[1]	7	7	417	7	158	264	6	1	6	6	55,000

[1] One organization each in Alabama, Minnesota, New Jersey, Oregon, Vermont, Washington, and Wisconsin.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of the Reformed Presbyterian Church of North America	103	8	$30,511	27	$74,400	103	$225,263	100	115	1,204	9,498
New England division:											
Massachusetts	3	2	15,400	.....	.....	3	6,633	3	3	27	185
Middle Atlantic division:											
New York	13	2	9,000	3	8,000	13	37,338	13	13	143	1,158
Pennsylvania	29	2	5,650	8	24,100	29	75,474	28	35	395	3,053
East North Central division:											
Ohio	10	.....	.....	2	2,800	10	15,179	9	9	79	535
Indiana	3	.....	.....	1	2,500	3	5,503	3	5	46	334
Illinois	5	.....	.....	2	8,000	5	7,402	5	5	57	528
Michigan	2	.....	.....	.....	.....	2	2,330	2	2	21	133
West North Central division:											
Iowa	6	.....	.....	5	16,000	6	18,294	5	5	66	537
Missouri	3	.....	.....	1	2,000	3	4,699	3	3	26	165
Nebraska	2	.....	.....	1	1,500	2	3,533	2	2	20	120
Kansas	11	2	461	2	6,500	11	22,334	11	14	160	1,215
West South Central division:											
Oklahoma	2	.....	.....	.....	.....	2	2,254	2	5	22	320
Mountain division:											
Colorado	4	.....	.....	.....	.....	4	6,680	4	4	40	256
Pacific division:											
California	3	.....	.....	.....	.....	3	7,398	3	3	34	250
States with one organization only[1]	7	.....	.....	2	3,000	7	10,252	7	7	68	709

[1] One organization each in Alabama, Minnesota, New Jersey, Oregon, Vermont, Washington, and Wisconsin.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of the Reformed Presbyterian Church of North America	103	103	8,185	100	3,213	4,916	98	2	102	98	$1,131,600
Colorado	4	4	245	4	114	131	4	.....	4	4	21,000
Illinois	8	8	635	7	223	372	7	.....	8	7	53,000
Iowa	8	8	646	8	276	370	8	.....	8	8	59,000
Kansas	18	18	1,774	18	765	1,009	18	.....	18	18	89,300
New York	15	15	1,315	15	456	859	13	2	13	13	247,500
Ohio	12	12	644	12	258	386	12	.....	13	12	33,500
Pacific Coast	5	5	362	5	147	215	4	.....	4	4	66,000
Philadelphia	4	4	547	3	178	369	4	.....	4	4	153,000
Pittsburgh	26	26	1,849	25	739	1,094	25	.....	27	25	390,800
Rochester	3	3	168	3	57	111	3	.....	3	3	18,500

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of the Reformed Presbyterian Church of North America	103	8	$30,511	27	$74,400	103	$225,263	100	115	1,204	9,498
Colorado	4	.....	.....	.....	.....	4	6,680	4	4	40	256
Illinois	8	.....	.....	3	10,500	8	11,398	8	10	92	919
Iowa	8	.....	.....	6	15,000	8	17,427	7	7	77	570
Kansas	18	2	461	5	14,000	18	37,073	18	24	241	1,960
New York	15	4	24,400	1	3,000	15	42,098	15	15	157	1,292
Ohio	12	.....	.....	2	2,800	12	17,367	11	11	97	640
Pacific Coast	5	.....	.....	.....	.....	5	12,018	5	5	64	540
Philadelphia	4	.....	.....	.....	.....	4	20,450	4	4	60	621
Pittsburgh	26	2	5,650	8	24,100	26	56,366	25	32	348	2,525
Rochester	3	.....	.....	2	5,000	3	4,386	3	3	28	175

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REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD.

HISTORY.

The Reformed Presbyterian (Covenanter) Church, which was reorganized in 1798 and developed into a synod in 1809,[1] was divided in 1833 on the question of the relation of its members to the Government of the United States. The two parties were termed "Old Light" and "New Light," the former objecting to any participation in public affairs, the latter leaving the decision with the individual. The former was called the "Synod" and the latter the "General Synod."

The General Synod holds equally with the Synod to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the Psalms in singing, to restricted communion in the use of the sacraments, and to the principle of "dissent from all immoral civil institutions;" but allows its members to decide for themselves whether the Government of this country should be regarded as an immoral institution, and thus determine what duties of citizenship devolve upon them. They may, therefore, exercise the franchise and hold office, provided they do not in these civil acts violate the principle that forbids connection with immoral institutions. Many of them do participate in elections. Negotiations for the union of the General Synod and the Synod failed in 1890, because the latter would not agree to a basis which interpreted the phrase "incorporate with the political body" as meaning "such incorporation as involves sinful compliance with the religious defects of the written constitution as it now stands, either in holding such offices as require an oath to support the constitution, or in voting for men to administer such offices."

In polity this church is in general accord with other Presbyterian bodies.

WORK.

The church has a sustentation fund for aiding weak congregations, and a Church Extension Board which assists in building church edifices and parsonages.

Foreign missionary work was begun in northern India by Dr. James Campbell in 1836. In 1869 it was suspended, but in 1883 a native Hindu, the Rev. G. W. Scott, was appointed missionary. The report at the close of 1916 showed 4 Americans and 20 native workers; 9 churches, with 755 members; 1 orphanage; 2 leper asylums; contributions by the church in this country amounting to $7,979; and property with an estimated value of $4,000.

The church has a college and a theological seminary located at Cedarville, Ohio. The 2 institutions reported 12 instructors and 206 students; property valued at $60,360; and an endowment of $165,000. There are 11 young people's societies, with about 200 members.

[1] See Synod of the Reformed Presbyterian Church, p. 602.

STATISTICS.

The general statistics of the General Synod of the Reformed Presbyterian Church for 1916 are given, by states and presbyteries, on the opposite page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906[1]	INCREASE:[2] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	14	28	−14	(3)
Members	2,386	4,060	−1,674	−41.2
Church edifices	15	28	−13	(3)
Value of church property	$279,200	$565,400	−$286,200	−50.6
Debt on church property	$11,000	$30,420	−$19,420	−63.8
Parsonages:				
Churches reporting	5	8	−3	(3)
Value	$15,500	$17,250	−$1,750	−10.1
Sunday schools:				
Number	15	24	−9	(3)
Officers and teachers	198	275	−77	−28.0
Scholars	1,765	2,145	−380	−17.7
Contributions for missions and benevolences	$7,979	$10,306	−$2,327	−22.6
Domestic		$526	−$526	
Foreign	$7,979	$9,780	−$1,801	−18.4

[1] Figures for 1906 include the Reformed Presbyterian Church in the United States and Canada, united since 1906 with this denomination.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

From this table it appears that the denomination has reported a decrease in every item. As against 28 organizations reported in 1906 there were 14 in 1916, and the membership fell from 4,060 to 2,386, a loss of 41.2 per cent. Similar decreases were reported in church edifices, parsonages, Sunday schools, and contributions. The value of church property dropped from $565,400 to $279,200, a loss of 50.6 per cent, and the debt, as reported, from $30,420 to $11,000, a decrease of 63.8 per cent. Contributions for foreign purposes fell from $9,780 to $7,979, or 18.4 per cent. No contributions were reported in 1916 for domestic purposes.

Church expenditures amounting to $32,001, reported by 14 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 11 organizations in 1916, was 49, constituting 2.2 per cent of the 2,222 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 53.[2]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the synod was 15. Of these, 10 sent in schedules showing an average annual salary of $979.

[2] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Presbyterian Church in North America, General Synod	**14**	**14**	**2,386**	**14**	**1,015**	**1,371**	**14**	.....	**15**	**14**	**$279,200**
Middle Atlantic division:											
Pennsylvania	**7**	**7**	**1,608**	**7**	**680**	**928**	**7**	.....	**8**	**7**	**229,400**
East North Central division:											
Illinois	**4**	**4**	**439**	**4**	**195**	**244**	**4**	.....	**4**	**4**	**22,000**
States with one organization only [1]	**3**	**3**	**339**	**3**	**140**	**199**	**3**	.....	**3**	**3**	**27,800**

[1] One organization each in California, Kansas, and Ohio.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Presbyterian Church in North America, General Synod	14	3	$11,000	5	$15,500	14	$32,001	14	15	198	1,765
Middle Atlantic division:											
Pennsylvania	7	2	9,500	1	3,000	7	20,602	7	8	109	1,091
East North Central division:											
Illinois	4	1	1,500	2	4,000	4	4,554	4	4	49	301
States with one organization only [1]	3	.....	.....	2	8,500	3	6,845	3	3	40	373

[1] One organization each in California, Kansas, and Ohio.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Presbyterian Church in North America, General Synod	14	14	2,386	14	1,015	1,371	14	.....	15	14	$279,200
Ohio	1	1	243	1	93	150	1	.....	1	1	22,000
Philadelphia	3	3	825	3	337	488	3	.....	3	3	61,400
Pittsburgh	4	4	783	4	343	440	4	.....	5	4	168,000
Western	6	6	535	6	242	293	6	.....	6	6	27,800

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY PRESBYTERIES: 1916.

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Presbyterian Church in North America, General Synod	14	3	$11,000	5	$15,500	14	$32,001	14	15	198	1,765
Ohio	1	.....	.....	1	6,500	1	4,557	1	1	22	232
Philadelphia	3	1	1,000	.....	.....	3	9,102	3	3	57	735
Pittsburgh	4	1	8,500	1	3,000	4	11,500	4	5	52	356
Western	6	1	1,500	3	6,000	6	6,842	6	6	67	442

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PROTESTANT EPISCOPAL CHURCH.

HISTORY.

The interest of the Church of England in America began with the earliest English voyages of discovery. Frobisher (1578) and Drake (1579) had chaplains with them, interested not merely in the ships' companies, but in the people they found; and the charters of the colonies, started by Sir Humphrey Gilbert (1578 and 1583) and by Sir Walter Raleigh (1584–1587) all included, in some form, provision for "public service according to the Church of England." Later enterprises in the first part of the seventeenth century followed the same general policy. Occasional services were conducted at various places, but permanent worship on this side of the Atlantic was begun in 1607, when the Rev. Robert Hunt, underneath a great sail stretched between two old trees, celebrated the Eucharist for the first time at Jamestown, Va. The spirit of the earliest leaders of this colony was one of kindly toleration for all, but with the passing of the colony under the immediate control of the Crown, the harsh tone prevalent in England manifested itself in Virginia, also, in rigid laws in regard to Puritans and Quakers.

The distance from the ecclesiastical authorities, and the growing disposition on the part of the vestries to hire ministers from year to year in order to avoid the sending out of unfit persons by English patrons, brought about an unfortunate condition which the Bishop of London sought to remedy by sending the Rev. James Blair as a missionary to the colonies. He accomplished much, especially in the direction of education, and in 1693 obtained a charter for William and Mary College, which was founded at Williamsburg, Va., and was endowed with 20,000 pounds of tobacco annually for its maintenance. He also secured pastors for many churches.

In New England isolated attempts at church organization were made, but for many years none proved permanent, since the Puritans applied to the Anglicans the same proscription from which they themselves had fled. With the revocation of the charter of the Massachusetts colony, a Church of England clergyman was appointed in 1686; and King's Chapel in Boston, the first Episcopal church in New England, was opened in 1689. In 1698 an Episcopal church was established at Newport, R. I., and the same year saw the consecration of Trinity Church in New York City.

In Maryland the Protestant element in the community of St. Mary's erected a chapel and held services according to the rites of the Church of England. The growth of the church was slow, but the arrival in 1700 of the Rev. Thomas Bray, the Bishop of London's commissary, gave it new life. His influence was felt also in the other colonies, for it was he who gave the impulse for the organization in England of the Society for the Propagation of the Gospel, which had so large a share in establishing the church in America on a firm foundation.

This society began its work by sending in 1702 a delegation to visit the scattered churches. At that time there does not appear to have been half a dozen clergymen of the Church of England outside of Virginia and Maryland, and the whole number from Maine to Carolina was less than fifty. This mission was the beginning of a new era in the history of the Episcopal Church in America. The number of churches was greatly increased, and a far better grade of ministers was secured for them. There were, however, too many of the class who drift to distant sections, and who, removed from ecclesiastical jurisdiction, were more of a hindrance than a help.

Of the individuals whose influence was felt in the early colonial church, Dean Berkeley, later bishop of Cloyne, in Ireland, undoubtedly took precedence. He came to Newport, R. I., in 1729, with the purpose of founding a university in the colonies. While his purpose remained unaccomplished because of the failure of the financial support promised him, he became the guiding spirit in the sphere of higher education. He was one of the earliest and most munificent benefactors of Yale College, and, after his return to Europe, contributed largely toward forming the charters and directing the course of King's College at New York, now Columbia University, and of the Academy and College of Philadelphia, now the University of Pennsylvania.

A general survey of the situation during the first half of the eighteenth century reveals the causes of the weakness of the church. There was, first, an established church in a few colonies, as, for instance, in Virginia and Maryland, not sufficiently effective to be of positive assistance, but just enough so to arouse the antagonism of the strong dissenting element which feared the introduction of a state church, to avoid which they had left England. There was, secondly, the difficulty of securing competent ministers who were conversant with the needs of the colonies. The impossibility of ordination, except by a tedious and expensive trip to England, deterred many colonial churchmen from application for orders, and as a result the churches were supplied chiefly from abroad, and this often proved a source of weakness rather than of strength. Throughout the whole period repeated urgent appeals for an episcopate were made, but all failed, owing, probably, in part to ignorance in the Church of England as to the real situation, in part to a failure to realize the missionary power and value of the episcopate, and especially to the persistent opposition to an American episcopate shown by English political leaders who feared that if the colonies were provided with bishops they would be in a better position to claim their independence.

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Notwithstanding these hindrances, the Church of England enjoyed a slow but steady growth in power up to the Revolutionary War. In the southern colonies it was the predominant church, and people were required by law to contribute to its support, though there was frequently a lack of harmony between clergy and people. In New England and the middle colonies, on the other hand, it was largely an alien institution, opposed by a strong majority of dissenters. Usually it was not strong financially, and its support came largely from the Society for the Propagation of the Gospel; but in Maryland and Virginia the churches were maintained by the local governments and were prosperous.

The close of the war found the Episcopal churches thoroughly disorganized. Many of the clergy were loyal to the Crown and left the country, going either to England or to Canada, and of those who remained few conducted any public services, partly for lack of congregations and partly because of the impossibility of conducting the services in full, including the petition for the royal family. Even the semblance of an establishment was no longer maintained, and few, if any, desired one. There was no episcopacy, and not even any association of churches. Furthermore, so intense was the sentiment of state loyalty that there was little recognition of any relation between the churches of different states. The first move toward an organization was the appearance, in 1782, of a pamphlet entitled "The Case of the Episcopal Churches in the United States Considered," written by the Rev. William White, of Philadelphia, but published anonymously. In this he urged that, without waiting for a bishop the churches should unite in some form of association and common government. He also outlined a plan which embodied most of the essential characteristics of the diocesan and general conventions as adopted later.

Meanwhile the Maryland Legislature had, in 1779, passed an act committing to certain vestries, as trustees, the property of the parishes, but also prohibiting general assessments, and affirming the right of each taxpayer to designate the denomination to whose support his contribution should be applied. The next year a conference was called, consisting of 3 clergymen and 24 laymen, and a petition was sent to the legislature asking that the vestries be empowered to raise money for parish uses by pew rents and other means. As it was essential to the petition that the organization have a title, the name "Protestant Episcopal Church" was suggested as appropriate—the term "Protestant" distinguishing it from the Church of Rome, and the term "Episcopal" distinguishing it from the Presbyterian and Congregational bodies. This name was formally approved by a conference at Annapolis in 1783 and appears to have continued in use until definitely adopted by the General Convention of 1789.

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With the close of the war and the desire for a full organization, the Maryland churches elected Dr. William Smith bishop and the Connecticut churches, Dr. Samuel Seabury. No steps were taken by Dr. Smith toward consecration, but Dr. Seabury went to England and applied to the Archbishop of Canterbury. The latter received him cordially but could not see his way clear to accede to his request under the existing political conditions. Dr. Seabury, therefore, applied to the nonjuring Scottish bishops, who, after some hesitation, performed the office, in November, 1784.

As it became evident that the Episcopal churches of the different states were organizing independently, a movement to constitute an Episcopal Church for the whole United States was inaugurated, largely by the initiative of Dr. William White, at an informal meeting at New Brunswick, N. J., in May, 1784. Three states only—New York, New Jersey, and Pennsylvania—were represented, but correspondence with other states resulted in a convention in New York, in October of the same year, with delegates from 8 states. This was also informal, with no recognized authority, and representing very diverse views, but it adopted, with noteworthy unanimity, a recommendation to the churches, embodying the following fundamental principles:

I. There shall be a general convention of the Episcopal Church in the United States of America.

II. That the Episcopal Church in each state send deputies to the convention, consisting of clergy and laity.

III. That associated congregations in two or more states may send deputies jointly.

IV. That the said church shall maintain the doctrines of the gospel as now held by the Church of England and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the constitution of the respective states.

V. That in every state where there shall be a bishop duly consecrated and settled he shall be considered as a member of the convention ex officio.

VI. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to any measure.

VII. That the first meeting of the convention shall be at Philadelphia the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal churches in the respective states will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

The project of a general convention aroused varying sentiments. In the South it was feared that too much ecclesiastical authority would be assumed by it, while in the North it was feared that too much would be conceded to it. When the convention next met, in September, 1785, at Philadelphia, 16 clergymen and 24 laymen were present, representing only 7 of the 13 states—New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. New England was thus not represented at all, and there were numerous protests from many quarters against

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the proposed plan of organization. The convention adopted, however, with some modifications, the principles already mentioned, and then undertook to draw up a constitution and a liturgy, the latter under the general oversight of Dr. William Smith, and the former under that of Dr. William White. The liturgy, as adopted, involved some radical changes significant of the prevailing tone of the times, but most of these changes were afterwards rejected. The constitution formulated was essentially that of the church as it is to-day.

While no serious disposition to question the validity of Bishop Seabury's consecration was manifested, yet the desire was general to be connected with the Church of England rather than with that of Scotland. Accordingly an address to the archbishops and bishops of the former church was prepared, and the state conventions were urged to elect bishops. The reply from England was on the whole favorable, and before the next meeting of the convention, in 1786, New York had elected as its bishop Dr. Samuel Provoost; Pennsylvania, Dr. William White; Maryland, Dr. William Smith; and Virginia, Dr. David Griffith. Of these four, only Dr. White and Dr. Provoost went to England, where they were consecrated in February, 1787, thus completing the number of three bishops essential to the constitution of the house of bishops. Subsequently, Dr. James Madison was elected bishop of Virginia, and was consecrated in England, so that any objection to the Scottish office was obviated.

In 1789 a union of the different forces was effected and Bishop Seabury joined the other bishops. Two houses were constituted in the General Convention, and the constitution and Book of Common Prayer were adopted. Thus the same year that saw the complete organization of the Federal Government witnessed also the full equipment of the Protestant Episcopal Church. The four bishops above mentioned united in 1792 in the ordination of Dr. Thomas John Claggett, Bishop of Maryland, and thus was inaugurated the distinctively American Episcopate.

For 20 years and more the church had to combat various hostile influences. It was widely distrusted as being really an English institution. Its compact organization and its formality of worship repelled many, especially in an age that was peculiarly fond of emotionalism, and of an untrammeled freedom in religious as well as social and civil life. The loss of the Methodist element, which hitherto had been identified with the church, though somewhat loosely, deprived it of some strength. Growth was slow, and conventions and ordinations were few in number, especially in Virginia and further south. At times it seemed as if the labors of the founders were to be fruitless.

In the second decade of the nineteenth century came a change, coincident with the general change in the tone of spiritual life throughout the country. New bishops were elected and consecrated, who went out into the newly settled sections, especially in the West. In 1821 the Domestic and Foreign Missionary Society was organized, and work was begun both on the foreign field and in the remoter regions of the states. Diocesan organizations took the place of state organizations, and little by little the church began to take its place in the development of the nation. An illustration of the progress made is seen in the fact that the 4 or 5 active ministers laboring in Virginia when Bishop Moore came to Richmond in 1814 increased to nearly 100 during the 27 years of his service, and the number of churches to 170.

In the course of time two parties, or rather tendencies, developed, styled, for convenience, evangelical and high church. Lines were not sharply drawn; leaders in each party practiced the principles of the other; yet a distinction existed which grew clearer as the years went by. The high-church party emphasized the church as a comprehensive, ecclesiastical, authoritative unity; the evangelical party, while not denying the authority of the church, emphasized the spiritual freedom of the individual. The former emphasized the catholic character of the church, as the heir of all the Christian ages, and a portion of the one holy Apostolic Church of Christ, and sought to bring all dissenting Christian bodies within the one fold. The latter would gladly welcome them, but would still cooperate with them as nonconforming Christian bodies, so far as possible, being concerned with the maintaining and developing of personal righteousness, and with endeavors for the salvation of souls rather than with the development of a church fold, however ideal in its doctrine, ritual, and government.

About 1845 Dr. W. A. Muhlenberg, one of the most remarkable men in the history of the church, came into prominence. He founded the system of church schools, organized the first free church of any importance in New York City, introduced the male choir, sisterhoods, and the fresh air movement; while his church infirmary suggested to his mind St. Luke's Hospital, the first church hospital of any Christian communion in the country. He hoped to extend the movement in his own parish to the entire church, transforming it from what he considered a liturgical denomination into a real catholic church. As a result a memorial was drawn up, chiefly by himself, but signed also by a number of prominent clergymen, and addressed to the college of bishops. It raised the query whether the church with "her fixed and invariable modes of worship and her traditional customs and usages" was competent for the great and catholic work before it. In partial answer to this query the memorial suggested "that a wider door might be opened for admission to the gospel ministry

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* * * of all men who could not bring themselves to conform in all particulars to our prescriptions and customs, yet are sound in the faith." The memorial made a profound impression, and though it showed no immediate result it had much influence in preparing the way for the issuance of the famous Lambeth Quadrilateral on Church Unity in 1888, and the movement for revision of the prayer book, completed in 1892.

The outbreak of the Civil War caused temporary division in the church. The question of slavery had never been brought up in the General Convention, but each diocese had been left to deal with it as was thought best. In the North there were in the church many ardent antislavery agitators, while in the South the proslavery sentiments of bishops and others were equally strong. Each party, however, recognized the essential Christianity of the other, and no antislavery legislation was passed. With the secession of the Southern states the bishops of the various dioceses in the South, influenced not so much by any thought of disagreement with the church of the North as by a desire to emphasize their loyalty to their respective states, organized the Protestant Episcopal Church in the Confederate States. With the close of the war and the reestablishment of the National Government in the South, the different dioceses became again a part of the General Convention. No definite action was taken; altered conditions were simply recognized and accepted, and the breach immediately healed.

At the close of the war the old controversy between the evangelical and high-church parties was renewed. A determined effort was made to suppress the growing tendency toward ritualism, and in the General Convention of 1871 a declaration was passed that the word "regenerate" as used in the administration of infant baptism did not signify that a moral change was wrought by the service. In 1874 a canon was enacted limiting the ritual that might be employed in the celebration of the communion. But from this time on the interest in the controversy waned, and the canon on ritualism was repealed in 1904.

The height of the ritualistic controversy was marked by the withdrawal from the church in 1873 of some of the extreme evangelicals, under the leadership of Bishop George D. Cummins, of Kentucky, and their organization into the Reformed Episcopal Church.

Following closely upon this was the introduction of a church congress, which gave to churchmen of different types opportunity to compare views and present ideals. Dominated largely by what became known as the broad church element, it has served to emphasize harmony rather than diversity and has formed a strong factor in church life. Similar influence has been exerted by the Brotherhood of St. Andrew, founded in 1886, while the increasing emphasis on missionary work, both at home and abroad, has called forth many latent energies and at the same time has brought the church into sympathetic and cooperative relations with other Christian bodies.

During the last decade the Episcopal Church has been very active in deepening and expanding her endeavors for humanity. Her missionary work in foreign lands, as well as in many portions of our own land, including Alaska and the Rocky Mountain states, for the mountaineers of the Appalachians, and such races as the Eskimos, the Indians, and the Negroes, has been strengthened by the development of central administrative forces, and of methods for the presentation of the cause to the people of the church. The greatest advance over the past has been in the field of religious education which has been organized on national lines under the direction of a strong central commission, and has been developed under local management in the provinces, the dioceses, and the parishes. Provision has been made for improved methods and more thorough supervision not only in the field of Christian instruction in the church and the Sunday school, but also in preparatory and technical schools, in colleges and universities, and in the training of men for the ministry. The measures, the methods, and the aims, both in extent and in quality, are a notable improvement over those prevailing hitherto.

For the work of social service and community welfare, central, provincial, and diocesan boards and commissions have been formed from one end of the country to the other, and are very active not only in the investigation and study of social conditions but also in multiform methods of amelioration.

The Episcopal Church completed a year's campaign for a church pension fund, in order to enable her to retire her aged and infirm clergy with an adequate income. Under the advice of actuaries, a thorough and scientific system was developed which it is believed will secure simple justice to those who have given their lives to the service of the church; will make for efficiency, because parishes will no longer be under compulsion to retain the services of clergymen who are no longer physically fit for service; and will encourage young men to enter the ministry with no fear that there will be no provision for their old age. The aim was to raise $5,000,000; but under the leadership of the Rt. Rev. Wm. Lawrence, Bishop of Massachusetts, the sum of $9,000,000 was secured, which, before the present war, was the largest sum of money ever raised for any Christian purpose in a short period in the history of the United States.

Since the commencement of the war, a special War Commission, again under the leadership of Bishop Lawrence, has undertaken through chaplains in the Army and Navy, and volunteer chaplains, to subserve

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the spiritual interests and welfare of the soldiers and sailors, abroad and at home, raising for this purpose the sum of $500,000. Three of the bishops, a large number of the clergy, and a still larger number of lay workers went to France and Flanders, and at home great numbers have served in the cantonments and mobilization camps.

Another important movement during the past decade has been the appointment of a joint commission for the purpose of considering questions touching faith and order, in which all Christian communions throughout the world should be asked to unite. This commission invited representatives of a considerable number of churches, including the Roman Catholic Church and the Eastern Orthodox Churches to join them, and an advisory committee was formed which had several meetings and was planning for a world conference when the war began. The immediate result was that these plans have been held in abeyance, but it is the purpose of the commission and the advisory committee to press them as soon as practicable. The commission has issued a number of publications setting forth its scope and purpose.

DOCTRINE.

The doctrinal symbols of the Protestant Episcopal Church are the Apostles' and Nicene creeds. The Athanasian Creed, one of the symbols of the Anglican Church, was unanimously rejected by the convention of 1789, chiefly because of its damnatory clauses. The Thirty-nine Articles of the Church of England, with the exception of the twenty-first, relating to the authority of the general council, and with some modifications of the eighth, thirty-fifth, and thirty-sixth articles, were accepted by the convention of 1801 as a general statement of doctrine and are appended to the prayer book. Adherence to them as a creed, however, is not generally required either for confirmation or ordination, although this rests with the bishop.

The Episcopal Church expects of all its members loyalty to the doctrine, discipline, and worship of the one holy Catholic Apostolic Church, in all the essentials, but allows great liberty in nonessentials. There is no inclination to be rigid or to raise difficulties, but the fundamental principles of the church, based upon the Holy Scriptures as the ultimate rule of faith, have been maintained whenever a question has arisen demanding decision.

The clergy of the Protestant Episcopal Church, instead of signing the Thirty-nine Articles, as is done in the English Church, make the following declaration:

> I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

On this general basis, what are known as the Lambeth Articles were formulated in England in 1888 for the unity of Christendom, as follows:

> (*a*) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
>
> (*b*) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
>
> (*c*) The two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
>
> (*d*) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

In the baptism of children either immersion or pouring is allowed. The child must be presented by sponsors, who may be the parents, who shall answer for the child, accepting the Apostles' Creed, with the implied promise that the child shall be trained to accept the pledges thus made.

For those who have not been baptized in infancy, reception into the church is by baptism, by whatever form may be preferred, and acceptance of the Apostles' Creed. For those who have been baptized, reception is by confirmation by the bishop, after instruction in the catechism of the church. Participation in the sacrament of the Lord's Supper is, according to the rules of the church, limited to those who have been confirmed, though the custom is growing of regarding all baptized persons as virtually members of the church, and as such permitted to partake, if they so desire.

POLITY.

The system of ecclesiastical government includes the parish or congregation, the diocese, the province, and the General Convention. A congregation, when organized, is "required, in its constitution or plan or articles of organization, to recognize and accede to the constitution, canons, doctrine, discipline, and worship of the church, and to agree to submit to and obey such directions as may be from time to time received from the bishop in charge, and council of advice."

Officers of the parish are the rector, who must be a priest; wardens, usually two in number, representing the body of the parish and usually having charge of records, collection of alms, and the repair of the church; and vestrymen, who are the trustees and hold the property for the corporation. The direction of spiritual affairs is exclusively in the hands of the rector. The number, mode of election, and term of office of wardens and vestrymen, with qualifications of voters, vary according to the state of diocesan law. The election of officers, including the rector, rests with the vestry as the elected representatives of the congregation.

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A diocese includes not less than six parishes, and must have not fewer than six presbyters who have been for at least one year canonically resident within its bounds, regularly settled in a parish or congregation and qualified to vote for a bishop. The early dioceses were in general identical with the states, but with the growth of the church, necessitating the subdivision of the larger dioceses, and the erection of missionary districts, state lines have not always been observed, and many states have been divided into several dioceses, New York and Pennsylvania, for instance, each now containing five separate bishoprics.

The government of the diocese is vested in the bishop and the diocesan convention, the latter consisting of all the ordained clergy, and of at least one lay delegate from each parish or congregation. This convention meets annually, and election of delegates to it is governed by the specific canons of each diocese. A standing committee is appointed by the convention to be the ecclesiastical authority for all purposes declared by the General Convention. This committee elects a president and secretary from its own body, and meets in conformity to its own rules; its rights and duties, except as provided in the constitution and canons of the General Convention, are prescribed by the canons of the respective dioceses.

Sections of states and territories not organized into dioceses are established by the house of bishops and the General Convention as missionary districts. These districts may be elevated into dioceses or may be consolidated with other parts of dioceses as new dioceses.

The dioceses and missionary districts are assembled into eight provinces, to procure unity and cooperation in dealing with regional interests, especially in the fields of missions, religious education, social service, and judicial proceedings. Each province is governed by a synod consisting of the bishops and of four presbyters and four laymen, elected by each constituent diocese, and missionary district.

The General Convention, the highest ecclesiastical authority in the church, consists of two houses, the house of bishops and the house of deputies. The house of bishops includes every bishop having jurisdiction, every bishop coadjutor, and every bishop who by reason of advanced age or bodily infirmity has resigned his jurisdiction. The house of deputies is composed of delegates elected from the dioceses, including for each diocese not more than four presbyters, canonically resident in the diocese, and not more than four laymen, communicants of the church, resident in the diocese. In addition to the delegates from the dioceses, each missionary district of the church within the boundaries of the United States is entitled to one clerical and one lay deputy with all the qualifications and rights of deputies except the right to vote when the vote is taken by orders. The two houses sit and deliberate separately. On any question, the vote of a majority of the deputies present is sufficient in the house of deputies, unless some special canon requires more than a majority, or unless the clerical or lay delegation from any diocese demands that the vote be taken by orders. In such case the two orders vote separately, each diocese having one vote in the clerical order and one in the lay order, a majority in each order of all the dioceses being necessary to constitute a vote.

In the house of bishops the senior bishop in the order of consecration, having jurisdiction within the United States, is the presiding bishop, and next to him stands the bishop next in seniority by consecration.

The General Convention meets every third year on the first Wednesday in October, unless a different day be appointed by the preceding convention, and at the place designated by such convention, though the presiding bishop of the church has the power, in case of necessity, to change the place.

Three orders are recognized in the ministry, bishops, priests, and deacons. Deacons are ordained to assist the rector in the services and pastoral work, to baptize infants in the absence of the rector, and to preach as specially licensed by the bishop. A course of study and examination are required, and subscription to the declaration referred to above. A deacon after serving a year, provided he be at least 24 years of age, may be ordained to the priesthood and then receives authority to preach, to administer the sacraments, and in general to conduct the parish affairs. A bishop is a priest elected to that office by a diocesan convention and then approved by a majority of the standing committees of all the dioceses in the United States and a majority of the bishops having jurisdiction in the United States. Missionary bishops are appointed in missionary districts by the house of bishops, subject to confirmation, during the session of the General Convention, by the house of deputies, and at other times by a majority of the standing committees of the dioceses. A bishop is consecrated by not less than 3 bishops. He is the administrative head and spiritual leader of his diocese. He presides over the diocesan convention, ordains deacons and priests, institutes rectors, licenses lay readers, and is required to visit every parish in his diocese at least once in three years. In case of the inability of a bishop to perform all the duties of his office, a bishop coadjutor may be elected in the same manner as the bishop, with the understanding that he shall have the right of succession to the bishopric. A suffragan bishop may be elected in the same way, when there is need of additional episcopal services. His authority is limited and he has not the right of succession.

The election of a rector is according to diocesan law, and notice of election is sent to the ecclesiastical authority of the diocese. On acceptance of the

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candidate by this authority as a duly qualified minister, notice is sent to the secretary of the convention. Usually a service of institution is performed by the bishop, although this is not essential.

Lay readers and deaconesses are appointed by the bishop or ecclesiastical authority of a diocese or missionary district to assist in public services, in the care of the poor and sick, and in religious training. As such they are under the control of the immediate ecclesiastical authority, and may not serve except as duly licensed.

The support of the rector and the general expenditures of each local church are in the care of the vestry. The salary of the bishop is fixed by the diocesan convention, and the amount is apportioned among the churches of his diocese. No new diocese is allowed to be constituted except as provision is made for the support of the episcopate. Many dioceses possess considerable endowment funds for the support of the episcopate. The missionary bishops draw their salaries from the treasury of the Domestic and Foreign Missionary Society.

WORK.

The missionary activities of the church are conducted through the Domestic and Foreign Missionary Society, established in the year 1820. According to its constitution all baptized persons of the church are members of the society. The presiding bishop of the church is ex officio its president. A Board of Missions, for the purpose of discharging the corporate duties of the society, has been established; it is composed of 48 elected members, 24 being elected by the General Convention of the church and 24 by the several provincial synods. Auxiliary to the Board of Missions are the following: The Woman's Auxiliary, with organized branches in 92 dioceses and districts within the United States; the Sunday School Auxiliary; and the American Church Missionary Society.

The report on domestic missions for the year 1916 shows that the work was carried on for the white population, for the Indians, the Negro communities, the Swedes, the Japanese in California, and the deaf-mutes in the South and West. The domestic mission department also covers the work in Hawaii, the Philippines, Porto Rico, the Panama Canal Zone, and Alaska. In the home department of the work, 23 missionary districts, the Panama Canal Zone, and 39 different dioceses were aided during the year 1915–16 in supplying the entire or partial support of 24 bishops and 1,069 missionaries. The total contributions amounted to $853,452.

In addition to the work of the general society, nearly all the 68 dioceses carry on within their own jurisdictions more or less missionary work, demanding the labors of over 1,000 missionaries, and at a cost of nearly $800,000 per annum.

In addition to this general missionary work, is that of the American Church Building Fund Commission, created in the year 1880. The fund for the first year was reported as $7,897. Since that time it has steadily increased until in 1916 it reached a total of $546,000. During the year the sum of $16,481 was added to the permanent building fund. Interest on loans and investments was $29,245, and loans returned by parishes and missions amounted to $40,735. Gifts of $13,125 were made to complete 37 churches and rectories, and loans amounting to $38,700 were granted to complete 15 churches, rectories, and parish houses.

The combined report for all departments of the home missionary work for 1916 shows 2,069 missionaries employed, 2,026 churches aided, and contributions to the amount of $1,666,577.

The foreign missionary work of the church is being carried on in 7 different countries: Africa (the west coast), China, Japan, Haiti, Brazil, Cuba, and Mexico. In these fields the report for 1915–16 shows 463 stations, 346 American missionaries, 1,349 native helpers, 247 churches and chapels, and 17,551 members. The educational work is represented by 346 schools, including 4 theological schools and 43 colleges and academies, with 12,343 students and pupils; and the philanthropic work by 14 hospitals and dispensaries, caring for 127,326 patients, and 6 asylums and orphanages, having 280 inmates. St. John's College at Shanghai and St. Paul's College at Tokyo are especially to be noted. The contributions in the United States for the foreign work amounted to $822,402 and other income to $140,285, making the gross receipts for the work in the foreign field $962,687. The value of property belonging to the denomination in foreign countries is estimated at $4,731,721, and there are endowments amounting to $101,688.

The educational work of the Protestant Episcopal Church is varied in character. There are 14 institutions for theological instruction, 1 of which, the General Theological Seminary, New York City, is under the care of the General Convention. Others, such as the Theological Seminary of Virginia; the Berkeley Divinity School, Middletown, Conn.; the Episcopal Theological School, Cambridge, Mass., and the Theological Department of the University of the South, are connected with the respective dioceses in which they are located. The total number of students in these theological seminaries, as shown by the report for 1916, was 462. There are 3 distinctively church colleges—the University of the South, Kenyon College, and St. Stephen's College—having in all some 406 students. There are 4 other institutions which are classed as nonsectarian, but which have some

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churchly character—Columbia University, Hobart College, Trinity College, and Lehigh University. These have in all 17,419 students. In addition, there are a large number of academic institutions, the figures for which are not available. So far as returns have been received, there are in all 122 colleges and academies; 18,287 students; and also 261 parochial and mission schools, with about 14,086 pupils. The amount contributed in 1916 for the support of these schools was $533,883; the property value was $9,966,884; and the amount of endowment was $24,697,442, not including parochial schools.

So far as available, the statistics for philanthropic work for 1916 show 74 hospitals, in which 47,236 patients received treatment, and 121 other institutions, including orphanages and homes of various kinds. The amount contributed for the support of this work was $1,366,788; the value of property was estimated at $18,052,164; and there are endowments amounting to $28,063,411. Most of these institutions, while closely identified with the church, are not under its direct control.

Chief among the organizations for men and boys are the Brotherhood of St. Andrew, the Knights of St. Paul and the Knights of St. John, the Lay Readers' League, and the Boy Scouts; for girls and women, the Daughters of the King, the Girls Friendly Society, the order of the Camp Fire, 17 sisterhoods, and the order of Deaconesses. The number of young peoples' societies reported was 997, with 37,237 members. There are a large number of other organizations, such as the American Church Sunday School Institute, Evangelical Education Society, Social Service Commission, Church Association for the Advancement of the Interests of Labor, Church Mission to Deaf-Mutes, Church Society for Promoting Christianity among the Jews, Society for the Promotion of Evangelical Knowledge, and the Church Temperance Society. Orders of distinctively religious types are, the Order of Christian Helpers, Order of the Sisters of Bethany, Order of the Holy Cross, the Society of the Mission Priests of St. John the Evangelist, and many others.

There are several financial organizations, such as the Church Pension Fund, the Retiring Fund Society, the Clergymen's Mutual Insurance League, and the Church Endowment Society, formed for the purpose of securing endowments for the episcopate, cathedrals, parishes, churches, asylums, hospitals, and all enterprises of a religious or charitable character.

STATISTICS.

The general statistics of the Protestant Episcopal Church for 1916 are given, by states and dioceses, on pages 616 to 620, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	7,392	6,845	547	8.0
Members	1,092,821	886,942	205,879	23.2
Church edifices	6,726	6,922	−196	−2.8
Value of church property	$164,990,150	$125,040,498	$39,949,652	31.9
Debt on church property	$6,380,117	$4,930,914	$1,449,203	29.4
Parsonages:				
Churches reporting	3,154	2,706	448	16.6
Value	$18,395,182	$13,207,084	$5,188,098	39.3
Sunday schools:				
Number	5,790	5,601	189	3.4
Officers and teachers	55,918	51,048	4,870	9.5
Scholars	489,036	464,351	24,685	5.3
Contributions for missions and benevolences	$4,389,650	$3,214,203	$1,175,447	36.6
Domestic	$3,567,248	$2,665,133	$902,115	33.8
Foreign	$822,402	$549,070	$273,332	49.8

[1] A minus sign (−) denotes decrease.

From this table it is seen that the denomination has reported an increase in every particular except in the number of church edifices. The number of organizations reported in 1916 was 7,392, as against 6,845 in 1906, a gain of 8 per cent, and the membership rose from 886,942 to 1,092,821, an increase of 23.2 per cent. There was a loss of 196 in the total number of church edifices, the reports for 1916 showing 6,726, as against 6,922 in 1906. The value of church property, however, rose from $125,040,498 to $164,990,150, or 31.9 per cent. Of the total number of organizations, 1,281 reported debt on church property amounting to $6,380,117, as against $4,930,914, reported by 1,011 organizations in 1906. The number of churches reporting parsonages increased from 2,706 to 3,154, a gain of 16.6 per cent, and the value of parsonages advanced in an even greater ratio—39.3 per cent. The number of Sunday schools showed an increase, but at a smaller rate than the number of organizations, and the number of scholars showed a much smaller rate of increase than the membership. Contributions for missions and benevolences advanced from $3,214,203 to $4,389,650, or 36.6 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $22,509,942 were reported by 6,831 organizations and cover general running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 2,601 organizations in 1916, was 3,760, constituting 1 per cent of the 367,465 members reported by these organizations. Assuming that the same proportion would apply to the 725,356 members reported by the organizations from which no answer

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to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 11,182.[1]

Of the 7,392 organizations, 7,271, with 1,066,356 members, reported church services conducted in English only; 72, with 22,854 members, reported the use of foreign languages and English; and 49 organizations, with 3,611 members, used foreign languages only. The number of foreign languages reported was 13. The Indian languages were reported alone, or in connection with English, by 80 organizations, with 4,051 members, of which 38 organizations, with 1,949 members, used the Indian only; next in order was Italian, reported alone or with English by 21 organizations, with 5,411 members, and in connection with Chinese and English by 1 organization with 9,191 members. In 1906, 89 organizations reported the use of foreign languages exclusively.

The number of ministers on the rolls of the church was given as 5,544. Schedules were received from 3,992, distributed, by states, in the opposite table.

Of the 3,992 ministers reporting, 3,297 were in pastoral work and 695 in other than pastoral work. Of the 3,060 pastors, 2,976 reported annual salaries averaging $1,632; 68 reported other occupations, and 169 were registered as supplies or assistants, etc. Of those not in pastoral work, 294 were on the retired list, 241 were engaged in various lines of denominational work, including the episcopate, 116 in educational and editorial work, and 15 in other occupations.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	3,992	3,060	237	695	$1,633
Alabama	23	18	1	4	1,459
Arizona	8	5	1	2	1,800
Arkansas	13	8	2	3	1,208
California	180	125	18	37	1,320
Colorado	41	32	2	7	1,370
Connecticut	164	123	13	28	1,617
Delaware	18	16	1	1	1,703
District of Columbia	67	41	7	19	1,794
Florida	48	34	2	12	1,240
Georgia	48	41	2	5	1,557
Idaho	12	10	.....	2	1,000
Illinois	135	102	11	22	1,888
Indiana	37	26	3	8	1,414
Iowa	38	33	1	4	1,558
Kansas	31	23	2	6	1,213
Kentucky	36	29	1	6	1,387
Louisiana	25	22	1	2	1,572
Maine	25	21	1	3	1,310
Maryland	137	118	4	15	1,277
Massachusetts	245	185	12	48	1,722
Michigan	102	80	2	20	1,517
Minnesota	76	55	7	14	1,683
Mississippi	22	18	.....	4	1,225
Missouri	52	46	1	5	1,743
Montana	30	21	1	8	1,650
Nebraska	38	34	.....	4	1,325
Nevada	8	7	.....	1	1,277
New Hampshire	41	25	8	8	1,294
New Jersey	234	188	10	36	1,683
New Mexico	10	8	.....	2	1,250
New York	762	573	42	147	1,689
North Carolina	84	60	7	17	1,203
North Dakota	15	11	3	1	1,666
Ohio	136	113	5	18	1,726
Oklahoma	19	13	3	3	1,217
Oregon	25	18	.....	7	1,388
Pennsylvania	389	308	24	57	1,815
Rhode Island	62	51	3	8	1,720
South Carolina	51	43	1	7	1,467
South Dakota	23	18	3	2	1,185
Tennessee	46	29	3	14	1,650
Texas	65	51	2	12	1,583
Utah	11	10	.....	1	1,525
Vermont	36	31	.....	5	1,208
Virginia	148	108	16	24	1,494
Washington	45	37	1	7	1,659
West Virginia	23	20	.....	3	1,324
Wisconsin	89	58	8	23	1,339
Wyoming	19	14	2	3	1,372

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Protestant Episcopal Church	7,392	7,345	1,092,821	5,421	305,275	485,996	6,514	168	6,726	6,454	$164,990,150
New England division:											
Maine	63	63	5,628	56	1,735	3,603	55	4	55	55	731,031
New Hampshire	56	55	6,715	28	1,348	2,143	50	1	52	50	532,905
Vermont	65	65	6,000	63	1,946	3,973	64	.....	65	64	681,035
Massachusetts	256	254	75,217	177	19,584	30,693	242	6	250	241	9,616,175
Rhode Island	67	67	29,176	47	4,296	7,184	60	2	66	66	1,775,430
Connecticut	196	196	48,854	146	13,171	20,723	187	3	190	187	5,458,402
Middle Atlantic division:											
New York	885	876	227,685	575	54,679	83,711	840	17	902	831	60,664,000
New Jersey	289	289	67,996	223	21,645	30,373	264	8	270	262	7,366,612
Pennsylvania	518	515	118,687	384	35,048	54,050	478	9	503	470	17,332,543
East North Central division:											
Ohio	213	212	47,175	166	13,789	22,495	192	9	200	191	5,124,782
Indiana	70	68	8,848	65	2,542	5,073	60	1	60	60	1,115,600
Illinois	205	205	40,725	168	11,679	19,046	198	1	208	194	4,140,068
Michigan	206	203	23,409	153	10,182	15,127	174	9	178	174	2,980,893
Wisconsin	154	154	18,454	134	5,460	9,197	145	.....	147	145	1,976,419

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916—Contd.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
West North Central division:											
Minnesota	214	214	22,635	152	6,680	9,952	191	6	192	190	$2,013,077
Iowa	75	75	8,126	45	2,460	4,014	73	.....	74	73	1,082,261
Missouri	112	112	14,309	84	4,563	7,085	103	2	104	101	2,118,953
North Dakota	60	60	2,455	57	960	1,382	45	5	47	45	180,475
South Dakota	157	157	8,156	92	2,196	3,041	119	5	123	116	400,740
Nebraska	125	125	7,931	105	1,998	3,427	89	5	94	88	794,071
Kansas	97	96	5,843	57	1,582	2,309	90	.....	90	92	726,581
South Atlantic division:											
Delaware	40	40	4,656	25	944	1,397	40	.....	40	40	462,500
Maryland	276	270	38,469	197	11,586	18,498	253	1	255	252	4,094,950
District of Columbia	51	51	18,295	34	5,093	8,618	48	1	49	48	3,356,272
Virginia	469	466	33,593	360	9,889	18,271	425	3	434	425	3,710,367
West Virginia	116	115	6,831	72	1,818	3,379	94	1	96	93	667,650
North Carolina	282	279	18,545	222	5,520	8,237	261	8	278	259	1,467,400
South Carolina	133	132	11,000	131	4,198	6,767	114	.....	121	114	1,249,400
Georgia	117	115	11,098	88	3,316	5,521	103	.....	105	102	1,488,000
Florida	152	151	10,399	105	2,887	4,901	137	6	138	135	1,174,624
East South Central division:											
Kentucky	75	73	9,383	71	3,275	5,898	67	3	68	67	1,070,700
Tennessee	95	95	9,910	64	2,248	3,515	72	7	72	71	1,092,775
Alabama	110	110	10,069	87	3,479	5,485	96	1	101	93	1,052,470
Mississippi	97	97	6,132	67	1,786	2,902	77	1	81	77	697,660
West South Central division:											
Arkansas	54	53	4,431	40	1,257	2,280	41	1	45	41	459,987
Louisiana	85	85	11,632	38	2,336	4,940	63	.....	63	57	826,261
Oklahoma	83	83	3,566	62	859	1,566	57	4	59	58	280,310
Texas	184	183	17,116	135	4,684	7,477	161	.....	162	159	1,802,200
Mountain division:											
Montana	95	94	4,607	69	1,079	2,224	53	15	55	53	396,998
Idaho	73	72	2,404	29	515	1,155	44	1	44	44	234,343
Wyoming	53	53	3,890	35	1,049	1,604	45	1	48	43	333,745
Colorado	109	109	8,437	74	2,634	4,585	77	3	77	77	853,107
New Mexico	45	45	1,718	32	578	946	23	1	23	23	98,900
Arizona	19	19	2,318	15	782	1,067	16	1	18	16	191,750
Utah	24	24	1,469	15	380	746	17	3	17	17	264,200
Nevada	32	32	1,207	27	357	839	22	6	22	22	106,000
Pacific division:											
Washington	106	105	10,881	84	3,820	6,217	91	2	93	88	671,474
Oregon	73	73	5,726	46	979	1,982	58	.....	58	57	450,150
California	261	260	30,018	223	8,784	15,480	240	5	241	234	3,341,629

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Protestant Episcopal Church	7,392	1,281	$6,380,117	3,154	$18,295,182	6,831	$22,509,942	5,552	5,790	55,918	489,036
New England division:											
Maine	63	2	875	33	186,120	59	93,798	47	47	278	2,561
New Hampshire	56	8	7,100	32	149,000	52	104,880	41	41	303	2,328
Vermont	65	7	13,330	34	117,100	62	87,557	50	50	250	1,864
Massachusetts	256	45	146,985	142	1,050,010	254	1,627,320	245	253	3,737	29,803
Rhode Island	67	13	56,510	38	219,040	67	409,887	67	69	1,170	10,486
Connecticut	196	16	66,200	129	911,173	193	793,778	178	189	2,278	17,324
Middle Atlantic division:											
New York	885	207	2,148,148	450	4,581,436	860	5,710,850	740	799	9,772	89,094
New Jersey	289	72	284,995	137	1,445,590	285	1,296,176	275	285	3,916	33,101
Pennsylvania	518	97	1,563,820	243	1,786,951	492	2,749,419	453	482	6,645	65,855
East North Central division:											
Ohio	213	48	168,162	73	283,540	207	782,187	182	185	1,919	16,781
Indiana	70	20	58,059	28	160,400	66	165,661	51	53	407	3,414
Illinois	203	63	319,402	80	611,388	192	883,769	178	182	1,809	14,940
Michigan	206	33	143,970	87	408,159	184	620,531	146	155	1,486	13,537
Wisconsin	154	47	84,844	72	303,750	140	264,053	113	117	851	6,977
West North Central division:											
Minnesota	214	26	125,704	78	358,753	190	357,620	135	138	1,014	7,978
Iowa	73	13	26,115	39	199,362	74	174,250	55	56	402	3,074
Missouri	112	25	174,853	34	232,650	107	335,398	83	87	779	6,623
North Dakota	60	5	2,503	19	65,750	51	49,702	31	33	156	1,499
South Dakota	157	5	12,752	71	90,350	140	76,435	82	85	309	3,136
Nebraska	125	28	43,525	42	134,410	104	140,803	58	60	359	2,810
Kansas	97	28	11,800	35	114,200	81	137,229	64	64	358	2,564
South Atlantic division:											
Delaware	40	7	38,950	21	111,500	39	104,233	29	29	252	2,254
Maryland	276	43	209,655	171	590,856	268	676,704	215	216	1,775	15,434
District of Columbia	51	23	508,086	16	200,542	49	519,928	42	52	823	7,616
Virginia	469	55	154,443	176	615,950	432	768,243	334	340	2,635	24,037
West Virginia	116	11	19,778	45	187,100	97	130,261	74	76	510	3,809
North Carolina	282	34	60,100	99	282,750	261	317,824	222	236	1,482	14,911
South Carolina	133	13	12,397	52	187,600	130	209,672	93	98	765	5,960
Georgia	117	12	40,876	38	163,550	108	216,251	80	86	646	6,277
Florida	152	12	25,894	59	187,604	136	190,423	95	98	594	5,372

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916—Continued.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
East South Central division:											
Kentucky	75	18	$51,023	29	$115,600	65	$193,930	54	57	521	4,242
Tennessee	95	5	58,000	33	102,850	69	126,736	52	53	477	3,998
Alabama	110	10	60,557	36	243,000	95	141,713	78	78	551	4,635
Mississippi	97	11	14,322	37	122,804	82	97,463	64	66	423	2,711
West South Central division:											
Arkansas	54	11	30,750	25	55,650	46	81,762	34	36	276	2,016
Louisiana	85	12	33,281	33	158,850	68	175,716	54	54	534	3,871
Oklahoma	83	11	10,257	16	34,525	70	45,482	44	46	207	1,701
Texas	184	25	79,330	67	204,850	167	373,117	126	128	950	8,204
Mountain division:											
Montana	95	16	40,333	24	92,400	89	129,835	44	45	323	2,356
Idaho	78	5	9,650	22	49,300	42	38,926	41	41	193	1,710
Wyoming	53	4	1,747	22	97,900	52	82,284	46	49	238	2,407
Colorado	109	17	125,731	37	107,400	91	164,667	73	75	523	4,275
New Mexico	45	2	1,450	9	18,400	35	20,508	15	15	87	714
Arizona	19	3	5,350	8	30,300	17	42,431	12	12	107	1,104
Utah	24	.....	.....	10	132,610	22	20,503	20	24	149	1,359
Nevada	32	3	10,500	11	33,650	25	22,287	21	21	101	929
Pacific division:											
Washington	106	28	45,712	38	97,450	100	132,357	72	76	552	4,943
Oregon	73	22	50,587	25	84,700	67	84,668	47	47	312	2,285
California	261	60	219,399	98	696,359	249	540,715	199	206	1,604	14,031

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DIOCESES: 1916.

DIOCESE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Protestant Episcopal Church	7,392	7,345	1,092,821	5,421	305,275	485,996	6,514	168	6,726	6,454	$164,996,150
Alabama	110	110	10,069	87	3,479	5,485	96	1	101	93	1,032,670
Albany	169	164	26,411	111	6,366	10,193	163	.....	174	163	3,384,369
Arizona	19	19	2,318	15	782	1,067	16	1	18	16	191,750
Arkansas	54	53	4,431	40	1,257	2,280	41	1	45	41	459,987
Asheville	85	82	3,976	70	1,565	2,214	78	2	82	77	342,050
Atlanta	52	50	5,624	38	1,773	3,165	49	.....	51	49	888,100
Bethlehem	82	82	16,523	68	5,244	7,140	76	1	85	76	2,161,675
California	89	88	11,734	68	2,806	5,154	85	.....	86	85	1,445,927
Central New York	153	153	26,215	102	6,630	10,764	149	1	163	147	2,487,616
Chicago	110	110	34,170	79	9,815	16,150	109	.....	115	106	3,383,403
Colorado	83	83	7,569	62	2,453	4,218	69	2	69	69	827,867
Connecticut	196	196	48,854	146	13,171	20,723	187	3	190	187	5,488,903
Dallas	40	40	4,791	39	1,770	3,012	38	.....	38	38	653,300
Delaware	40	40	4,656	25	944	1,397	40	.....	40	40	467,300
Duluth	80	80	6,083	45	1,524	2,107	64	3	64	63	474,627
East Carolina	86	86	6,196	63	1,730	2,662	78	1	78	78	472,623
East Oklahoma	48	48	1,890	44	645	1,140	31	2	31	31	130,610
East Oregon	25	25	1,183	25	425	758	14	.....	14	13	63,400
Easton	56	56	3,946	34	920	1,408	53	.....	53	53	322,650
Erie	58	58	8,407	49	2,870	4,343	47	4	47	47	809,484
Florida	62	62	5,356	45	1,617	2,539	56	2	56	54	645,673
Fond du Lac	50	50	6,405	37	1,908	2,704	49	.....	49	49	896,100
Georgia	65	65	5,474	50	1,543	2,356	54	.....	54	53	599,900
Harrisburg	92	92	11,236	65	3,443	5,180	87	1	87	86	1,397,919
Idaho	73	72	2,404	29	515	1,155	44	1	44	44	236,343
Indianapolis	37	37	4,897	36	1,762	2,925	34	.....	34	34	668,300
Iowa	75	75	8,126	45	2,460	4,014	73	.....	74	73	1,062,281
Kansas	63	62	4,703	38	1,286	1,863	62	.....	62	63	563,731
Kentucky	40	38	6,195	36	2,249	3,731	39	.....	40	39	721,050
Lexington	35	35	3,188	35	1,026	2,162	28	3	28	28	349,666
Long Island	154	153	45,881	95	12,541	18,865	147	.....	147	147	6,189,782
Los Angeles	91	91	12,507	79	3,972	6,754	84	2	84	79	1,417,945
Louisiana	85	85	11,632	38	2,336	4,910	63	.....	63	57	628,201
Maine	63	63	5,628	56	1,725	3,003	55	4	55	55	793,051
Marquette	44	44	3,443	33	1,280	1,592	30	4	30	30	232,450
Maryland	158	158	28,445	127	8,950	14,757	151	1	153	150	3,508,300
Massachusetts	193	191	59,703	131	15,160	24,820	184	5	190	183	8,289,923
Michigan	108	105	22,690	76	7,427	10,282	98	3	101	98	2,257,300
Michigan City	33	31	3,951	29	1,590	2,148	26	1	26	26	447,300
Milwaukee	104	104	12,046	94	3,552	6,493	96	.....	98	96	1,380,239

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DIOCESES: 1916—Contd.

DIOCESE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Minnesota	134	134	16,552	107	5,156	7,845	127	3	128	127	$1,538,450
Mississippi	97	97	6,132	67	1,788	2,902	77	1	81	77	697,660
Missouri	69	69	9,431	50	3,137	4,885	63	1	64	61	1,459,350
Montana	95	94	4,607	69	1,079	2,224	53	15	55	53	396,993
Nebraska	57	57	5,189	48	1,355	2,146	50	1	51	49	629,651
Nevada	32	32	1,207	27	357	839	22	6	22	22	106,000
New Hampshire	56	55	6,715	28	1,348	2,143	50	1	52	50	552,995
New Jersey	153	153	26,502	126	9,249	12,771	145	5	150	145	3,495,435
New Mexico	53	53	2,406	39	902	1,305	27	1	27	26	184,400
New York	249	247	97,309	155	20,292	29,938	235	9	266	228	51,293,538
Newark	136	136	41,494	97	12,396	17,602	119	3	120	117	3,811,177
North Carolina	111	111	8,373	89	2,225	3,361	106	5	113	104	651,675
North Dakota	60	60	2,455	57	960	1,382	45	5	47	45	180,475
North Texas	29	29	1,024	18	245	317	19	-------	19	18	43,450
Ohio	130	129	31,192	96	9,191	14,742	114	5	118	114	3,043,614
Oklahoma	35	35	1,676	18	214	426	26	2	28	27	149,700
Olympia	52	52	7,424	42	2,577	4,166	49	-------	50	46	349,552
Oregon	48	48	4,543	21	554	1,224	44	-------	44	44	386,750
Pennsylvania	198	196	67,415	149	19,495	31,092	190	1	206	184	10,576,726
Pittsburgh	88	87	15,106	53	4,596	6,301	78	2	78	77	2,588,639
Quincy	38	38	2,892	38	1,055	1,837	34	1	34	33	271,800
Rhode Island	67	67	20,178	47	4,296	7,184	60	2	66	60	1,775,430
Sacramento	53	53	3,308	49	1,168	1,995	45	2	45	44	272,100
Salina	34	34	1,140	19	296	446	28	-------	28	29	163,780
San Joaquin	28	28	2,471	27	838	1,577	26	1	26	26	205,657
South Carolina	133	132	11,000	131	4,198	6,767	114	-------	121	114	1,249,400
South Dakota	161	161	8,682	92	2,196	3,041	123	5	127	120	407,210
Southern Florida	90	89	5,043	60	1,270	2,362	81	4	82	81	528,951
Southern Ohio	83	83	15,983	70	4,598	7,753	78	4	82	77	2,081,168
Southern Virginia	244	241	17,733	153	4,826	8,560	216	1	219	216	2,078,642
Spokane	54	53	3,457	42	1,243	2,051	42	2	43	42	321,922
Springfield	57	57	3,663	51	1,009	1,959	55	-------	57	55	524,865
Tennessee	95	95	9,910	64	2,248	3,515	72	7	72	71	1,092,775
Texas	57	56	6,456	36	1,060	1,770	56	-------	56	56	658,250
Utah	24	24	1,469	15	380	746	17	3	17	17	264,200
Vermont	65	65	6,000	63	1,946	3,973	64	-------	65	64	681,956
Virginia	225	225	15,860	207	5,063	9,711	209	2	215	209	1,631,725
Washington	113	107	24,373	70	6,809	10,946	97	1	98	97	3,620,272
West Missouri	43	43	4,878	34	1,426	2,200	40	1	40	40	669,603
West Texas	50	50	4,157	35	1,285	2,019	44	-------	45	44	361,200
West Virginia	116	115	6,831	72	1,818	3,379	94	1	96	93	667,650
Western Colorado	26	26	868	12	181	367	8	1	8	8	25,500
Western Massachusetts	63	63	15,514	46	4,424	5,875	58	1	60	58	1,406,223
Western Michigan	54	54	7,276	44	1,475	3,253	46	2	47	46	490,976
Western Nebraska	64	64	2,236	57	643	1,281	35	4	39	35	157,950
Western New York	160	159	31,869	112	8,850	13,951	146	7	152	146	3,338,863
Wyoming	53	53	3,890	35	1,049	1,604	45	1	48	43	333,745

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DIOCESES: 1916.

DIOCESE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Protestant Episcopal Church	7,392	1,261	$6,280,117	3,154	$18,395,182	6,831	$22,509,942	5,552	5,799	35,918	439,036
Alabama	110	30	69,557	36	243,000	95	141,718	78	78	551	4,625
Albany	169	31	91,880	107	539,000	163	502,374	111	119	947	7,230
Arizona	19	3	5,250	8	30,300	17	42,431	12	12	107	1,104
Arkansas	54	11	30,750	25	55,650	46	81,762	34	36	276	2,016
Asheville	85	5	17,200	32	75,300	73	67,953	62	62	277	3,407
Atlanta	52	8	26,066	16	101,900	48	122,130	34	38	331	3,341
Bethlehem	82	16	45,473	49	392,700	78	336,516	77	88	1,051	8,393
California	89	22	59,324	31	115,859	86	214,496	72	76	620	5,902
Central New York	153	52	81,942	74	379,235	152	370,571	113	127	1,036	8,937
Chicago	110	47	274,895	42	470,988	106	743,297	108	111	1,509	12,094
Colorado	83	14	124,101	34	102,100	71	156,980	55	56	433	3,678
Connecticut	190	36	66,200	129	911,173	193	793,778	178	189	2,278	17,524
Dallas	40	11	51,425	17	47,050	39	108,686	36	38	253	2,009
Delaware	40	7	38,950	21	111,500	39	104,233	29	29	252	2,254
Duluth	89	8	64,810	22	78,303	67	63,500	49	50	247	2,386

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY DIOCESES: 1916—Continued.

DIOCESE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
East Carolina	86	14	$8,744	34	$87,450	80	$90,279	68	72	525	4,535
East Oklahoma	48	6	6,615	5	16,725	40	24,894	24	24	118	864
East Oregon	25	2	550	6	16,000	23	10,615	10	10	62	479
Easton	56	4	8,500	41	96,906	56	62,854	42	42	206	1,735
Erie	58	12	34,485	18	120,140	52	159,301	38	39	351	3,167
Florida	62	3	9,426	25	83,754	59	119,216	43	46	310	2,715
Fond du Lac	50	26	13,100	32	111,300	47	58,824	38	38	227	2,157
Georgia	65	4	14,810	22	61,650	60	94,121	46	48	315	2,936
Harrisburg	92	15	75,710	49	257,413	89	217,121	74	74	715	5,606
Idaho	73	5	9,650	22	49,300	42	38,926	41	41	193	1,710
Indianapolis	37	6	7,655	13	71,500	35	81,331	27	28	220	1,727
Iowa	75	13	26,115	39	199,362	74	174,250	55	56	402	3,074
Kansas	63	27	11,100	29	96,400	58	117,591	48	48	291	2,131
Kentucky	40	10	36,726	15	60,500	39	131,470	36	39	367	2,952
Lexington	35	8	14,297	14	55,100	26	62,460	18	18	154	1,391
Long Island	154	55	362,737	76	733,456	151	820,279	146	157	2,240	21,320
Los Angeles	91	25	138,125	39	497,800	88	237,315	72	75	667	5,256
Louisiana	85	12	33,281	33	158,850	68	175,716	54	54	534	3,871
Maine	63	2	875	33	166,120	59	93,798	47	47	278	2,561
Marquette	44	5	27,840	12	43,400	37	50,651	28	31	205	1,851
Maryland	158	32	248,355	92	411,500	153	555,075	130	131	1,280	11,562
Massachusetts	193	35	124,862	106	786,660	191	1,306,110	185	192	3,033	24,198
Michigan	108	20	105,386	57	276,759	105	460,426	89	95	1,030	9,477
Michigan City	33	14	50,404	15	88,900	31	84,330	24	26	187	1,667
Milwaukee	104	21	71,744	40	192,450	93	175,229	75	79	694	4,830
Minnesota	134	18	60,894	56	290,450	123	294,120	86	88	767	5,592
Mississippi	97	11	14,322	37	122,804	82	97,463	64	66	423	2,711
Missouri	69	16	117,550	20	169,850	68	248,052	55	58	543	4,764
Montana	95	16	40,333	24	92,400	89	129,835	44	45	323	2,356
Nebraska	57	25	32,550	22	83,700	54	105,173	35	37	243	1,827
Nevada	32	3	10,500	11	33,650	25	22,287	21	21	101	929
New Hampshire	56	8	7,100	32	149,000	52	104,880	41	41	303	2,328
New Jersey	153	30	96,110	71	809,400	150	524,474	142	150	1,529	13,453
New Mexico	53	2	1,450	10	20,400	40	37,172	17	17	107	956
New York	249	59	1,578,411	117	2,389,595	243	3,514,707	235	256	4,001	38,353
Newark	136	42	188,885	66	576,190	135	771,702	133	135	2,387	19,648
North Carolina	111	15	34,156	33	120,000	108	159,592	92	102	680	6,969
North Dakota	60	5	2,503	19	65,750	51	49,702	31	33	156	1,499
North Texas	29	.....	.....	7	19,200	26	18,345	10	10	61	414
Ohio	130	31	111,249	49	216,640	126	464,290	110	113	1,205	11,017
Oklahoma	35	5	3,642	11	17,800	30	20,588	20	22	89	837
Olympia	52	17	28,220	17	50,250	49	86,093	40	44	358	3,301
Oregon	48	20	50,037	19	68,700	44	74,053	37	37	250	1,788
Pennsylvania	198	31	200,036	97	840,256	189	1,578,049	189	205	3,664	40,895
Pittsburgh	88	23	150,121	30	176,442	84	458,432	75	76	884	7,382
Quincy	38	5	6,950	12	45,300	34	50,150	23	24	117	965
Rhode Island	67	13	56,510	38	219,040	67	409,887	67	69	1,170	10,498
Sacramento	53	8	10,875	18	52,200	50	53,711	35	35	193	1,783
Salina	34	1	700	7	17,800	23	19,638	16	16	67	433
San Joaquin	28	5	11,075	10	30,500	25	35,193	19	20	124	1,080
South Carolina	133	13	12,397	52	187,600	130	209,672	93	98	765	5,980
South Dakota	161	5	12,752	75	93,360	144	77,620	83	86	312	3,219
Southern Florida	90	9	16,468	34	108,850	77	71,207	52	52	284	2,657
Southern Ohio	83	17	56,913	24	66,900	81	317,892	72	72	714	5,764
Southern Virginia	244	43	137,870	76	275,150	221	396,831	165	168	1,353	13,006
Spokane	54	11	17,492	21	47,200	51	46,264	32	32	194	1,642
Springfield	57	11	37,557	26	95,100	52	90,322	45	47	273	1,891
Tennessee	95	5	58,000	33	102,850	69	126,736	52	53	477	3,993
Texas	57	5	9,864	26	98,100	49	161,196	46	46	377	3,335
Utah	24	.....	.....	10	132,610	22	20,503	20	24	149	1,359
Vermont	65	7	13,330	34	117,100	62	87,557	50	50	250	1,864
Virginia	225	12	16,573	100	340,800	211	371,412	169	172	1,282	11,031
Washington	113	30	520,896	54	282,992	108	578,703	85	95	1,112	9,753
West Missouri	43	9	57,305	14	62,800	39	87,346	28	29	236	1,859
West Texas	50	9	18,041	16	38,500	48	68,226	32	32	242	2,114
West Virginia	116	11	19,778	45	187,100	97	130,261	74	76	510	3,809
Western Colorado	26	3	1,630	3	5,300	20	7,687	18	19	90	597
Western Massachusetts	63	10	22,123	36	263,350	63	321,210	60	61	724	5,605
Western Michigan	54	8	10,744	18	88,000	42	109,454	29	29	251	2,209
Western Nebraska	64	3	11,275	16	47,700	46	34,445	22	22	108	950
Western New York	160	30	84,178	76	540,150	151	502,919	130	140	1,548	13,254
Wyoming	53	4	1,747	22	97,900	52	82,284	46	49	238	2,407

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REFORMED BODIES.

GENERAL STATEMENT.

The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Zwingli, Calvin, and Melanchthon. Of these the Swiss, Dutch, and some German churches came to be known as Reformed; the Scotch and English as Presbyterian; and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are four Reformed Churches, two tracing their origin to Holland, one to the German Palatinate, and one to Hungary. The first church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and, as it grew, spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America"; similarly, the German Reformed Church became the Reformed Church in the United States. The third body is known as the Christian Reformed Church; while a fourth is styled the Hungarian (Magyar) Reformed Church. There are also a number of churches, called Netherlands Dutch Church or True Reformed Dutch Church, which have no general ecclesiastical organization and are included under the head of "Independent churches."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interests both of their mother church and of their new country. As conditions changed, the use of English was accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly. The denominations grouped under the name "Reformed Bodies," in 1916 and 1906, are listed in the table below, with the principal statistics as reported for the two periods:

COMPARATIVE SUMMARY OF REFORMED BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR	Total number of organizations	Members	Number of church edifices	CHURCH PROPERTY. Value	CHURCH PROPERTY. Debt	PARSONAGES. Number of organizations reporting	PARSONAGES. Value	SUNDAY SCHOOLS. Number	SUNDAY SCHOOLS. Officers and teachers	SUNDAY SCHOOLS. Scholars
REFORMED BODIES.										
1916.										
Reformed Church in America	715	141,077	757	$15,929,393	$1,491,823	528	$2,378,790	709	12,388	123,039
Reformed Church in the United States	1,701	344,474	1,719	20,116,236	2,007,041	780	2,598,115	1,718	20,282	208,250
Christian Reformed Church	226	38,708	233	1,658,308	486,408	184	619,695	214	1,681	24,845
Hungarian Reformed Church in America	40	9,851	38	434,600	180,624	19	112,750	34	94	2,312
1906.										
Reformed Church in America	670	124,698	778	15,553,250	720,225	489	2,022,450	757	12,080	120,705
Reformed Church in the United States	1,709	292,854	1,740	14,067,897	1,360,582	724	1,827,569	1,677	25,191	222,324
Christian Reformed Church	174	28,679	181	965,600	216,287	136	290,250	150	1,424	18,240
Hungarian Reformed Church in America	16	5,253	12	123,500	70,950	6	26,500	4	6	179

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REFORMED CHURCH IN AMERICA.

HISTORY.

Of the various ecclesiastical organizations representing the European Reformed churches, none is more closely identified with the early history of the American Church than the Classis of Amsterdam. With the development of Dutch commercial enterprise toward the West, it was natural that the Dutch Church should be interested in the new colonies.

In 1614 the New Netherland Company was chartered by the States General of Holland for the purpose of carrying on trade in the country "lying between Virginia and New France," and this section of the coast was named "New Netherland." Later a charter was granted to the Dutch West India Co., under whose protection some Dutch from Holland and Walloons from southern Belgium in 1623 established themselves in permanent settlements on Manhattan Island, on Long Island, and on the site of Albany. In 1626 Manhattan Island was purchased from the Indians, and in that year two "comforters of the sick" came over and read the Scriptures and creeds to the people every Sunday. The first minister, Jonas Michaelius, arrived in 1628, the same year that Endicott came to Salem, Mass., and a church was organized with at least 50 communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered. Some of these churches are still in existence, and are more than 2 centuries old. The first church building was erected in New Amsterdam in 1633, and in 1642 this wooden church was replaced by a stone church which was built within the fort and was in use for 50 years.

With the development of somewhat rigid ecclesiastical discipline in the other colonies, the Dutch settlement, which had the reputation of being more liberal, attracted a considerable number of English, French, and Germans, who sought the privilege of worship, and these were cordially received. The applications of Dutch Lutherans, Quakers, and Anabaptists, however, were not received very cordially, and an ordinance was issued "forbidding all unauthorized conventicles and the preaching of unqualified persons." This ordinance met with disapproval in Holland, but the West India Co. was slow to grant for New Netherland the toleration enjoyed across the Atlantic.

When the British took possession of New Amsterdam and the surrounding country in 1664, there were 13 Dutch churches and 6 ministers in service, besides a teacher and a "proponent." Under the terms of surrender the Dutch retained their own form of worship and the use of the stone church within the fort.

The early part of the eighteenth century was a period of slow growth. The Dutch churches felt somewhat the impulse of the revival period of The Great Awakening and the preaching of Whitefield. With this growth it became important that some definite ecclesiastical organization should be established; and in 1747 a coetus was formed, under the care of the Classis of Amsterdam, to which the Synod of North Holland had committed the American churches, which were no longer under the care of the West India Co. This coetus, however, was merely advisory, and was in entire subordination to the classis, which reserved all power to itself.

In 1755 a minority of the coetus, dissatisfied with the assumption by that body of larger powers, formed a "conferentie." This was the beginning of a sharp controversy, which ended in 1771 in the union of the two bodies in a self-governing organization, which held, however, a close relation to the Classis of Amsterdam. With the close of the Revolutionary War and the development of the independent republic, and with the growth of self-government, the ecclesiastical autonomy of all denominations was further developed, and in 1792 the present ecclesiastical government of the Reformed Churches in America was perfected.

The stream of Dutch immigration ceased in the latter half of the seventeenth century. This fact, and the retention of the Dutch language in the church services for a long time, account largely for the failure of the church to attain greater numerical strength. About 1800 the Dutch language ceased generally to be the language of worship, and in 1867 the word "Dutch" was eliminated from the title of the church, and the present title was adopted. In consequence of a considerable immigration from Holland in the middle of the nineteenth century, the greater part of which has settled in Michigan and other sections of the West, many congregations have been founded there and a few in the East, in which the Dutch language is again used.

The earliest efforts of the church toward general extension in domestic mission lines were begun in 1786, when the church at Saratoga petitioned the synod for a minister, and a committee was appointed to devise some plan of preaching the gospel in destitute localities. This was followed by similar applications from Dutch families in Pennsylvania and Kentucky, while a number of churches in Canada were also to be cared for. For many years the Classis of Albany acted as agent of the synod in looking after such localities in the North, and the Canada churches were subsequently transferred to the Presbyterians. Collections were taken in order to defray the expenses of ministers

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who went on preaching tours, and in 1804 the first legacy for missions was left by Sarah de Peyster. In 1806 the General Synod assumed the management of all missionary operations and it continued to send out itinerants, though not a few of the churches planted failed to develop on account of lack of frequent ministrations.

In 1822 several private individuals formed the Missionary Society of the Reformed Dutch Church, which was soon adopted by the synod. A similar organization was started at Albany in 1828, and in 1831 the Board of Domestic Missions was organized. From that time the movement became more aggressive. In 1837 churches were organized in Illinois, Michigan, and Wisconsin. With the development of Dutch immigration in the West the demand for missionary labor increased, and the board was reorganized in 1849. Five years later the plan of a church building fund to aid needy churches was proposed.

The foreign missionary interests of the church were of early origin, some of the earliest Dutch ministers engaging also in work for the Indians. In 1796 the New York Missionary Society was formed by members of the Presbyterian, Reformed Dutch, and Baptist churches. This was succeeded in 1816 by the United Missionary Society, which in 1826 was merged in the American Board;[1] but in 1832 a plan was adopted by which the Reformed Church in America, retaining its general connection with that board, conducted its own missions, developing work in India, China, Japan, and later in Arabia.

In close connection with these missionary activities was the interest in educational institutions, which was manifested in 1766 in the securing of a charter for a college. Under a revision of this charter four years later, the name given to the institution was Queen's College, but this was changed in 1825 to Rutgers College. Union College developed out of the Schenectady Academy founded in 1785; and Hope College at Holland, Mich., out of Holland Academy, the offspring of a parochial school started in 1850. The theological seminary at New Brunswick, N. J., founded in 1784, was the first distinctively theological institution organized in America.

DOCTRINE.

The Reformed Church in America accepts as its doctrinal symbols the Apostles', the Nicene, and the Athanasian creeds, the Belgic Confession, and the Canons of the Synod of Dort, the Heidelberg Catechism, and is a distinctively Calvinistic body. It has a liturgy for optional use in public worship with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper, for the ordination of ministers, elders, and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the kingdom of God and of His covenant"; adults are baptized on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its government and discipline. No subscription to specific form of words being required, admission to communion and full membership is on confession of faith before the elders and minister.

Ministers, on being ordained, are required to subscribe to the standards and polity of the church

POLITY.

The polity of the Reformed Church is presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders, and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests, and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshiping congregations under the general management of one consistory. Each congregation, however, has its own special consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory within that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds, which acts as an intermediate court in certain cases, but has special supervision of church activities within its borders. The highest court of the church is the General Synod. It consists of ministers and elders from each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semiannually in the spring and fall; the particular synods, annually in May; the General Synod, annually in June.

[1] See Congregational Churches, p. 235.

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The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, and of the Council of Reformed Churches holding the Presbyterian System, and has approved the articles of agreement proposed with other Reformed and Presbyterian bodies in the United States. These articles, while leaving each church's judicatories independent in action, secure through a council mutual conference and cooperation in church activities. It is also a constituent member of the Federal Council of the Churches of Christ in America, and is represented on the Commission on a World Conference on Questions of Faith and Order.

WORK.

The home missionary work of the church is carried on largely through the Board of Domestic Missions. This board aids weak churches and founds new churches of the denomination throughout the country, assists by grant or loan in the erection of church buildings, organizes Sunday schools, and employs missionaries in evangelistic work without special reference to the founding of new churches. During 1916 it supported, in whole or in part, 261 churches and missions, reaching 11,408 families and 23,335 Sunday school scholars by the services of 223 ministers, aside from Sunday school teachers. Auxiliary to the Board of Domestic Missions is the Woman's Executive Committee, which raises funds for the general work of the board. The sum raised in 1916 was $97,158. The Young People's Missionary League and other organizations also contribute to this cause. The disbursement is entirely in the hands of the official board of the league, which is appointed by, and makes its annual report to, the General Synod. The total receipts for home mission work in 1916 amounted to $245,917.

The foreign missionary work of the church is carried on by the Board of Foreign Missions, the Arabian Mission having a board of trustees chosen from the Board of Foreign Missions. It conducts work in Arabia, India, China, and Japan, and in 1916 reported 29 stations and 343 outstations; 141 missionaries; 807 native helpers; 61 churches, with 6,827 members; and 321 Sunday schools, with 13,696 scholars. The educational department of the board reports 3 theological schools, 6 colleges and academies, 23 secondary schools, and 235 primary schools, with a total of 15,034 scholars. There were 26 hospitals and dispensaries in which 121,698 patients were treated in 1916, and 2 orphanages, with 105 inmates. The total amount contributed for the foreign work was $302,453, the total value of property is estimated at $750,000, and there are endowments amounting to $255,000. For 25 years after the organization of the board, the church worked in connection with the American Board,[1] and its foreign mission churches were ecclesiastically connected with the American Board under the direction of the General Synod. In 1857 it withdrew and since then has conducted its own missionary enterprise, although in recent years it has united with other boards and societies in Japan, China, and India, adopting such ecclesiastical methods and doctrinal systems as seemed best suited to the needs of the different missions.

The educational work of the church in this country is conducted by various colleges and theological seminaries, under the direction of the General Synod. The Board of Education aids young men studying for the ministry and assists in the support of educational institutions. Of these, there are in the United States 2 theological seminaries, 2 colleges, and 3 academies, with a total of 820 students. The contributions for this work during the year were $92,436, the value of property is estimated at $450,000, and there are endowments amounting to $475,000.

The Board of Publication conducts a general publishing and book business and issues the reports of the boards, the minutes of the General Synod, etc., turning profits into the work of the church.

The General Synod appoints from year to year such special committees as may be needed for specific lines of church work. The Committee on Evangelistic Work raises and disburses funds for different enterprises, as the Tent Campaign in New York City, etc.

General Bible and evangelistic literary work is conducted through the American Bible Society and the American Tract Society, which are recognized by the General Synod as authorized to receive contributions from the churches.

The church as such has no orphanages, asylums, or homes in the United States, and but one hospital, that recently instituted at the Kentucky Mountain Mission. Committees of the General Synod have charge of funds for the relief of disabled ministers and their widows.

There are 727 Endeavor societies with 17,815 members. There are also societies of King's Daughters; brotherhoods of Andrew and Philip; crusader posts; mission bands; and many miscellaneous societies. The total contributions from all the young people's societies and Sunday schools during 1916 amounted to $33,235, of which $18,971 was for foreign missions, and $14,264 for home missions.

[1] The American Board of Commissioners for Foreign Missions, organized in 1810 as an interdenominational society, is now a distinctively Congregational society.

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STATISTICS.

The general statistics of the Reformed Church in America for 1916 are given, by states and classes, on pages 626 to 628; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	715	659	56	8.5
Members	144,929	124,938	19,991	16.0
Church edifices	757	773	−16	−2.1
Value of church property	$18,928,383	$15,553,250	$3,375,133	21.7
Debt on church property	$1,093,623	$729,225	$364,398	50.0
Parsonages:				
Churches reporting	528	489	39	8.0
Value	$2,578,790	$2,022,450	$556,340	17.6
Sunday schools:				
Number	799	757	42	5.5
Officers and teachers	12,538	12,089	449	3.7
Scholars	123,092	120,705	2,387	2.0
Contributions for missions and benevolences	$640,806	$349,691	$291,115	83.2
Domestic	$338,353	$169,824	$168,529	99.2
Foreign	$302,453	$179,867	$122,586	68.2

[1] A minus sign (−) denotes decrease.

The denomination shows a gain in every item, except in the number of church edifices, and in indebtedness. The number of organizations in 1916 was 715 as against 659 in 1906, an increase of 8.5 per cent, and the membership was 144,929 as against 124,938, a gain of 16 per cent. There was a loss of 16 in number of church edifices, but the value of church property reported was $18,928,383 in 1916 as against $15,553,250 in 1906, showing an increase of 21.7 per cent. The number of organizations reporting debt in 1916 was 258 as against 198 in 1906, and the amount of debt reported was $1,093,623 as against $729,225. There was a small increase in Sunday schools and in scholars, and contributions for missions and benevolences increased from $349,691 to $640,806, a gain of 83.2 per cent, the greater increase being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $2,746,065, reported by 705 organizations, cover all running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 539 organizations in 1916, was 1,555, constituting 1.3 per cent of the 115,881 members reported by these organizations. Assuming that the same proportion would apply to the 29,048 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,945.[1]

Of the 715 organizations, 451, with 101,155 members, reported services conducted in English only, and 264, with 43,774 members, reported the use of foreign languages alone or with English. Dutch was reported in connection with English by 151 organizations, with 27,233 members, and 31 organizations, with 3,974 members, used Dutch only. Next in order was German reported in connection with English by 35 organizations, with 6,330 members, while 35 organizations, with 3,843 members, used German only. As compared with the report for 1906, there was an increase of 3 in the number of foreign languages reported, but there was a decrease of 43 in the number of organizations reporting the use of foreign languages exclusively.

The number of ministers on the rolls of the denomination was 756. Schedules were received from 651, distributed among the states as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	651	538	14	99	$1,368
California	3			3	
Colorado	2		1	1	
Illinois	33	27	1	5	1,092
Indiana	2	2			1,000
Iowa	54	45	1	8	1,091
Kansas	3	3			867
Kentucky	2	2			1,200
Maine	2	1		1	
Massachusetts	1			1	
Michigan	67	56	1	10	1,128
Minnesota	8	8			913
Missouri	1			1	
Montana	1	1			
Nebraska	2	2			1,050
New Jersey	155	127	3	25	1,416
New Mexico	1	1			
New York	267	225	6	36	1,588
North Dakota	3	3			983
Ohio	2	2			1,100
Oklahoma	2	2			1,350
Pennsylvania	10	6	1	3	1,200
Rhode Island	1			1	
South Carolina	1	1			
South Dakota	13	11		2	911
Washington	4	2		2	900
Wisconsin	11	11			1,009

Of the 651 ministers reporting, 552 were in pastoral work and 99 not in pastoral work. Of the 538 pastors, 529 reported an average annual salary of $1,368. Of those not in pastoral work, the majority was on the retired list, 19 were in educational work, and 12 in denominational work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Church in America	715	715	144,929	691	55,896	84,322	695	8	757	690	$18,928,383
Middle Atlantic division:											
New York	300	300	66,773	291	23,705	40,679	297	2	332	294	12,820,035
New Jersey	149	149	37,959	144	14,263	22,613	143	.....	164	144	3,992,235
Pennsylvania	9	9	1,722	9	748	974	9	.....	10	9	243,200
East North Central division:											
Ohio	2	2	297	2	147	150	2	.....	2	2	25,000
Indiana	3	3	267	3	115	152	3	.....	4	3	4,900
Illinois	35	35	7,053	33	2,997	3,615	34	.....	34	34	329,900
Michigan	76	76	14,903	73	6,610	8,178	73	1	75	73	726,238
Wisconsin	13	13	3,076	13	1,463	1,613	13	.....	13	13	132,300
West North Central division:											
Minnesota	15	15	1,109	15	543	566	15	.....	15	15	68,950
Iowa	66	66	7,575	65	3,547	4,000	59	3	59	59	439,073
North Dakota	4	4	265	3	121	126	3	.....	3	3	9,500
South Dakota	20	20	1,214	20	616	598	20	.....	21	20	58,500
Nebraska	3	3	1,094	2	411	403	3	.....	4	3	16,000
Kansas	4	4	290	3	62	63	4	.....	4	4	15,950
South Atlantic division:											
South Carolina	2	2	46	2	19	27	2	.....	2	2	3,500
East South Central division:											
Kentucky	2	2	127	2	71	56	2	.....	2	2	15,000
West South Central division:											
Oklahoma	3	3	486	3	222	264	2	1	3	2	5,000
Mountain division:											
Montana	3	3	136	3	66	70	3	.....	3	3	6,600
Pacific division:											
Washington	3	3	277	3	139	138	3	.....	3	3	5,500
States with one organization only [1]	3	3	260	2	31	37	2	1	4	2	10,000

[1] One organization each in Colorado, Maine, and New Mexico.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in America	715	258	$1,093,623	528	$2,378,790	705	$2,746,065	697	799	12,538	123,092
Middle Atlantic division:											
New York	300	67	524,070	219	1,104,500	293	1,258,565	294	344	5,432	47,609
New Jersey	149	57	259,621	109	602,840	148	702,900	149	188	3,615	35,141
Pennsylvania	9	5	32,600	5	24,500	9	25,644	8	10	153	2,028
East North Central division:											
Ohio	2	1	3,500	1	5,000	2	6,252	2	2	35	286
Indiana	3	2	975	2	2,800	3	4,658	3	3	20	202
Illinois	35	16	40,600	28	107,000	35	128,821	33	35	600	5,828
Michigan	76	47	141,688	57	213,200	75	252,555	74	76	1,282	15,220
Wisconsin	13	7	7,775	13	44,300	13	38,997	13	13	191	2,291
West North Central division:											
Minnesota	15	10	12,889	10	22,700	15	25,969	14	14	105	1,271
Iowa	66	29	53,450	53	180,850	66	227,357	61	62	753	7,319
North Dakota	4	3	2,750	3	11,000	4	8,527	4	4	32	314
South Dakota	20	7	7,955	14	30,500	20	36,962	20	20	122	1,247
Nebraska	3	1	100	3	8,000	3	7,851	3	4	52	452
Kansas	4	2	1,400	3	7,500	4	7,356	4	4	37	327
South Atlantic division:											
South Carolina	2	.....	.....	1	1,000	2	500	2	2	12	100
East South Central division:											
Kentucky	2	.....	.....	1	2,500	2	273	2	5	23	490
West South Central division:											
Oklahoma	3	.....	.....	2	3,800	3	4,566	2	2	14	235
Mountain division:											
Montana	3	2	2,550	1	2,500	3	3,137	3	3	17	141
Pacific division:											
Washington	3	2	1,700	2	2,300	3	4,715	3	3	22	277
States with one organization only [1]	3	.....	.....	1	2,000	2	460	3	5	21	334

[1] One organization each in Colorado, Maine, and New Mexico.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Reformed Church in America	715	715	144,929	691	55,896	84,322	695	8	757	690	$18,928,388
Albany	18	18	3,589	17	1,442	2,087	18	.....	18	18	423,100
Bergen	16	16	2,705	16	1,106	1,599	15	.....	17	14	327,800
Bergen, South	13	13	4,914	13	1,887	3,027	13	.....	14	13	600,000
Cascades	6	6	413	6	205	208	6	.....	6	6	13,100
Dakota	17	17	1,313	16	610	685	16	.....	16	16	62,900
Germania	17	17	781	17	391	390	17	.....	17	17	56,125
Grand River	35	35	5,939	35	2,718	3,221	34	1	36	34	263,500
Greene	6	6	1,510	6	559	951	6	.....	7	6	129,800
Holland	25	25	5,144	24	2,324	2,775	24	.....	24	24	223,250
Hudson	11	11	1,946	11	661	1,285	10	1	11	10	98,400
Illinois	11	11	1,371	10	555	731	10	.....	10	10	60,000
Iowa	46	46	5,605	44	2,613	2,799	40	3	41	40	253,075
Kingston	16	16	2,314	14	850	1,403	16	.....	18	16	200,000
Long Island, North	26	26	5,754	24	1,972	3,419	26	.....	30	25	916,600
Long Island, South	22	22	7,936	21	2,549	4,147	22	.....	26	22	1,258,600
Michigan	18	18	4,117	16	1,715	2,332	17	.....	17	17	264,488
Monmouth	9	9	1,724	9	610	1,114	9	.....	10	9	127,000
Montgomery	34	34	5,370	34	1,956	3,414	34	.....	38	33	563,775
New Brunswick	14	14	3,248	14	1,300	1,948	14	.....	16	14	436,350
New York	33	33	13,757	30	4,549	8,325	30	2	46	29	6,446,700
Newark	20	20	7,308	16	2,332	4,057	19	.....	20	19	977,885
Orange	22	22	4,012	21	1,401	2,521	22	.....	26	22	398,200
Palisades	12	12	3,847	12	1,306	2,541	12	.....	17	12	325,000
Paramus	33	33	6,653	32	2,485	4,004	32	.....	35	32	637,900
Passaic	17	17	3,740	17	1,528	2,212	17	.....	18	17	284,500
Pella	15	15	2,229	15	1,045	1,184	14	1	14	14	145,575
Philadelphia	15	15	2,665	15	1,135	1,530	15	.....	15	14	288,500
Pleasant Prairie	23	23	1,941	23	891	1,050	22	.....	22	23	126,300
Poughkeepsie	12	12	2,164	12	713	1,451	12	.....	12	12	268,150
Raritan	14	14	3,844	14	1,659	2,185	14	.....	15	14	319,500
Rensselaer	14	14	2,189	13	702	1,323	14	.....	14	14	204,980
Rochester	17	17	3,377	17	1,594	1,783	17	.....	18	17	182,400
Saratoga	12	12	1,618	12	572	1,046	12	.....	13	12	151,150
Schenectady	15	15	3,930	15	1,471	2,459	15	.....	17	15	324,700
Schoharie	14	14	1,272	14	482	790	14	.....	14	14	73,300
Ulster	15	15	2,595	15	963	1,632	15	.....	15	15	450,700
Westchester	18	18	3,659	18	1,267	2,392	18	.....	19	18	673,500
Wisconsin	34	34	8,436	33	3,778	4,302	34	.....	35	34	368,600

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in America	715	258	$1,093,623	528	$2,378,790	705	$2,746,065	697	799	12,538	123,092
Albany	18	4	24,850	13	55,300	17	66,351	18	24	382	2,755
Bergen	16	5	3,096	11	64,500	15	60,839	16	17	319	2,894
Bergen, South	13	8	45,700	8	64,000	13	76,462	13	16	404	3,689
Cascades	6	4	4,250	3	4,800	6	7,852	6	6	39	418
Dakota	17	10	14,550	12	33,600	17	36,009	17	17	118	1,395
Germania	17	7	5,005	14	30,600	17	25,765	14	14	117	896
Grand River	35	22	43,400	25	81,550	35	102,602	33	35	492	5,871
Greene	6	1	5,000	6	23,000	6	19,745	6	9	111	897
Holland	25	12	30,938	20	68,150	24	79,344	25	25	429	4,885
Hudson	11	.....	.....	10	31,100	11	30,983	11	14	161	1,394
Illinois	11	2	2,450	6	17,500	11	23,049	9	10	164	1,482
Iowa	46	24	40,389	30	101,600	46	143,472	44	44	446	4,966
Kingston	16	1	1,500	10	24,800	14	23,856	15	20	209	1,744
Long Island, North	26	12	58,750	13	92,500	26	100,862	26	28	649	5,459
Long Island, South	22	8	47,100	12	115,800	22	148,162	22	25	698	7,689
Michigan	18	14	70,850	13	68,500	18	76,801	18	18	396	4,750
Monmouth	9	4	16,200	8	37,000	9	24,111	9	10	150	1,132
Montgomery	34	5	3,470	24	76,600	34	75,653	32	35	411	4,044
New Brunswick	14	3	8,000	13	78,350	14	61,572	14	22	279	2,241
New York	33	10	224,000	19	159,300	31	439,739	30	47	750	9,136
Newark	20	8	52,300	11	76,200	20	151,637	20	24	590	6,629
Orange	22	2	1,800	19	79,100	22	48,587	22	25	300	2,378
Palisades	12	6	51,000	8	48,500	12	85,785	12	18	449	5,586
Paramus	33	11	48,850	21	121,290	33	126,752	33	34	684	6,626
Passaic	17	9	30,425	15	73,300	17	71,363	17	23	382	3,514
Pella	15	5	11,000	14	45,850	15	66,785	14	15	211	2,061
Philadelphia	15	6	33,200	10	40,000	15	37,068	14	22	270	2,733
Pleasant Prairie	23	7	8,500	20	64,200	23	55,520	23	23	268	1,972
Poughkeepsie	12	.....	.....	10	61,500	12	41,177	12	14	159	1,541
Raritan	14	3	4,100	14	58,800	14	50,454	14	16	310	2,644
Rensselaer	14	2	17,800	13	43,200	14	26,664	14	16	186	1,402
Rochester	17	8	27,000	12	42,200	16	39,643	17	17	283	2,990
Saratoga	12	1	1,000	11	40,200	11	23,630	11	12	140	1,132
Schenectady	15	5	24,400	15	65,200	15	49,908	15	17	359	2,640
Schoharie	14	1	3,250	10	26,400	13	11,450	14	14	138	1,074
Ulster	15	.....	.....	12	57,000	15	34,185	15	19	197	1,519
Westchester	18	6	83,500	11	89,000	18	66,910	18	19	306	2,475
Wisconsin	34	22	46,000	32	118,300	34	135,258	34	35	582	6,439

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REFORMED CHURCH IN THE UNITED STATES.

HISTORY.

The Reformed Church in the United States—for many years known as the "German Reformed Church"—traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate, gives it close relation to Philip Melanchthon. The Heidelberg Catechism, compiled under Frederick III, Elector of the Palatinate, in 1563, by Zacharias Ursinus, a pupil of Melanchthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church's standard in teaching the Scriptures.

The emigration from these communities during the seventeenth century was small, and there was no continuity between the early, isolated pioneers and the churches in the succeeding century.

Pastorius with a little company of Mystics came to Pennsylvania in 1683, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numerous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America where they established settlements in the South, in New York, and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character, and made provision for churches and parochial schools, although they were not well supplied with either preachers or qualified teachers. In some cases they had been attended by their pastors, and in this way John Frederick Hager accompanied one of the parties, arriving in New York in 1709. Among others who proved energetic and useful workers were John Philip Boehm, George Michael Weiss, and John B. Rieger. The general condition of the churches, however, was deplorable; the number of divisions was very great and there were large companies of Mystics. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed ministers of New York, with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after had a conference with the pastors who were already in the churches. As a consequence, a coetus, or synod, was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America, and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania, that he returned the next year with 6 ministers, and a sum estimated at $60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the coetus itself, differing in their views of polity, and resembling in a general way the "Old Side" and "New Side" in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and Pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the coetus, among whom one of the most prominent was John J. Zubly, pastor of a church in Charleston, S. C., and for a time a member of the Continental Congress.

The latter part of the eighteenth century was not a period of great growth, although the general status of the individual churches was good. With the general development of the feeling of independence and the association with other denominations—particularly the Lutherans under the lead of Muhlenberg—the German Reformed congregations became dissatisfied with the conditions of their connection with the Amsterdam Classis. That connection had proved as heavy a burden for them as for the Dutch churches of New York and New Jersey, and it was finally decided to act independently of the classis.

The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations at least 55 had no ministers. The churches were scattered through New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies. The most important congregations were Philadelphia, Lancaster, and Germantown in Pennsylvania, and Frederick in Maryland. Many churches in sections of Pennsylvania, about which no certain information was available, were reported as vacant. It was difficult for them to secure any ministers, either from their own synod or from the Dutch Reformed Church, especially ministers who could use the German language.

With the development of the Protestant Episcopal Church some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organ-

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ization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize, and after a few years was no longer spoken of.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Pennsylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned in 1837, and eventually the discussion resulted in the establishment of a theological seminary at Mercersburg, Pa.

Meanwhile the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain and the western classis soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The western congregations meanwhile had met the same difficulty as those in the East in securing ministers, and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the Civil War.

As early as 1755 the Synod of Pennsylvania had organized a society for the relief of ministers and their widows. In 1833 the fund was transferred to the synod and the society placed on a more substantial basis. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American Board. In all departments of Christian activity there appeared indications of renewed life. The three-hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863, by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions and the English-speaking portion increased also; as a result, separate district synods and specific classes were organized—the latest being the Hungarian Classis—to meet the needs of the Reformed Hungarian churches.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. It is a member of the Federal Council of the Churches of Christ in America, of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, and of the American Council of those churches. It has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

DOCTRINE AND POLITY.

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in the churches, and the system of church courts corresponds to that of the Reformed Church in America, except that they do not speak of the "particular synod," but of the "synod."

WORK.

The missionary work is under the supervision of boards appointed by, and reporting to, the General Synod. The Board of Home Missions reported in 1916 a total of 201 workers in the cities of the United States, reaching Germans, English, French, Hungarians, Japanese, Italians, Jews, and Bohemians. They cared for 242 churches, and the amount received for this work in its varied departments was $192,848.

The Foreign Mission Board of the General Synod, which carries on work in Japan and China, in 1916 reported 6 stations; 70 American missionaries and 169 native helpers; 35 churches, with 3,768 members; 17 schools, with 1,257 scholars; 3 hospitals and dispensaries, treating 18,606 patients; and 1 orphanage, with 30 inmates. The churches in Japan are united with those of other Reformed and Presbyterian missions in the United Church of Christ, retaining no ecclesiastical connection with the church in the United States. The total value of property in the foreign field is estimated at $331,677, and of endowments at $10,750. The amount contributed during the year for the support of the work was $175,028.

The church has 12 colleges or institutions of high grade, with 2,579 students, property valued at $2,832,466, and endowments of $1,734,483; while approximately $93,000 were contributed in 1916 for the support of the work. There are 5 orphanages, with 456 inmates, supported by the church. The value of property used for philanthropic purposes is estimated

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at $625,000, and the amount contributed during the year for their support was about $50,000. The number of young people's societies reported was 861, with a membership of 38,339.

STATISTICS.

The general statistics of the Reformed Church in the United States for 1916 are given, by states and classes, on pages 632 to 634; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,761	1,736	25	1.4
Members	344,374	292,654	51,720	17.7
Church edifices	1,719	1,740	−21	−1.2
Value of church property	$20,116,336	$14,067,897	$6,048,439	43.0
Debt on church property	$2,007,041	$1,360,552	$646,489	47.5
Parsonages:				
Churches reporting	786	724	62	8.6
Value	$2,598,115	$1,827,569	$770,546	42.2
Sunday schools:				
Number	1,738	1,677	61	3.6
Officers and teachers	29,389	25,191	4,198	16.7
Scholars	304,250	222,324	81,926	36.8
Contributions for missions and benevolences	$510,876	$299,199	$211,677	70.7
Domestic	$335,848	$203,099	$132,749	65.4
Foreign	$175,028	$96,100	$78,928	82.1

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination gained substantially in membership, value of church property, number of churches reporting parsonages, value of parsonages, and in Sunday schools, but suffered a loss in the number of church edifices and made a slight gain only in the number of organizations. The number of organizations reported in 1916 was 1,761 as against 1,736 in 1906, a gain of but 1.4 per cent, and the number of church edifices showed a loss of 21. The membership, however, advanced from 292,654 to 344,374, an increase of 17.7 per cent, and the value of church property from $14,067,897 to $20,116,336, showing a gain of 43 per cent. Debt on church property, reported by 369 organizations in 1916, was $2,007,041, as against $1,360,552, reported by 349 organizations in 1906. There was an increase of 62 in the number of churches reporting parsonages, and of $770,546, or 42.2 per cent, in the value of parsonages. The number of Sunday schools increased from 1,677 in 1906 to 1,738 in 1916, a gain of 3.6 per cent, and the number of scholars from 222,324 to 304,250, representing an increase of 36.8 per cent. General contributions for missions and benevolences increased from $299,199 in 1906 to $510,876 in 1916, or 70.7 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, amounting to $3,247,773, reported by 1,714 organizations, cover general running expenses and any other items passing through the church treasury.

The number of members under 13 years of age, as reported by 897 organizations in 1916, was 1,861, constituting 1 per cent of the 177,616 members reported by these organizations. Assuming that the same proportion would apply to the 166,758 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 3,608.[1]

Of the 1,761 organizations, 1,146, with 203,052 members, reported services conducted in English only, and 615, with 141,322 members, reported the use of foreign languages alone or in connection with English. The principal language reported was German, used in connection with English by 437 organizations, with 119,052 members, and used alone by 158 organizations, with 17,685 members. As compared with the report for 1906, there was an increase of 2 in the number of foreign languages reported, but a decrease of 79 in the number of organizations reporting the use of foreign languages.

The number of ministers on the rolls of the denomination was 1,242. Schedules were received from 1,001, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,001	821	30	150	$1,085
Arkansas	1		1		
California	6	4		2	1,025
Colorado	1	1			
Connecticut	5	4		1	981
District of Columbia	3	2		1	1,640
Illinois	18	12		6	962
Indiana	33	31	1	1	1,184
Iowa	24	21	1	2	804
Kansas	8	6		2	892
Kentucky	8	8			1,057
Maryland	45	40		5	1,061
Massachusetts	1	1			
Michigan	10	10			895
Minnesota	5	5			698
Missouri	8	7		1	1,010
Nebraska	15	14		1	849
New Jersey	4	3		1	833
New York	26	19	1	6	1,029
North Carolina	28	21	2	5	967
North Dakota	8	8			938
Ohio	158	129	4	25	1,122
Oregon	8	8			810
Pennsylvania	496	401	17	78	1,160
South Dakota	8	6		2	1,079
Virginia	9	8	1		831
Washington	1	1			
West Virginia	5	4	1		950
Wisconsin	59	47	1	11	789

Of the 1,001 ministers returning schedules, 851 were in pastoral work and 150 not in pastoral work. Of those in pastoral work, 813 reported annual salaries averaging $1,085. The number reported as supplies or assistants was 20, and those with other occupations, 10. Of those not in pastoral work, 66 were retired, 20 were engaged in denominational work, and 41 in educational work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Church in the United States..	1,761	1,758	344,374	1,573	138,014	173,764	1,670	13	1,719	1,663	$20,116,326
New England division:											
Massachusetts	2	2	271	2	95	176	2	.....	2	2	47,000
Connecticut	4	4	1,600	4	820	780	4	.....	6	4	98,000
Middle Atlantic division:											
New York	22	22	7,218	15	2,212	2,721	22	.....	22	22	514,500
New Jersey	3	3	813	3	358	455	3	.....	3	3	47,000
Pennsylvania	908	908	209,256	823	84,116	105,253	875	5	893	872	12,753,549
East North Central division:											
Ohio	281	281	56,101	250	22,490	29,196	266	1	277	264	2,955,136
Indiana	62	62	10,642	58	4,474	5,754	60	.....	62	60	497,642
Illinois	30	30	2,143	23	799	1,047	27	.....	29	27	179,700
Michigan	17	17	1,890	16	714	1,076	15	1	15	15	73,650
Wisconsin	73	73	10,427	61	4,275	4,779	70	1	70	69	356,151
West North Central division:											
Minnesota	6	6	805	6	363	442	6	.....	6	6	30,500
Iowa	43	43	5,004	40	2,227	2,640	41	.....	48	41	228,900
Missouri	8	8	1,204	8	565	639	8	.....	8	8	85,600
North Dakota	28	28	1,170	28	508	572	23	.....	24	23	44,150
South Dakota	39	39	2,100	20	650	518	25	.....	25	24	41,650
Nebraska	17	17	2,503	17	1,228	1,275	15	2	15	15	68,200
Kansas	12	12	1,130	12	482	648	12	.....	12	12	54,400
South Atlantic division:											
Maryland	79	79	15,801	77	6,158	9,015	78	.....	82	78	1,075,353
District of Columbia	2	2	705	1	152	228	2	.....	2	2	94,000
Virginia	27	27	2,440	23	856	1,215	26	.....	27	26	113,800
West Virginia	6	6	1,015	5	402	595	5	.....	5	5	60,300
North Carolina	56	53	6,109	52	2,488	3,074	56	.....	56	56	243,650
East South Central division:											
Kentucky	11	11	1,931	8	688	809	9	.....	9	9	90,675
Tennessee	3	3	374	1	20	22	3	.....	3	3	7,700
West South Central division:											
Arkansas	2	2	107	1	27	20	1	.....	1	1	2,000
Mountain division:											
Idaho	3	3	83	2	22	18	.....	2	.....	.....	.....
Colorado	2	2	221	2	94	127	2	.....	2	2	3,200
Pacific division:											
Washington	2	2	108	2	48	60	1	1	1	1	1,000
Oregon	8	8	755	8	351	404	8	.....	9	8	78,300
California	5	5	448	5	242	206	5	.....	5	5	260,600

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in the United States..	1,761	369	$2,007,041	786	$2,598,115	1,714	$3,247,773	1,658	1,738	29,339	304,250
New England division:											
Massachusetts	2	1	1,100	1	3,500	2	4,435	2	2	23	174
Connecticut	4	4	33,900	4	19,000	4	15,254	4	9	66	717
Middle Atlantic division:											
New York	22	16	128,350	13	72,500	22	66,867	21	23	446	5,704
New Jersey	3	1	1,000	2	10,000	3	30,703	2	2	44	363
Pennsylvania	908	207	1,224,253	340	1,268,180	897	1,905,830	871	928	18,282	193,207
East North Central division:											
Ohio	281	46	183,190	141	476,360	265	527,442	262	265	4,785	50,959
Indiana	62	11	29,975	36	116,050	61	104,613	57	57	913	9,225
Illinois	30	7	33,700	14	28,400	25	25,820	24	24	240	2,006
Michigan	17	3	6,400	10	19,550	15	16,808	15	15	195	1,547
Wisconsin	73	21	42,910	45	117,450	72	79,722	68	68	592	4,431
West North Central division:											
Minnesota	6	1	5,600	6	11,300	6	6,277	6	6	31	289
Iowa	43	6	32,798	27	66,100	41	47,845	38	40	456	3,434
Missouri	8	2	10,000	6	11,800	8	24,605	8	8	136	1,213
North Dakota	28	4	3,980	8	11,300	24	10,582	26	26	66	587
South Dakota	39	1	50	9	18,700	38	15,738	31	35	78	824
Nebraska	17	2	10,000	11	20,600	17	24,942	17	18	164	1,505
Kansas	12	2	1,500	8	15,100	11	18,880	12	12	138	1,102
South Atlantic division:											
Maryland	79	14	96,200	40	159,900	79	184,013	75	76	1,326	12,734
District of Columbia	2	1	6,000	1	7,500	2	8,342	2	3	58	566
Virginia	27	1	400	13	27,300	27	25,465	26	26	326	2,592
West Virginia	6	2	1,500	4	16,000	5	10,860	5	6	69	864
North Carolina	56	5	16,635	25	53,500	54	42,533	52	53	654	6,972
East South Central division:											
Kentucky	11	4	27,700	6	16,025	11	17,622	10	10	138	1,869
Tennessee	3	.....	.....	3	3,900	3	2,812	3	3	30	275
West South Central division:											
Arkansas	2	.....	.....	.....	.....	2	225	1	1	4	24
Mountain division:											
Idaho	3	.....	.....	.....	.....	3	230	3	4	12	123
Colorado	2	2	3,100	2	2,900	2	5,156	2	2	22	218
Pacific division:											
Washington	2	.....	.....	1	1,500	2	1,142	2	2	10	87
Oregon	8	3	5,600	8	20,700	8	16,024	8	9	60	356
California	5	2	101,200	2	3,000	5	6,996	5	5	30	272

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CLASSES: 1916.

CLASSES.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Reformed Church in the United States	1,761	1,758	344,374	1,573	138,014	173,764	1,670	13	1,719	1,663	$20,116,336
Allegheny	25	25	4,989	21	1,655	2,152	25	.....	25	25	515,400
Carlisle	22	22	2,558	22	1,058	1,500	22	.....	22	22	149,600
Chicago	13	13	1,143	10	441	452	11	.....	11	11	73,500
Cincinnati	13	13	3,549	10	1,344	1,711	11	.....	11	11	285,336
Clarion	33	33	3,748	25	1,202	1,750	28	.....	28	28	160,800
East Pennsylvania	63	63	15,808	61	7,084	8,267	63	.....	64	62	1,043,600
East Susquehanna	56	56	10,764	45	4,427	5,290	52	1	54	52	378,250
Eastern Ohio	28	28	4,301	26	1,708	2,117	27	.....	27	27	184,200
Erie	21	21	5,471	19	2,218	2,863	21	.....	27	21	254,300
Eureka	25	25	1,402	16	431	383	18	.....	19	17	23,750
German Maryland	9	9	2,570	7	831	1,186	9	.....	9	9	149,400
German Philadelphia	23	23	7,949	19	2,513	3,733	22	.....	23	22	549,500
Gettysburg	33	33	7,939	32	3,576	4,020	33	.....	33	33	380,000
Goshenhoppen	28	28	9,159	24	3,414	3,997	28	.....	32	26	380,000
Heidelberg	25	25	6,128	20	2,582	3,090	25	.....	25	25	375,900
Hungarian	8	8	2,314	7	1,372	912	8	.....	10	8	117,300
Illinois	19	19	924	15	356	521	16	.....	18	16	104,200
Indiana	16	16	3,730	15	1,608	2,032	16	.....	18	16	127,450
Iowa	19	19	1,656	18	646	969	18	.....	24	18	108,400
Juniata	52	52	7,458	50	3,055	4,201	52	.....	53	53	416,200
Kansas	8	8	1,098	8	460	638	8	.....	8	8	64,600
Kentucky	17	17	2,651	13	989	1,166	17	.....	17	17	105,075
Lancaster (Eastern)	52	52	11,632	47	4,140	6,004	50	2	51	50	819,400
Lancaster (Ohio)	25	25	3,245	20	1,271	1,735	20	.....	20	20	124,400
Lebanon	47	47	13,569	44	5,644	7,043	47	.....	51	47	741,000
Lehigh	66	66	23,716	64	10,206	11,322	66	.....	67	66	1,708,584
Lincoln	6	6	590	5	207	309	6	.....	6	6	48,000
Maryland	67	67	13,136	66	5,117	7,619	67	.....	71	67	966,353
Mercersburg	23	23	4,354	23	1,822	2,532	23	.....	23	23	168,650
Miami	50	50	7,734	46	2,690	3,811	48	1	48	48	508,800
Milwaukee	24	24	3,366	18	1,284	1,465	23	.....	23	22	142,731
Minnesota	21	21	2,619	20	1,222	1,375	20	.....	20	20	97,350
Missouri	11	11	1,103	10	526	517	10	.....	10	10	57,400
Nebraska	15	15	2,175	15	1,099	1,076	13	2	13	13	42,400
New York	14	14	3,635	12	1,293	1,808	14	.....	15	14	333,500
North Carolina	56	53	6,109	52	2,488	3,074	56	.....	56	56	248,650
North Dakota	18	18	658	18	328	330	13	.....	13	13	27,850
Philadelphia	36	36	12,002	32	4,177	5,982	35	1	35	35	1,065,815
Portland (Oregon)	18	18	1,394	17	663	688	14	3	15	14	339,900
Reading	29	29	14,694	26	5,208	6,902	29	.....	29	29	980,700
St. John	26	26	8,064	26	3,458	4,626	26	.....	28	26	244,000
St. Joseph	36	36	3,773	35	1,473	2,200	35	.....	35	35	229,492
St. Paul	20	20	3,567	18	1,509	1,885	20	.....	20	20	174,100
Schuylkill	35	35	8,938	35	4,061	4,877	33	.....	36	35	481,300
Sheboygan	44	44	6,336	38	2,643	2,937	41	2	41	41	204,100
Somerset	40	40	4,720	37	1,883	2,364	39	.....	39	39	295,300
South Dakota	24	24	1,210	14	489	377	17	.....	17	17	34,200
Tiffin	31	31	5,323	30	2,174	2,904	31	.....	33	31	266,600
Tohickon	41	41	10,437	33	3,982	4,769	34	.....	34	34	465,850
Toledo	18	18	3,652	16	1,637	1,786	18	.....	18	17	175,650
Tuscarawas	50	50	10,031	42	3,834	5,280	43	.....	43	42	540,100
Ursinus	14	14	2,291	14	1,113	1,178	14	.....	15	14	56,000
Virginia	31	31	3,030	26	1,058	1,585	29	.....	30	29	161,300
West New York	14	14	5,760	9	1,870	2,093	14	.....	14	14	304,700
West Susquehanna	66	66	6,701	48	2,477	3,203	55	.....	56	55	456,800
Westmoreland	41	41	8,039	41	3,591	4,448	40	1	40	40	447,300
Wichita	4	4	393	4	149	244	4	.....	4	4	21,000
Wyoming	44	44	7,933	44	3,562	4,371	44	.....	44	44	377,150
Zion (Potomac)	37	37	8,285	36	3,604	4,656	36	.....	37	36	634,200
Zion (Southwest)	11	11	2,831	9	1,092	1,439	11	.....	11	11	155,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in the United States..	1,761	309	$2,007,641	786	$2,598,115	1,714	$3,247,773	1,658	1,738	29,389	304,289
Allegheny	25	7	84,084	12	40,500	25	76,712	25	25	474	4,756
Carlisle	22	3	4,100	8	25,100	22	26,355	22	22	360	2,826
Chicago	13	4	22,300	6	16,000	13	12,165	12	12	95	630
Cincinnati	13	3	11,802	6	27,460	11	35,733	10	10	233	3,174
Clarion	33	2	5,500	9	27,700	32	33,953	31	31	401	3,399
East Pennsylvania	63	22	129,736	17	72,800	62	138,916	61	73	1,596	16,396
East Susquehanna	56	7	5,425	28	61,550	53	53,993	51	52	885	10,071
Eastern Ohio	28	2	9,500	9	20,100	27	35,923	27	27	424	4,046
Erie	21	7	17,450	15	82,600	19	36,437	21	21	319	3,276
Eureka	25	.....	.....	4	8,700	20	8,064	19	19	45	473
German Maryland	9	2	11,200	5	14,500	9	21,120	8	9	157	1,618
German Philadelphia	23	13	58,609	12	41,600	23	60,562	21	22	502	6,258
Gettysburg	33	4	4,600	19	72,550	33	51,696	33	33	686	6,959
Goshenhoppen	28	4	13,700	6	21,500	27	60,850	28	31	597	7,014
Heidelberg	25	1	6,200	19	55,950	25	69,292	25	26	508	5,689
Hungarian	8	8	43,800	6	30,900	8	20,483	8	12	40	697
Illinois	19	6	20,200	6	10,600	14	13,982	13	13	172	1,291
Indiana	16	3	4,500	14	36,700	16	28,585	15	15	276	3,013
Iowa	19	4	22,298	12	26,700	18	19,924	18	19	267	2,038
Juniata	52	6	24,275	20	68,700	52	60,835	51	52	722	6,778
Kansas	8	3	4,900	6	10,200	7	18,808	8	8	144	1,388
Kentucky	17	4	22,800	11	23,125	17	22,369	14	14	163	2,127
Lancaster (Eastern)	52	17	91,075	17	75,200	52	113,294	50	50	1,083	11,081
Lancaster (Ohio)	25	2	450	10	29,750	20	26,502	25	25	376	2,803
Lebanon	47	11	40,408	15	72,050	47	126,107	44	52	1,074	10,670
Lehigh	66	16	237,315	10	55,130	65	210,204	64	87	1,800	21,252
Lincoln	6	3	17,000	2	4,500	5	8,259	6	6	85	785
Maryland	67	11	73,000	33	133,100	67	143,463	64	65	1,138	10,974
Mercersburg	23	1	85	13	51,600	21	35,320	20	20	283	4,639
Miami	50	9	38,905	20	68,200	49	89,680	48	48	910	7,850
Milwaukee	24	6	17,760	15	41,600	24	35,289	23	23	196	1,675
Minnesota	21	4	9,400	14	32,550	21	21,937	21	21	167	1,138
Missouri	11	1	7,000	6	10,300	11	24,117	10	10	102	780
Nebraska	15	1	2,200	11	20,600	15	20,997	15	16	121	1,013
New York	14	11	57,000	8	48,500	14	63,703	13	16	271	3,328
North Carolina	56	5	16,635	25	53,500	54	42,533	52	53	654	6,972
North Dakota	18	4	3,980	5	6,600	18	8,299	16	16	42	303
Philadelphia	36	20	207,115	20	88,300	36	177,999	36	37	988	12,557
Portland (Oregon)	18	5	106,800	11	25,200	18	24,382	18	20	112	849
Reading	29	9	95,375	5	21,800	29	116,272	29	34	1,233	12,209
St. John	26	2	5,003	15	48,750	26	51,542	25	28	485	6,148
St. Joseph	36	5	20,550	15	36,800	35	45,188	34	34	492	4,622
St. Paul	20	4	36,100	7	19,900	20	42,890	18	18	278	3,452
Schuylkill	35	14	46,170	16	80,000	35	68,256	34	34	700	7,967
Sheboygan	44	14	24,950	29	74,600	43	40,601	39	39	344	2,446
Somerset	40	7	30,300	16	56,800	40	77,545	39	39	505	4,908
South Dakota	24	1	50	8	14,700	24	9,957	22	26	57	373
Tiffin	31	5	16,830	16	52,600	31	52,136	31	31	516	5,353
Tohickon	41	6	5,850	9	58,000	41	77,262	39	40	934	8,659
Toledo	18	4	33,600	14	31,350	17	28,400	16	16	214	2,348
Tuscarawas	50	8	33,350	23	67,400	44	107,558	40	40	940	11,464
Ursinus	14	.....	.....	9	23,400	14	16,923	10	11	81	731
Virginia	31	2	1,100	15	40,300	30	32,625	29	29	367	3,108
West New York	14	8	62,450	13	51,200	14	47,122	14	14	257	2,889
West Susquehanna	66	6	12,325	26	76,100	64	54,549	61	61	928	8,086
Westmoreland	41	9	35,961	23	90,400	41	113,432	39	39	707	7,633
Wichita	4	1	500	3	7,800	4	3,956	4	4	50	347
Wyoming	44	9	31,947	19	51,800	44	70,048	42	43	726	7,803
Zion (Potomac)	37	11	54,200	11	39,200	37	80,921	36	36	832	9,207
Zion (Southwest)	11	2	7,325	9	43,000	11	31,685	11	11	176	1,974

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CHRISTIAN REFORMED CHURCH.

HISTORY.

In 1846–47 a colony from Holland settled in Michigan and gave the names of their old provinces to their new homes, such as Zeeland, Vriesland, Holland, etc. Those in Iowa chose the significant name of "Pella" for their place of refuge. Practically all joined the Dutch Reformed Church in 1849, but when this union was formed, they made an express condition that "they would be most perfectly free at any time they found an ecclesiastical connection opposed to their religious prosperity and enjoyment to bid (the Reformed Church) a fraternal adieu and be by themselves."

After some years a number of the members and two of the ministers of these Michigan congregations considered that various things in the doctrines and discipline of the church they had joined were opposed to their prosperity and enjoyment, and after considerable friction, they withdrew, April 8, 1857. Delegates from six churches met in Holland, Mich., in May, 1857, and effected a separate organization. Two years later the name of "Holland Reformed Church" was adopted as the denominational title, but in 1861 it was changed to "True Dutch Reformed." In 1880 the name "Holland Christian Reformed Church in America" was chosen, but in 1890 the word "Holland" was dropped, and in 1904 the words "in America" were eliminated, so that the official title to-day is "Christian Reformed Church."

At first the growth was slow. Two of the congregations disappeared from the roll the year after organization, and one of the clergymen returned to the Reformed Church, leaving as sole pastor of the denomination the Rev. K. Van den Bosch. Owing to different opinions in regard to ecclesiastical customs, considerable agitation arose among the members. In 1864, the Rev. D. J. Van der Werp, an earnest preacher and a talented writer, came from the Netherlands to settle as pastor of the church at Graafschap, Allegan County, Mich. Coming into relations with recent immigrants from the Netherlands and from Germany (Bentheim and East Friesland), and finding many who were dissatisfied with the conditions in the Reformed Church, he succeeded within a few years in organizing a number of congregations in Wisconsin, Iowa, and Illinois, as well as in Michigan. He also began to train young men for the ministry, thus laying the foundation of the present theological school and Calvin College, which were formally opened in 1876 in Grand Rapids. In 1868 he began the publication of a biweekly paper, De Wachter (The Watchman), and through this medium was able to extend the influence of the movement in many directions.

In 1880 the first home missionary was ordained for the organization of churches among the Reformed Hollanders and East Friesians, scattered in different parts of the United States. This home mission work, aided by increasing immigration and a constantly growing number of graduates from the theological school, has been the chief instrument in causing the comparatively rapid growth of the church in recent years.

The denomination was strengthened considerably in 1882 by the accession of half a dozen churches which, with their pastors, had left the Reformed Church because of the refusal of its General Synod to condemn freemasonry and to discipline communicant members who were members of that organization. A further considerable increase came in 1890, when the Classis of Hackensack united with the denomination. This classis was the remnant of the True Reformed Dutch Church, which in 1822 had withdrawn from the Synod of the Reformed Church in America (then called the Reformed Protestant Dutch Church) because of its alleged departure from Calvinistic teaching and preaching and from the administration of church discipline.

In their early history the language of the churches was almost exclusively Dutch, but what became known as the "Americanization movement" in Michigan was strengthened by the formation of an English-speaking congregation in Grand Rapids, Mich., and the addition of the Hackensack Classis, which had been using English for many years. In the city congregations in many instances the use of English is increasing rapidly. In Iowa there are about a dozen German churches, which in 1916 opened the Christian Reformed College at Grundy Center, Iowa.

DOCTRINE AND POLITY.

The creeds of the Christian Reformed Church are those of the Reformed Churches which trace their origin to Holland, namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort.

As its constitution the church adopted the eighty-six articles of church government (the Church Order) approved by the National Synod of Dort in 1619, in so far as they were suited to American civil conditions. These articles provide for a strictly presbyterian order of polity, including the parity of the ministry and the joint rule of the elders of the different congregations.

The first organization of all the congregations was called a "classis" (presbytery). From 1865 to 1879 general assemblies were held annually. In 1880 the name "synod" was adopted for the annual meeting of all the churches as one body. At present six delegates from each classis—three ministers and three elders—meet biennially as a synod, the highest church court in the organization. This corresponds to the General Synod of the Reformed Church in America, with no intermediary court corresponding to the particular synod.

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In the congregational worship, the Psalms are sung exclusively, except that a few "Spiritual Songs" are used as a supplement to the Psalter, and in some congregations 52 hymns are used, selected as being appropriate to the 52 Lord's days of the Heidelberg Catechism.

WORK.

The activities of the church include work among the Indians, under the supervision of a Board of Heathen Missions appointed by the Synod, with headquarters at Grand Rapids, Mich.; work among the Mormons at Ogden, Utah; among the Jews at Paterson, N. J.; among the Dutch sailors and Dutch immigrants at Hoboken, N. J., and Ellis Island; and general mission work carried on by the different classes and a joint committee of the Synod. During 1906, 7 home missionaries, 6 missionaries to the Indians, 6 missionary helpers to the Indians, and 2 workers among Mormons and Jews were engaged in this work, and 32 churches were aided. The total amount of contributions was $90,400, including $41,400 for the Indian work, $31,800 for the salaries of home missionaries and for weak congregations, $13,700 in part for the purchase of a building for mission work among the Jews, $1,500 for Mormon work, and $2,000 for the immigration work and sailors' home. The missionaries for the Indians are located at Rehoboth, Zuni, Gallup, Crown Point, Toadlene, and Tohatchi, all in New Mexico.

The chief educational institution is at Grand Rapids, Mich., and includes a theological seminary (the Calvin College) and a preparatory school, with 17 teachers and 359 students; the Christian Reformed College, at Grundy Center, Iowa, opened in 1916, has a faculty of 12 and an enrollment of 75 students. There are in addition 65 parochial or "Christian" schools, many of which are the property of independent societies for Christian instruction, composed almost exclusively of members of the Christian Reformed Church. These have a total of 10,000 pupils. The amount contributed in 1916 for education was $37,000 for the support of the colleges and $175,000 for that of the parochial schools. The value of the school property is estimated at $150,000 for the institution at Grand Rapids, Mich.; $25,000 for the schools for the Indians; $700,000 for the parochial schools; and $25,000 for the school at Grundy Center, Iowa. The theological school at Grand Rapids has a special endowment valued at $40,000. The various congregations, in addition to the Sunday schools, have week-day classes for the children and young people for training in Bible history and doctrine by means of a graded system of catechisms.

One hospital for Indians, at which 180 patients were treated in 1916, is maintained by the Board of Heathen Missions. It is located at Rehoboth, N. Mex. The building is valued at $10,000; the annual maintenance is $6,000.

Five other institutions of a philanthropic character are in part supported by Christian Reformed people, in conjunction with members of the Reformed Church in America. There are homes for aged Hollanders in Grand Rapids, Mich., Pella, Iowa, and Paterson, N. J., and, on a similar plan, 1 Christian Psychopathic Hospital is maintained at Cutlerville, near Grand Rapids, Mich., and a hospital for tuberculosis sufferers (Bethesda Sanitarium), at Denver, Colo. These 5 institutions cost approximately $200,000; and annual contributions of the Christian Reformed people, for their support, have approximated $26,000. The Christian Reformed denomination has 227 young people's societies, with 6,464 members.

There are three denominational periodical publications: One English weekly, "The Banner," published at Grand Rapids, Mich.; one Dutch weekly, "De Wachter," published in Holland, Mich.; and one German monthly, "Der Reformierte Bote," published at Wellsburg, Iowa.

STATISTICS.

The general statistics of the Christian Reformed Church for 1916 are given, by states and classes, on pages 637 and 638, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	226	174	52	29.9
Members	38,668	26,669	11,999	45.0
Church edifices	233	181	52	28.7
Value of church property	$1,658,308	$903,600	$754,708	83.5
Debt on church property	$486,408	$216,287	$270,121	124.9
Parsonages:				
Churches reporting	184	136	48	35.3
Value	$619,095	$290,250	$328,845	113.2
Sunday schools:				
Number	214	150	64	42.7
Officers and teachers	1,681	1,424	257	18.0
Scholars	24,445	18,340	6,105	33.3
Contributions for missions and benevolences	$159,400	$129,661	$29,739	22.9
Domestic	$159,400	$129,661	$29,739	22.9
Foreign				

From this table it appears that there has been a somewhat uniform increase in the denomination during the decade. The number of organizations rose from 174 in 1906 to 226 in 1916, an increase of 29.9 per cent, and the membership advanced from 26,669 to 38,668, a gain of 45 per cent. The increase in the number of church edifices was 52, or 28.7 per cent, and the value of church property rose from $903,600 to $1,658,308, or 83.5 per cent. Debt on church property amounting to $486,408 was reported by 151

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organizations, an increase over the total for 1906 of $270,121. There was a considerable increase—35.3 per cent—in the number of churches reporting parsonages, and a still greater increase—113.2 per cent—in the value of parsonages reported. Sunday schools increased 42.7 per cent in number, but had a smaller increase in scholars—33.3 per cent—and in officers and teachers—18 per cent. Contributions for missions and benevolences were $159,400, an increase of $29,739, or 22.9 per cent.

Church expenditures amounting to $715,193, reported by 221 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 226 organizations, 23, with 4,292 members, reported services conducted in English only; 52, with 8,796 members, reported services in foreign languages in connection with English; and 151 organizations, with 25,580 members, used foreign languages only. Of the 3 foreign languages reported, the principal language was Dutch, used exclusively by 143 organizations, with 24,990 members, and in connection with German by 3 organizations, with 233 members; there were also 48 organizations, with 8,363 members, using Dutch and English. As compared with the report for 1906, there was an increase of 50 in the number of organizations reporting the use of a foreign language, and an increase of 9,241 in the membership of such organizations.

The number of ministers on the rolls of the denomination was given as 185. Schedules were received from 151, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	151	133	2	16	$1,073
California	1	1			
Colorado	1	1			
Idaho	1	1			
Illinois	13	12	1		1,158
Indiana	2	2			975
Iowa	26	23		3	1,039
Kansas	1	1			
Massachusetts	1	1			
Michigan	66	55		11	1,078
Minnesota	4	3	1		1,000
Montana	2	2			1,150
New Jersey	10	10			1,175
New Mexico	3	2		1	1,350
New York	2	2			1,000
Ohio	2	2			950
South Dakota	5	5			920
Washington	4	3		1	1,100
Wisconsin	7	7			1,011

Of the 151 ministers reporting, 135 were in pastoral work and 133 of them reported an average annual salary of $1,073. Of the 16 not in pastoral work, 9 were retired, and the others were in educational or evangelistic work.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Reformed Church	226	226	38,668	216	17,064	18,171	211	12	233	209	$1,658,308
Middle Atlantic division:											
New York	5	5	389	5	182	207	4	1	4	3	21,500
New Jersey	13	13	3,067	13	1,363	1,704	12	1	12	12	195,722
East North Central division:											
Ohio	4	4	446	4	209	237	4		4	4	28,800
Indiana	4	4	719	4	362	357	4		4	4	21,500
Illinois	14	14	3,093	13	1,501	1,553	14		14	14	186,046
Michigan	88	88	20,645	79	8,286	8,965	87	1	103	87	835,528
Wisconsin	9	9	1,344	9	656	688	9		9	9	89,800
West North Central division:											
Minnesota	16	16	1,205	16	600	605	13	2	14	14	46,097
Iowa	34	34	4,276	34	2,136	2,140	32	2	34	31	163,850
North Dakota	3	3	152	3	77	75	2	1	2	1	2,025
South Dakota	11	11	1,107	11	569	538	9	1	9	9	22,700
Kansas	2	2	338	2	172	166	2		2	2	16,000
Mountain division:											
Montana	5	5	351	5	174	177	5		5	5	27,850
Colorado	4	4	262	4	132	130	4		4	4	8,200
New Mexico	2	2	119	2	52	67		2			
Pacific division:											
Washington	5	5	627	5	329	298	4		5	4	12,800
California	4	4	164	4	88	76	3	1	3	3	12,900
States with one organization only [1]	3	3	364	3	176	188	3		4	3	17,000

[1] One organization each in Massachusetts, Nebraska, and Idaho.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Reformed Church	226	151	$486,408	184	$619,095	221	$715,193	188	214	1,681	24,445
Middle Atlantic division:											
New York	5	2	6,125	3	8,000	5	8,732	4	5	24	327
New Jersey	13	9	52,625	12	65,498	13	73,863	13	13	190	2,385
East North Central division:											
Ohio	4	2	2,050	3	7,100	4	10,740	4	4	24	235
Indiana	4	2	3,200	4	13,100	4	11,366	1	1	16	165
Illinois	14	11	46,000	14	63,483	14	59,546	12	16	128	2,091
Michigan	88	66	289,568	77	269,564	87	342,395	83	100	977	14,096
Wisconsin	9	6	11,785	8	27,600	9	24,481	5	5	25	366
West North Central division:											
Minnesota	16	10	14,230	8	18,500	15	17,575	11	12	49	836
Iowa	34	20	39,950	30	86,400	33	98,530	26	27	146	2,465
North Dakota	3	.....	.....	1	4,300	3	5,411	3	3	10	110
South Dakota	11	6	5,550	8	13,000	11	18,001	5	5	16	366
Kansas	2	1	5,000	2	5,300	2	6,771	2	2	12	170
Mountain division:											
Montana	5	4	13,950	3	7,950	5	9,509	3	3	5	69
Colorado	4	4	3,225	2	4,000	4	9,850	3	5	18	129
New Mexico	2	.....	.....	.....	.....	2	508	2	2	9	109
Pacific division:											
Washington	5	2	1,700	3	6,700	4	7,243	4	4	7	216
California	4	3	8,250	3	7,900	3	3,292	4	4	10	93
States with one organization only [1]	3	3	3,200	3	9,500	3	7,380	3	3	15	203

[1] One organization each in Massachusetts, Nebraska, and Idaho.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Reformed Church	226	226	38,668	216	17,064	18,171	211	12	233	209	$1,658,308
East Friesland	14	14	1,199	14	602	597	13	1	14	13	42,187
Grand Rapids, East	21	21	5,087	17	1,559	1,768	20	1	22	20	221,300
Grand Rapids, West	20	20	5,368	18	2,136	2,537	20	.....	21	20	271,350
Hackensack	5	5	509	5	197	312	5	.....	5	4	71,722
Holland	13	13	3,781	11	1,534	1,538	13	.....	15	13	106,944
Hudson	14	14	3,226	14	1,480	1,746	12	2	13	12	159,500
Illinois	26	26	5,056	25	2,461	2,556	26	.....	26	26	257,346
Muskegon	25	25	3,962	25	1,927	2,035	25	.....	27	25	157,234
Orange City	21	21	2,140	21	1,085	1,055	19	1	21	19	74,300
Pacific	11	11	1,018	11	527	491	10	.....	12	10	42,650
Pella	24	24	2,171	24	1,081	1,090	20	4	20	20	87,450
Sioux Center	19	19	2,284	19	1,141	1,143	15	3	15	14	72,925
Zeeland	13	13	2,867	12	1,334	1,303	13	.....	22	13	93,500

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Reformed Church	226	151	$486,408	184	$619,095	221	$715,193	188	214	1,681	24,445
East Friesland	14	6	7,450	11	23,300	13	21,693	14	15	82	924
Grand Rapids, East	21	17	93,975	15	50,600	21	94,741	19	29	234	3,351
Grand Rapids, West	20	17	100,065	18	80,300	20	100,618	19	26	271	3,644
Hackensack	5	3	15,500	4	23,998	5	16,181	4	4	99	1,102
Holland	13	7	18,383	13	44,827	13	51,792	13	13	191	2,518
Hudson	14	9	44,950	12	55,500	14	71,714	14	15	124	1,740
Illinois	26	20	62,485	25	99,983	26	94,843	18	22	165	2,382
Muskegon	25	19	42,515	22	57,837	25	67,514	23	23	188	2,833
Orange City	21	15	22,480	15	35,600	20	42,072	11	12	63	1,687
Pacific	11	7	16,750	7	17,150	10	17,932	8	8	14	309
Pella	24	14	32,225	18	53,000	23	55,116	20	22	95	1,384
Sioux Center	19	10	14,450	12	35,200	19	44,857	13	13	43	1,078
Zeeland	13	7	15,180	12	41,800	12	36,120	12	12	112	1,943

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HUNGARIAN REFORMED CHURCH IN AMERICA.

HISTORY.

This youngest of the Reformed Churches in this country is the outcome of a desire to bring together into one organization and into close relationship with the Reformed Church of Hungary, the numerous congregations that had been formed as a result of the immigration into this country. A considerable number of these congregations had become identified with the Reformed Church in the United States, or with the Presbyterian Church in the United States of America, although some were included in various other denominations—Congregational, Baptist, etc. As a difficulty arose in regard to securing for these different churches ministers who were acquainted with the Hungarian language, and who understood the general type of the people, an appeal was made to the Church in Hungary for assistance. Accordingly a representative of that church, Count Joseph Degenfeld, curator-general of the Reformed Church in Hungary, visited the different Reformed and Presbyterian congregations. Becoming convinced that these American Hungarian congregations should be connected with the mother church in Hungary, he put the question definitely to all, whether they were willing to join that mother church. On his return from the United States, and as a result of his report on the situation in the United States, the General Convention of the Reformed Church in Hungary decided to give what assistance it could to those congregations which voted to submit themselves to its care and supervision. This assistance was to take the form of sending properly trained ministers and of granting such financial aid as might be needed.

On October 7, 1904, the Hungarian Reformed Church in America was organized in the city of New York by six congregations and six ministers, and other congregations have since united with it. While under the general care and supervision of the Reformed Church in Hungary, this is a distinctively American body, receiving its ministers and financial aid from Hungary in the same way that the congregations of the German Reformed Church received aid from Holland until they became strong enough to provide for themselves.

In doctrine, discipline, and polity the Hungarian Church is in general accord with the other Reformed Churches.

WORK.

There is no organized home or foreign missionary work or any regular educational system. A parochial school with 150 pupils was maintained in 1916 at a cost of $600. There are 6 young people's societies connected with the denomination, with a membership of 450.

STATISTICS.

The general statistics of the Hungarian Reformed Church in America for 1916 are given, by states and classes, in the tables on page 640; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	46	16	30	(1)
Members	9,851	5,253	4,598	87.5
Church edifices	38	12	26	(1)
Value of church property	$434,600	$123,500	$311,100	251.9
Debt on church property	$189,624	$70,950	$118,674	167.3
Parsonages:				
Churches reporting	19	6	13	(1)
Value	$112,750	$26,500	$86,250	325.5
Sunday schools:				
Number	34	4	30	(1)
Officers and teachers	94	6	88	(1)
Scholars	2,312	179	2,133	1,191.6

[1] Per cent not shown where base is less than 100.

From this table it is seen that the denomination has materially increased in strength in every particular. The number of organizations reported for 1916 was 46 as against 16 in 1906, and the membership 9,851 as against 5,253, a gain of 87.5 per cent. Church edifices had increased in number from 12 to 38, and the value of church property from $123,500 to $434,600, an increase of 251.9 per cent. Debt on church property reported by 9 organizations in 1906 was $70,950, while in 1916 there was a debt of $189,624 reported by 31 organizations. Churches reporting parsonages increased from 6 to 19 and the value of parsonages from $26,500 to $112,750. Sunday schools increased from 4 to 34 and their scholars from 179 to 2,312, a gain of 1,191.6 per cent. Contributions for general purposes were not reported.

Church expenditures amounting to $133,511, reported by 44 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 46 organizations, 43, with 8,673 members, reported the use of Magyar only in the conduct of church services, and 3, with 1,178 members, reported Magyar and Slavic. In 1906 there were 15 organizations, with 5,153 members, reported as using Magyar only, and 1, with 100 members, using Magyar and Slavic.

The number of ministers on the rolls of the denomination was 30, all of whom were in pastoral work, and 27 reported annual salaries averaging $1,290.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hungarian Reformed Church in America.	46	46	9,851	46	6,829	3,022	38	2	38	39	$434,600
New England division:											
Connecticut	2	2	574	2	338	236	2	.....	2	2	26,000
Middle Atlantic division:											
New York	6	6	670	6	515	155	2	.....	2	2	58,000
New Jersey	11	11	3,254	11	2,095	1,159	10	.....	10	10	99,550
Pennsylvania	12	12	1,813	12	1,406	407	11	1	11	11	97,350
East North Central division:											
Ohio	8	8	2,031	8	1,477	554	7	1	7	8	97,200
Illinois	3	3	285	3	232	53	3	.....	3	3	34,700
Michigan	3	3	1,186	3	731	455	3	.....	3	3	21,800
South Atlantic division:											
Virginia	1	1	38	1	35	3	.....	.....	.....	.....	.....

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hungarian Reformed Church in America.	46	31	$189,624	19	$112,750	44	$133,511	32	34	94	2,312
New England division:											
Connecticut	2	2	13,800	2	14,000	2	5,963	2	2	6	174
Middle Atlantic division:											
New York	6	2	43,700	2	16,000	6	33,448	5	5	6	148
New Jersey	11	9	33,750	5	24,450	11	31,997	7	8	11	603
Pennsylvania	12	5	40,542	5	36,000	11	19,102	6	6	19	469
East North Central division:											
Ohio	8	7	28,450	2	15,800	8	16,569	6	7	29	537
Illinois	3	3	20,861	1	1,000	2	7,197	2	2	8	132
Michigan	3	3	8,521	2	5,500	3	18,485	3	3	14	294
South Atlantic division:											
Virginia	1	.....	.....	.....	.....	1	750	1	1	1	15

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hungarian Reformed Church in America.	46	46	9,851	46	6,829	3,022	38	2	38	39	$434,600
Eastern	24	24	4,915	24	3,241	1,674	17	1	17	17	206,050
Western	22	22	4,936	22	3,588	1,348	21	1	21	22	228,550

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CLASSES: 1916.

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hungarian Reformed Church in America.	46	31	$189,624	19	$112,750	44	$133,511	32	34	94	2,312
Eastern	24	14	97,917	10	69,450	23	75,324	16	17	30	1,014
Western	22	17	91,707	9	43,300	21	58,187	16	17	64	1,298

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REFORMED EPISCOPAL CHURCH.

HISTORY.

At the sixth conference of the Evangelical Alliance in New York in October, 1873, a communion service was held in the Fifth Avenue Presbyterian Church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him, 7 clergymen and 20 laymen met in New York City on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edward Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

The Reformed Episcopal Church has identified itself with the various movements for church unity, is a constituent member of the Federal Council of the Churches of Christ in America, and is in close relation with the Liturgical Free Churches of England.

DOCTRINE.

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

POLITY.

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity; and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

WORK.

The Board of Home Missions cares for the weak parishes in the organization, conducts work among Negroes in the South, and provides a part of the salaries of missionary bishops. The report for 1916 shows 17 missionaries employed; 35 churches aided; and contributions for the support of the work, amounting to $3,137.

The Board of Foreign Missions carries on work in India, in 8 stations, with 6 missionaries and 20 native helpers. There are 17 primary schools; 2 hospitals, in which about 45,000 persons received treatment during the year; and 1 orphanage, with 53 inmates. The property in India is valued at $20,000, and there is an endowment of $72,000. The amount contributed for the foreign work in 1916 was $16,453.

The educational work in the United States is confined to a theological seminary in Philadelphia, with 9 students. The seminary has also a preparatory department. The property is valued at $60,000, and there is an endowment of $140,349. The contributions for educational work during the year were $6,854.

There are 90 Christian Endeavor societies, with 2,250 members.

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STATISTICS.

The general statistics of the Reformed Episcopal Church for 1916 are given, by states and synods, in the tables below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	75	81	−6	(2)
Members	11,050	9,682	1,368	14.1
Church edifices	74	87	−13	(2)
Value of church property	$1,702,187	$1,469,787	$232,400	15.8
Debt on church property	$94,198	$67,143	$27,055	40.3
Parsonages:				
Churches reporting	12	14	−2	(2)
Value	$67,000	$48,950	$18,050	36.9
Sunday schools:				
Number	72	89	−17	(2)
Officers and teachers	878	959	−81	−8.4
Scholars	8,603	9,864	−1,261	−12.8
Contributions for missions and benevolences	$26,444	$27,020	−$576	−2.1
Domestic	$9,991	$18,861	−$8,870	−47.0
Foreign	$16,453	$8,159	$8,294	101.7

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it is seen that in number of organizations, church edifices, parsonages, and Sunday schools, there was somewhat of a falling off between 1906 and 1916. The membership, however, advanced from 9,682 to 11,050, showing a gain of 14.1 per cent, and the value of church property increased by $232,400, or 15.8 per cent. There was also an increase of $18,050, or 36.9 per cent, in the value of parsonages. Contributions for general benevolent purposes fell from $27,020 to $26,444. The loss was in contributions for domestic work, those for foreign work having risen from $8,159 to $16,453, or 101.7 per cent.

Church expenditures amounting to $180,880, reported by 75 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 43 organizations in 1916, was 131, constituting 1.8 per cent of the 7,474 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 194.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the church was given as 88. Of these, 46 sent in schedules, and 28 reported annual salaries averaging $1,415. The following table gives the principal facts in regard to the ministers from whom schedules were received:

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	46	28	5	13	$1,415
California	1	.....	.....	1	.....
Florida	1	.....	.....	1	.....
Illinois	5	2	.....	3	2,400
Maryland	3	3	.....	.....	1,133
Massachusetts	1	.....	.....	1	.....
Michigan	1	1	.....	.....	.....
New Jersey	2	2	.....	.....	1,400
New York	5	2	.....	3	2,250
Ohio	1	1	.....	.....	.....
Pennsylvania	13	10	.....	3	1,250
South Carolina	11	5	5	1	234
Tennessee	1	1	.....	.....	.....
Virginia	1	1	.....	.....	.....

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Reformed Episcopal Church	75	74	11,050	68	4,194	6,550	74	1	74	74	$1,702,187
Middle Atlantic division:											
New York	7	7	744	6	262	432	7	.....	7	7	511,500
New Jersey	3	2	234	2	72	162	3	.....	3	3	47,500
Pennsylvania	15	15	4,352	15	1,852	2,500	15	.....	15	14	719,000
East North Central division:											
Ohio	2	2	476	2	160	316	2	.....	2	2	71,000
Illinois	5	5	1,501	5	556	945	5	.....	5	5	208,000
South Atlantic division:											
Maryland	4	4	485	4	175	310	4	.....	4	4	62,500
Virginia	2	2	54	2	25	29	2	.....	2	2	2,825
South Carolina	35	35	8,017	30	1,012	1,749	34	1	34	35	45,362
States with one organization only[1]	2	2	187	2	80	107	2	.....	2	2	34,000

[1] One organization each in Delaware and Michigan.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Episcopal Church	75	28	$94,198	12	$67,000	75	$180,880	70	72	878	8,603
Middle Atlantic division:											
New York	7	3	31,200	.....	.....	7	15,879	7	7	69	507
New Jersey	3	.....	.....	1	4,000	3	5,534	3	3	26	187
Pennsylvania	15	4	21,600	3	15,000	15	83,377	15	16	400	4,430
East North Central division:											
Ohio	2	.....	.....	2	10,000	2	8,600	2	2	24	205
Illinois	5	2	6,000	2	29,000	5	41,100	5	6	126	1,198
South Atlantic division:											
Maryland	4	3	14,500	1	4,500	4	12,029	4	4	83	510
Virginia	2	2	1,300	.....	.....	2	750	2	2	12	50
South Carolina	35	13	2,598	3	4,500	35	9,243	30	30	103	1,266
States with one organization only[1]	2	1	17,000	.....	.....	2	4,368	2	2	35	250

[1] One organization each in Delaware and Michigan.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY SYNODS: 1916.

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Episcopal Church	75	74	11,050	68	4,194	6,550	74	1	74	74	$1,702,187
Chicago	8	8	2,089	8	771	1,318	8	.....	8	8	305,000
New York and Philadelphia	32	31	5,944	30	2,411	3,483	32	.....	32	31	1,351,325
Special Missionary Jurisdiction of the South	35	35	3,017	30	1,012	1,749	34	1	34	35	45,862

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY SYNODS: 1916.

SYNOD.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Episcopal Church	75	28	$94,198	12	$67,000	75	$180,880	70	72	878	8,603
Chicago	8	3	23,000	4	39,000	8	53,008	8	9	176	1,578
New York and Philadelphia	32	12	68,600	5	23,500	32	118,627	32	33	599	5,729
Special Missionary Jurisdiction of the South	35	13	2,598	3	4,500	35	9,243	30	30	103	1,266

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ROMAN CATHOLIC CHURCH.

HISTORY.

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the Procession of the Holy Ghost and the primacy of the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections. The Western Church, which held to the Procession of the Holy Ghost from both the Father and the Son, and recognized the primacy of the Bishop of Rome, included western and southern Europe and North Africa, except Egypt. With the incursions into southern Europe of the tribes from the north the missionary activities of the church were developed, and it grew in strength and became more thoroughly organized. The discoveries of the fifteenth and sixteenth centuries contributed new life to it and resulted in wider extension. Africa, India, China, and Japan were visited by the missionary fathers, numerous Catholic converts were made, and many Catholic communities were established. The discovery of America opened still another field. Missionaries accompanied the various Spanish expeditions of discovery and settlement in the first half century after Columbus made the first voyage to America, and they always raised the cross and conducted divine worship.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. That date also marks the evangelization of practically all present Latin America.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Marys in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution. In Virginia, the Carolinas, Georgia, and New England, severe laws against Catholics were enforced for many years. In New York there were, it is said, no more than 7 Catholic families in 1696, and the few Catholics living on Manhattan Island 80 years later had to go to Philadelphia to receive the sacraments. In a report to the Propaganda in 1763, Bishop Challoner gives the number of missionaries in Maryland as 12, of Catholics, including children, 16,000; in Pennsylvania, missionaries 5, Catholics 6,000 or 7,000. The Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for 6 years over all the colonies and islands in America subject to the British Empire. The same grant was renewed in 1759 for 6 years more to Bishop Challoner, who, on account of his necessary absence from the field, recommended the nomination of a vicar apostolic for America, and suggested that, as long as Canada and Florida were under British rule, the Bishop of Quebec might have his jurisdiction extended, although he preferred separate vicariates for America.

Catholics, almost to a man, took sides with the colonists in the War of the Revolution. Among the signers either of the Articles of Confederation, the Declaration of Independence, or the Constitution, were three Catholics—Thomas Fitzsimmons, Daniel Carroll, and Charles Carroll, of Carrollton, who saw in the Declaration "the basis for a future charity and liberty for his church"; while Thomas Sim Lee was war governor of Maryland. Volunteers joined the Army and Navy, and a regiment of Catholic Indians from Maine was enlisted for the colonial forces, while the accession of the French Government to the American cause brought to the service of the Republic a number of Catholic officers from Europe.

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Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774, "that all former differences about religion or politics * * * from henceforth cease and be forever buried in oblivion," had its effect, and some of the states promptly removed the existing restrictions on the Catholics, admitting members of that church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman as ecclesiastical superior in the colonies, with a view to making the church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several states individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Already the question of foreign jurisdiction had arisen, and the new superior in 1785 urged that as Catholics were not admitted to any office in the state unless they renounced all foreign jurisdiction, civil or ecclesiastical, some plan should be adopted by which an ecclesiastical superior might be appointed "in such a way as to retain absolutely the spiritual jurisdiction of the Holy See and at the same time remove all ground of objecting to us [Catholics] as though we [they] held anything hostile to the national independence." Accompanying this letter was a statement of the number of Catholics in the United States, according to which there were 15,800 in Maryland; in Pennsylvania, 700; in Virginia, 200; and in New York, 1,500. In the territory bordering on the Mississippi there were said to be many Catholics, for whom there were no priests.

In the early history of the church various perplexing situations appeared. One of the first was occasioned by what was known as "trusteeism." In 1785 the board of "Trustees of the Roman Catholic Church in the city of New York" was incorporated, and purchased a site for a church. These trustees were not content with holding the property, but held that the congregation represented by them had the right not only to choose its pastor but to dismiss him at pleasure, and that no ecclesiastical superior, bishop or prefect, had any right to interfere. Such a situation, as Dr. Carroll wrote to the New York trustees, "would result in the formation of distinct and independent societies in nearly the same manner as the Congregational Presbyterians," and several churches for a time firmly resisted the authority of the bishops. Subsequently the present system[1] was adopted.

Another problem was that of providing a body of native clergy in place of the older missionaries, who were mostly members of the Society of Jesus, and were fast passing away. The immediate difficulty was solved in a measure by the coming of a number of priests of the Congregation of St. Sulpice in Paris, during the French Revolution (1791). They founded an ecclesiastical seminary in Baltimore, and made their special work the preparation for the priesthood of those who were native to America, and were thoroughly identified with the new national life.

The general policy of the earlier episcopate was to avoid the antagonisms often occasioned by different nationalities, languages, and training. To accomplish this an effort was made to incorporate the non-English speaking Catholics in the same churches with those whose habitual language was English, and whose spirit was thoroughly American. As immigration increased, however, great pressure was brought to bear for the appointment of clergy native to the various countries and familiar with the languages and customs—as Irish, German, French, and Slavic. The Church of the Holy Trinity, opened for Germans in Philadelphia in 1789, was the first effort to meet this demand, and since then the immediate needs of these foreign communities have been met, in the main, by the appointment of priests of their own nationality, although the general policy of the church has been to extend the use of the English language as much as possible.

[1] See under Polity, p. 650.

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In this connection, mention should be made of what are known as the "Uniat churches," some of which were formerly connected with the Eastern or Oriental Churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic Churches, all of which are branches of the Roman Catholic Church and are included in its statistics.

A serious difficulty which the church faced during the second quarter of the nineteenth century was the "Know-nothing" movement. A certain part of the nation, thoroughly imbued with the idea that no Roman Catholic could be a loyal American citizen, and believing that the obedience which the hierarchy was pledged to give to the Pope must inevitably affect not merely their ecclesiastical, but their social, and even their civil and national relations, looked upon the Roman Catholics as not merely un-American, but anti-American and absolutely disloyal. Riots occurred in various cities and considerable property of Catholics was destroyed, but the storm soon spent its force.

During the same period the school question arose. As the elementary school system developed it was under the control of Protestants, who introduced Protestant forms of religious observance. While not objecting to a religious element in the schools, the Catholics objected to conditions which constrained their children to attend, or take part in, non-Catholic services or instruction. The result was the absolute separation of public education from the control of any religious body and the development within the church of the parochial school system, in order to meet what was felt by the clergy to be an absolute necessity for the religious instruction of the children of Catholic families.

Of a somewhat similar nature to this was a question which arose in regard to Government assistance in missionary education, especially in the West. The church had organized extensive schools among the Indians, and Protestant bodies had done the same. The question arose as to the relation of the Government to such religious teaching, and the result was that Government aid was withdrawn from all alike.

In these questions two men stand out preeminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the Civil War, and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about 80 churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey of New York, in 1875, and of Archbishop Gibbons of Baltimore, in 1886; the establishment of the Catholic University of America at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884); and the establishment of the apostolic delegation at Washington, in 1893.

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DOCTRINE.

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an Ecumenical or General Council, or by the Pope speaking "ex Cathedra," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "Depositum Fidei," or Sacred Depository of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the church's authority in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting Life;

The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and "cleanses from original sin." Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearances of bread and wine." It is usually to be received fasting, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors, and to observe the regulations in regard to marriage.

POLITY.

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called Congregations, which are charged with the general administration of the church. These never exceed 70 in number, and are of three orders: Cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations or commissions which have the care of the different departments of church activity.

These congregations constitute the Roman Curia, which has been reorganized and includes the following, as described in the official Catholic Directory:

Congregation of the Holy Office.—Its object is to guard the teaching of faith and morals; to judge on heresy; the dogmatic doctrine of the sacraments; all matters concerning indulgences; and certain matrimonial questions.

Consistorial Congregation.—Its office is: (*a*) To prepare all matters for consistories, and in places not subject to the Propaganda to found new dioceses and chapters, both cathedral and collegiate; to elect bishops, apostolic administrators, etc.; (*b*) to regulate all matters concerning the government of the dioceses not subject to the Propaganda; (*c*) to solve all doubts concerning the competence of the Sacred Congregations; (*d*) to provide for the spiritual care of emigrants.

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Congregation of the Sacraments.—To this congregation is assigned the entire legislation concerning the discipline of the seven sacraments, except their dogmatic doctrine, which is committed to the Holy Office, and their ceremonies, which belong to the Congregation of Sacred Rites. To it appertain, therefore, all dispensations of matrimony in *foro externo*, legitimation of birth, dispensations for candidates for orders, dispensations concerning the reception, the reservation of the most holy sacrament, etc. The same congregation decides also questions regarding the discipline of the sacraments.

Congregation of the Council.—To this congregation is committed the universal discipline of the secular clergy and the Christian people. Its province, therefore, is to oversee the observance of the precepts of the church, such as fasts, abstinences, tithes, the observation of feasts, the government of parish priests and canons, of sodalities, pious works, honorariums for masses, benefices or offices, ecclesiastical property, etc. To it also appertains all that regards the summoning and examination of councils and gatherings or conferences of bishops. This congregation, too, is the competent tribunal in all causes in its sphere.

Congregation of the Affairs of Religious.—This congregation decides those matters throughout the world, which relate to the affairs of Religious, whether bound by simple or solemn vows, and also of the secular third orders, and whether the matters to be treated are between Bishops and Religious, or between Religious themselves; it is also the competent tribunal in all causes, when a Religious is either defendant or complainant; finally to this congregation is reserved the concession of dispensations from the common law for Religious.

Congregation of the Index.—Its office is not only to examine the books submitted, to prohibit them, and to concede dispensations, but also officially to investigate whether writings of any kind, that should be condemned, are being circulated; and to remind the ordinaries how solemnly they are bound to condemn pernicious writings and to denounce them to the Holy See.

Congregation of Sacred Rites.—It has the office to watch over the diligent observance of the Sacred Rites and Ceremonies in the Latin Church; to grant opportune dispensations; to bestow, relating to the Sacred Rites and Ceremonies, insignia and privileges of honor, both personal and local. It has to deal with everything relating to the beatification and canonization of the saints or to the sacred relics. To this congregation are joined: The Liturgical Commission, the Historico Liturgical Commission and the Commission for Sacred Music.

Congregation of Ceremonies.—This congregation arranges all the pontifical ceremonies to be observed in the pontifical chapel and court and in the sacred functions, which the cardinals perform outside the pontifical chapel; it decides questions affecting the precedence of the cardinals and of the legates, whom many nations send to the Holy See.

Congregation of Seminaries and Universities.—To this congregation is committed the regulation of all things pertaining to the seminaries and the studies in the Catholic universities, including those administered by the members of religious societies. It examines and approves new institutions, grants the power to confer academic degrees, and may confer degrees itself on men distinguished for special learning.

The Congregation for the Propagation of Faith and the Congregation for Extraordinary Ecclesiastical Affairs have no direct relation to the United States.

The Sacred Penitentiary.—This sacred tribunal is entirely limited in its jurisdiction to those matters which regard the internal forum nonsacramental as well as sacramental, and decides questions of conscience.

For the same internal forum it concedes favors, absolutions, dispensations, commutations, donations and condonations.

The Sacred Roman Rota.—To this tribunal devolve all contentious cases, requiring judicial procedure with trial proofs, civil as well as criminal (not major ones), which are treated in the Roman Curia.

The Apostolic Segnatura.—This is the Supreme Tribunal of the Roman Curia. It is the court of appeal from the Rota.

Any questions arising in any part of the church, in whatever country, which are not settled within that particular territory, are referred, or can be referred, to one of these congregations, which then passes upon the question and makes its recommendation to the Pope, who has full authority to accept or change a decision, although, as a matter of fact, it is very rarely the case that the decision of the congregation is not indorsed.

The highest office of the regular hierarchy, next to the Pope, is that of patriarch. There are 14 patriarchs, most of them in the East, including those of Constantinople, Alexandria (Latin and Coptic Rites), Antioch (Melchite, Maronite, Syriac, and Latin Rites), Jerusalem, Babylon of the Chaldeans, and Cilicia of the Armenians. There are also the honorary patriarchs of Lisbon, the East Indies, the West Indies, and Venice.

The organization of the church in the United States includes an apostolic delegate, 14 archbishops, of whom three are cardinals (the cardinalate in the United States is honorary, not of jurisdiction), about 100 bishops, and 20,000 priests. The special province of the apostolic delegate is the settling of difficulties that may arise in the conduct of the dioceses. An archbishop has the care of his archdiocese, and has precedence and a certain limited competence in his province. There are 14 provinces. Within each diocese authority is vested in the bishop, although appeal may be made to the archbishop or to the apostolic delegate, and in the last resort to one of the

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congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar-general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council of consultors, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the pastor is in charge, subject to the bishop; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests absolutely with the bishop or archbishop, and in most cases the priest is removable at the discretion of his superior. There are, however, certain parishes whose rectors are regarded as irremovable, and can be removed only on the basis of charges presented by the bishop or archbishop to an ecclesiastical court, or to the apostolic delegate, or to the appropriate congregation in Rome. In case of a grievance arising between a priest and the bishop, appeal can be had to the archbishop or apostolic delegate, or alternatively to a congregation in Rome.

Appointment to a bishopric rests with the Holy See at Rome, but names are recommended by the hierarchy in this country. The bishops of each province send each year to the Holy See the names of priests suitable for the office. When a vacancy occurs they may individually make suggestions as to the best one for the see. The appointment is made by the consistorial congregation and approved by the Pope. Within three months of his appointment the bishop-elect is consecrated by an archbishop or bishop assisted by two other bishops.

The clergy are all who are tonsured. The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for orders, living and studying in divinity schools, are termed "seminarians." There are two recognized divinity schools—The Cathedral College or preparatory seminary, and the grand seminary. On taking the vow of chastity a seminarian is ordained by the bishop as subdeacon, and after a time of service, if approved, as deacon, and then as priest. The priest has the privilege of conducting the church services, administering the sacraments, and alone is authorized to celebrate the mass. A deacon may, under peculiar circumstances, preach and administer sacraments, but only by special authorization. All men in orders exercise some functions of the ministry. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take solemn vows of obedience, poverty, and chastity, and the religious congregations of priests and the various brotherhoods and sisterhoods. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms, though some form independent communities. The clerical members are ordained, and constitute what is known as the "regular" clergy, in distinction from the parish priests, known as the diocesan or "secular" clergy. The term "regular" is from the Latin *regula*, a rule, and is applied to these priests because they live under a special rule in a community. They can enter a diocese or parish only on the special authorization of the bishop and priest. Their jurisdiction may be for a limited time or indefinite, and may be withdrawn by the bishop. Any complaint is referred to the apostolic delegate or to the Congregation for the Affairs of Religious.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community. Thus the Jesuit Fathers of the Missouri Province number 403, but by no means all of them are within the bounds of that province. Some are in foreign lands, while others are engaged in educational or church work in other parts of this country. The situation is essentially the same in regard to the other orders. Thus, while at the close of 1916 there were 5,254 regular clergy within the United States, the total number of fathers under the supervision of superiors in the United States was considerably larger.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the movement and the duties of the clergy in those orders. The orders also have lay members who take the vows but are not inducted into the priesthood. The lay brothers assist in the conduct of the ordinary business of the order; thus, among the Benedictines, organized originally as an agricultural order, the clergy and brothers are obliged to share in the ordinary farm work.

Members of the brotherhoods and sisterhoods take the vows but are not ordained, and are not of the clergy. They are subject to the general rules of each order and to the discipline of their superior, and have duties of various kinds. Most of them are engaged in educational work. Others have philanthropic and charitable work as their special province, and serve in hospitals, asylums, or in general care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils.

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These are, general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Roman Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the Holy See before promulgation, for confirmation and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the Holy See, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the Holy See or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and has been in each case the archbishop of Baltimore. The topics are presented in the form of bills or *schemata*, prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close, the minutes of the debates, called "*acta*," and the bills passed, called "*decreta*," are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the Holy See, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Provincial councils and diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen. This is the normal tenure, and the one which the church wishes introduced, but at present the prevailing tenure is that of the "corporation sole", under which the entire property is held under the title of "The Roman Catholic (Arch) Bishop of ———." Thus property is held officially, not personally, and passes automatically to successors in the see.

The income of the church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the church, and the balance is credited to and used for that church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of salary depends, however, upon the amount collected. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

Church membership begins with baptism in infancy and there is no method of induction into formal membership corresponding to confirmation or admission to the church in Protestant bodies, except as there is a renewal of baptismal vows connected with the first communion and confirmation.

It is seldom that there are as many Roman Catholic churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or masses, at different hours. The more important service, or "high mass," in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated between 10 a. m. and noon. At the other services, called "low masses," from 5 a. m. to 12 m., the mass is read and a short instruction is given. At these services, varying from 2 to 7 in number, the congregations attending are always quite different. Vespers are also sung on Sunday afternoon or evening, mass is said daily by each priest, and special services are held on Fridays and on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic Churches and is in Latin, except in such Uniat churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are read in the same language.

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WORK.

The special activities of the Roman Catholic Church—missionary, educational, and philanthropic—are carried on by three distinct classes of agencies—(1) general societies organized for some specific phase of such work, chiefly missionary, (2) local churches and dioceses, and (3) the religious orders both for men and women.

For the home missionary work of the church there are a number of general organizations, including the Catholic Church Extension Society of Chicago; the Marquette League of New York City; the Bureau of Catholic Indian Missions, Washington, D. C.; the Catholic Board for Missionary Work among the Colored People, New York City; the Commission for Catholic Missions among Colored People and Indians, with headquarters in Baltimore; the Society for the Preservation of the Faith among Indian Children, at Washington; American Catholic Truth Society of Brooklyn; the St. Joseph Society for Colored Missions, at Baltimore; and the Missionary Aid Society of Pittsburgh. There are various other associations but these are the principal ones. The Catholic Church Extension Society devotes its time and all the money collected to the erection of churches, to the assistance of needy parishes, and to the support of the clergy in the poorer districts, especially in the country and among the immigrants. Membership in this society is based on contributions varying from $5,000 to $1 a year, or 2 cents a week.

The different dioceses and archdioceses take up special collections for the assistance of needy parishes and rural pastors. The Archdiocese of New York sets apart a certain Sunday in Lent of each year for this collection and other dioceses carry on a similar work, the funds being controlled by the ecclesiastical authorities of the diocese. There are also special home mission collections and scores of guilds are organized, especially in the West, for assisting in the erection and maintenance of churches and schools in those districts where the church is not firmly established. In the conduct of this work representatives of the poorer dioceses are in the habit of visiting the larger and more flourishing parishes of the great cities and, under permission from the bishops of the dioceses, making collections for the extension of their work. In all the Catholic churches in the land each year there is a special collection for the Indian and Negro missions. They are conducted by the special societies for that purpose or by other organizations.

A large amount of mission work is also carried on by the various orders, such as the Franciscan, Jesuit, Redemptorist, Vincentian, Dominican, Oblate, and Passionist Fathers. The Paulist Fathers have as their peculiar province the conduct of missions with the view of converting non-Catholics, but other orders carry on evangelistic or revival services which are called missions. These are not planned on any general system, but when, in the judgment of the parish priest or of his immediate superior, there is an opening for such services, application is made to some one of the orders and certain ones are then commissioned to conduct the service under the general direction of, or in consultation with, the parish priest.

There are also certain orders of sisters or nuns who devote their entire time to work which should be classed as home missionary work, especially among the Indians and Negroes.

In view of the impossibility of collecting returns from all these different sources a detailed statement of the amount contributed for home missions is impracticable, but a general estimate places it as something over $1,000,000.

For the foreign missionary work the foremost Roman Catholic organization in the United States is probably the Society for the Propagation of the Faith, with headquarters in New York City, and with 35 or more diocesan branches. Other organizations included are, the Society of the Divine Word, an order of priests, with headquarters at Techny, Ill., which devotes a great deal of its time to foreign missionary work and makes a specialty of training young men for that work; the Society of the Holy Childhood, for the redemption of children of infidels; the Catholic Foreign Missionary Society of America; the Society of St. Peter Claver for African Missions; the American Missionary Association of Catholic Women; and the Commissariat of the Holy Land. Before the war broke out there were in the United States at nearly all times bishops, vicars-general, or clergymen from foreign dioceses who were collecting funds for their work. Also many of the religious orders, both of men and women, do a great deal of foreign missionary work. Thus a call came some years ago from the Caroline Islands for sisters and nuns to take charge of the schools, and the Sisters of St. Francis, with headquarters at Milwaukee, Wis., volunteered for the service, being supported in their work by the organization in this country. Among the orders especially interested in foreign work are the Franciscan and Jesuit Fathers. The dioceses frequently take up special collections, and the Archdiocese of New York is credited with making a larger contribution for foreign missions than any other diocese or archdiocese in the world.

As in regard to the work of home missions, so also in regard to that in the foreign field, detailed statements of the work or of contributions are not available. A conservative estimate of the contributions places the amount at about $1,200,000 annually.

The educational system of the Roman Catholic Church in the United States is well developed and thoroughly organized. Among the agencies or societies engaged in it are 41 religious orders of men, including the orders of priests and brothers. There are also 129 religious orders of women represented in the

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educational field, and the secular clergy are deeply interested in it. Some of the foremost institutions in the land, such as the Catholic University, at Washington, D. C., are under the care of the secular clergy, while among those conducted by the orders are certain institutions such as Georgetown University, at Washington; Fordham University in New York City; College of the Holy Cross, Worcester, Mass., under Jesuit supervision; St. John's University, at Collegeville, Minn.; St. Vincent's Seminary and College, near Pittsburgh; St. Benedict's College, Newark, N. J., and others, under the care of the Benedictine Fathers; St. John's Theological Seminary and College, at Brooklyn; Niagara University, at Niagara Falls, N. Y., under the care of the Vincentian Fathers; Gethsemani College in Kentucky, under the care of the Trappist Fathers (Order of Reformed Cistercians).

The schools of the Christian Brothers are for the most part identified with churches, rather than incorporated as separate institutions. They have, however, a number of colleges at Oakland, Calif., Baltimore, Washington, Ellicott City, Md., Memphis, Sacramento, and New York. The sisterhoods are also active in educational work. Trinity College for Women, at Washington, D. C., under the care of the Sisters of Notre Dame de Namur, ranks with the best colleges. There are also schools under the care of the Sisters of Charity of St. Vincent de Paul, the Franciscan, Benedictine, and Dominican Sisters, Sisters of the Sacred Heart, Sisters of Mercy, the Ursuline and Visitation Nuns, and others. Many of the schools conducted by sisters are parochial schools connected with churches. As no record is kept during the year of the amount contributed for the support of these schools, even an estimate is impracticable but it is claimed that the total amount runs into many millions of dollars. In all the dioceses there are regular school boards, examiners of teachers, and educational committees.

At the end of 1916 there were under the auspices of the Roman Catholic Church in the United States 102 ecclesiastical seminaries, with 6,898 seminarians; 216 colleges for boys, with 49,813 students; 676 academies for girls, with 96,194 pupils; and 5,687 parochial schools, with an attendance of 1,537,644 children.

The philanthropic work of the Roman Catholic Church is very widely extended and includes a great variety of agencies. Practically all of the institutions and many of the religious orders of men are engaged in philanthropic work of one kind or another, while many of these devote their entire time to this work. Among these are the Little Sisters of the Poor, who provide homes for aged people of both sexes, regardless of creed or nationality, and at the end of 1916 were conducting 53 homes, with about 9,000 inmates; and the Alexian Brothers who make a specialty of conducting hospitals and insane asylums. The order of the Brothers of the Poor of St. Francis Seraphicus provides for the protection of poor and homeless boys, and the Brothers of the Holy Infancy and Youth of Jesus also make a specialty of looking after boys. The chief work, however, is in the conduct of hospitals, sanitariums, infant asylums, orphan asylums, homes for the aged, homes for the deaf, homes for the blind, insane asylums, retreats for incurable cancer, etc., in all parts of the country. There are also a considerable number of organizations engaged in specific work; thus, the Daughters of Charity of St. Vincent de Paul conduct a Leper Home, at Carrville, La.; the Sisters of Our Lady of Charity of the Good Shepherd devote their entire time to the reformation of girls, and conduct industrial schools for girls exposed to dangers of various kinds. The Little Sisters of the Assumption, the Sisters of Notre Dame De Bon Secours, the Company of Mary, and others, nurse sick poor in their own homes, accepting no remuneration. Other orders of sisters conduct catechism classes in rural districts and immigrant settlements, visit the sick and poor in their homes, and give religious instruction to women and children in penal institutions and almshouses, etc. At the end of 1916 there were reported 543 hospitals, sanitariums, and dispensaries, and the number of patients was given as 484,842, not including outdoor patients or those treated in dispensaries, which were reported by only a few institutions.

Asylums and homes for orphans to the number of 645 were reported, with 131,671 inmates. As in the case of the educational work it is impracticable to give even an estimate of the amount contributed for the philanthropic work.

The most prominent single organization is a society of laymen, the Society of St. Vincent de Paul, organized in Paris, France, in 1833, by a band of college students. Its general plan of organization and its objects and methods were based upon the various works of charity instituted early in the seventeenth century by St. Vincent de Paul, for whom the society was named. The main office is in Paris, and branches are established in all parts of the world. In 1916 there were in the United States 7 metropolitan and 4 diocesan central councils, 45 particular councils, and 886 conferences (reporting). The number of active members was 15,314, of honorary members, 1,526, and of subscribers, 4,794. During the year 29,326 families, with 122,645 persons, were assisted, and 264,990 visits were made. The total expenditures for this work were $993,889, and in default of better figures this sum is given, as a partial report.

Following the entrance of the United States Government into the war, and in response to a general movement throughout the church, a convention met at the Catholic University of America, Washington, D. C., in August, 1917. At the convention it was decided that all Catholic war activities should be unified and coordinated for greater efficiency; that

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local boards should be established in the various dioceses; and that the Knights of Columbus should be recognized as the body representing the church in the recreational welfare of the soldiers in the camps. In accordance with this action the National Catholic War Council was organized, consisting of the 14 archbishops, Administrative and Executive Committees, and a General Committee consisting of clerical and lay representation from each diocese and the various Catholic societies. There are also an Advisory Finance Committee, a Committee on Special War Activities, and the Knights of Columbus Committee on War Activities. In addition to these there is a Catholic Army and Navy Chaplain Bureau which has charge of the securing of an adequate number of chaplains for service, the supply of their needs, and the general superintendence of their activities in this country and on the field in connection with the Chaplains' Aid Association of the War Council. This latter organization had furnished by the fall of 1918 large numbers of prayer books (including those in Polish, Slovak, and Italian), rosaries, scapulars, pamphlets, and books, besides other supplies, and editions of an Army and Navy Testament. The Knights of Columbus activities included the establishment of buildings in the military, naval, or allied centers in the United States and in France, and the appointment of secretaries and volunteer chaplains. In all this the church has worked in cordial cooperation with other activities, as the Red Cross, the Council of National Defense, the Food and Fuel Administrations, the Young Men's Christian Association, the General War Time Commission of the Federal Council of the Churches of Christ in America, the Boy Scouts, and other organizations.

STATISTICS.

The general statistics of the Roman Catholic Church in 1916 are given, by states and archdioceses, dioceses, etc., on pages 655 to 659, and the relation of these statistics to those of other bodies is given in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is shown in the next column.

As shown by this table, the Roman Catholic Church has reported an increase in every particular. The number of organizations increased from 12,482, as reported in 1906, to 17,487, as reported in 1916, showing a gain of 40.1 per cent, and the membership rose from 14,210,755 in 1906 to 15,721,815 in 1916, or 10.6 per cent. This increase is based on corrected figures of membership for 1906. In the report for that year, as in 1890, the number of baptized members as returned by the individual organizations was reduced by 15 per cent, to cover children under 9 years of age, and thus make the statistics more nearly conform to those of other denominations. But in 1916 the entire baptized membership has been reported and in order to show the membership on the same basis for 1916 and 1906, it was necessary to restore the 15 per cent of membership deducted in 1906. In this connection it is to be said that 112 organizations made no report of membership and these included some of the larger churches in the cities. The number of church edifices as reported in 1916 was 15,120 as against 11,881 in 1906, a gain of 27.3 per cent, and the value of church property rose from $292,638,787 to $374,206,895, or 27.9 per cent. The debt on church property as reported by 6,024 organizations in 1916 was $68,590,159, as against $49,488,055 as reported by 4,104 organizations in 1906. The number of organizations reporting parsonages increased from 6,360 to 8,976, or 41.1 per cent, and the value of parsonages rose from $36,302,064 to $61,338,287, or 69 per cent. The number of Sunday schools increased from 11,172 in 1906 to 12,800 in 1916, or 14.6 per cent, and the number of scholars from 1,481,535 to 1,860,836, or 25.6 per cent. There was no statement of the contributions for missions and benevolences in 1906; the figures given for 1916 were $3,193,889, of which $1,200,000 was for foreign work and the remainder for domestic work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	17,487	12,482	5,005	40.1
Members	15,721,815	[1] 14,210,755	1,511,060	10.6
Church edifices	15,120	11,881	3,239	27.3
Value of church property	$374,206,895	$292,638,787	$81,568,108	27.9
Debt on church property	$68,590,159	$49,488,055	$19,102,104	38.6
Parsonages:				
Churches reporting	8,976	6,360	2,616	41.1
Value	$61,338,287	$36,302,064	$25,036,223	69.0
Sunday schools:				
Number	12,800	11,172	1,628	14.6
Officers and teachers	71,370	62,470	8,900	14.2
Scholars	1,860,836	1,481,535	370,301	25.6
Contributions for missions and benevolences	$3,193,889	(2)	.....	.....
Domestic	$1,993,889	(2)	.....	.....
Foreign	$1,200,000	(2)	.....	.....

[1] Corrected figures; see text above. [2] Not reported.

The number of members under 13 years of age, as reported by 14,469 organizations in 1916, was 3,219,732, constituting 25 per cent of the 12,898,788 members reported by these organizations. Assuming that the same proportion would apply to the 2,823,027 members reported by the organizations from which no answer to this inquiry was received, the

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total number of members under 13 years of age for the entire denomination would be 3,924,402.[1]

Of the 17,487 organizations, 11,411, with 8,044,644 members, reported church services conducted in English only; and 6,076, with 7,677,171 members, reported services in foreign languages alone or in connection with English, and of these 2,230 organizations, with 3,306,439 members, used foreign languages only. The number of foreign languages reported was 27. Of these, the principal were: German, reported alone or in connection with English by 1,890 organizations, with 1,672,690 members, of which 206, with 191,347 members, used German only; Spanish alone or with English by 841 organizations, with 552,244 members, of which 530, with 278,748 members, used Spanish only; Polish alone or with English by 735 organizations, with 1,425,193 members, of which 466, with 1,165,064 members, used Polish only; French alone or with English by 699 organizations, with 1,026,966 members, of which 200, with 478,255 members, used French only; and Italian alone or with English by 476 organizations, with 1,515,818 members, of which 149, with 420,511 members, used Italian only. The Bohemian language was reported alone or in connection with English by 178 organizations, with 133,911 members, of which 76, with 67,827 members, used Bohemian only; Slavic alone or in connection with English by 113 organizations, with 118,264 members, of which 98, with 106,927 members, used Slavic only; and Slovak alone or with English by 109 organizations, with 125,687 members, of which 69, with 78,447 members, used Slovak only. In addition to the number of organizations reporting the various languages named, alone or in connection with English, there were also, as may be seen from the table of languages in detail (Part I, p. 74), quite a large number of other organizations reporting these same languages in connection with other foreign languages as well as English. If these were to be added the total number of organizations reporting these several languages would be considerably greater. The same combination will be seen with respect to many other languages shown in the table. As compared with 1906, this shows an increase of 4 in the number of foreign languages reported, an increase of 54 organizations, with 242,003 members, using foreign languages only, and of 1,311 organizations, with 2,093,145 members, reporting foreign languages and English.

[1] See Introduction, p. 10.

The number of ministers on the rolls of the church was given as 20,287. Schedules were received from 13,435, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	13,435	7,943	3,539	1,953	$838
Alabama	76	36	7	33	893
Arizona	37	17	10	10	765
Arkansas	55	37	4	14	695
California	387	212	119	56	926
Colorado	133	76	35	22	816
Connecticut	259	142	89	28	1,625
Delaware	21	13	6	2	1,067
District of Columbia	144	22	49	73	916
Florida	43	22	8	13	841
Georgia	40	15	17	8	694
Idaho	31	21	4	6	874
Illinois	970	555	277	138	885
Indiana	360	206	65	89	820
Iowa	448	354	52	42	905
Kansas	301	213	28	60	845
Kentucky	204	127	62	15	708
Louisiana	214	120	45	49	1,049
Maine	72	48	20	4	747
Maryland	280	106	100	74	895
Massachusetts	893	430	387	76	702
Michigan	415	287	90	38	745
Minnesota	451	319	69	63	888
Mississippi	37	31	2	4	555
Missouri	533	293	111	129	779
Montana	81	49	18	14	676
Nebraska	225	181	19	25	895
Nevada	12	10	2	.....	1,471
New Hampshire	101	59	34	8	895
New Jersey	520	308	168	44	926
New Mexico	69	43	23	3	677
New York	1,888	945	733	208	989
North Carolina	28	17	2	9	808
North Dakota	112	98	6	8	786
Ohio	703	425	141	137	889
Oklahoma	68	49	4	15	789
Oregon	108	58	17	33	867
Pennsylvania	1,417	904	378	135	985
Rhode Island	166	70	89	7	936
South Carolina	16	10	5	1	878
South Dakota	119	98	11	10	870
Tennessee	13	8	4	1	733
Texas	265	177	41	47	645
Utah	13	8	.....	5	934
Vermont	73	56	7	10	788
Virginia	51	33	16	2	888
Washington	153	79	28	46	954
West Virginia	67	50	13	4	721
Wisconsin	746	493	121	132	834
Wyoming	19	13	3	3	993

Of the 13,435 ministers reporting, 11,482 were in pastoral work and 1,953 not in pastoral work. Of the pastors, 7,401 reported annual salaries averaging $838. A number of assistants reported salaries averaging $550, while a considerable number reported no salaries at all, many of these being rectors who were members of orders and as such received no stated salaries. There were 3,539 assistants reported; and of those not in pastoral work, 186 were on the retired list, while 1,346 were engaged in educational and editorial work, and 195 were in missionary and philanthropic work. The number reported as in denominational work was 226.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Roman Catholic Church	17,487	17,375	15,721,815	14,675	6,149,085	6,420,360	14,908	720	15,120	14,489	$374,206,895
New England division:											
Maine	155	146	148,530	143	72,533	75,822	134	15	136	136	2,192,800
New Hampshire	136	135	136,020	96	43,201	46,266	108	2	110	104	2,939,500
Vermont	109	109	78,178	74	26,956	28,568	102	1	106	101	1,839,200
Massachusetts	603	599	1,410,208	472	519,486	578,845	575	14	586	570	27,686,437
Rhode Island	107	105	261,312	86	112,664	117,291	102	2	106	104	4,993,440
Connecticut	265	261	483,834	243	203,224	202,938	245	7	251	243	10,242,250
Middle Atlantic division:											
New York	1,506	1,496	2,745,552	1,262	1,019,745	1,144,528	1,402	21	1,449	1,365	81,238,931
New Jersey	517	513	790,764	463	325,385	337,484	415	14	423	397	15,353,158
Pennsylvania	1,413	1,411	1,830,532	1,223	791,876	756,062	1,322	30	1,344	1,315	42,572,040
East North Central division:											
Ohio	688	687	843,856	615	394,191	381,260	671	6	685	658	20,988,798
Indiana	369	369	272,288	262	92,717	93,637	361	5	365	359	8,454,127
Illinois	959	955	1,171,381	799	431,649	427,313	896	12	924	826	30,189,660
Michigan	582	579	572,117	489	219,512	216,619	554	11	559	543	11,144,676
Wisconsin	908	908	594,836	827	258,972	268,428	857	11	869	855	15,022,291
West North Central division:											
Minnesota	714	713	415,664	574	165,798	176,808	647	10	653	642	13,550,005
Iowa	588	588	282,513	520	110,398	115,036	570	3	577	568	9,855,028
Missouri	521	520	445,352	470	151,867	163,237	482	26	494	482	12,439,970
North Dakota	352	352	95,859	308	41,425	40,688	316	19	320	316	2,538,205
South Dakota	339	339	72,113	306	29,748	31,913	294	9	298	292	2,060,853
Nebraska	383	383	135,537	372	64,306	68,202	363	9	366	363	5,038,598
Kansas	379	377	128,948	348	56,136	57,184	372	1	378	370	4,321,092
South Atlantic division:											
Delaware	37	34	30,183	24	8,576	8,092	24	3	24	21	678,600
Maryland	225	221	219,530	187	90,812	104,287	206	2	214	184	5,129,694
District of Columbia	29	28	51,421	23	20,271	24,300	27	2	27	28	1,677,677
Virginia	143	143	36,671	116	15,530	15,015	82	9	83	73	1,380,350
West Virginia	162	161	60,337	150	30,215	24,567	127	20	130	121	1,205,805
North Carolina	89	77	4,989	68	2,353	2,611	51	4	51	48	397,310
South Carolina	49	48	9,514	45	3,803	4,713	32	.....	36	32	727,700
Georgia	97	97	18,214	94	8,811	9,401	49	4	49	47	1,200,900
Florida	153	153	24,650	145	11,552	12,637	78	6	81	78	817,170
East South Central division:											
Kentucky	255	255	160,185	208	58,345	63,636	227	9	229	205	4,817,396
Tennessee	142	142	23,015	90	2,724	3,162	49	15	49	47	922,775
Alabama	174	174	37,482	149	14,332	14,924	84	34	84	77	1,306,050
Mississippi	141	140	32,160	118	12,251	15,098	104	18	104	100	735,540
West South Central division:											
Arkansas	205	204	21,120	182	9,697	10,622	95	20	97	95	909,406
Louisiana	360	350	509,910	221	134,426	152,543	299	5	308	292	4,493,890
Oklahoma	260	260	47,427	195	18,645	19,665	158	59	158	160	951,266
Texas	607	600	402,874	450	140,584	153,822	488	26	496	461	4,552,377
Mountain division:											
Montana	398	398	78,113	342	31,551	31,962	188	35	189	184	1,328,675
Idaho	169	169	17,947	121	6,052	6,307	59	14	61	59	337,000
Wyoming	69	69	12,801	59	5,770	6,111	43	25	43	43	386,615
Colorado	230	230	104,982	207	40,705	42,675	193	25	198	192	1,980,518
New Mexico	476	466	177,727	369	58,697	65,461	370	47	392	381	875,400
Arizona	160	157	84,742	70	19,884	23,916	93	5	100	67	506,970
Utah	15	15	10,000	13	4,247	4,181	9	3	9	9	572,800
Nevada	30	30	8,742	20	2,820	3,477	18	7	18	17	142,440
Pacific division:											
Washington	348	345	97,418	304	41,073	41,884	217	32	217	217	2,204,121
Oregon	245	244	49,728	193	20,743	21,726	154	12	160	155	1,105,500
California	626	620	494,539	551	202,777	205,426	496	51	515	487	8,301,361

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Roman Catholic Church	17,487	6,024	$68,590,159	8,976	$61,338,287	13,722	$72,358,136	11,748	12,800	71,370	1,860,836
New England division:											
Maine	155	63	497,723	84	466,700	136	604,160	113	130	1,683	20,097
New Hampshire	136	66	643,154	76	557,775	116	666,723	99	100	893	20,457
Vermont	109	49	213,119	66	375,200	87	226,406	84	86	337	9,610
Massachusetts	603	281	3,921,931	450	4,846,828	493	5,567,935	534	607	12,152	190,092
Rhode Island	107	65	1,015,068	77	912,240	94	971,757	100	113	2,227	38,618
Connecticut	265	147	2,243,900	181	1,976,711	237	2,362,332	228	257	2,698	60,164
Middle Atlantic division:											
New York	1,506	805	19,122,247	981	10,339,760	1,214	12,417,734	1,123	1,231	16,209	280,264
New Jersey	517	258	4,016,512	290	2,951,135	460	4,156,431	344	375	2,706	83,829
Pennsylvania	1,413	671	7,441,995	964	7,966,414	1,192	9,433,879	1,032	1,204	8,037	242,535
East North Central division:											
Ohio	688	293	3,313,712	518	3,358,304	636	4,528,385	539	597	2,452	107,308
Indiana	369	165	1,639,470	259	1,272,385	329	1,659,255	274	310	1,006	39,209
Illinois	959	441	7,436,869	611	4,894,463	765	5,310,525	664	736	3,564	124,432
Michigan	582	154	1,376,255	324	2,204,219	518	2,444,939	429	445	1,916	72,985
Wisconsin	908	386	2,352,879	559	2,672,367	844	3,117,886	676	704	2,081	80,110
West North Central division:											
Minnesota	714	278	2,131,473	410	2,173,218	563	2,802,738	513	539	1,863	58,411
Iowa	588	192	1,088,053	408	2,136,445	546	2,092,894	467	486	1,553	41,721
Missouri	521	186	1,430,189	322	1,538,785	469	2,152,195	323	336	1,152	37,382
North Dakota	352	162	535,369	125	449,417	320	661,202	224	235	472	12,367
South Dakota	339	79	227,515	128	472,950	304	566,129	212	216	461	9,883
Nebraska	383	101	335,443	204	886,950	355	903,309	292	297	693	19,103
Kansas	379	97	328,385	222	860,139	350	1,125,636	266	273	512	15,861
South Atlantic division:											
Delaware	37	8	59,050	15	121,000	21	100,792	24	25	192	4,930
Maryland	225	63	635,397	115	779,026	176	953,908	175	207	1,202	28,616
District of Columbia	29	15	441,133	21	296,000	27	302,782	29	34	825	9,999
Virginia	143	11	50,981	30	205,200	93	182,655	68	74	329	5,591
West Virginia	162	38	228,353	62	259,530	124	296,055	109	122	324	7,909
North Carolina	89	1	29,500	15	54,400	50	41,313	41	43	97	1,289
South Carolina	49	4	19,000	14	108,000	23	51,941	26	30	160	1,601
Georgia	97	11	66,700	31	138,200	43	95,695	43	46	320	3,964
Florida	153	19	163,906	24	84,350	66	110,202	62	65	207	2,589
East South Central division:											
Kentucky	255	58	473,395	136	597,861	195	743,088	177	188	681	24,020
Tennessee	142	13	58,666	28	201,100	76	138,753	43	44	158	3,831
Alabama	174	17	88,379	42	214,504	122	125,041	90	97	371	7,376
Mississippi	141	18	34,626	45	167,200	102	88,463	85	95	232	5,119
West South Central division:											
Arkansas	205	20	96,640	44	105,700	81	107,418	91	94	179	4,103
Louisiana	360	67	384,481	163	731,060	273	648,290	165	207	780	24,996
Oklahoma	260	38	111,204	65	186,473	157	241,241	137	144	284	6,040
Texas	607	93	431,006	203	743,019	398	594,118	348	376	1,155	31,013
Mountain division:											
Montana	398	74	161,575	54	289,789	249	486,460	200	206	652	10,388
Idaho	169	16	17,750	21	49,250	60	43,930	49	50	79	1,760
Wyoming	69	10	24,300	12	51,500	36	89,110	35	42	82	1,544
Colorado	230	52	378,639	73	320,440	161	383,590	160	167	515	13,095
New Mexico	476	34	47,550	57	115,100	276	117,904	206	249	402	15,775
Arizona	160	17	40,745	31	80,730	55	85,059	44	51	126	4,327
Utah	15	4	45,700	6	34,950	8	47,917	11	13	79	1,329
Nevada	30	4	9,100	9	22,810	9	17,682	16	16	43	864
Pacific division:											
Washington	348	94	999,632	83	359,525	221	551,275	216	218	580	13,193
Oregon	245	73	304,392	63	174,090	143	257,260	118	123	329	6,430
California	626	213	1,907,098	255	1,535,075	419	1,683,144	444	497	2,329	54,617

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ARCHDIOCESES, DIOCESES, ETC.: 1916.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Roman Catholic Church	17,487	17,375	15,721,815	14,675	6,149,035	6,420,360	14,808	720	15,120	14,489	$374,206,895
Archdiocese:											
Baltimore	213	211	266,308	191	109,394	127,163	206	4	214	192	6,679,601
Boston	294	292	848,712	250	323,537	371,711	286	8	296	288	16,080,487
Chicago	332	329	833,448	257	294,433	288,646	315	3	335	290	20,731,735
Cincinnati	200	200	208,756	185	91,650	100,490	199	1	203	195	6,928,210
Dubuque	233	233	105,350	209	42,439	44,602	231	1	233	231	4,209,157
Milwaukee	292	292	264,683	276	110,968	114,335	289	3	290	288	7,713,176
New Orleans	284	274	458,273	164	117,867	135,331	227	3	236	221	4,193,180
New York	395	394	961,072	289	295,474	359,314	346	5	360	340	39,228,420
Oregon City	112	111	42,117	97	16,874	18,670	102	4	106	103	804,150
Philadelphia	326	326	664,212	240	241,041	248,108	308	9	315	307	15,612,678
St. Louis	315	314	355,224	273	113,347	120,589	280	23	292	282	9,384,720
St. Paul	266	266	214,007	208	80,569	86,438	257	4	259	251	8,159,909
San Francisco	205	203	295,561	133	115,626	117,951	185	13	203	180	5,011,252
Santa Fe	422	421	142,713	337	52,695	58,209	330	43	351	339	699,085
Diocese:											
Albany	184	181	217,001	155	88,049	98,616	174	3	187	171	6,901,137
Alexandria	76	76	51,637	57	16,559	17,212	72	2	72	71	300,710
Alton	160	160	81,309	127	25,736	27,222	139	2	144	129	2,089,650
Altoona	133	133	98,758	108	39,487	35,128	105	3	107	104	2,657,980
Baker City	133	133	7,611	96	3,889	3,056	52	8	54	52	301,450
Belleville	129	129	73,430	98	26,803	27,342	122	.....	123	101	1,380,700
Bismarck	138	138	41,181	129	17,726	17,835	137	1	140	137	873,500
Boise	160	169	17,947	121	6,052	6,307	59	14	61	59	337,900
Brooklyn	243	243	781,742	211	316,905	345,001	225	4	231	237	15,884,475
Buffalo	222	221	313,911	193	122,969	133,813	212	4	220	210	7,404,405
Burlington	109	109	78,178	74	26,956	28,568	102	1	106	101	1,839,200
Charleston	49	48	9,514	45	3,803	4,713	32	.....	36	32	727,700
Cheyenne	69	69	12,801	59	5,770	6,111	43	25	43	43	386,615
Cleveland	221	221	413,049	209	210,775	193,227	215	1	218	216	7,442,753
Columbus	128	128	101,173	120	46,972	45,078	127	.....	132	126	3,108,255
Concordia	105	104	31,892	101	15,100	15,320	104	.....	107	104	1,065,450
Corpus Christi	113	113	87,725	78	25,662	29,912	99	4	102	87	323,530
Covington	91	91	55,696	77	21,001	22,312	78	9	79	78	2,435,724
Crookston	84	84	25,772	42	7,516	7,698	53	1	54	53	516,140
Dallas	112	112	32,405	89	10,778	11,658	90	5	92	89	1,092,960
Davenport	124	124	59,063	108	23,471	24,790	117	1	118	117	2,108,241
Denver	230	230	104,982	207	40,705	42,675	193	25	198	192	1,980,518
Des Moines	92	92	36,331	79	16,528	16,669	86	1	88	84	1,040,280
Detroit	219	216	332,857	184	123,713	122,394	216	3	217	206	6,463,576
Duluth	115	115	56,348	102	25,108	28,567	90	4	91	90	921,521
El Paso	121	105	99,987	78	29,217	31,010	85	12	86	75	635,076
Erie	162	161	117,113	142	51,127	50,128	150	2	151	149	3,068,345
Fall River	97	95	174,657	82	68,361	73,825	94	1	94	91	3,793,900
Fargo	213	213	54,521	178	23,610	22,785	178	18	179	178	1,656,705
Fort Wayne	169	169	130,709	130	52,105	51,358	164	3	165	163	4,167,160
Galveston	117	117	78,661	94	32,535	34,823	113	1	115	112	1,359,861
Grand Rapids	220	220	131,423	185	52,157	53,420	211	4	215	211	2,933,575
Great Falls	183	183	35,002	168	15,430	15,142	107	25	108	108	737,675
Green Bay	228	228	156,129	224	74,540	79,071	221	3	228	221	3,603,040
Harrisburg	87	87	67,883	76	27,948	28,072	82	2	82	80	2,060,400
Hartford	257	253	475,474	235	198,935	198,867	237	7	243	235	9,957,250
Helena	215	215	43,111	174	16,121	16,840	81	10	81	76	591,000
Indianapolis	198	198	134,011	130	39,682	41,641	195	2	198	194	4,261,967
Kansas City	104	104	55,342	98	22,071	25,126	103	1	103	102	1,820,900
Kearney (Grand Island)	102	102	22,462	101	10,794	11,531	88	7	88	88	591,925
La Crosse	231	231	122,312	209	51,469	53,525	223	4	227	223	2,635,925
Lead	168	168	18,852	159	7,579	8,309	130	8	131	128	271,203
Leavenworth	125	125	58,940	110	25,104	25,326	124	.....	126	124	1,720,600
Lincoln	132	132	34,654	125	15,832	16,686	132	.....	135	132	1,424,750
Little Rock	205	204	21,120	182	9,697	10,622	95	20	97	95	809,406
Louisville	164	164	104,489	131	37,344	41,324	149	.....	150	127	2,381,572
Manchester	135	134	135,770	95	43,051	46,166	107	2	109	103	2,935,500
Marquette	141	141	105,876	118	42,311	40,175	125	4	125	124	1,683,025
Mobile	177	177	37,537	152	14,358	14,953	87	34	87	80	1,311,150
Monterey and Los Angeles	272	269	151,508	247	62,438	66,500	197	26	198	193	2,408,769
Nashville	143	143	23,033	100	2,736	3,168	49	16	49	47	922,775
Natchez	141	140	32,160	118	12,251	15,698	104	18	104	100	735,540
Newark	236	235	587,630	193	221,120	239,000	227	1	230	210	10,492,100
Ogdensburg	159	156	96,986	122	30,738	31,913	148	3	152	146	2,155,250
Oklahoma	260	260	47,419	194	18,636	19,651	157	60	157	159	950,766
Omaha	149	149	78,421	146	37,682	39,985	143	2	143	143	3,021,923
Peoria	233	232	118,142	215	51,923	53,105	220	4	221	221	4,202,275
Pittsburgh	361	361	521,523	329	252,931	228,819	347	8	353	347	11,655,544
Portland	155	146	148,539	143	72,533	75,822	134	15	136	136	2,192,800
Providence	106	104	260,412	85	112,184	116,871	101	2	105	103	4,988,440

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ARCHDIOCESES, DIOCESES, ETC.: 1916—Continued.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Diocese—Continued.											
Richmond	129	129	37,591	103	15,839	15,651	81	7	81	77	$1,432,050
Rochester	154	150	170,369	146	75,859	80,250	149	1	150	143	4,498,344
Rockford	100	100	58,922	97	29,124	25,504	95	3	98	80	1,615,300
Sacramento	168	167	53,361	151	26,674	23,460	124	19	124	123	1,001,340
St. Augustine	150	150	24,595	142	11,526	12,598	75	6	78	75	812,070
St. Cloud	128	128	64,640	123	29,638	29,927	126	1	127	127	1,857,475
St. Joseph	100	100	33,486	97	15,759	16,912	97	2	97	96	1,213,350
Salt Lake	26	26	12,851	23	5,106	5,173	17	3	17	17	595,240
San Antonio	199	199	139,133	153	43,403	53,685	142	8	142	141	1,317,765
Savannah	97	97	18,214	94	8,811	9,401	49	4	49	47	1,200,900
Scranton	234	233	253,537	224	120,807	122,348	224	6	230	222	5,711,988
Seattle	224	222	72,890	188	30,865	30,314	140	9	140	139	1,509,800
Sioux City	139	139	61,769	124	27,960	28,975	136	.....	138	136	2,437,350
Sioux Falls	171	171	53,361	147	22,169	23,604	164	1	167	164	1,799,650
Spokane	124	123	24,528	116	10,208	11,570	77	23	77	78	694,321
Springfield	210	210	385,742	138	126,995	132,805	194	5	195	190	7,776,350
Superior	157	157	51,712	118	21,995	21,497	124	1	124	123	1,071,050
Syracuse	133	132	178,910	129	77,523	84,837	131	1	132	131	4,670,300
Toledo	124	123	107,852	89	38,889	37,689	118	4	120	109	3,269,980
Trenton	269	266	185,978	258	94,867	90,726	176	13	181	175	4,546,550
Tucson	160	157	84,742	70	19,884	23,916	93	5	100	67	506,970
Wheeling	159	158	56,810	146	28,586	22,644	125	22	129	115	1,130,105
Wichita	148	147	38,101	137	15,982	16,538	144	.....	145	142	1,535,642
Wilmington	89	84	34,233	56	9,757	9,431	48	3	48	39	793,300
Winona	119	118	53,883	97	22,349	23,780	119	.....	120	119	2,078,900
Ruthenian Diocese of the United States	188	187	189,206	175	100,391	78,093	178	.....	178	176	3,473,313
Vicariate-Apostolic:											
North Carolina and Belmont Abbey	88	76	4,371	67	2,341	2,605	51	3	51	48	307,310

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1916.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Roman Catholic Church	17,487	6,024	$68,590,159	8,976	$61,338,287	13,722	$72,358,136	11,748	12,890	71,370	1,960,896
Archdiocese:											
Baltimore	213	74	1,069,186	125	1,036,826	186	1,236,783	186	223	1,989	35,073
Boston	294	127	1,667,506	231	2,953,738	262	3,529,854	276	316	8,243	117,333
Chicago	332	218	6,261,061	229	2,996,468	260	3,434,233	206	233	2,251	82,470
Cincinnati	200	81	1,013,045	156	963,580	189	1,397,182	157	188	738	28,916
Dubuque	233	72	362,292	167	906,935	227	852,382	197	202	627	17,228
Milwaukee	292	146	1,430,907	208	1,161,997	287	1,510,511	243	240	910	37,206
New Orleans	284	60	365,331	134	675,660	231	605,773	121	154	624	20,523
New York	395	214	9,147,341	235	4,300,670	293	4,826,183	303	345	4,014	114,245
Oregon City	112	46	260,152	49	140,090	97	207,751	70	74	235	5,148
Philadelphia	326	185	2,848,835	241	2,488,253	276	3,268,556	236	282	2,845	87,903
St. Louis	315	125	1,100,369	204	1,020,435	271	1,600,124	167	170	738	26,430
St. Paul	266	116	1,417,321	186	1,068,925	223	1,442,756	188	208	904	28,983
San Francisco	205	106	1,262,328	119	944,650	156	1,086,872	164	199	1,379	33,851
Santa Fe	422	29	40,950	45	88,850	248	96,938	193	235	384	14,580
Diocese:											
Albany	184	78	1,057,960	118	997,300	144	1,114,972	146	158	1,258	25,285
Alexandria	76	7	19,150	29	53,400	42	42,517	44	53	156	4,463
Alton	160	61	202,856	94	391,350	125	386,761	105	111	282	9,855
Altoona	133	46	268,937	76	528,920	105	558,894	78	84	276	12,625
Baker City	133	27	35,240	14	34,000	46	49,509	48	49	94	1,291
Belleville	129	48	284,355	76	272,970	94	285,045	91	106	240	9,855
Bismarck	138	80	208,860	42	141,210	132	264,513	115	120	227	6,619
Boise	169	16	17,750	21	49,250	58	43,930	49	50	76	1,760
Brooklyn	243	139	3,550,320	170	2,073,400	142	2,281,548	136	153	1,787	49,285
Buffalo	222	169	2,972,097	172	1,064,290	203	1,613,934	168	181	1,080	38,185
Burlington	109	49	213,119	66	375,200	87	226,406	84	86	337	9,810
Charleston	49	4	19,000	14	108,000	23	51,941	26	30	160	1,803
Cheyenne	69	10	24,300	12	51,500	36	89,110	35	42	82	1,544
Cleveland	221	112	1,451,200	181	1,387,534	206	1,856,769	197	212	1,051	55,277
Columbus	128	42	212,137	89	420,790	115	411,815	98	103	346	12,767

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1916—Continued.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Diocese—Continued.											
Concordia	105	16	$42,510	61	$223,900	98	$269,960	68	74	125	3,897
Corpus Christi	113	7	23,050	22	84,085	73	71,321	70	77	184	6,499
Covington	91	20	248,118	52	285,500	73	442,782	65	68	221	8,599
Crookston	84	29	74,084	29	132,825	43	128,398	37	37	91	2,189
Dallas	112	17	61,300	46	206,000	68	102,268	73	76	210	4,712
Davenport	124	46	242,459	84	383,435	107	390,167	95	105	347	9,027
Denver	230	52	378,639	73	320,440	161	382,590	160	167	515	13,095
Des Moines	92	28	134,378	56	238,100	77	286,180	63	63	216	5,726
Detroit	219	92	1,113,684	139	1,312,804	200	1,543,941	162	163	1,030	40,114
Duluth	115	45	212,068	39	218,158	91	318,143	86	89	303	8,946
El Paso	121	8	16,700	24	101,414	46	43,081	31	37	143	4,113
Erie	162	34	337,681	91	640,365	131	616,312	122	132	594	16,755
Fall River	97	57	936,615	59	561,000	79	783,951	78	84	1,096	23,239
Fargo	213	82	326,509	82	308,207	187	396,489	109	115	235	5,748
Fort Wayne	169	79	788,803	114	647,815	143	956,095	130	135	524	21,853
Galveston	117	30	200,417	57	226,450	105	213,189	78	82	235	7,411
Grand Rapids	220	20	87,150	104	572,450	200	575,559	171	172	556	19,258
Great Falls	183	40	75,970	23	99,800	111	189,085	120	126	436	5,239
Green Bay	228	100	430,637	151	732,645	221	807,254	175	188	527	21,810
Harrisburg	87	46	290,513	67	412,300	83	439,401	74	89	499	12,209
Hartford	257	140	2,114,900	177	1,935,711	229	2,303,243	221	250	2,691	59,409
Helena	215	34	85,605	81	189,989	138	287,375	80	81	217	5,159
Indianapolis	138	84	845,367	143	604,070	184	689,790	142	173	474	17,181
Kansas City	104	35	207,595	70	320,350	101	324,170	88	97	270	7,068
Kearney (Grand Island)	102	21	70,008	40	130,100	84	129,921	86	88	149	3,348
La Crosse	231	76	222,227	142	596,850	211	564,871	147	150	412	13,275
Lead	168	25	29,456	33	67,050	139	131,895	77	79	139	1,972
Leavenworth	125	42	177,242	85	367,289	123	479,095	95	95	212	7,283
Lincoln	132	35	98,035	75	319,350	128	290,396	94	94	167	4,333
Little Rock	205	20	96,640	44	105,700	81	107,418	91	94	179	4,108
Louisville	164	38	225,277	84	312,361	122	300,306	112	120	469	15,421
Manchester	135	65	641,154	75	550,775	115	662,723	98	99	392	20,408
Marquette	141	41	167,395	79	313,675	116	314,568	96	103	329	13,568
Mobile	177	17	88,379	42	214,504	125	127,941	93	100	376	7,403
Monterey and Los Angeles	272	81	522,938	100	470,535	172	484,573	172	187	655	15,855
Nashville	143	13	58,666	28	201,100	76	138,753	44	45	159	3,837
Natchez	141	18	34,626	45	167,200	102	88,463	85	95	232	5,119
Newark	236	159	3,092,403	166	1,972,085	199	2,897,423	163	174	1,553	55,348
Ogdensburg	156	61	317,099	92	450,950	143	349,280	123	134	572	10,199
Oklahoma	260	38	111,204	66	186,473	157	241,341	137	144	284	6,040
Omaha	149	45	167,400	89	457,500	143	482,992	112	115	377	11,417
Peoria	233	73	335,825	151	987,975	209	899,936	177	197	515	14,264
Pittsburgh	361	222	2,507,521	256	2,153,986	350	3,172,763	308	334	2,181	74,883
Portland	155	63	497,723	84	466,700	136	604,160	113	130	1,683	20,097
Providence	108	65	1,015,068	76	909,240	93	969,851	99	111	2,225	38,556
Richmond	129	13	56,581	30	200,700	91	187,396	72	78	341	5,785
Rochester	154	79	932,748	98	674,075	147	1,111,450	120	124	633	20,960
Rockford	100	36	250,272	57	349,700	72	276,005	82	86	273	7,799
Sacramento	168	28	124,432	41	135,900	97	121,115	121	124	326	5,615
St. Augustine	150	19	163,906	24	84,350	63	107,302	59	62	203	2,852
St. Cloud	128	55	203,585	94	423,140	127	533,404	104	106	245	10,305
St. Joseph	100	24	115,125	46	190,000	95	221,001	67	68	146	3,809
Salt Lake	26	6	51,200	10	41,750	11	55,883	14	16	91	1,189
San Antonio	199	36	136,139	66	201,370	136	185,275	109	118	321	9,473
Savannah	97	11	66,700	31	138,200	43	95,695	43	46	330	3,964
Scranton	234	66	607,036	152	1,266,800	142	889,131	131	144	1,432	27,747
Seattle	224	64	662,810	59	263,525	146	372,887	146	148	403	9,974
Sioux City	139	46	348,924	101	607,975	135	564,155	112	116	363	9,740
Sioux Falls	171	54	198,059	95	405,900	165	434,284	135	137	323	7,911
Spokane	124	30	306,822	24	96,000	75	178,388	70	70	177	3,219
Springfield	210	96	1,297,310	160	1,333,090	151	1,240,401	179	206	2,812	49,465
Superior	157	64	269,108	58	180,965	125	235,250	111	117	232	7,729
Syracuse	133	50	813,928	83	703,075	127	1,014,090	113	120	836	20,944
Toledo	124	47	526,530	82	520,900	116	801,277	80	85	290	11,754
Trenton	299	89	765,209	116	938,550	249	1,160,688	172	193	1,142	27,238
Tucson	169	17	40,745	31	80,730	55	85,059	44	51	126	4,327
Wheeling	159	35	214,253	61	261,030	120	287,208	103	116	307	7,616
Wichita	148	39	108,533	76	268,950	129	376,881	103	104	175	4,731
Wilmington	80	9	57,394	27	162,208	41	115,605	40	41	217	5,426
Winona	119	32	219,815	60	315,875	107	370,046	97	98	319	7,897
Ruthenian Diocese of the United States	188	132	1,477,354	130	790,090	170	906,239	135	144	191	15,240
Vicariate-Apostolic:											
North Carolina and Belmont Abbey	88	1	29,500	15	54,400	50	41,313	40	42	96	1,283

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SALVATION ARMY.

HISTORY.

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the Christian churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater, and the movement became known as the East End Mission, and later as the Christian Mission. For 13 years little attention was drawn to it, but then a great revival took place among the workers and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General," and the secretary in preparing the program wrote, "The Christian Mission is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special work which they were undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Mrs. Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way Out," which outlined a plan of social redemption for what came to be known as the "submerged tenth," under three divisions: City colonies, land colonies, and over-sea colonies. In the carrying out of its schemes, however, the army has always been elastic, expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement was English in origin, it has extended rapidly into other countries, not so much through the plans of its founders as through circumstances. Converts from England, finding homes in the United States, Canada, Australia, and other distant lands, have begun work according to the methods of the army and have followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first country thus entered was France, in 1880, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement has spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

DOCTRINE.

The Salvation Army has no formal creed, and gives little attention to the discussion of doctrinal differences, yet it is in general strongly Arminian rather than Calvinistic. The special features emphasized are a belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. These pledges are known as the "Articles of War," and must be signed by every soldier.

POLITY.

The government of the Salvation Army is military in its character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. While this spirit controls in general, the actual government of the army is practically autocratic, though the Commanding Officer is assisted in decisions by officers of every grade and rank. These officers are commissioned, after passing through training schools or giving other evidence of ability sufficient to qualify them for their work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are seldom if ever paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

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The form of worship is elastic, and no prescribed regulation is given for the conduct of services. The desire is that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open-air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The international headquarters of the army are in London, but each country has its own organization under the direction of a commander, who is assisted by responsible officers for provinces. These provinces are again divided into divisions, and so on until the local corps is reached, which is usually commanded by a captain and a lieutenant assisted by local officers, as a sergeant-major, treasurer, secretary, etc.

WORK.

During the years of the army's development, it has evolved two important branches of work known among Salvationists as the "Field" and the "Social" departments of the army. The "Field" work includes the societies or corps organizations for religious meetings, which aim at the conversion of the sections of a community not reached by the church, especially the vicious and criminal classes. The social department includes, in the United States, 25 rescue homes for straying women, 121 industrial homes for stranded and unemployed men, 86 night shelters and hotels for men and for women of the street, as well as general relief work by all the officers engaged in field work. These social institutions have nightly accommodations for 11,812 persons.

The income of the society is derived chiefly from contributions and from the sales of the "War Cry." The finances are controlled by financial and business boards, and the contributions of one country do not go to the support of the work of another, except that annual self-denial collections are taken for home and foreign missionary purposes. The property of the army is used for philanthropic purposes and for church services, and no distinction is made between church edifices and homes or other institutions. Accordingly, the total value of church property, as reported by the individual organizations and given in the general tables, may legitimately be considered to represent the value of property used for philanthropic work. This property in the United States, valued at $7,013,255, is held in the name of the Salvation Army, incorporated under the laws of the state of New York.

In the strict sense, no foreign missionary work is conducted by the Salvation Army in the United States, although the corps in the United States encourages the work of the army in missionary countries by contributing men and money annually. Under the general auspices of the international headquarters in London, work is carried on in 62 countries and colonies, under the direction of 23,688 commissioned officers and assistants, who receive the gratuitous help of 64,527 local officers and 29,023 bandsmen, with the added services of soldiers and adherents. This work includes distinctly missionary efforts in South Africa, India, Japan, Korea, Java, China, etc.

The army conducts Sunday schools, and also has corps cadet brigades, formed for the benefit of young people who look forward to officership in the army. In 1916, in this country, the corps cadets training for future leadership numbered 1,883. A Young People's Legion has also been organized along the lines of the Christian Endeavor and other young people's societies.

In view of the character of the work of the army, although records of its operations are carefully kept, and yearly reports issued from international and national headquarters, no figures can indicate accurately either its extent or its direct influence.

The army has everywhere entered most heartily into the various phases of war work, sending its representatives to the army front, and providing such relief work at home as seemed most needed.

STATISTICS.

The general statistics for the Salvation Army for 1916 are given, by states, on pages 663 and 664, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	749	694	55	7.9
Members	35,954	22,908	13,046	56.9
Church edifices	167	159	8	5.0
Value of church property	$2,230,158	$3,175,154	−$944,996	−29.8
Debt on church property	$939,586	$1,154,901	−$215,315	−18.6
Parsonages:				
Churches reporting	2	7	−5	(2)
Value	$2,857	$21,500	−$18,643	−86.7
Sunday schools:				
Number	716	579	137	23.7
Officers and teachers	4,680	2,437	2,243	92.0
Scholars	41,295	17,346	23,949	138.1

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been an increase in the number of organizations and edifices, and also in the membership, but a decrease in the value of church property, in the debt on church property, in the organizations reporting parsonages, and in the value of the parsonages. Compared with 694 organizations in 1906, there were 749 reported in 1916, and the membership advanced from 22,908

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to 35,954, showing a gain of 56.9 per cent. There was a loss of $944,996, or 29.8 per cent, in value of church property; and the debt on church property, as reported by 127 organizations, was $939,586 as against $1,154,901 in 1906. The highest per cent of increase was in Sunday school scholars, 138.1, and the next highest in Sunday school officers and teachers, 92. Contributions for general missions and benevolences were not reported, inasmuch as the entire work of the denomination is along these lines.

Church expenditures amounting to $1,722,120 were reported by 744 organizations. This amount covers the running expenses which would appear to be the entire cost of the conduct of the army.

The number of members under 13 years of age, as reported in 1916, was 5,914, constituting 16.4 per cent of the 35,954 members reported for the denomination as a whole.[1]

Of the 749 organizations, 675, with 32,590 members, reported the use of English only in church services; 1 organization each used Chinese, German, and Spanish with English in church services; 1 organization used Italian only; and 70 organizations, with 3,235 members, reported services in Scandinavian languages, principally Swedish, which was used alone by 50 organizations, with 2,276 members. Swedish was the principal language reported in 1906.

The ministerial rolls of the Salvation Army include all commissioned officers, whatever may be the immediate duty to which they are assigned. The entire number reported was 2,848. From 1,500 of these schedules were received, distributed, by states, in the opposite table.

Under the head of "Pastors" are given the commanding officers, and these reported an average annual salary of $515. There were also 343 assistants, with salaries varying greatly, and 420 assistants without salaries.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,500	737	763	.....	$515
Alabama	19	8	11	.....	458
Arizona	8	4	4	.....	662
Arkansas	9	3	6	.....	630
California	61	31	30	.....	429
Colorado	23	12	11	.....	567
Connecticut	41	20	21	.....	574
Delaware	2	1	1	.....	300
District of Columbia	3	2	1	.....	417
Florida	12	6	6	.....	733
Georgia	16	8	8	.....	694
Idaho	8	4	4	.....	355
Illinois	109	48	61	.....	421
Indiana	56	29	27	.....	483
Iowa	37	18	19	.....	478
Kansas	25	11	14	.....	466
Kentucky	12	4	8	.....	713
Louisiana	5	2	3	.....	340
Maine	18	10	8	.....	503
Maryland	14	6	8	.....	633
Massachusetts	99	54	45	.....	422
Michigan	64	33	31	.....	535
Minnesota	47	21	26	.....	439
Mississippi	11	6	5	.....	616
Missouri	26	14	12	.....	460
Montana	24	10	14	.....	631
Nebraska	8	5	3	.....	300
Nevada	3	1	2	.....	491
New Hampshire	24	12	12	.....	458
New Jersey	44	23	21	.....	496
New Mexico	4	2	2	.....	262
New York	154	74	80	.....	571
North Carolina	23	12	11	.....	646
North Dakota	21	9	12	.....	500
Ohio	80	41	39	.....	613
Oklahoma	14	7	7	.....	562
Oregon	14	8	6	.....	353
Pennsylvania	150	76	74	.....	534
Rhode Island	8	4	4	.....	637
South Carolina	13	7	6	.....	638
South Dakota	17	7	10	.....	531
Tennessee	12	6	6	.....	679
Texas	36	16	20	.....	501
Utah	4	2	2	.....	725
Vermont	9	5	4	.....	340
Virginia	24	10	14	.....	590
Washington	34	18	16	.....	394
West Virginia	21	10	11	.....	753
Wisconsin	28	14	14	.....	469
Wyoming	6	3	3	.....	536

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Salvation Army	749	742	35,954	742	17,003	18,951	167	298	167	164	$3,280,158
New England division:											
Maine	10	10	550	10	272	278	1	9	1	1	43,648
New Hampshire	12	12	334	12	158	176	2	10	2	2	8,650
Vermont	6	6	120	6	60	60	.....	6	.....	.....	.....
Massachusetts	45	45	3,002	45	1,378	1,624	15	30	15	15	221,407
Rhode Island	4	4	252	4	109	143	2	2	2	2	28,000
Connecticut	19	19	797	19	389	408	8	10	8	8	122,500
Middle Atlantic division:											
New York	75	74	4,361	74	1,975	2,386	41	34	41	40	730,516
New Jersey	23	23	915	23	395	520	13	10	13	13	132,123
Pennsylvania	73	73	3,457	73	1,597	1,860	25	48	25	23	399,338
East North Central division:											
Ohio	43	42	2,206	42	1,098	1,108	22	21	22	22	185,571
Indiana	28	28	963	28	409	554	7	21	7	7	83,399
Illinois	50	49	2,725	49	1,265	1,460	.....	.....	.....	.....	.....
Michigan	35	35	2,575	35	1,269	1,306	13	16	13	13	100,050
Wisconsin	13	13	552	13	259	293	.....	.....	.....	.....	.....
West North Central division:											
Minnesota	21	21	1,161	21	575	586	.....	.....	.....	.....	.....
Iowa	19	19	904	19	440	464	.....	.....	.....	.....	.....
Missouri	13	13	629	13	280	349	.....	.....	.....	.....	.....
North Dakota	9	8	454	8	186	268	.....	.....	.....	.....	.....
South Dakota	7	7	336	7	161	175	.....	.....	.....	.....	.....
Nebraska	5	5	136	5	64	72	.....	.....	.....	.....	.....
Kansas	15	15	597	15	262	335	.....	.....	.....	.....	.....
South Atlantic division:											
Maryland	8	8	274	8	132	142	1	7	1	1	6,421
District of Columbia	2	2	84	2	39	45	.....	2	.....	.....	.....
Virginia	12	11	350	11	167	183	.....	12	.....	.....	.....
West Virginia	11	11	287	11	117	170	2	9	2	2	33,400
North Carolina	13	13	530	13	273	257	1	12	1	1	4,100
South Carolina	6	6	198	6	93	100	1	5	1	1	8,200
Georgia	8	8	367	8	180	187	2	6	2	2	18,300
Florida	7	7	261	7	126	135	4	3	4	4	41,635
East South Central division:											
Kentucky	7	7	227	7	105	122	4	3	4	4	50,400
Tennessee	6	6	109	6	68	41	1	5	1	1	7,000
Alabama	10	8	370	8	200	170	.....	10	.....	.....	.....
Mississippi	7	7	189	7	85	104	2	5	2	2	5,500
West South Central division:											
Arkansas	4	4	224	4	95	129	.....	.....	.....	.....	.....
Louisiana	3	3	62	3	34	28	.....	1	.....	.....	.....
Oklahoma	6	6	196	6	82	114	.....	.....	.....	.....	.....
Texas	16	16	415	16	200	215	.....	.....	.....	.....	.....
Mountain division:											
Montana	11	11	645	11	331	314	.....	.....	.....	.....	.....
Idaho	4	4	180	4	87	93	.....	.....	.....	.....	.....
Wyoming	3	3	81	3	39	42	.....	.....	.....	.....	.....
Colorado	12	12	533	12	242	291	.....	.....	.....	.....	.....
New Mexico	2	2	63	2	26	37	.....	.....	.....	.....	.....
Arizona	3	3	144	3	79	65	.....	.....	.....	.....	.....
Utah	2	2	111	2	68	43	.....	.....	.....	.....	.....
Pacific division:											
Washington	19	19	1,000	19	511	489	.....	.....	.....	.....	.....
Oregon	8	8	480	8	225	255	.....	.....	.....	.....	.....
California	32	32	1,439	32	746	693	.....	.....	.....	.....	.....
States with one organization only [1]	2	2	114	2	52	62	.....	1	.....	.....	.....

[1] One organization each in Delaware and Nevada.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Salvation Army	749	127	$939,586	2	$2,857	744	$1,722,120	705	716	4,680	41,295
New England division:											
Maine	10	1	18,000			10	22,450	9	9	38	303
New Hampshire	12	2	5,000			12	22,302	12	12	49	353
Vermont	6					6	7,764	5	5	11	130
Massachusetts	45	14	116,200			45	115,278	38	38	271	1,810
Rhode Island	4	2	18,500			4	13,972	3	3	13	174
Connecticut	19	7	40,500			19	47,430	15	15	86	652
Middle Atlantic division:											
New York	75	33	339,977			75	228,267	79	70	531	4,274
New Jersey	23	10	56,174			23	54,534	22	23	132	1,167
Pennsylvania	73	23	179,648			72	165,632	68	69	520	4,926
East North Central division:											
Ohio	43	12	55,917			43	115,609	43	43	336	2,948
Indiana	28	5	29,900			28	44,896	27	27	157	1,518
Illinois	50					49	95,940	47	47	311	2,652
Michigan	35	8	17,120	1	357	35	65,258	35	36	269	2,407
Wisconsin	13					12	27,653	13	13	100	727
West North Central division:											
Minnesota	21					21	46,006	20	20	127	878
Iowa	19					19	36,491	18	18	120	1,251
Missouri	13					13	19,846	12	12	67	670
North Dakota	9					9	25,778	9	9	85	869
South Dakota	7					7	18,349	7	7	46	614
Nebraska	5					5	7,247	4	4	18	81
Kansas	15					15	27,867	15	15	107	1,091
South Atlantic division:											
Maryland	8	1	4,750			7	13,054	8	8	56	488
District of Columbia	2					2	6,866	2	2	14	115
Virginia	12					12	42,587	11	11	90	741
West Virginia	11	2	10,400			11	36,617	11	12	76	931
North Carolina	13					13	30,136	12	12	62	844
South Carolina	6					6	13,558	6	7	51	495
Georgia	8	2	10,500			8	24,386	8	10	41	533
Florida	7	2	6,500			7	22,558	7	8	38	339
East South Central division:											
Kentucky	7	3	30,500			7	17,893	6	7	31	256
Tennessee	6			1	2,500	6	13,784	6	7	22	211
Alabama	10					10	14,604	9	9	36	574
Mississippi	7					7	12,636	7	7	49	465
West South Central division:											
Arkansas	4					4	14,285	4	4	29	309
Louisiana	3					3	9,672	2	2	13	49
Oklahoma	6					6	10,049	5	5	34	436
Texas	16					15	44,264	16	16	124	755
Mountain division:											
Montana	11					11	28,927	11	11	72	623
Idaho	4					4	4,387	3	3	14	111
Wyoming	3					3	4,047	3	3	17	184
Colorado	12					12	23,329	11	11	66	624
New Mexico	2					2	3,165	2	2	12	98
Arizona	3					3	7,601	3	4	12	127
Utah	2					2	6,729	2	2	17	139
Pacific division:											
Washington	19					19	34,619	19	19	106	603
Oregon	8					8	13,042	8	8	57	450
California	32					32	53,496	29	29	147	1,178
States with one organization only [1]	2					2	7,260	2	2	26	122

[1] One organization each in Delaware and Nevada.

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SCANDINAVIAN EVANGELICAL BODIES.

GENERAL STATEMENT.

The movement away from the State Churches in Sweden, Norway, and Denmark has found expression in the United States in the formation of three bodies: The Swedish Evangelical Mission Covenant of America, the Swedish Evangelical Free Church (formerly the Free Mission), and the Norwegian-Danish Free Church.

The bodies included in this group in 1916 and 1906 are listed below with the principal statistics as reported for the two periods. The name given to the group has been changed from Swedish to Scandinavian, due to the inclusion in 1916 of the Norwegian-Danish Free Church, rendering the term "Swedish" inappropriate as descriptive of the group.

COMPARATIVE SUMMARY OF SCANDINAVIAN EVANGELICAL BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
SCANDINAVIAN EVANGELICAL BODIES.										
1916.										
Swedish Evangelical Mission Covenant of America	324	29,164	310	$2,205,179	$305,132	134	$375,200	322	3,464	30,937
Swedish Evangelical Free Church	102	6,208	98	480,966	49,405	43	74,340	99	910	8,672
Norwegian-Danish Free Church	32	2,444	31	277,700	85,138	5	13,300	32	274	2,092
1906.										
Swedish Evangelical Mission Covenant of America	**281**	**20,760**	**268**	**1,225,220**	**121,694**	**91**	**184,500**	**291**	**2,862**	**24,888**
Swedish Evangelical Free Mission	**127**	**6,952**	**121**	**413,455**	**73,293**	**31**	**54,026**	**127**	**932**	**7,616**

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA.

HISTORY.

The great body of the Swedish immigrants were in their own country connected with the State Church of Sweden, and on coming to this country identified themselves with the Swedish Augustana Synod in connection with the Lutheran General Council. There are, however, quite a number of churches which represent the results of the great spiritual awakening which visited Sweden in the middle of the nineteenth century, and which corresponded very closely to kindred awakenings in Norway, and to the Pietist movement in Germany. The ordained state clergy seemed to some unable to satisfy the deep spiritual needs of the communities, and services were conducted by uneducated laymen. This procedure was followed by persecution by the State Church, but without avail. Congregations were organized, edifices erected, and a strong spiritual life developed. These congregations were represented, to a considerable degree, in the Swedish immigration to this country and, as the necessity of organization became apparent, two synods were formed, the Ansgarii Synod and the Mission Synod. These were afterwards dissolved, and in their place the Swedish Evangelical Mission Covenant of America was formed in 1885.

DOCTRINE AND POLITY.

In doctrine the Covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practice, and His message regarding both this life and the life that is to come.

In government, the church is purely congregational. The local churches are associated in state conferences, and in an annual conference in which all matters of common interest are considered by the delegates assembled, and important business, such as making appropriations for missions and receiving sister churches into fellowship, is transacted. This conference has been incorporated in the state of Illinois.

WORK.

The special object and purpose of the Covenant is to organize and carry on missionary work in the United States and foreign countries; to build and support churches; to govern and support schools and seminaries of learning in the United States and foreign countries; to educate and ordain ministers of the gospel, and to license ministers and missionaries and assign them to duty; and to build and maintain hospitals and asylums for charitable and benevolent purposes.

Home missionary work is carried on by 15 state or district associations, working in harmony with the annual conference. Traveling evangelists and special representatives are maintained in connection with work of special interest to the churches, and particular attention is paid to caring for the Scandinavian immigrants as they land in New York. Three missions and an orphanage are also supported among the Eskimos and Indians in Alaska.

The foreign missionary work is carried on in central China, and the report for 1916 shows 5 stations and 40 outstations, occupied by 27 American missionaries and 81 native helpers; 39 churches, with

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2,063 members; 10 schools, with 983 students; and 4 hospitals and dispensaries, where about 10,500 patients were treated.

The educational interests of the Covenant are represented by two schools, one, North Park College and Theological Seminary, in Chicago, and the other, Minnehaha Academy, located in Minneapolis, Minn. In Chicago, there is also a church hospital and home for the aged and infirm. A new hospital is under construction in the same city, the old one to become an addition to the old people's home.

In connection with the Covenant's headquarters in Chicago is a Book Concern, and in the same place the official organ of the denomination, a weekly paper called "The Covenant Weekly," is published.

STATISTICS.

The general statistics of the Swedish Evangelical Mission Covenant for 1916 are given, by states and conferences, on pages 667 and 668, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	324	281	43	15.3
Members	29,164	20,760	8,404	40.5
Church edifices	310	268	42	15.7
Value of church property	$2,295,172	$1,225,220	$1,069,952	87.3
Debt on church property	$205,132	$121,694	$83,438	68.6
Parsonages:				
Churches reporting	134	91	43	(1)
Value	$375,200	$184,500	$190,700	103.4
Sunday schools:				
Number	322	291	31	10.7
Officers and teachers	3,464	2,862	602	21.0
Scholars	30,937	24,888	6,049	24.3

[1] Per cent not shown where base is less than 100.

From this table it appears that the denomination has increased materially during the decade. The number of organizations reported in 1916 was 324, as against 281 in 1906, a gain of 15.3 per cent; the number of church edifices rose proportionately from 268 to 310, and the membership rose from 20,760 to 29,164, showing a gain of 40.5 per cent. The value of church property increased heavily, as did also debt on church property, which increased from $121,694, reported by 83 organizations in 1906, to $205,132 reported by the same number of organizations in 1916. The number of churches reporting parsonages likewise increased considerably and the value of parsonages more than doubled. The Sunday schools reported a gain of 31, or 10.7 per cent, in number, and the number of scholars was 30,937 in 1916, as against 24,888 in 1906, a gain of 24.3 per cent. No report was made of contributions for missions or general purposes.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $522,352, reported by 311 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the local church treasury.

The number of members under 13 years of age, as reported by 228 organizations in 1916, was 749, constituting 3.4 per cent of the 22,169 members reported by these organizations. Assuming that the same proportion would apply to the 6,995 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 985.[1]

Of the 324 organizations, 8, with 28 members, reported services conducted in English only; 71, with 9,929 members, reported services in Swedish and English; and 244 organizations, with 19,194 members, used Swedish only; 1 organization, with 13 members, used Norwegian and Swedish. Since 1906 there has been a considerable decrease in the number of organizations using foreign languages only, and an increase in the number of organizations using foreign languages in connection with English.

The number of ministers on the rolls of the denomination was given as 342, all of whom sent in schedules. These are distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	342	263	33	46	$884
Alabama	1	1			
California	24	13	5	6	1,169
Colorado	2	2			800
Connecticut	7	7			810
Idaho	2	2			720
Illinois	59	41	6	12	1,169
Indiana	3	1	1	1	480
Iowa	26	23	1	2	780
Kansas	19	16	2	1	643
Massachusetts	22	18	1	3	1,057
Michigan	21	19	1	1	720
Minnesota	64	47	8	9	749
Missouri	1	1			
Montana	6	5		1	800
Nebraska	22	20	2		800
New Hampshire	2	2			1,080
New Jersey	3	3			873
New Mexico	1			1	
New York	14	12	1	1	960
Oklahoma	1			1	
Oregon	4	3	1		900
Pennsylvania	8	7	1		715
Rhode Island	2	1		1	1,200
South Dakota	5	2	1	2	720
Texas	1			1	
Utah	1	1			
Washington	8	6		2	1,200
Wisconsin	12	9	2	1	877
Wyoming	1	1			

Of the 342 ministers who reported, 296 were in pastoral work and 46 not in pastoral work, 22 of the latter being on the retired list. Of the 263 pastors, 208 reported annual salaries averaging $884.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Swedish Evangelical Mission Covenant of America	324	324	29,164	306	10,593	14,435	303	3	310	312	$2,295,172
Middle Atlantic division:											
New York	6	6	1,679	4	310	362	4	.....	4	4	94,000
Pennsylvania	10	10	474	10	201	273	10	.....	10	10	37,400
East North Central division:											
Indiana	5	5	216	5	105	111	5	.....	5	5	13,243
Illinois	43	43	7,798	39	2,642	4,411	42	.....	42	42	583,043
Michigan	29	29	2,040	28	767	992	29	.....	31	28	176,825
Wisconsin	16	16	689	14	256	279	14	2	14	16	49,329
West North Central division:											
Minnesota	102	102	6,506	100	2,427	3,024	88	1	89	95	458,646
Iowa	25	25	2,235	24	926	1,259	25	.....	25	25	160,406
South Dakota	10	10	368	10	184	184	10	.....	10	10	22,800
Nebraska	24	24	2,284	23	876	990	23	.....	24	24	133,532
Kansas	18	18	1,328	17	540	660	18	.....	20	18	82,926
Mountain division:											
Montana	5	5	193	5	77	116	5	.....	5	5	24,500
Idaho	2	2	98	1	30	33	2	.....	2	2	10,500
Colorado	2	2	172	1	15	15	2	.....	2	2	14,700
Pacific division:											
Washington	6	6	774	6	322	452	6	.....	6	6	179,000
Oregon	2	2	150	.....	.....	.....	2	.....	2	2	35,000
California	13	13	1,594	13	703	891	13	.....	14	13	160,423
States with one organization only [1]	6	6	568	6	213	353	5	.....	5	5	58,900

[1] One organization each in Alabama, Massachusetts, Missouri, New Hampshire, New Jersey, and Wyoming.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical Mission Covenant of America	324	83	$205,132	134	$375,200	311	$522,353	305	322	3,464	30,937
Middle Atlantic division:											
New York	6	.....	.....	.....	.....	1	480	5	5	120	1,206
Pennsylvania	10	4	2,850	5	13,100	10	10,337	9	10	72	414
East North Central division:											
Indiana	5	1	350	.....	.....	5	3,830	5	5	38	219
Illinois	43	16	53,457	13	58,050	41	155,823	43	44	899	10,110
Michigan	29	10	21,100	14	26,400	29	35,611	26	30	295	2,416
Wisconsin	16	6	4,875	5	10,200	15	14,680	16	17	96	740
West North Central division:											
Minnesota	102	14	28,400	31	77,950	100	104,955	91	96	825	6,633
Iowa	25	8	19,100	18	65,800	25	42,572	25	26	269	2,414
South Dakota	10	1	300	2	4,300	10	6,433	9	9	50	321
Nebraska	24	2	2,250	19	56,800	24	48,201	22	22	228	1,915
Kansas	18	3	900	14	33,925	18	22,778	18	18	177	1,845
Mountain division:											
Montana	5	1	2,500	2	2,500	3	3,272	5	5	30	222
Idaho	2	.....	.....	1	2,500	2	2,705	2	2	14	98
Colorado	2	1	3,000	1	1,200	2	4,746	2	2	19	150
Pacific division:											
Washington	6	4	26,300	.....	.....	6	16,708	6	7	92	679
Oregon	2	2	6,000	.....	.....	2	3,457	2	3	15	150
California	13	8	12,700	6	18,875	13	33,825	13	14	153	1,389
States with one organization only [1]	6	2	11,050	3	4,600	5	11,780	6	7	73	514

[1] One organization each in Alabama, Massachusetts, Missouri, New Hampshire, New Jersey, and Wyoming.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Swedish Evangelical Mission Covenant of America	324	324	29,164	306	10,593	14,435	303	8	310	312	$2,295,172
Alabama	1	1	22	1	10	12	1	.....	1	1	1,500
California	13	13	1,594	13	703	891	13	.....	14	13	160,423
Eastern	2	2	427	2	149	278	2	.....	2	2	53,000
Illinois	48	48	8,014	44	2,747	4,522	47	.....	47	47	596,296
Iowa	25	25	2,235	24	926	1,259	25	.....	25	25	160,405
Kansas	19	19	1,378	18	563	687	19	.....	21	19	83,825
Michigan	29	29	2,040	28	767	992	29	.....	31	28	176,825
Minnesota	102	102	6,506	100	2,427	3,024	88	1	89	95	458,646
Montana and Idaho	7	7	291	6	107	149	7	.....	7	7	35,000
Nebraska	27	27	2,491	25	907	1,024	26	.....	27	27	151,732
New York	7	7	1,711	5	325	409	4	.....	4	4	94,000
Northwest Coast	2	2	150	.....	.....	.....	2	.....	2	2	35,000
Pennsylvania	10	10	474	10	201	273	10	.....	10	10	37,400
South Dakota	10	10	368	10	184	184	10	.....	10	10	22,800
Washington	6	6	774	6	322	452	6	.....	6	6	179,000
Wisconsin	16	16	689	14	255	279	14	2	14	16	49,329

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical Mission Covenant of America	324	83	$205,132	134	$375,200	311	$522,352	305	322	3,484	30,937
Alabama	1	.....	.....	.....	.....	1	354	1	1	7	40
California	13	8	12,700	6	18,875	13	33,825	13	14	133	1,289
Eastern	2	2	11,050	1	2,000	2	10,377	2	3	44	350
Illinois	48	17	53,807	13	58,050	46	159,662	48	49	937	10,329
Iowa	25	8	19,100	18	65,300	23	42,572	25	26	269	2,414
Kansas	19	3	900	15	33,625	19	22,927	19	19	184	1,395
Michigan	29	10	21,100	14	26,400	29	35,611	26	30	295	2,416
Minnesota	102	14	28,400	31	77,950	100	104,955	91	98	825	6,632
Montana and Idaho	7	1	2,300	3	5,000	5	5,977	7	7	44	383
Nebraska	27	3	5,250	21	60,000	27	53,947	25	25	233	2,107
New York	7	.....	.....	.....	.....	1	480	6	6	129	1,240
Northwest Coast	2	2	6,000	.....	.....	2	3,457	2	3	15	150
Pennsylvania	10	4	2,850	5	13,100	10	10,387	9	10	72	414
South Dakota	10	1	300	2	4,300	10	6,433	9	9	68	321
Washington	6	4	36,300	.....	.....	6	16,708	6	7	92	679
Wisconsin	16	6	4,875	5	10,200	15	14,680	16	17	95	740

SWEDISH EVANGELICAL FREE CHURCH.

HISTORY.

At the time of the union of the Swedish Ansgarii Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission, more recently known as the Swedish Evangelical Free Church. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Church has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are

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made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct, the reception of worthy candidates, and the rejection of those who are unworthy.

STATISTICS.

The general statistics of the Swedish Evangelical Free Church for 1916 are given, by states, on the next page, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	102	127	−25	−19.7
Members	6,208	6,952	−744	−10.7
Church edifices	98	121	−23	−19.0
Value of church property	$480,966	$413,455	$67,511	16.3
Debt on church property	$49,405	$73,293	−$23,888	−32.6
Parsonages:				
Churches reporting	43	31	12	(2)
Value	$74,840	$54,026	$20,814	38.5
Sunday schools:				
Number	99	127	−28	−22.0
Officers and teachers	910	932	−22	−2.4
Scholars	8,672	7,616	1,056	13.9

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that there has been somewhat of a decrease in the strength of the denomination. The number of organizations reported in 1916 was 102 as against 127 in 1906, a loss of 19.7 per cent, and the membership fell from 6,952 to 6,208, a loss of 10.7 per cent. So, also, there was a decrease of 23, or 19 per cent, in the number of church edifices. Church property, however, increased in value, and the debt on church property decreased from $73,293, as reported by 42 organizations in 1906, to $49,405 as reported by 35 organizations in 1916. The number of churches reporting parsonages increased, and the parsonages increased in value; while Sunday schools decreased in number and in the number of officers and teachers, but increased in number of scholars. Contributions for general purposes were not reported.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $144,303, reported by 98 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the local church treasury.

The number of members under 13 years of age, as reported by 81 organizations in 1916, was 71, constituting 1.3 per cent of the 5,425 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 81.[1]

Of the 102 organizations, 2, with 96 members, reported the use of English only in church services; 31, with 1,651 members, reported services conducted in the Scandinavian languages and English; and 69, with 4,461 members, used the Scandinavian languages alone. The principal of these was Swedish, but 3 organizations, with 59 members, reported the use of other Scandinavian languages. In 1906, 2 organizations reported the use of English in connection with the Scandinavian languages in church services.

The number of ministers on the rolls of the denomination was 96. As shown by the following table, 95 sent in schedules, showing that 78 were in pastoral work, 67 of them being pastors and reporting annual salaries averaging $752.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	95	67	11	17	$752
California	6	5	1	.....	924
Colorado	3	2	.....	1	1,170
Connecticut	1	1	.....	.....	.....
Illinois	10	7	3	.....	1,024
Iowa	9	7	1	1	766
Michigan	2	1	.....	1	600
Minnesota	21	15	3	6	690
Missouri	1	1	.....	.....	.....
Nebraska	19	14	.....	5	676
New York	1	1	.....	.....	.....
North Dakota	1	1	.....	.....	.....
Oregon	1	1	.....	.....	.....
Pennsylvania	2	1	.....	1	1,320
South Dakota	7	6	1	.....	678
Texas	3	2	.....	1	483
Utah	1	.....	.....	1	.....
Washington	2	1	1	.....	600
Wisconsin	2	1	1	.....	420

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Swedish Evangelical Free Church	102	102	6,208	99	2,670	3,304	98	3	98	98	$480,965
East North Central division:											
Illinois	9	9	1,294	9	531	763	9	.....	9	9	130,500
Michigan	2	2	154	2	69	85	2	.....	2	2	5,200
Wisconsin	8	8	177	8	86	91	8	.....	8	8	9,285
West North Central division:											
Minnesota	22	22	1,271	21	511	657	22	.....	22	22	102,000
Iowa	10	10	530	10	248	282	9	.....	9	9	48,550
South Dakota	10	10	381	10	172	209	9	1	9	9	26,280
Nebraska	17	17	1,003	15	424	448	16	1	16	16	54,080
West South Central division:											
Texas	4	4	158	4	73	85	4	.....	4	4	3,300
Mountain division:											
Colorado	7	7	419	7	182	237	7	.....	7	7	33,831
Utah	2	2	71	2	31	40	2	.....	2	2	4,000
Pacific division:											
Washington	2	2	123	2	48	75	2	.....	2	2	11,000
California	5	5	378	5	182	196	4	1	4	4	25,000
States with one organization only [1]	4	4	249	4	113	136	4	.....	4	4	28,000

[1] One organization each in Missouri, North Dakota, Oregon, and Pennsylvania.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical Free Church	102	35	$49,405	43	$74,840	98	$144,303	95	99	910	8,672
East North Central division:											
Illinois	9	6	25,000	1	1,050	8	25,366	8	8	132	2,294
Michigan	2	.....	.....	2	3,300	2	2,639	2	2	15	93
Wisconsin	8	3	410	1	1,200	8	2,683	7	8	33	267
West North Central division:											
Minnesota	22	8	9,210	6	13,100	22	32,719	22	23	201	1,813
Iowa	10	.....	.....	6	12,800	9	13,306	8	8	89	719
South Dakota	10	4	780	5	10,200	9	11,645	9	9	57	623
Nebraska	17	2	1,900	12	16,490	17	22,182	17	18	148	1,186
West South Central division:											
Texas	4	1	700	3	3,000	3	3,136	4	4	27	251
Mountain division:											
Colorado	7	1	1,500	1	2,300	7	7,222	6	6	62	573
Utah	2	2	500	2	2,000	2	2,436	1	1	3	21
Pacific division:											
Washington	2	1	1,500	.....	.....	2	5,625	2	2	20	139
California	5	3	2,000	2	4,000	5	9,446	5	5	60	381
States with one organization only [1]	4	4	5,905	2	4,700	4	5,898	4	5	41	340

[1] One organization each in Missouri, North Dakota, Oregon, and Pennsylvania.

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NORWEGIAN-DANISH FREE CHURCH.

HISTORY.

The Norwegian and Danish Free Church movement traces its origin to the spiritual awakening that swept over Norway in the early part of the nineteenth century, and to the conditions which made it necessary for those who were brought under the influence of the movement later to separate from the State Church and organize what were called Free Churches.[1] Similar movements were spreading in other countries, with which the movement from Norway and Denmark has found bonds of fellowship, especially that earlier movement in England, which resulted in the founding of the Congregational denomination.

In the latter part of the nineteenth century there was a sufficient number of Norwegian and Danish Free churches in the United States to organize into two associations, one in the Eastern states and one in the Middle West. These associations, as well as each church, held bonds of fellowship with the Congregational denomination.

In the year 1910 representatives of the two associations met in Chicago and organized the Norwegian and Danish Evangelical Free Church Association of North America, still maintaining the Eastern and Western associations as district organizations to look after local work. In the national organization all the churches, represented by delegates, and with their pastors and teachers, meet annually for conference and business.

In doctrine, the association is strictly evangelical, believing the Bible to be the inspired Word of God, and accepting without question its authority in all things. The local churches have the congregational form of government.

WORK.

Home missionary work is now being carried on through four district associations, working in harmony with the national organization, and partly, also, through the Congregational Home Missionary Society. Foreign missionary work is carried on in South Africa, South America, India, and China, conducted through the Scandinavian Missionary Alliance.

Two orphanages are conducted, one in Jersey City and one in Chicago. A school is located in Minneapolis, Minn. In connection with a full theological course, this school also furnishes business and academic courses.

STATISTICS.

The general statistics of the Norwegian-Danish Free Church for 1916 are given, by states, in the next table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination, as reported for the first time in 1916, shows 32 organizations, with a membership of 2,444; 31 church edifices; church property valued at $277,700; and a debt on church property of $85,138, reported by 23 organizations. The number of churches reporting parsonages was 5, and the value of these parsonages, $13,300. There were 32 Sunday schools, with 2,092 scholars and 274 officers and teachers. Church expenditures amounting to $55,880, reported by 32 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury. No contributions were reported for missionary or general purposes.

The number of members under 13 years of age, as reported by 24 organizations in 1916, was 21, constituting 1.3 per cent of the 1,572 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 33.[2]

Of the 32 organizations, all reported services conducted in the Scandinavian languages, either alone or with English, 11, with 448 members, reporting the Scandinavian languages only. The leading language was Norwegian, reported in connection with English by 14 organizations, with 1,651 members, and used alone by 8 organizations, with 346 members.

The total number of ministers on the rolls of the denomination was 68. Of these, 39 reported, showing 30 in pastoral work and 9 not in pastoral work. Of those in pastoral work, 26 were in full charge and 4 were supplies, etc. The average annual salary for those drawing full salaries was $755. Of those not in pastoral work, 7 were in educational, evangelistic, and other work of the kind.

[1] See Scandinavian Evangelical bodies, p. 665.

[2] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Norwegian-Danish Free Church	32	32	2,444	32	960	1,484	31	1	31	32	$277,700
Middle Atlantic division:											
New York	5	5	631	5	248	383	4	1	4	5	82,500
East North Central division:											
Illinois	4	4	665	4	237	428	4	.....	4	4	62,000
Wisconsin	7	7	264	7	104	160	7	.....	7	7	20,900
West North Central division:											
Minnesota	2	2	70	2	26	44	2	.....	2	2	9,300
Iowa	3	3	112	3	51	61	3	.....	3	3	5,000
North Dakota	3	3	113	3	53	60	3	.....	3	3	7,500
Nebraska	3	3	80	3	43	37	3	.....	3	3	6,500
States with one organization only [1]	5	5	509	5	198	311	5	.....	5	5	74,000

[1] One organization each in Connecticut, Massachusetts, Michigan, New Jersey, and Oregon.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Norwegian-Danish Free Church	32	23	$85,138	5	$13,300	32	$55,880	31	32	274	2,092
Middle Atlantic division:											
New York	5	5	36,200	.....	.....	5	13,138	5	5	60	462
East North Central division:											
Illinois	4	4	14,550	1	5,000	4	16,940	4	4	56	620
Wisconsin	7	6	9,488	3	5,800	7	5,815	7	7	36	184
West North Central division:											
Minnesota	2	1	800	.....	.....	2	1,580	2	2	12	67
Iowa	3	.....	.....	.....	.....	3	1,423	3	3	17	132
North Dakota	3	2	1,500	.....	.....	3	3,680	3	3	13	95
Nebraska	3	.....	.....	.....	.....	3	620	2	2	17	90
States with one organization only [1]	5	5	22,600	1	2,500	5	12,684	5	6	63	442

[1] One organization each in Connecticut, Massachusetts, Michigan, New Jersey, and Oregon.

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SCHWENKFELDERS.

HISTORY.

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's manifesto he was a young man, 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings, and occasional conferences, were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh Counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. In common with the Quakers, Mennonites, and other kindred bodies, they gave their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences has taken the place of their early clannish exclusiveness; all rules and regulations against secret societies have been dropped; the participation in war has been left to the individual conscience; and, in the war with Germany, not only was no exemption asked on the ground of religious belief, but a considerable number of the young men entered the national service.

The establishment of the Perkiomen School has had a marked effect in increasing the number of college graduates in the churches and the general interest in higher education. As a result, they have gained in strength and in numbers.

DOCTRINE.

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic, and the mode of baptism as of no consequence.

The Christian Church is held to be a unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

POLITY.

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

Until the close of the nineteenth century, ministers served without compensation, but since then most of them have received financial support, and at present the younger clergy are all college-bred men, graduates of the best institutions in the country. There has been, also, a notable change in the type of church edifice, the plain, small buildings in use in earlier days having been replaced frequently by large and well-equipped churches, with Sunday school rooms, and rooms for social purposes.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the General Conference, in which all church members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Perkiomen School, and the members of the board of publication.

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WORK.

During the year 1916, about $4,200 were contributed toward the support of the home mission work, and $721 in aid of foreign mission work carried on by boards of other churches, in India, Africa, and Japan. Special emphasis is placed upon Sunday schools, which have been maintained since the migration in 1734; and upon catechetical instruction of the young in the doctrines of the church. It maintains a fund to help the poor and suffering, and has a board of publication and a board of missions. The Perkiomen School, for both sexes, at Pennsburg, Pa., has 261 students, property valued at $70,000, and an endowment of $10,000. The amount contributed toward the support of educational work in 1916 was $450. There are 8 Christian Endeavor societies, with 410 members.

STATISTICS.

All of the 6 organizations reported in 1916 by the Schwenkfelders were in the state of Pennsylvania. Of the 1,127 members, 484 were males and 643 females. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6	8	−2	(2)
Members	1,127	725	402	55.4
Church edifices	6	8	−2	(2)
Value of church property	$76,000	$38,700	$37,300	96.4
Debt on church property	.....	$1,700	−$1,700	.....
Sunday schools:				
Number	6	5	1	(2)
Officers and teachers	131	101	30	29.7
Scholars	1,511	991	520	52.5
Contributions for missions and benevolences	$5,371	$4,000	$1,371	34.3
Domestic	$4,650	$3,500	$1,150	32.9
Foreign	$721	$500	$221	44.2

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

This table shows a reduction in the number of organizations and church edifices, but an increase in membership, value of church property, Sunday schools, and general contributions. There were 1,127 members reported in 1916, as against 725 in 1906, showing a gain of 55.4 per cent. Against 8 organizations and 8 church edifices as reported in 1906, there were 6 of each in 1916, but the value of church property rose from $38,700 to $76,000, a gain of 96.4 per cent. A debt on church property of $1,700 reported in 1906 had disappeared in 1916. Sunday schools increased from 5 to 6, and the number of scholars from 991 to 1,511, a gain of 52.5 per cent. Contributions for general purposes advanced from $4,000 to $5,371, or 34.3 per cent, the larger amount of increase being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $6,552, reported by 6 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 5 organizations in 1916, was 10, constituting 1.6 per cent of the 633 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 18.[1]

Of the 6 organizations, 4, with 383 members, reported the use of English only in church services, and 2, with 744 members, reported services conducted in German and English. As compared with the report for 1906, this shows a decrease of 4 in the number of organizations reporting the use of a foreign language, and an increase of 2 in the number reporting English only.

The total number of ministers reported as connected with the body was 4, but no schedules were received and no salaries were reported.

[1] See Introduction, p. 10.

SOCIAL BRETHREN.

HISTORY.

At the close of the Civil War a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about 20 years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of 10 articles, pronounces against political preaching, declares the right of all lay members to free speech and free suffrage, and recognizes 3 modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work, home or foreign, and have no denominational schools or philanthropic institutions.

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STATISTICS.

All of the 19 organizations reported in 1916 by the Social Brethren were in the state of Illinois, and together formed the Union Association. Of the 950 members, 391 were males and 559 females. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	19	17	2	(2)
Members	950	1,262	−312	−24.7
Church edifices	18	15	3	(2)
Value of church property	$15,000	$13,800	$1,200	8.7
Sunday schools:				
Number	8	6	2	(2)
Officers and teachers	57	23	34	(2)
Scholars	421	180	241	133.9

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The denomination has added 2 organizations, 3 church edifices, and 2 Sunday schools, between 1906 and 1916, but reports a decrease of 312, or 24.7 per cent, in membership. The value of church property increased from $13,800 reported in 1906 to $15,000 in 1916, a gain of 8.7 per cent. No debt on church property, no parsonages, and no contributions for general purposes were reported. The Sunday schools increased from 6 to 8, and the scholars increased from 180 to 421, or 133.9 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $817, reported by 10 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the local church treasury.

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 10. Of these, 7 sent in schedules and 6 reported annual salaries averaging $243.

SOCIETY FOR ETHICAL CULTURE.

HISTORY.

The New York Society for Ethical Culture was founded by Prof. Felix Adler in 1876. Four similar societies—in Chicago, Philadelphia, St. Louis, and Brooklyn—have since been formed; and in 1886 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany, and other countries, including Japan, and in 1896 the International Ethical Union was organized, with temporary headquarters in Berlin.

DOCTRINE AND POLITY.

The Ethical societies have no formal expression of doctrine. Their purpose, as expressed in the Constitution of the International Union, is "to assert the supreme import of the ethical factor in all the relations of life—personal, social, national, and international—apart from all theological and metaphysical considerations." While they have no formal rites or ceremonies, the meetings are regarded by the majority of members as religious meetings. The interest aroused in human perfection, it is held, takes the place of formal creeds; and the very striving for the normal life becomes itself devotion. Meetings are held on Sunday, at which addresses on various aspects of the moral life are given by the leaders of the societies and others who are in sympathy with the work. The leaders, who take the place of ministers in other churches, are not regarded as clergymen, but only as teachers and directors of the work and policies of the societies. These leaders, however, officiate at funerals of members of the society; and by special act of the legislature of New York state, they perform marriage ceremonies.

As the Ethical Union is only a federation for mutual helpfulness and general work, each society is autonomous in government.

WORK.

The activities of each society are carried on through a variety of organizations, each independent in its management, so far as the American Ethical Union is concerned, but represented vocationally at the annual conference of the union by delegates. Thus the interests of each society invited to elect representatives to such conferences are, the women's interests, teachers' interests (both day and Sunday schools), industrial interests, and the young men's and young women's organizations. As many as 40 different kinds of group activities carried on by members of the New York society, for instance, are classified under these 5 general divisions.

The group activities within the New York organization include a day school (The Ethical Culture School), with 84 teachers and officers and 659 pupils, of whom about 40 per cent are on a free scholarship basis, the scholarships being supported through contributions of members of the parent society, amounting in some years to $40,000. The school plant and property represents an investment of $700,000. The school ranks as one of the foremost experimental stations in educational matters, and is yearly visited by large numbers of educators from all parts of the world. Systematic ethical instruction is one of its special features.

There is a Sunday school for those children of members and others who do not attend the day school and

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a normal course for kindergarten teachers. In the field of general social work this society maintains two "settlement" centers, the Hudson Guild and the Madison House, in each of which special emphasis is laid on ethical training of young and old, though no attempt is permitted to proselytize for the Ethical movement. In the nature of work among adults, in the society itself, there are evening groups for advanced study in practical ethical problems for young men and young women, and, under the general charge of a women's conference, groups for study of civic problems, district nursing relief groups, a problem literature group, sewing groups that provide work for handicapped women, the products being sold to help support the relief work, etc. There is also a large number of "child nature" study groups, engaged in educating mothers to an intelligent understanding of the problems of child life, and a fresh-air fund managed by the younger men, which annually sends many hundred children from the tenements to a summer recreation center owned by the society in Orange County.

There are a number of public forums maintained by the New York society for the discussion of questions of the day, but the main center of the organization activities is in its Sunday platform. These meetings are now held Sunday morning and evening in the Meeting House, built in 1911 at a cost of approximately $275,000, at Central Park West and Sixty-fourth Street. The leaders and associate leaders of the society discuss the problems of community life and of the personal life from the ethical point of view. The principles of ethics are not considered as fixed like a creed, but as bases of judgment which are alive, being constantly developed and enriched by the effort of those who conscientiously try to get in right relationship with their fellows. It is this process of getting into right relationship, living the better life, and making it possible for others to live the more worthwhile life that is the fundamental purpose of the Ethical movement.

STATISTICS.

The general statistics of the Society for Ethical Culture for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	5	5	.....	.....
Members	2,850	2,040	810	39.7
Sunday schools:				
Number	4	5	−1	(2)
Officers and teachers	45	64	−19	(2)
Scholars	436	466	−30	−6.4
Contributions for missions and benevolences	$40,000	$70,454	−$30,454	−43.2
Domestic	$40,000	$70,454	−$30,454	−43.2
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The number of organizations in this society remained the same as in 1906—5—but the membership increased from 2,040 to 2,850, or 39.7 per cent. The number of Sunday schools decreased 1, and there was a decrease of 19 in officers and teachers and of 30 in scholars. There was also a considerable decrease, 43.2 per cent, in contributions for benevolent purposes.

Expenditures amounting to $80,661, reported by the 5 organizations, cover running expenses, and other items passing through the treasury of the local society.

English was the only language reported in the conduct of services in this denomination.

In the strict sense, there are no ministers connected with this body. Five leaders are reported, four of whom reported annual salaries averaging $2,538.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Society for Ethical Culture	5	5	2,850	5	1,494	1,356	.....	5	.....	5	$80,661	4	4	45	436
Middle Atlantic division: New York	2	2	1,450	2	867	583	.....	2	.....	2	52,615	2	2	18	180
States with one organization only[1]	3	3	1,400	3	627	773	.....	3	.....	3	28,046	2	2	27	256

[1] One organization each in Illinois, Missouri, and Pennsylvania.

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SPIRITUALISTS.

GENERAL STATEMENT.

In 1906 the only organized Spiritualist body was the National Spiritualists' Association. It was claimed by this association and by others that there were numbers of individuals, and even of small communities, that were not included in its enrollment, and more recently a new body has been formed under the name "Progressive Spiritual Church." This is so akin to the older body that it has seemed appropriate to combine them under one general head. A general review of the history and doctrine of the Spiritualists as a religious body is given in connection with the older body.

The principal statistics as reported for 1916 and 1906 for the National Spiritualists' Association, and those for 1916 for the Progressive Spiritual Church are given below.

COMPARATIVE SUMMARY OF SPIRITUALIST BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
SPIRITUALISTS.										
1916.										
Spiritualists (National Spiritualists' Association)	346	22,197	75	$440,955	$79,469	3	$10,000	81	450	3,180
Progressive Spiritual Church	11	5,831	3	51,500	.....	.....	.....	1	14	50
1906.										
Spiritualists (National Spiritualists' Association)	455	35,056	100	968,048	79,570	4	3,700	76	436	2,609

SPIRITUALISTS (NATIONAL SPIRITUALISTS' ASSOCIATION).

HISTORY.

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, "The Principles of Nature; Her Divine Revelation; A Voice to Mankind," was published in 1845. Phenomena of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there had been nothing more than the "Hydesville raps" or "Rochester knockings" upon which to rest, Spiritualism as now known, it is claimed, would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were the Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up, and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed, and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized, and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

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DOCTRINE.

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches, and seldom consider ecclesiastical topics, holding that these issues belong to past ages, and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence.

We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death;" and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have public services for acceptance of members, and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

POLITY.

The organization of the Spiritualists is congregational. Local societies are associated in state organizations, and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in states which have neither local nor state organizations. It therefore follows that the state and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the state associations and a large majority of the local societies are affiliated with it. A board of nine trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their manual of services providing for the ordination of ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals. The ministry includes three classes—ordained clergymen, who hold papers as such from some state association approved by the National Association; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors, but are ordained by a state Spiritualist association, or, where no state association exists, by an ordination commission of the National Spiritualists' Association, and receive certificates from the board of trustees of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the state association or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship.

The local organizations have in great numbers adopted the name of "church," and incorporate as

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such. They have erected edifices they call "temples," of which there are 100 or more in the United States. The system of itinerant speakers serving a month or two in a place is passing away, and local ministers or mediums serving permanently are taking their place. Many local churches have called regular pastors, on yearly contracts.

The conventions of the National Association are held annually, these conclaves being movable and composed of delegates from subsidiary organizations.

The unification of Spiritualists in the one national body is rapidly being consummated; and with this its mental, moral, and spiritual influence is strengthened.[1]

WORK.

The first Sunday school or "lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, but of late interest in it has declined. The exercises were of a unique character, typifying some principle in everyday life, or some element in nature, and including calisthenic exercises and marching with music and flags. Bands of mercy in behalf of dumb animals, and sunflower clubs, clubs largely of a social character, are organizations designed for children of different ages.

Many local societies received substantial aid from what are known as "women's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have been formed, for a number of years, for the purpose of sifting all reported psychical manifestations with the hope of ultimately being able to separate the genuine from the spurious.

During the last few years the missionary work has been carried on through the agency of a small number of missionaries at large, who are authorized to organize societies, solicit funds, etc. These are mostly itinerant ministers who have charges of their own and spend only a part of their time in this work, and receive no compensation for it. A fund, now amounting to about $11,000, is being developed for the purpose of carrying on general propaganda work.

The camp meetings, or summer assemblies, lasting from 10 days to 10 weeks, employ from 4 to 20 speakers each season; each being a separate organization on its own financial basis. The Association maintains a relief fund for the benefit of aged and indigent ministers and mediums, amounting in 1916 to about $8,000.

The National Association has 1 school, the Morris Pratt Institute, established in Wisconsin in 1902, which in 1916 reported 4 teachers, 23 students, property valued at $25,000, and an endowment of $70,000. It also has a large circulating library at its headquarters, and sends out thousands of tracts annually to all quarters of the globe. A few of the churches of the denomination conduct during a part of each year a term of scholastic work, mainly for the education of workers. The literature of spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 2,000 volumes bearing upon this subject have been published in the last half century. Five weekly journals and 3 monthly magazines are published in its interest in the United States.

Many of the societies which formerly met in halls are now erecting church edifices; 100 or more already own their places of meeting. The National Association has property in Washington, D. C., valued at $50,000, and it is proposed to erect there a National Temple.

STATISTICS.

The general statistics of the National Spiritualists' Association for 1916 are given, by states, on pages 680 and 681, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	346	455	−109	−24.0
Members	23,197	35,056	−11,859	−33.8
Church edifices	75	100	−25	−25.0
Value of church property	$440,955	$958,048	−$517,093	−54.0
Debt on church property	$79,469	$79,570	−$101	−0.1
Parsonages:				
Churches reporting	3	4	−1	(2)
Value	$10,000	$3,700	$6,300	170.3
Sunday schools:				
Number	81	76	5	(2)
Officers and teachers	450	436	14	3.2
Scholars	3,180	2,699	481	17.8

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that, except in Sunday schools and value of parsonages, there has been a considerable loss in the denomination during the decade. The number of organizations reported for 1916 was 346 as against 455 in 1906, showing a loss of 24 per cent. The membership fell from 35,056 to 23,197, or 33.8 per cent, church edifices from 100 to 75, and but 3 churches reported parsonages as against 4 in 1906. The value of the parsonages, however,

[1] It is to be noted that this statement relates simply to the National Spiritualists' Association as a religious body, and has no reference to the work of the Society for Psychical Research, that being a purely scientific body, though its members, as Prof. Hyslop, Sir Oliver Lodge, Sir Conan Doyle, and others, affirm very strongly its intimate relation to religious belief and life.

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increased from $3,700 to $10,000, a gain of 170.3 per cent. Sunday schools increased somewhat in number and in number of officers and teachers, and 17.8 per cent in number of scholars. No contributions for general purposes were reported.

Church expenditures amounting to $173,048, reported by 278 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 244 organizations in 1916, was 628, constituting 3.8 per cent of the 16,744 members reported by these organizations. Assuming that the same proportion would apply to the 6,453 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 870.[1]

Of the 346 organizations, 326, with 21,749 members, reported services conducted in English only; 1, with 157 members, reported the use of French and English; 15, with 1,153 members, the use of German and English; 1, with 22 members, used Magyar and English; and 3, with 116 members, reported Magyar alone. There is a slight decrease in the number of organizations reporting the use of foreign languages since 1906.

The number of ministers reported as on the rolls of the denomination was about 500, though it is claimed that this does not represent the entire number of ordained persons; no schedules were received.

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Spiritualists (National Spiritualists' Association)	346	343	23,197	328	8,249	12,365	73	201	75	116	$440,955
New England division:											
Maine	13	13	1,084	11	357	587	2	10	3	4	6,535
New Hampshire	3	3	84	3	35	49	.....	3	.....	.....	.....
Vermont	4	4	421	3	138	208	2	2	2	2	13,800
Massachusetts	24	23	1,510	23	542	968	5	16	5	14	44,361
Rhode Island	5	5	160	5	65	95	.....	3	.....	2	250
Connecticut	2	2	84	2	35	49	1	1	1	1	800
Middle Atlantic division:											
New York	18	18	1,116	18	419	697	2	13	2	2	8,500
New Jersey	6	6	360	6	115	245	1	3	1	1	3,000
Pennsylvania	32	32	1,802	31	702	1,066	5	22	5	12	39,489
East North Central division:											
Ohio	35	35	2,320	34	1,017	1,218	5	19	5	10	63,165
Indiana	21	21	1,161	19	496	627	7	10	7	12	24,095
Illinois	24	23	2,031	23	815	1,216	5	11	5	7	42,275
Michigan	16	16	1,450	16	607	843	3	10	3	8	11,250
Wisconsin	8	8	579	8	269	310	2	6	2	2	2,300
West North Central division:											
Minnesota	10	10	806	10	350	456	3	5	3	4	24,020
Iowa	8	8	467	8	176	291	3	5	4	2	35,000
Missouri	13	13	732	13	269	463	4	8	4	6	7,990
Kansas	3	3	232	3	94	138	.....	2	.....	.....	.....
South Atlantic division:											
Maryland	2	2	77	2	28	49	1	1	1	1	6,900
District of Columbia	2	2	254	2	96	158	.....	2	.....	1	50
West Virginia	4	4	261	4	97	164	1	3	1	1	20,000
Florida	3	3	139	3	70	69	.....	2	.....	.....	.....
East South Central division:											
Kentucky	5	5	316	4	34	122	2	1	2	3	7,110
West South Central division:											
Oklahoma	7	7	382	7	186	196	2	4	2	3	2,530
Texas	2	2	57	2	33	24	1	.....	1	2	6,540
Mountain division:											
Montana	3	3	82	3	43	39	.....	1	.....	1	100
Colorado	5	5	210	5	84	126	.....	5	.....	.....	.....
Pacific division:											
Washington	11	11	1,180	10	410	670	3	4	3	3	16,200
Oregon	4	4	289	3	71	87	2	2	2	2	7,135
California	47	46	2,214	42	533	1,031	10	23	10	9	47,600
States with one organization only[1]	6	6	1,337	5	63	74	1	4	1	1	60

[1] One organization each in Arizona, Delaware, Idaho, Nebraska, Nevada, and Tennessee.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Spiritualists (National Spiritualists' Association)	346	34	$79,469	3	$10,000	278	$173,048	75	81	450	3,180
New England division:											
Maine	13	1	1,000			9	3,812	2	2	4	20
New Hampshire	3					3	837				
Vermont	4	1	7,500			2	5,450				
Massachusetts	24	5	12,225			21	20,835	10	11	99	554
Rhode Island	5					5	2,875	1	1	6	35
Connecticut	2					1	1,117				
Middle Atlantic division:											
New York	18	1	1,200			18	17,681	5	5	25	170
New Jersey	6	1	1,500	1	1,500	5	4,365	2	3	20	83
Pennsylvania	32	3	11,775			30	19,323	4	5	18	155
East North Central division:											
Ohio	35	3	3,416			28	15,219	6	6	49	200
Indiana	21	2	4,900			17	10,575	1	1	8	60
Illinois	24	2	7,200			20	8,995	4	4	28	337
Michigan	16	1	300	1	1,500	14	6,993	7	7	41	275
Wisconsin	8					4	3,468	2	3	5	75
West North Central division:											
Minnesota	10	2	7,130			8	6,137	5	5	27	149
Iowa	8	1	1,500			7	4,225	1	1	1	20
Missouri	13	3	2,100	1	7,000	12	5,404	4	4	20	144
Kansas	3					2	436	1	1	6	30
South Atlantic division:											
Maryland	2					1	1,567				
District of Columbia	2					2	1,440	1	1	1	52
West Virginia	4	1	7,500			2	1,452	1	1	3	75
Florida	3					2	362				
East South Central division:											
Kentucky	5	1	500			5	500				
West South Central division:											
Oklahoma	7	1	50			4	1,102	1	1	2	66
Texas	2					2	976	2	2	8	33
Mountain division:											
Montana	3					3	534				
Colorado	5					4	1,106	1	1	8	55
Pacific division:											
Washington	11	1	5,000			8	2,536	3	3	16	126
Oregon	4					3	2,688	1	1	5	35
California	47	4	4,073			32	20,420	8	10	44	257
States with one organization only [1]	6					4	558	2	2	6	34

[1] One organization each in Arizona, Delaware, Idaho, Nebraska, Nevada, and Tennessee.

PROGRESSIVE SPIRITUAL CHURCH.

HISTORY.

The Progressive Spiritual Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact, but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley, who was one of the organizers of the Illinois State Spiritualist Association. He withdrew from that association because of their insistence upon adopting a "Declaration of Principles," rather than a "Confession of Faith," based upon the authority of the Holy Bible. He thereupon organized the Progressive Spiritual Church, at Chicago, with 200 members, and was granted a charter by the state of Illinois, March 5, 1907. This church now has 15 branches established in various parts of the United States, and in Shanghai, China. Missionary activity at present is not devoted to individuals, but rather to the absorption of independent bodies of Spiritualists already organized. This policy has enabled the church to extend its organization in spite of its very limited financial resources.

The church was founded primarily to lift spiritualism above mere psychic research, establish it upon a sound, religious basis, and secure its recognition among other Christian denominations. It is therefore especially interested in preserving the worship and guarding against any encroachment thereon by legislative enactment; but it is just as anxious to promote legislation for the purpose of suppressing fraud, deception, fortune telling, and other nefarious activities practiced under the guise of spiritualism. It aspires to the redemption of spiritualism from the

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degradation of its false phases and is devoted to the organization of the multitudes who may find in these later revelations a broader creed than those of the older denominations.

DOCTRINE AND POLITY.

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications. These revelations have confirmed many of the vital dogmas of the older creeds, such as immortality, the existence of superior beings or angels, and an ever-ascending hierarchy, in which the Christ spirit abides, culminating in that infinite exaltation with which is associated the idea of God. They have likewise illuminated many obscure and controversial matters of doctrine, more than any exegesis of speculative theologians has done, and have furnished a basis for the reconciliation of faith and reason. The product of these revelations has been incorporated in the "Confession of Faith."

The Progressive Spiritual Church believes: (1) In the communion of spirits, the resurrection of the soul but not the flesh, the constant voice and presence of God as Absolute Divine Spirit, and in angels as departed spirits who communicate with the living by means of mediums; (2) that Jesus Christ was a medium controlled by the Spirit of Elias, and the Spirit of Moses, and the Spirit of John the Baptist, who after his death and resurrection materialized before his disciples; (3) that Moses and the Nun of Kent received communications direct through God; (4) that all these spirits have desires and through the material body can commune together, imparting knowledge concerning human affairs; (5) that the fingers of the hands of a medium under control can write and deliver divine messages and visions, that the stars divine the pathway of life of every character, and that the rewards of divinations are in the hands of every character; (6) that divine metaphysics guide the mind of the medium from the visible to the invisible, and that it is only through this channel that the cause of disease can be detected and overpowered; (7) that the Holy Bible is the inspired Word of God, a guide to spirit life and to all phases of spiritualism such as prophecies, spiritual palmistry, spiritual automatic writing, spiritual suggestions and radiations, spiritual materialization, spiritual trumpet speaking, spiritual healing by magnetized articles, spiritual levitation, and spiritual tests, and that when a person does not understand these things a reader or teacher may be employed for compensation; (8) that heaven and hell are conditions, not locations; (9) that in order to be properly guided in our daily life by messages received from the spirit realm it is important to be in harmony with the spirits of the departed and their love and desires; (10) that the change called death should be met without fear; and (11) that our sins stay with us forever, provided we have not lived in obedience to the laws of spiritual harmony.

The sacraments of baptism, marriage, spiritual communion, and funeral are observed and extended to all who become members of the church by subscribing to the "Confession of Faith."

Candidates for ordination to the ministry of this church may be of either sex, but must be of good moral character, well qualified in some phase of mediumship, and shall have successfully pursued a course of instruction in the spiritual interpretation of the Scriptures in a seminary maintained by the church for that purpose.

The officers of this church consist of a supreme pastor, a board of trustees, a secretary, and a treasurer, elected by the congregation of the Mother Church. Branch churches elect their own officers, but are subject to the constitution and by-laws of the Mother Church.

STATISTICS.

The general statistics of the Progressive Spiritual Church for 1916 are given, by states, in the table opposite, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination was reported for the first time in 1916. There were 11 organizations; a membership of 5,831—2,174 males and 3,657 females; 3 church edifices; church property valued at $51,500; and 1 Sunday school, with 14 officers and teachers and 50 scholars. No debt on church property, no parsonages, and no contributions for missions or general purposes were reported.

Church expenditures amounting to $22,634, reported by 11 organizations, cover running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

English was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 20. Of these, 12 reported as pastors and were in receipt of an average annual salary of $975.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Progressive Spiritual Church	11	11	5,831	11	2,174	3,657	3	.....	3	3	$51,500
East North Central division: Illinois	4	4	5,448	4	2,059	3,389	1	.....	1	1	50,000
West South Central division: Texas	2	2	89	2	45	44	1	.....	1	1	500
States with one organization only [1]	5	5	294	5	70	224	1	.....	1	1	1,000

[1] One organization each in California, Indiana, Massachusetts, New York, and Ohio.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Progressive Spiritual Church	11	.....	.....	11	$22,634	1	1	14	50
East North Central division: Illinois	4	.....	.....	4	18,154	1	1	14	50
West South Central division: Texas	2	.....	.....	2	870	.....	.....	.....	.....
States with one organization only [1]	5	.....	.....	5	3,610	.....	.....	.....	.....

[1] One organization each in California, Indiana, Massachusetts, New York, and Ohio.

TEMPLE SOCIETY IN THE UNITED STATES (FRIENDS OF THE TEMPLE).

HISTORY.

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffmann. Adherents of the society emigrated to America a few years later, and within 10 years an organization was effected. At present there are 2 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Temple Society has no ecclesiastical forms or doctrines which are binding upon its members. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land, and the results of its efforts are manifest in six colonies in Palestine, which have achieved a measure of success.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

As it is numerically a small society, it has no missions apart from the colonization work in Palestine and the establishment of schools in that country; and in regard to this work, there is practically no information since the outbreak of the war. In the United States it has no educational or charitable institutions.

STATISTICS.

In 1916 the Temple Society in the United States (Friends of the Temple) had but 2 organizations, 1 in New York and 1 in Kansas. Of the total membership of 260—108 males and 152 females—the larger proportion was in New York. The general statistics of the society are shown, with their relation to the statistics for other bodies, in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows.

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ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	2	3	−1	(2)
Members	260	376	−116	−30.9
Church edifices	2	3	−1	(2)
Value of church property	$10,500	$11,000	−$500	−4.5
Parsonages:				
Churches reporting	1	1		
Value	$300	$1,000	−$700	−70.0
Sunday schools:				
Number	2	3	−1	(2)
Officers and teachers	18	21	−3	(2)
Scholars	140	168	−28	−16.7

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that in comparison with the figures reported for 1906, the society has decreased in every particular. There were 2 organizations reported in 1916 as against 3 in 1906, and the membership was 260 as against 376, showing a loss of 30.9 per cent. A single church reported a parsonage, but at a decreased value. Sunday schools decreased 1 in number and 28, or 16.7 per cent, in number of scholars.

Church expenditures amounting to $1,610 reported by both organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported in 1916 was 37, constituting 14.2 per cent of the 260 members reported for the denomination as a whole.[1]

Of the 2 organizations, 1, with 162 members, reported services conducted in English only, and 1, with 98 members, reported the use of German and English. The report for 1906 shows no organization using English only in church services.

The 2 ministers connected with the body reported annual salaries averaging $558.

[1] See Introduction, p. 10.

THEOSOPHICAL SOCIETIES.

GENERAL STATEMENT.

History.—The original Theosophical Society was founded in New York in 1875, under the name "Theosophical Society and Universal Brotherhood," with Col. Henry S. Olcott as its life president. Chief among its founders were Mme. Helena Petrovna Blavatsky, Col. Henry S. Olcott, and William Q. Judge. For some years special attention was given to the education of the members in the Theosophical philosophy, and to the development of the organization both in America and in Europe. In 1879 Mme. Blavatsky and Col. Olcott went to India and established headquarters at Adyar, Madras, while Mr. Judge remained in charge in America. After the death of Mme. Blavatsky in 1891, Mr. Judge took entire charge in America, while Col. Olcott gave special attention to the work in India, and Mrs. Annie Besant became the most active worker in Europe.

In 1894 friction arose between Mrs. Besant and Mr. Judge, and two parties developed. Early in the next year a majority of the American Section voted to support Mr. Judge and to organize as a separate society known as the Theosophical Society in America. Soon afterwards similar action by minorities was taken in several European countries, and these organizations affiliated with the new Theosophical Society in America. The dissenting members retained the original name, the Theosophical Society, its three divisions being known as the American Section, European Section, and Indian Section, all continuing under the original presidency of Col. H. S. Olcott and thus maintaining unbroken the continuity of the original society.

On the death of Mr. Judge in 1896, Katherine Tingley became leader of the newly formed Theosophical Society in America and of the related societies in Europe. Two years later she organized the Universal Brotherhood; and soon afterwards the Theosophical Society in America, in convention at Chicago, voted to merge itself in the new organization, which then took the name "Universal Brotherhood and Theosophical Society." Again, however, there were dissenting members who retained the old organization and name.

There were thus three societies in this country—the original Theosophical Society, American Section; the primary offshoot, the Theosophical Society in America; and the offshoot from that, the Universal Brotherhood and Theosophical Society—all tracing their origin as organizations to the original Theosophical Society. About the same time there was formed in New York an independent organization called the Theosophical Society, New York.

These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the universal brotherhood of humanity, and require sympathy with this object as a condition of admission to membership.

In order to secure a full comprehension of what is meant by the "brotherhood of humanity," it is deemed essential that there should be a study of the ancient and modern religions, philosophies, and sciences; also an investigation of unexplained laws of nature and the powers latent in man. Hence all these societies are more or less investigative in their character. The Universal Brotherhood and Theosophical Society emphasizes the practical application of the results of this investigation to existent conditions; and the American Section seeks to infuse its principles into the practical affairs of life, especially through its Bureau for Social Reconstruction.

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Doctrine.—The Theosophical philosophy is presented in the most concentrated form in the "Secret Doctrine," by Madame Blavatsky. The voluminous works by Mrs. Annie Besant, C. W. Leadbeater, and others, while containing much original contribution to theosophical knowledge, are largely interpretive of this great work of Madame Blavatsky. The three fundamental propositions of this work are as follows:

(1) An omnipresent, eternal, boundless, and immutable principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude.

(2) The absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature.

(3) The fundamental identity of all souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the Cycle of Incarnation or Necessity, in accordance with cyclic or Karmic law.

A brief summary of doctrine as accepted by most members of the Theosophical societies follows:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a spiritual intelligence inhabiting a soul and a body. By purification and training of the body, the emotions, and the mind, the latent divine powers will develop and become active. Man is composed of seven principles, which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the dissolution of the mortal principles and the absorption of their experiences by the higher or universal principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, intuition, and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the ignorant and impossible idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the mode, of accomplishing the effect.

Polity.—The Theosophical societies have no church edifices, services being held in halls and private houses.

There is, also, no regular ministry connected with any of them; but the Theosophical Society, American Section, maintains a corps of national and divisional lecturers, who travel throughout the United States and Canada, wherein the American Section has 187 local bodies known as lodges, containing over 7,000 active members, as of January 1, 1918, with some thousands of inactive members. In addition, a "liberty membership" has been established for soldiers and sailors during the period of the war.

Statistics.—The bodies grouped under the name Theosophical societies, in 1916 and in 1906, are listed in the table below, with the number of organizations and members as reported for the two periods. Certain changes in name will be noted, as referred to above; also the lack of any general statistics for the "Universal Brotherhood and Theosophical Society."

COMPARATIVE SUMMARY OF THEOSOPHICAL SOCIETIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.
THEOSOPHICAL SOCIETIES.		
1916.		
Theosophical Society	17	199
Theosophical Society, New York	1	72
Theosophical Society, American Section	157	5,097
Universal Brotherhood and Theosophical Society	1	.....
1906.		
Theosophical Society in America	14	166
Theosophical Society, New York	1	90
Theosophical Society, American Section	69	2,080
Universal Brotherhood and Theosophical Society	1	.....

THEOSOPHICAL SOCIETY.

(FORMERLY THEOSOPHICAL SOCIETY IN AMERICA).

HISTORY.

This society claims to be the original Theosophical Society, sections of which, under Mrs. Besant and Mrs. Tingley, left the parent body before and after Mr. Judge's death—the first because of differences on the question of brotherhood (which Mr. Judge defined as excluding attacks and charges) and the second because of differences on the question of organization, which Mrs. Tingley desired to change so as to create a leader and official head. The headquarters of the society are in New York City.

In general accord with other Theosophical societies, it seeks to form the nucleus of a Universal Brotherhood of Humanity and to make full investigation as to the different religions, sciences, laws of nature, psychical powers latent in man, etc. It emphasizes the right of every member to believe or disbelieve in any religious system or philosophy, without thereby affecting his standing in the society. In 1906 it reported: "It

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works in close harmony with a number of autonomous national societies formed in 1895. A strong movement for union has arisen in these organizations, and the entire body now exists as an international body of students united in the search for truth in complete tolerance and spiritual liberty, believing that this method will in time break down all barriers of race and hostility between creeds and classes, and will unite mankind in a free spiritual brotherhood." The union of autonomous societies was realized in the next few years, with the title "The Theosophical Society."

STATISTICS.

The general statistics of the Theosophical Society for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. As appears from the preceding general summary of the principal items of inquiry in 1916 and 1906, only 2 items were reported—17 organizations in 1916, as against 14 in 1906; and a membership of 199, as against 166.

English was the only language reported in the conduct of church services in this denomination.

ORGANIZATIONS AND MEMBERS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				
		Number of organizations reporting.	Total number reported.	Sex.		
				Number of organizations reporting.	Male.	Female.
Theosophical Society	17	17	199	17	61	138
New England division:						
Rhode Island	2	2	23	2	4	19
Middle Atlantic division:						
New York	2	2	67	2	22	45
East North Central division:						
Ohio	3	3	34	3	12	22
Indiana	1	1	11	1	10	1
Michigan	1	1	6	1	1	5
West North Central division:						
Minnesota	1	1	5	1	.....	5
South Atlantic division:						
District of Columbia	1	1	9	1	2	7
North Carolina	1	1	4	1	2	2
Mountain division:						
Colorado	1	1	9	1	.....	9
Pacific division:						
Washington	1	1	11	1	2	9
California	3	3	20	3	6	14

THEOSOPHICAL SOCIETY, NEW YORK.

HISTORY.

After the separation of the Theosophical Society in America from the original Theosophical Society, a number of individuals in New York who "cared for neither organization or leaders, nor for factional dispute," formed, in 1899, an independent society. Its objects were stated as follows: "To form a nucleus of the Universal Brotherhood without distinction of race, creed, caste, or sex; to study and make known the ancient religions, philosophy, and sciences; to investigate the laws of nature; and develop the divine powers latent in man."

Requiring the acceptance of no other authority or dogma than that of one's own judgment, the society expects that opinions will be the "result of investigation and not of blind credulity." It believes that purity of purpose is the way, and individual effort the means, by which one can attain wisdom. The universe is divided into nature and into mind. The duty of man, which means a mind, is to raise the parts of nature in his charge, so that they shall be conscious in ever higher degrees, until nature, matter, becomes self-conscious as mind. His duty to himself is to become conscious in ever higher degree until he is consciously immortal and sees himself in others and others in himself. His duty is to have his own mind in alignment with the Supreme Intelligence of the universe. Accepting in general the doctrine of Theosophy, as already stated, the society adheres to its religious purpose and considers that the basis of the Theosophical system of ethics is the performance of the duty of the moment. It conducts free public lectures, holds classes, and seeks especially to promote the dissemination of Theosophical literature. It has no branches or foreign missions of any kind. It has nothing to do with politics, economic questions, religious rites, dogmas, or institutions.

STATISTICS.

The general statistics of the Theosophical Society, New York, for 1916 show 1 organization, 72 members, 40 males and 32 females, a loss of 18 since 1906; and expenditures of various kinds amounting to $1,176. English was the only language reported in the conduct of church services in this denomination. The president of the society acts as leader and editor. A Sunday school, with 5 officers and teachers and 45 scholars, was reported in 1906, but none in 1916.

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THEOSOPHICAL SOCIETY, AMERICAN SECTION.

HISTORY.

This society represents that portion of the original Theosophical Society which refused to unite in the Theosophical Society in America, and which continued the old organization with 3 sections—American, European, and Indian. Its international headquarters are at Adyar, a suburb of Madras, India. The latest report of the Theosophical Society showed a growth from these 3 original sections to 19 sections, existing in all parts of the world. Before the war there were 23 sections, but communications with the Central Empire sections have been interrupted for the time being.

While seeking to form a nucleus of the Universal Brotherhood of Humanity, this society is primarily investigative in its character, and welcomes members of every religion or of none, expecting each to show the same toleration of other beliefs as he expects for his own. It promotes the dissemination of the fruits of study by the publication and distribution of literature; its propaganda is in no sense an effort to build up a religious or philosophical sect, but merely for the purpose of reaching and awakening minds and stimulating them to further inquiry.

On its purely intellectual side, this society aims at individual improvement through reading, study, and investigation; on its ethical side, it contemplates the expansion of benevolence, scientific philanthropy, the furtherance of all those activities which tend to human fraternity and right dealing, and the maintenance of social and international peace; and on its spiritual side, it contemplates the gradual dominance of the highest principle in man, the subordination of the flesh to the spirit, and the development of the loftiest virtues and the most religious sentiments. Beyond all these, there is that stage of evolution known as "Occultism"—the course by which individuals of high ideals and devout purpose are systematically trained along those lines which culminate in the production of what are known as "masters."

At its international headquarters the society owns a beautiful estate of over 200 acres, whereon it has business offices, a publishing house, a printing plant, a bank, homes, an auditorium, an editorial office, and a separate building containing a large and valuable oriental library, partly in palm leaf manuscripts.

"Krotona," the national headquarters of the American Section, consists of an estate of 23 acres, beautifully located in the hills of Hollywood, Los Angeles, Calif., on which there are buildings used as offices, homes, auditoriums, a library, a cafeteria, and for religious services of several religions. The situation is at once secluded, yet in touch with the life of a great city's population.

STATISTICS.

The general statistics of the Theosophical Society, American Section, are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. As appears from the preceding general summary of the principal items of inquiry in 1916 and 1906, the society reported a considerable increase in number of organizations, from 69 to 157, and in membership, from 2,080 to 5,097. The sex of members was not reported. Property valued at $300 was reported by 1 organization in 1906, and there were 4 Sunday schools, with 5 officers and teachers and 33 scholars, but in 1916 there was no report of value of property or of Sunday schools.

Of the 157 organizations, 153, with 5,004 members reported the use of English only in church services; 2, with 42 members, reported services conducted in Finnish only; 1, with 40 members, in Scandinavian (not specified) only; and 1, with 11 members, in Spanish only. The 1906 report shows 1 organization, with 27 members, using Norwegian and English, but none using a foreign language exclusively.

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ORGANIZATIONS AND MEMBERS, BY STATES: 1916.

STATE.	Total number of organizations.	Total number of members reported.
Theosophical Society, American Section	157	5,097
New England division:		
Maine	1	19
Massachusetts	7	232
Connecticut	2	32
Middle Atlantic division:		
New York	16	525
New Jersey	3	85
Pennsylvania	5	209
East North Central division:		
Ohio	8	277
Indiana	2	32
Illinois	14	232
Michigan	9	175
Wisconsin	4	87
West North Central division:		
Minnesota	7	338
Iowa	4	46
Missouri	2	211
North Dakota	1	9
Nebraska	3	97
Kansas	1	10
South Atlantic division:		
Maryland	2	36
South Atlantic division—Continued.		
District of Columbia	1	131
Virginia	1	18
West Virginia	1	3
Georgia	1	45
Florida	1	4
East South Central division:		
Kentucky	1	45
Tennessee	2	59
Alabama	2	65
West South Central division:		
Louisiana	3	85
Oklahoma	2	62
Texas	9	230
Mountain division:		
Montana	4	109
Idaho	1	16
Wyoming	1	12
Colorado	4	110
Utah	1	20
Nevada	1	11
Pacific division:		
Washington	6	229
Oregon	1	79
California	22	977

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

HISTORY AND ACTIVITIES.

The Universal Brotherhood and Theosophical Society is the continuation of the original Theosophical Society which was founded in New York in 1875 by a Russian lady, Helena Petrovna Blavatsky. Mme. Blavatsky died in 1891 and was succeeded as Leader and Teacher in the Theosophical movement by her pupil and colleague, Wm. Quan Judge, who, on his death in 1896, left Mme. Katherine Tingley as his successor, "and present leader and teacher of the Theosophical movement throughout the world." The society was reorganized under Mme. Tingley in 1898, being merged into the Universal Brotherhood, founded by her in New York, January 13, 1898. The full title of the organization now is The Universal Brotherhood and Theosophical Society, and its international headquarters are at Point Loma, Calif. Its objects are as follows: "Ordained and established for the benefit of the people of the earth and all creatures: (1) This organization declares that Brotherhood is a fact in nature; (2) the principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity; (3) the subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy, and art, and to investigate the laws of nature and the divine powers in man. This brotherhood is a part of a great and universal movement which has been active in all ages."

The Universal Brotherhood and Theosophical Society is essentially a philanthropic organization and holds to the original purpose for which the society was founded, as stated in the following words: "The noblest title of the Theosophical Society is the Brotherhood of Man." "The true theosophist is the philanthropist." And as Mme. Blavatsky wrote in 1888: "The society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism, and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings, which are but another form of materialism." Mme. Blavatsky further wrote, in one of her principal works for students, The Key to Theosophy, "Theosophist is who Theosophy does."

Among the most important departments and activities at the International Theosophical Headquarters are: The School of Antiquity (Inc.); the International Brotherhood League; Literary Department; Propaganda Department; Aryan Theosophical Press; and Theosophical Publishing Company.

The School of Antiquity was incorporated for the principal purpose of establishing colleges, academies, etc., for the study of Raja-Yoga—that is, an understanding of the laws of nature, and particularly those laws governing the individual being; and to promote the physical, mental, and moral education and spiritual welfare of people in all lands. In carrying out this purpose, the school has power to acquire property and conduct commercial enterprises. The Raja-Yoga College, Academy, and School, situated at Point Loma, is a department of the School of Antiquity. Founded by Mme. Tingley in 1900, and beginning with five pupils, it now has several hundred. The Raja-Yoga system of education includes in its curriculum the studies taught in primary and high schools, and in colleges and universities, placing special emphasis upon the building and development of character and self-reliance, as based upon the essential divinity of

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man. There is also a department of divinity and ministry in the teachings of Theosophy, for those students who intend to take up this as their life work.

The Isis League of Music and Drama, in connection with the Raja-Yoga system of education, emphasizes the importance of these features as true educational factors, and as being most potent in the formation of character, in accordance with the true philosophy of life.

The International Brotherhood League carries on the humanitarian work of the organization along two lines—one of temporary application, the other of far-reaching and permanent results. The specific objects are: To help men and women to realize the nobility of their calling and their true position in life; to educate children of all nations on the broadest lines of universal brotherhood; to ameliorate the condition of unfortunate women and those who are, or have been, in prison; to abolish capital punishment; to bring about a better understanding between so-called savage and civilized races; to relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

The Literary and Publishing Departments are, as their names signify, for the purpose of disseminating Theosophical teachings throughout the world. The Aryan Theosophical Press has a complete and modern equipment. It publishes all the standard Theosophical works in different languages, and three periodicals: The Theosophical Path (the official publication of the Universal Brotherhood and Theosophical Society), The Raja-Yoga Messenger (conducted by pupils of the Raja-Yoga College and Academy), and The New Way, originally established for free distribution among prisoners, several thousand copies being so distributed monthly, and a special edition being also printed (since April, 1917) for soldiers and sailors.

The Universal Brotherhood and Theosophical Society is a world-wide organization with National Centers in many countries. The statistics of the membership are not published, but it is very large, reaching into many thousands. None of the officers of the Universal Brotherhood and Theosophical Society, the School of Antiquity, Raja-Yoga College, nor of any of the departments of Theosophical work, receives any salary or financial recompense, but all are volunteer, unsalaried workers.

No statistics were reported.

UNITARIANS.

HISTORY.

Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His Deity). While Unitarians assert that these beliefs were held in the first Christian centuries, before ever the Trinitarian dogmas were developed, yet the Unitarianism of to-day originated historically in the first half century of the Protestant Reformation. In one form or another it was espoused in the sixteenth century by a number of Anabaptist leaders and by numerous independent thinkers in Italy or Switzerland. Its most influential leaders on the Continent, where it was variously known as Arianism, Socinianism, or Unitarianism, were Michael Servetus in Switzerland, Faustus Socinus in Poland, and Francis David in Transylvania.

In England Unitarianism gradually developed during the eighteenth century, largely under Socinian influences, and chiefly among the Presbyterian churches, though there were also important accessions from other religious bodies. While such men as Newton, Locke, Milton, and Penn in the seventeenth century are known to have held Unitarian views, no movement toward a distinct denomination began till late in the eighteenth century; and the most distinguished leaders of Unitarianism since its separate organization have been Joseph Priestley, Theophilus Lindsey, and James Martineau.

In America Unitarianism developed out of New England Congregationalism, whose churches had as a rule unwittingly left the way open for doctrinal changes, by requiring members upon joining the church simply to join in a covenant, rather than to subscribe to a creed. Thus many of the Congregational churches of eastern Massachusetts, including most of the oldest and most important ones, gradually moved far toward Unitarian beliefs in the second half of the eighteenth century, though the first church distinctly to avow such beliefs was the Episcopal King's Chapel at Boston, in 1785. These churches preferred to call themselves simply Liberal Christians, and the name Unitarian was only slowly and reluctantly accepted. The formation of a new denomination out of the liberal wing of the Congregational Church was a gradual process, which went on in one congregation after another. The cleavage was hastened by the election of Henry Ware, a liberal, as Professor of Theology at Harvard University in 1805, in spite of orthodox protests, and by the fastening of the name Unitarian upon the liberals by the conservatives in 1815, after which the former were more and more refused religious fellowship by the latter, who desired thus to exclude them from the denomination. At length, in 1819, William Ellery Channing, of Boston, acknowledged leader of the liberals, preached at Baltimore an ordination sermon which defined and defended the

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views held by Unitarians and was thenceforth accepted by them as their platform.

In 1825 the American Unitarian Association was formed to do aggressive missionary work and to promote the interests of the churches concerned, and thus the new denomination became organized separately. The Unitarians of this period were much averse to fostering sectarian spirit. They had been only loosely welded together, and their own fundamental principles were not clearly settled; so that for nearly 40 years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. But by the end of the Civil War this controversy had been largely outgrown; a national conference was organized in 1865, and a period of rapid extension and of aggressive denominational life ensued, which has continued down to the present time. For a generation past emphasis has been laid much less upon doctrinal points than upon personal religion, moral advancement, and civic and social reform.

DOCTRINE.

The Unitarians have never adopted a creed and do not require of members or ministers profession of a particular doctrine.

The constitution of the General Conference states simply that "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The declared object of the American Unitarian Association is "to diffuse the knowledge and promote the interests of pure Christianity." And the covenant most generally used in local churches reads: "In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of man."

The most distinguishing marks of Unitarianism to-day are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls, in distinction from the views traditionally taught on these points.

POLITY.

The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for purposes of fellowship, mutual counsel, and the promotion of common ends, they unite in local or state conferences, in a General Conference meeting biennially, and in an international congress formed "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." Besides the national missionary organization, the American Unitarian Association, with headquarters at Boston, and offices at New York, Chicago, and San Francisco, other national organizations include the Alliance of Unitarian Women, the Unitarian Sunday school Society, the Young People's Religious Union, the Laymen's League, the Unitarian Temperance Society, etc.

WORK.

The missionary work of the churches of the Unitarian fellowship is carried on chiefly by the American Unitarian Association. In 1916 this Association acknowledged receipts amounting to $203,629, which amount was expended in the support of new churches; for circuit preachers; for books and tracts; for assistance to theological students; and for educational work in certain selected schools and communities, not necessarily under Unitarian control. The property (endowment) amounts to nearly $2,900,000. In addition to the work done by the Association, home missionary work is carried on also by the Women's National Alliance, the Young People's Religious Union, and the district and state conferences.

The foreign work of the Unitarian churches is conducted chiefly through the International Council of Unitarian and Other Liberal Thinkers and Workers. The international council has correspondents in all countries, and through them and such organizations as the Japanese Unitarian Association, the Hungarian Consistory, the Brahmo-Somaj of India, and the various liberal Christian bodies in Europe, it carries on active propaganda.

Unitarians are profound believers in education, but not in sectarian education. Many leading schools and universities are practically under Unitarian administration, but not one of them is sectarian in purpose or spirit. The Unitarian ministry is educated chiefly in 3 theological seminaries, the Harvard Divinity School founded in 1819, the Meadville Theological School established in Pennsylvania in 1844, and the Pacific School opened at Berkeley, Calif., in 1904; but in none of these are either teachers or students ever submitted to dogmatic tests. They have been described as "undenominational schools of rational theology." For general educational institutions large sums of money have been given by Unitarians, but no record is kept of such gifts. The same may be said in regard to philanthropic movements, as hospitals, asylums, and the like.

STATISTICS.

The general statistics of the Unitarian churches for 1916 are given, by states, on pages 692 and 693, and the relation of these statistics to those of other bodies is

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shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	414	461	−47	−10.2
Members	82,515	70,542	11,973	17.0
Church edifices	399	463	−64	−13.8
Value of church property	$15,247,349	$14,263,277	$984,072	6.9
Debt on church property	$447,174	$332,330	$114,844	34.6
Parsonages:				
Churches reporting	129	115	14	12.2
Value	$819,912	$584,750	$235,162	40.2
Sunday schools:				
Number	334	364	−30	−8.2
Officers and teachers	3,064	3,592	−528	−14.7
Scholars	19,675	24,005	−4,330	−18.0
Contributions for missions and benevolences	$203,629	$185,000	$18,629	10.1
Domestic	$203,629	$185,000	$18,629	10.1
Foreign				

[1] A minus sign (−) denotes decrease.

From this table it appears that, as in a number of bodies, there has been a decrease in the number of organizations and church edifices, but an increase in the membership. Thus, there were 414 organizations in 1916 as against 461 in 1906, a loss of 10.2 per cent, while the membership has advanced from 70,542 to 82,515, a gain of 17 per cent. The situation is essentially the same in regard to church edifices and value of church property, the number of church edifices showing a decrease of 13.8 per cent while their value increased $984,072, or 6.9 per cent. The highest per cent of increase was in the value of parsonages, 40.2, and the next highest in debt on church property, 34.6. Sunday schools show a decrease in every particular, a loss of 30 schools, 528 officers and teachers, and 4,330 scholars. Contributions of $203,629 for missions and benevolences, all of which were for home missions, were $18,629, or 10.1 per cent, larger than in 1906.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $1,485,556, reported by 369 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

Of the 414 organizations, 408, with 81,975 members, reported the use of English only in church services; 2, with 115 members, reported services conducted in Finnish; 2, with 400 members, in Norwegian; and 2, with 25 members, in Swedish. There has been an increase of 2 in the number of organizations using foreign languages only since 1906.

The total number of ministers on the rolls of the denomination was 531. Schedules were received from 414 of these, distributed, by states, in the following table.

The entire number of ministers in pastoral work was 309, and 105 were not in pastoral work. Of the former, 286 reported annual salaries averaging $2,080. Of those not in pastoral work, 72 were retired and 21 engaged in denominational, educational, or editorial work. Nine in pastoral work were also engaged in other occupations.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	414	287	22	105	$2,080
Alabama	1	1			
Arizona	1			1	
California	22	13	1	8	2,404
Colorado	4	2		2	1,440
Connecticut	4	2	1	1	2,800
Delaware	1	1			
District of Columbia	1	1			
Florida	4	3		1	1,600
Georgia	1	1			
Idaho	1			1	
Illinois	15	9	1	5	2,167
Indiana	1	1			
Iowa	8	5	1	2	1,680
Kansas	1	1			
Louisiana	1	1			
Maine	15	14	1		1,549
Massachusetts	203	140	12	51	2,003
Michigan	6	4		2	2,575
Minnesota	6	6			2,167
Missouri	3	2		1	3,500
Montana	2	2			1,600
Nebraska	2	2			2,200
New Hampshire	13	11	1	1	1,600
New Jersey	9	8		1	1,959
New York	28	16	2	10	2,648
North Carolina	2	1		1	1,000
Ohio	11	7	1	3	3,286
Oklahoma	2	1		1	2,000
Oregon	5	2	1	2	2,100
Pennsylvania	15	7		8	2,318
Rhode Island	4	4			2,825
South Carolina	2	1		1	1,200
Tennessee	1	1			
Texas	3	3			2,100
Utah	1	1			
Vermont	4	4			1,575
Virginia	3	3			1,467
Washington	5	3		2	2,167
West Virginia	1	1			
Wisconsin	2	2			2,350

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Unitarians	414	411	82,515	352	22,503	33,360	394	12	399	393	$15,247,349
New England division:											
Maine	19	18	2,488	17	834	1,254	17	1	17	17	349,500
New Hampshire	23	22	3,890	17	760	1,135	23	.....	23	23	351,400
Vermont	6	6	1,833	3	112	171	6	.....	6	6	133,000
Massachusetts	179	179	41,587	152	10,346	16,726	176	1	178	175	8,119,288
Rhode Island	3	3	1,412	3	589	823	3	.....	3	3	257,500
Connecticut	4	4	316	4	130	186	3	.....	3	3	125,000
Middle Atlantic division:											
New York	26	26	6,288	20	1,369	2,167	24	2	27	24	1,966,217
New Jersey	12	12	1,291	12	527	764	11	.....	11	11	162,764
Pennsylvania	9	9	1,828	7	664	664	9	.....	9	9	358,700
East North Central division:											
Ohio	6	6	1,700	6	705	995	6	.....	6	6	387,000
Indiana	2	2	376	2	147	229	2	.....	2	2	41,977
Illinois	17	17	1,593	15	623	855	17	.....	17	17	390,000
Michigan	8	7	1,478	5	404	514	8	.....	8	8	350,100
Wisconsin	4	4	508	3	164	244	4	.....	4	4	61,500
West North Central division:											
Minnesota	10	10	1,898	10	952	946	9	.....	9	9	250,034
Iowa	7	7	1,004	7	418	586	7	.....	7	7	154,000
Missouri	3	3	911	3	367	544	3	.....	3	3	117,700
Nebraska	2	2	549	2	256	293	1	1	1	1	25,000
Kansas	3	3	258	3	106	152	3	.....	3	3	40,500
South Atlantic division:											
Virginia	5	5	235	5	130	105	3	2	3	3	34,000
West Virginia	2	2	265	1	92	23	1	1	1	1	25,000
North Carolina	5	5	994	3	145	149	5	.....	5	5	6,500
Florida	6	6	184	6	100	84	4	2	4	4	40,300
East South Central division:											
Tennessee	2	2	124	2	62	62	2	.....	2	2	28,000
West South Central division:											
Texas	3	3	414	2	53	61	1	1	1	1	60,000
Mountain division:											
Montana	4	4	375	3	85	140	4	.....	4	4	45,700
Colorado	5	5	638	5	277	361	5	.....	5	5	117,000
Pacific division:											
Washington	5	5	2,176	2	277	299	5	.....	5	5	117,000
Oregon	4	4	532	4	214	318	4	.....	4	4	108,500
California	21	21	3,343	19	806	1,272	19	1	19	19	568,669
States with one organization only [1]	9	9	2,027	9	789	1,238	9	.....	9	9	455,500

[1] One organization each in Delaware, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Oklahoma, South Carolina, and Utah.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Unitarians	414	93	$447,174	129	$819,912	369	$1,485,556	331	334	3,064	19,675
New England division:											
Maine	19	2	5,100	11	54,000	18	46,310	15	15	149	915
New Hampshire	23	3	3,300	11	39,300	20	42,695	17	17	136	755
Vermont	6	1	600	2	16,000	5	12,750	4	4	38	253
Massachusetts	179	37	190,130	68	456,312	163	737,959	155	157	1,594	10,146
Rhode Island	3	1	14,000	2	20,000	3	28,325	3	3	43	219
Connecticut	4	1	9,000	.....	.....	3	17,086	2	2	14	70
Middle Atlantic division:											
New York	26	8	21,150	6	36,000	23	157,937	20	20	185	1,285
New Jersey	12	7	29,500	2	11,000	12	35,021	11	11	82	470
Pennsylvania	9	5	35,100	5	58,500	9	46,676	7	7	78	580
East North Central division:											
Ohio	6	1	13,000	1	5,000	6	45,199	6	6	84	482
Indiana	2	2	8,224	.....	.....	2	11,656	2	2	18	141
Illinois	17	2	1,030	5	24,500	14	32,723	11	11	61	331
Michigan	8	2	10,300	1	8,000	5	17,685	3	3	26	238
Wisconsin	4	1	10,200	2	30,000	3	10,870	3	3	26	162
West North Central division:											
Minnesota	10	4	2,850	2	5,800	9	19,986	7	7	43	397
Iowa	7	3	4,100	3	14,000	7	19,949	7	7	63	442
Missouri	3	1	4,600	.....	.....	3	23,532	3	4	26	201
Nebraska	2	.....	.....	.....	.....	2	7,210	2	2	19	136
Kansas	3	2	390	1	5,000	3	5,768	2	2	15	92
South Atlantic division:											
Virginia	5	.....	.....	1	8,000	5	4,938	4	4	32	229
West Virginia	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Carolina	5	.....	.....	1	1,500	2	910	2	2	11	89
Florida	6	.....	.....	.....	.....	3	3,372	2	2	8	38
East South Central division:											
Tennessee	2	1	6,500	.....	.....	2	3,963	1	1	4	27
West South Central division:											
Texas	3	.....	.....	.....	.....	3	9,400	2	2	11	60
Mountain division:											
Montana	4	.....	.....	.....	.....	3	7,320	3	3	8	59
Colorado	5	1	800	1	3,000	5	11,081	3	3	25	142
Pacific division:											
Washington	5	2	4,000	1	6,000	3	9,716	3	3	33	250
Oregon	4	.....	.....	.....	.....	4	10,536	4	4	40	183
California	21	4	32,500	1	5,000	20	61,802	18	18	107	794
States with one organization only [1]	9	2	40,800	2	13,000	9	43,181	9	9	85	509

[1] One organization each in Delaware, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Oklahoma, South Carolina, and Utah.

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UNITED BRETHREN BODIES.

GENERAL STATEMENT.

The denominations grouped under the name United Brethren in 1916 and in 1906 are listed in the table below with the principal statistics as reported for the two periods. The general history for both of these bodies, as well as the general statement of doctrine and polity, are presented in the statement of the Church of the United Brethren in Christ, which is the older body.

COMPARATIVE SUMMARY OF UNITED BRETHREN BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
UNITED BRETHREN BODIES.										
1916.										
Church of the United Brethren in Christ	3,487	348,828	3,244	$13,787,579	$1,489,929	1,130	$2,296,847	3,209	41,223	402,838
Church of the United Brethren in Christ (Old Constitution)	409	19,106	380	707,396	11,253	100	138,000	376	3,760	34,113
1906.										
Church of the United Brethren in Christ	3,732	274,649	3,410	8,401,539	489,035	1,004	1,423,282	3,409	37,998	278,764
Church of the United Brethren in Christ (Old Constitution)	572	21,401	490	672,252	9,924	102	84,650	461	4,176	22,556

CHURCH OF THE UNITED BRETHREN IN CHRIST.

HISTORY.

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supplies. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prominent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1746, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein continued his evangelistic labors among the German speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with ministers of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted, based upon the rules adopted four years before for the government of

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Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick County, Md., in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German-speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German-speaking communities, and encourage German-speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the 14 ministers at the conference of 1789, 9 were of German Reformed antecedents and 5 were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized, and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to grow, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami Valley in Ohio.

The first General Conference was held in 1815, 4 conferences being represented by 14 delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English-speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church has taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending, and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the signing of petitions for granting license, or entering as bondsmen for persons engaged in the traffic. On the subject of secret societies, the church has held radical ground, which was expressed both in its constitution and in general legislation.

As the churches came into contact with other religious bodies and the English-speaking element increased, a desire developed for certain changes in the constitution. The General Conference of 1885 created a commission to revise the confession of faith and the constitution, expressing at the same time its opinion that two clauses in the existing constitution, one forbidding the changing or abrogation of the confession, and the other likewise forbidding any change in the constitution, except upon request of two-thirds of the whole society, were "extraordinary and impracticable as articles of constitutional law." The act creating this commission was regarded by certain members of the conference as unconstitutional and revolutionary, and they entered their formal protest against it. The commission, however, completed its work and submitted a revised confession and constitution. Among the changes were two of special importance, one admitting laymen to the General Conference, the other modifying the section in regard to secret societies. The old constitution said: "There shall be no connection with secret combinations." This was modified by providing that all secret combinations which infringe upon the rights of others and whose principles are injurious to the Christian character of their members are contrary to the Word of God, and Christians should have no connection with them. The General Conference was also empowered to enact rules of discipline concerning such combinations.

The report of the commission was made to the conference of 1889, and those who had previously protested against its appointment refused to vote on it, insisting that the matter was not legally before the church, and basing their opposition on a claim that it was contrary to the constitution as amended and adopted in 1841. On the other hand, the majority claimed that that constitution had never been submitted to the members of the conferences, but had been adopted only by the General Conference, and was therefore subject to action by the General Conference. The changes were adopted by a vote of 111 to 21, but Bishop Milton Wright and 11 delegates entered formal protest, and, with about 20,000 members, organized a separate conference which they insisted was the legal body known as the "United Brethren in Christ."

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The result was considerable litigation in regard to property, and cases came up before the courts which, in 1899, were finally decided by the United States Court of Appeals.

The decade 1906–1916 has been characterized by the development of departments of church activity, as education, home and foreign missions, church erection, budget and finance; and by the adoption of a four-year program which involves the endowment of all the educational institutions of the church, together with commensurate achievements in evangelism and other lines of church life. The church is identified with all inter-church organizations in the United States and in the foreign mission fields; is a member of the Federal Council of Churches and the Committee on a World Conference on Faith and Order, etc. The church has participated in two efforts at merger with similar religious bodies. In the first effort the denominations involved were the Congregationalists, Methodist Protestants, and the United Brethren in Christ; in the second the effort was between the two last-named bodies. Neither effort was successful, though much favorable sentiment still exists and the efforts may be resumed later.

DOCTRINE.

In doctrine the church is Arminian. Its confession of faith, consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts, from sin, and are enabled to live unto God."

POLITY.

The polity of the United Brethren is similar to that of the Methodist Episcopal Church. Although not historically a Methodist branch, they affiliate with Methodist churches, send delegates to the ecumenical Methodist conferences, and also fraternize with other denominations. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The General Conference is composed of ministerial and lay delegates elected by the churches in the respective conferences, and meets once in four years. It has full authority, under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the General Conference for a quadrennium, and are eligible to reelection. They preside over annual conferences and, in conjunction with a committee of presiding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be reassigned annually to the same charge for any number of years.

WORK.

The home missionary work of the church is carried on through the Home Missionary Society of the Church of the United Brethren in Christ, the Church Erection Society, and the annual conferences, its special object being the establishment of United Brethren churches in districts which are not supplied. During the year 1916 there were 327 missionaries employed, and 352 churches aided; while the contributions were, for the Home Missionary Society, $135,232, and for the Church Erection Society, $37,223, making a total for home missions of $172,455.

The foreign missionary work of the church is carried on through the Foreign Missionary Society and the Woman's Missionary Association. In 1916 there were reported 63 missionaries and 188 native helpers in Japan, West Africa, China, the Philippines, and Porto Rico, occupying in all 17 stations. In the foreign field there are 102 churches, with 7,515 communicants; 33 schools, with 2,022 scholars; 6 hospitals, treating 38,671 patients; and 1 home, with 30 inmates. The sum of $126,388 was contributed for the work in these fields, which is a marked increase over the preceding years; the property is valued at $302,909, and the endowment is $58,654.

The educational institutions of the church in the United States include the Bonebrake Theological Seminary, at Dayton, Ohio; Otterbein College, Westville, Ohio; and 9 other colleges and academies. In 1916 they enrolled 2,759 students, and received contributions amounting to $325,000. They own property to the value of $1,214,492, and have an endowment of $1,260,505.

The church has 3 homes, 1 located at Quincy, Pa., known as the Quincy Orphanage Home; 1 at Baker, Calif., known as the Baker Home; and a third at Lebanon, Ohio, known as the Otterbein Home. In these 3 homes are 263 inmates. The amount contributed for their support was $95,000; the value of the property is estimated at $542,000; and the endowment at $400,000. Two of the homes are supported by rich farming lands.

There is a publishing plant, valued at more than $1,650,000, located in Dayton, Ohio, where the church

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has its national headquarters, and where 26 publications are issued and many books printed.

The Young People's Christian Endeavor Society reports 2,590 organizations, with a membership of 105,966. These societies contribute largely to the running expenses of the local churches, and make regular contributions to foreign and home missions.

STATISTICS.

The general statistics for the United Brethren in Christ for 1916 are given, by states and conferences, on pages 698 to 701, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	3,487	3,732	−245	−6.6
Members	348,828	274,649	74,179	27.0
Church edifices	3,244	3,410	−166	−4.9
Value of church property	$13,787,579	$8,401,539	$5,386,040	64.1
Debt on church property	$1,489,929	$489,035	$1,000,894	204.7
Parsonages:				
Churches reporting	1,130	1,004	126	12.5
Value	$2,296,847	$1,423,282	$873,565	61.4
Sunday schools:				
Number	3,299	3,409	−110	−3.2
Officers and teachers	41,223	37,993	3,230	8.5
Scholars	402,838	278,764	124,074	44.5
Contributions for missions and benevolences	$718,843	$259,877	$458,966	176.6
Domestic	$592,455	$177,671	$414,784	233.5
Foreign	$126,388	$82,206	$44,182	53.7

[1] A minus sign (−) denotes decrease.

From this table it appears that the denomination has grown in membership from 274,649, as reported in 1906, to 348,828 in 1916, a gain of 27 per cent. The number of organizations and of church edifices fell, but the value of church property increased from $8,401,539 to $13,787,579, a gain of 64.1 per cent. The debt on church property as reported by 456 organizations in 1916 was $1,489,929 as against $489,035 reported in 1906 by 417 organizations. The number of churches reporting parsonages increased by 126 and the value of parsonages rose from $1,423,282 to $2,296,847, or 61.4 per cent. The number of Sunday schools decreased by 110, but the number of scholars advanced from 278,764 to 402,838, a gain of 44.5 per cent. The contributions for missions and benevolences increased from $259,877 to $718,843, the greater proportion being for domestic work.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures, reported by 3,373 organizations, amounted to $3,315,238 and covered running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 2,375 organizations in 1916, was 27,277, constituting 10.3 per cent of the 263,831 members reported by these organizations. Assuming that the same proportion would apply to the 84,997 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 36,065.[1]

Of the 3,487 organizations, 3,447, with 343,064 members, reported the use of English only in church services; 2, with 114 members, reported services conducted in Dutch and English; 1, with 37 members, French and English; and 28, with 4,691 members, German and English; while 9 organizations, with 922 members, used German alone. As compared with the report for 1906, there was a decrease of 27 in the number of organizations reporting a foreign language.

The number of ministers on the rolls of the denomination was 1,912. Schedules were received from 1,485, distributed, by states, as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,485	1,055	200	230	$912
California	28	16	1	11	1,000
Colorado	16	11	2	3	901
Connecticut	2	1	1	.....	1,750
District of Columbia	1	1	.....	.....	.....
Florida	8	2	3	3	300
Idaho	1	1	.....	.....	.....
Illinois	92	82	8	2	884
Indiana	204	141	35	28	895
Iowa	61	48	11	2	969
Kansas	98	65	8	25	899
Kentucky	5	2	1	2	535
Louisiana	2	2	.....	.....	1,100
Maryland	25	19	4	2	1,023
Michigan	31	21	6	4	851
Minnesota	18	15	1	2	798
Missouri	20	10	6	4	650
Montana	6	6	.....	.....	884
Nebraska	66	42	8	16	912
New Jersey	1	.....	1	.....	.....
New Mexico	3	2	1	.....	500
New York	30	20	8	2	730
Ohio	311	210	35	66	965
Oklahoma	26	17	2	7	696
Oregon	28	13	9	6	612
Pennsylvania	261	203	28	30	999
South Dakota	6	3	1	2	933
Tennessee	6	4	1	1	596
Virginia	19	15	2	2	730
Washington	13	8	3	2	885
West Virginia	79	62	9	8	757
Wisconsin	18	13	5	.....	893

Of the 1,485 ministers reporting, 1,255 were in pastoral work and 230 not in pastoral work. The former included 1,055 pastors and of these 1,040 reported an average annual salary of $912. Of those not in pastoral work, 129 were on the retired list, while 26, including denominational officials, were engaged in denominational work, 25 in educational and editorial work, and 30 in evangelistic work.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ	3,487	3,481	348,823	2,903	123,090	179,466	3,233	119	3,244	3,220	$13,787,379
Middle Atlantic division:											
New York	42	42	2,684	37	994	1,585	37	3	37	36	135,525
Pennsylvania	560	560	73,989	475	25,818	33,097	531	13	531	531	3,775,993
East North Central division:											
Ohio	635	632	75,852	550	27,718	40,997	622	4	623	621	3,308,431
Indiana	528	528	59,955	400	19,445	29,336	520	4	525	517	1,768,779
Illinois	237	237	23,003	211	8,909	12,434	232	2	232	231	802,000
Michigan	71	71	3,861	68	1,440	2,203	60	5	60	60	159,500
Wisconsin	46	46	2,997	46	1,139	1,858	40	2	40	39	90,350
West North Central division:											
Minnesota	23	23	1,530	23	605	925	20	3	22	20	68,200
Iowa	156	156	12,672	145	4,751	7,195	148	3	148	148	602,000
Missouri	60	60	4,286	55	1,724	2,220	53	3	55	53	120,200
North Dakota	4	4	101	4	47	54	2	1	2	2	5,000
South Dakota	7	7	184	7	66	118	6	.....	7	5	7,200
Nebraska	85	85	7,234	81	2,856	4,066	78	4	78	78	274,320
Kansas	253	253	19,924	201	6,880	9,672	217	19	217	216	732,904
South Atlantic division:											
Maryland	59	59	8,237	44	2,919	4,064	55	2	55	55	349,925
Virginia	87	87	8,270	86	3,443	4,698	84	.....	84	84	193,871
West Virginia	363	362	29,426	273	9,472	12,815	339	13	339	339	696,781
Georgia	4	3	168	3	57	111	3	1	3	3	8,900
Florida	8	8	317	8	129	188	6	1	6	5	31,700
East South Central division:											
Kentucky	27	27	1,256	8	250	316	17	.....	17	17	23,600
Tennessee	29	29	916	15	192	254	16	1	16	14	12,500
West South Central division:											
Louisiana	4	4	329	4	132	197	4	.....	4	4	9,500
Oklahoma	76	76	3,978	58	1,311	1,935	49	16	49	49	95,600
Mountain division:											
Montana	9	9	246	8	85	108	6	3	6	5	12,900
Idaho	3	3	125	1	26	45	2	1	2	2	2,650
Colorado	17	17	1,240	16	482	701	14	3	14	14	68,950
New Mexico	12	11	255	2	41	48	4	1	4	4	9,300
Pacific division:											
Washington	23	23	1,059	17	308	517	22	.....	22	22	82,960
Oregon	33	33	1,945	32	767	1,108	23	8	23	23	63,160
California	24	24	2,349	23	874	1,386	22	2	22	22	198,980
States with one organization only [1]	2	2	440	2	215	225	1	1	1	1	75,000

[1] One organization each in the District of Columbia and Texas.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ	3,487	456	$1,489,929	1,130	$2,296,847	3,373	$3,315,238	3,251	3,299	41,223	402,838
Middle Atlantic division:											
New York	42	8	27,350	15	20,400	42	36,374	40	42	473	3,579
Pennsylvania	560	108	532,457	215	590,310	536	875,662	512	528	8,243	96,816
East North Central division:											
Ohio	635	92	390,269	193	461,995	626	709,857	603	606	8,768	87,887
Indiana	528	66	122,878	140	272,350	511	412,901	491	495	6,220	60,268
Illinois	237	28	75,048	86	145,858	232	221,081	231	233	2,895	25,645
Michigan	71	9	24,117	24	27,300	61	52,631	64	64	727	5,255
Wisconsin	46	3	8,600	16	28,800	45	29,407	42	42	371	2,904
West North Central division:											
Minnesota	23	3	8,710	12	16,300	21	18,638	22	22	224	1,802
Iowa	156	12	47,565	70	146,700	151	161,641	143	143	1,570	12,161
Missouri	60	7	6,828	16	20,250	57	31,039	58	59	561	4,266
North Dakota	4	2	950	----	----	4	4,746	4	5	48	179
South Dakota	7	----	----	2	2,400	7	3,965	6	6	62	342
Nebraska	85	7	8,900	44	70,872	83	95,232	84	84	978	8,525
Kansas	253	23	65,725	103	147,902	246	211,874	237	237	2,849	24,705
South Atlantic division:											
Maryland	59	10	35,072	22	67,750	59	73,904	55	56	867	10,456
Virginia	87	9	8,923	19	33,750	86	46,263	75	75	733	7,893
West Virginia	363	30	56,165	61	106,025	354	144,318	345	353	3,243	30,847
Georgia	4	1	785	1	1,400	3	2,282	4	6	30	378
Florida	8	2	1,100	2	2,200	8	17,833	8	8	76	521
East South Central division:											
Kentucky	27	----	----	1	500	27	2,805	20	20	121	1,268
Tennessee	29	3	1,562	3	1,500	25	1,883	17	17	92	695
West South Central division:											
Louisiana	4	----	----	4	5,000	4	6,275	4	4	34	395
Oklahoma	76	6	3,100	21	19,750	68	34,783	70	72	645	5,534
Mountain division:											
Montana	9	3	2,685	3	3,600	9	10,840	9	9	87	534
Idaho	3	----	----	----	----	3	850	3	3	27	135
Colorado	17	3	2,125	8	13,050	16	18,990	17	18	227	1,663
New Mexico	12	2	1,090	1	1,500	12	2,734	12	15	90	464
Pacific division:											
Washington	23	4	15,120	9	9,500	20	17,231	20	20	220	1,411
Oregon	33	4	2,175	18	23,950	31	21,736	29	30	318	2,349
California	24	10	18,630	21	50,935	24	38,176	24	25	369	3,308
States with one organization only [1]	2	1	22,000	----	----	2	9,297	2	2	56	658

[1] One organization each in the District of Columbia and Texas.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ	3,487	3,481	348,828	2,903	123,090	179,466	3,233	119	3,244	3,220	$13,787,579
Allegheny	209	209	26,731	183	10,112	14,797	196	6	196	196	1,404,653
California	24	24	2,349	23	874	1,386	22	2	22	22	198,980
Colorado	15	15	1,214	14	473	684	13	2	13	13	68,150
Columbia River	22	22	961	14	238	430	18	3	18	18	48,510
East Ohio	103	103	12,871	96	5,026	7,220	103	.....	103	103	570,180
East Pennsylvania	156	156	26,114	134	9,032	13,423	152	1	152	152	1,429,715
Erie	128	128	7,417	108	2,582	4,172	115	7	115	114	296,985
Georgia-Florida	12	11	485	11	186	299	9	2	9	8	40,600
Indiana	167	167	14,346	112	4,251	5,969	164	2	165	164	273,600
Iowa	156	156	12,672	145	4,751	7,195	148	3	148	148	602,000
Kansas	253	253	19,981	201	6,907	9,702	217	19	217	216	733,204
Kentucky	26	26	1,091	7	195	206	16	.....	16	16	11,500
Louisiana	4	4	329	4	132	197	4	.....	4	4	9,500
Lower Wabash	136	136	12,289	130	5,048	7,020	132	1	132	131	965,900
Miami	112	112	18,938	110	7,447	11,044	111	1	112	111	952,850
Michigan	70	70	3,836	67	1,433	2,185	59	5	59	59	158,300
Minnesota	23	23	1,530	23	605	925	20	3	22	20	68,200
Missouri	61	61	4,306	56	1,732	2,232	54	3	56	54	120,700
Montana	13	13	347	12	132	162	8	4	8	7	17,900
Nebraska	93	93	7,367	89	2,896	4,159	84	5	85	83	281,320
New Mexico	12	11	255	2	41	48	4	1	4	4	9,300
Northern Illinois	98	98	10,443	79	3,785	5,276	97	1	97	97	424,700
Ohio, German	21	21	2,033	17	722	1,153	21	.....	21	21	129,000
Oklahoma	77	77	4,025	59	1,333	1,960	49	17	49	49	95,600
Oregon	37	37	2,168	36	858	1,240	29	6	29	29	100,200
Pennsylvania	155	155	23,889	118	7,706	10,884	150	2	150	150	1,169,713
St. Joseph	175	175	22,062	118	6,530	9,603	172	.....	172	172	876,915
Sandusky	209	209	24,293	200	9,263	14,202	207	1	207	207	1,014,441
Southeast Ohio	199	196	18,627	135	5,583	7,908	189	2	189	188	685,620
Virginia	165	165	15,337	156	5,998	8,343	154	5	154	154	334,781
West Tennessee	29	29	916	15	192	254	16	1	16	14	13,500
West Virginia	208	207	23,349	216	7,353	9,724	279	10	279	279	579,346
White River	183	183	23,260	167	8,535	13,606	181	2	185	178	611,164
Wisconsin	46	46	2,997	46	1,139	1,858	40	2	40	39	90,350

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ	3,487	456	$1,489,928	1,130	$2,296,847	3,373	$3,315,238	3,251	3,299	41,223	402,838
Allegheny	209	42	213,560	76	225,470	199	339,721	192	197	2,719	31,637
California	24	10	18,630	21	50,935	24	38,176	24	25	359	3,308
Colorado	15	3	2,125	8	13,050	15	18,826	15	16	214	1,603
Columbia River	22	1	1,220	7	5,600	19	13,020	19	19	202	1,337
East Ohio	103	22	75,080	37	91,370	103	135,027	98	98	1,405	15,968
East Pennsylvania	156	38	205,632	61	207,750	152	318,210	148	150	2,998	36,854
Erie	128	19	48,645	54	55,800	128	83,486	120	126	1,251	9,155
Georgia-Florida	12	3	1,885	3	3,600	11	20,115	12	14	106	894
Indiana	167	12	14,340	25	31,150	160	61,299	146	150	1,446	11,779
Iowa	156	12	47,565	70	146,700	151	161,641	143	143	1,570	12,161
Kansas	253	23	65,725	103	147,902	246	211,970	237	237	2,856	24,755
Kentucky	26			1	500	26	1,435	19	19	95	1,018
Louisiana	4			4	5,000	4	6,275	4	4	34	395
Lower Wabash	136	12	29,673	40	54,108	134	95,391	133	135	1,490	12,858
Miami	112	27	142,048	44	116,240	110	181,277	109	111	2,113	21,219
Michigan	70	9	24,117	24	27,300	60	52,524	63	63	719	5,222
Minnesota	23	3	8,710	12	16,300	21	18,638	22	22	224	1,802
Missouri	61	7	6,828	16	20,250	58	31,124	59	60	564	4,291
Montana	12	5	3,635	3	3,600	13	15,586	13	14	135	713
Nebraska	93	7	8,900	46	73,372	90	99,180	91	91	1,043	8,852
New Mexico	12	2	1,090	1	1,500	12	2,734	12	13	90	464
Northern Illinois	98	15	44,475	43	81,950	95	122,061	95	95	1,371	12,088
Ohio German	21	2	3,200	16	41,600	21	32,831	21	21	275	2,285
Oklahoma	77	6	3,100	21	19,750	69	24,983	71	73	654	5,597
Oregon	37	7	16,075	20	27,850	35	26,797	33	34	303	2,558
Pennsylvania	155	25	145,470	57	178,140	145	245,842	138	141	2,525	22,520
St. Joseph	175	21	45,721	73	166,375	173	196,310	167	169	2,608	24,496
Sandusky	209	25	76,291	64	140,135	209	241,426	202	203	3,143	30,268
Southeast Ohio	199	17	94,550	37	86,150	192	130,077	182	182	1,954	19,128
Virginia	165	19	19,143	36	73,275	160	80,535	148	154	1,431	14,627
West Tennessee	29	3	1,562	3	1,500	25	1,883	17	17	92	695
West Virginia	298	23	49,517	47	80,300	293	114,421	283	286	2,664	25,242
White River	183	32	62,817	41	73,625	175	153,020	173	173	2,129	23,745
Wisconsin	46	3	8,600	16	28,800	45	29,407	42	42	371	2,904

CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION).

HISTORY.

With the growth of the Church of the United Brethren in Christ, as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front, and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured indorsement by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

DOCTRINE.

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—i. e., is born again—the doctrine upon which the early life of the church was

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based. A scripturally directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

POLITY.

In polity the church is Methodistic, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the General Conference for the term of four years, and are eligible to reelection.

WORK.

The missionary work of the church is conducted by a general board named the "Domestic, Frontier, and Foreign Missionary Society," of which each annual conference is a branch, and by the Woman's Missionary Association, auxiliary to the society.

In the home mission department of the society's work 37 pastors were employed during 1916, and 40 churches were aided. The amount contributed for the work was $10,489.

The principal foreign mission work of the society is in the Imperreh country in West Africa, where the report for 1916 showed 2 stations; 3 American missionaries, with 5 native helpers; 1 organized church; 2 schools, with about 75 pupils; 1 dispensary, treating about 600 patients; property valued at $6,000; and a total income for the foreign work of $5,803.

Owing to the slow transition from the use of the German to that of the English language, there was delay in founding an institution for advanced education until 1845, when the General Conference projected a plan for the establishment of a college. After the division of 1889, however, only 1 college remained to the Old Constitution body, but since then others have been built. The report for 1916 shows 2 colleges, 1 at Huntington, Ind., and 1 at Albion, Wash., and a Chinese school at Portland, Oreg. These 3 schools reported a total of 235 students and property valued at $65,000, while the contributions for general educational purposes during the year amounted to $26,342.

The number of young people's societies is 226, with a membership of 5,800. These societies support a medical missionary in Africa. The church owns a printing plant at Huntington, Ind., from which a denominational organ, a missionary monthly, and Sunday school periodicals are issued.

STATISTICS.

The general statistics of the United Brethren in Christ (Old Constitution) for 1916 are given, by states and conferences, on pages 703 to 705, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	409	572	−163	−28.5
Members	19,106	21,401	−2,295	−10.7
Church edifices	380	490	−110	−22.4
Value of church property	$707,396	$672,252	$35,144	5.2
Debt on church property	$11,253	$9,924	$1,329	13.4
Parsonages:				
Churches reporting	100	102	−2	−2.0
Value	$138,000	$84,650	$53,350	63.0
Sunday schools:				
Number	376	461	−85	−18.4
Officers and teachers	3,740	4,176	−436	−10.4
Scholars	24,113	22,556	1,557	6.9
Contributions for missions and benevolences	$42,634	$63,500	−$20,866	−32.9
Domestic	$36,831	$61,000	−$24,169	−39.6
Foreign	$5,803	$2,500	$3,303	132.1

[1] A minus sign (−) denotes decrease.

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From this table it appears that the denomination has reported a considerable loss; the number of organizations has decreased from 572 in 1906 to 409 in 1916, a loss of 28.5 per cent, and the membership has fallen from 21,401 in 1906 to 19,106 in 1916, a decrease of 10.7 per cent. Church edifices have fallen off likewise in number, but there has been an increase in the value of church property. The number of churches reporting parsonages has dropped slightly, but there has been an increase of 63 per cent in the value of parsonages. The number of Sunday schools has decreased by 85, or 18.4 per cent, but the number of scholars has increased by 1,557, or 6.9 per cent. The contributions for general benevolent purposes have fallen from $63,500 to $42,634, or 32.9 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $185,865, reported by 402 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 291 organizations in 1916, was 678, constituting 5.3 per cent of the 12,752 members reported by these organizations. Assuming that the same proportion would apply to the 6,354 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,016.[1]

Of the 409 organizations, 408, with 19,034 members, reported the use of English only in church services; and 1, with 72 members, reported services conducted in Chinese and English. In 1906, 6 organizations, with 205 members, reported services conducted in German and English.

The number of ministers on the rolls of the denomination was given as 407. As shown by the following table, schedules were received from 153, of whom 145 were in pastoral work and 8 not in pastoral work, and 92 pastors reported annual salaries averaging $469.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	153	93	52	8	$469
California	4	2	1	1	400
Idaho	7	1	5	1	176
Illinois	9	7	2	.....	497
Indiana	28	13	13	2	505
Iowa	4	1	3	.....	100
Kansas	8	8	.....	.....	449
Maryland	2	2	.....	.....	213
Michigan	35	24	10	1	514
Nebraska	2	.....	2	.....	.....
Ohio	30	24	6	.....	465
Oregon	7	4	2	1	383
Pennsylvania	12	6	6	.....	487
South Dakota	2	1	1	.....	450
Virginia	1	.....	.....	1	.....
Washington	2	.....	1	1	.....

[1] See Introduction, p. 10.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ (Old Constitution)	409	408	19,106	400	7,468	11,055	376	19	380	378	$707,396
Middle Atlantic division:											
Pennsylvania	29	29	2,225	28	732	1,193	26	1	26	26	48,600
East North Central division:											
Ohio	106	106	4,863	105	1,959	2,886	106	.....	106	106	194,225
Indiana	66	65	3,665	64	1,412	2,169	63	2	66	63	126,750
Illinois	19	19	941	19	362	579	18	1	18	19	34,875
Michigan	98	98	4,058	95	1,572	2,352	94	3	95	94	195,080
Wisconsin	3	3	94	3	29	65	3	.....	3	3	1,700
West North Central division:											
Iowa	6	6	197	6	69	128	5	1	5	5	7,100
South Dakota	2	2	76	1	21	27	1	1	1	1	1,500
Nebraska	4	4	157	4	70	87	4	.....	4	4	4,150
Kansas	18	18	689	18	270	419	14	2	14	14	36,000
South Atlantic division:											
Maryland	3	3	191	3	65	126	3	.....	3	3	6,600
Virginia	8	8	433	8	213	220	6	2	6	6	7,400
West South Central division:											
Oklahoma	1	1	42	1	20	22	1	.....	1	1	800
Mountain division:											
Idaho	12	12	291	12	146	145	6	6	6	7	4,416
Pacific division:											
Washington	19	19	519	19	241	278	12	.....	12	12	9,200
Oregon	11	11	419	11	196	223	10	.....	10	10	20,000
California	4	4	246	3	91	136	4	.....	4	4	9,000

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ (Old Constitution)	409	36	$11,253	100	$138,000	402	$185,865	367	376	3,740	24,113
Middle Atlantic division:											
Pennsylvania	29	3	300	8	17,550	29	16,908	23	23	322	3,110
East North Central division:											
Ohio	106	9	3,815	14	18,650	104	37,354	96	96	997	5,894
Indiana	66	2	550	11	15,600	66	36,823	57	57	593	3,779
Illinois	19	1	400	8	11,600	19	11,102	17	17	165	1,173
Michigan	98	11	2,175	40	44,200	97	50,720	90	94	918	5,492
Wisconsin	3	3	300	.....	.....	3	520	2	2	15	42
West North Central division:											
Iowa	6	1	178	1	800	6	2,570	6	6	44	242
South Dakota	2	.....	.....	.....	.....	2	1,081	2	2	20	133
Nebraska	4	1	100	1	700	4	1,710	4	4	31	255
Kansas	18	1	485	5	17,300	17	10,023	18	19	206	1,142
South Atlantic division:											
Maryland	3	.....	.....	1	2,000	3	1,112	1	1	22	120
Virginia	8	.....	.....	2	1,800	7	868	7	8	54	495
West South Central division:											
Oklahoma	1	.....	.....	1	300	1	270	1	1	10	30
Mountain division:											
Idaho	12	1	400	2	1,400	11	4,643	11	11	83	537
Pacific division:											
Washington	19	.....	.....	.....	.....	18	3,195	17	17	132	806
Oregon	11	2	2,150	4	4,500	11	4,886	11	11	88	569
California	4	1	400	2	1,600	4	1,990	4	5	40	281

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ (Old Constitution)	409	408	19,106	400	7,468	11,055	376	19	380	378	$707,396
Augusta	42	42	2,256	42	911	1,345	42	.....	43	42	93,980
California	4	4	246	3	91	136	4	.....	4	4	9,000
East Illinois	9	9	372	9	146	226	8	1	8	9	13,675
Erie	4	4	53	4	23	30	4	.....	4	4	2,400
Idaho	12	12	291	12	146	145	6	6	6	7	4,416
Iowa	9	9	291	9	98	193	8	1	8	8	8,800
Kansas	14	14	531	14	207	324	12	1	12	12	31,400
Michigan	36	36	1,568	36	622	946	36	.....	37	36	69,300
Nebraska	2	2	102	2	40	62	2	.....	2	2	2,150
North Michigan	31	31	1,164	28	398	632	28	2	28	28	53,980
North Ohio	78	77	3,487	77	1,390	2,097	76	2	76	76	170,125
Oklahoma	1	1	42	1	20	22	1	.....	1	1	800
Oregon	11	11	429	11	197	232	10	.....	10	10	20,100
Pennsylvania	28	28	2,363	27	774	1,289	25	1	25	25	52,800
Rock River	10	10	569	10	216	353	10	.....	10	10	21,300
St. Joseph	9	9	345	8	88	173	8	1	8	8	10,300
Sandusky	24	24	654	23	225	411	24	.....	24	24	25,100
Scioto	22	22	1,097	22	503	594	22	.....	22	22	21,300
South Dakota	4	4	131	3	51	52	3	1	3	3	3,500
Virginia	8	8	433	8	213	220	6	2	6	6	7,400
Walla Walla	19	19	509	19	240	269	12	.....	12	12	9,100
West Kansas	4	4	158	4	63	95	2	1	2	2	4,600
White River	28	28	2,015	28	806	1,209	27	.....	29	27	67,100

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ (Old Constitution)	409	36	$11,253	100	$138,000	402	$185,865	367	376	3,740	24,113
Anglaise	42	1	150	5	7,200	41	19,541	33	33	378	2,392
California	4	1	400	2	1,600	4	1,990	4	5	40	281
East Illinois	9			3	2,400	9	3,382	7	7	67	459
Erie	4					4	658	2	2	10	69
Idaho	12	1	400	2	1,400	11	4,643	11	11	83	587
Iowa	9	4	478	1	800	9	3,090	8	8	59	285
Kansas	14	1	485	5	17,300	14	6,069	14	14	146	824
Michigan	36	5	625	15	17,000	36	13,765	36	37	341	1,982
Nebraska	2	1	100	1	700	2	1,135	2	2	20	135
North Michigan	31	5	1,400	15	11,550	30	11,726	28	31	284	1,658
North Ohio	78	2	1,150	20	29,150	77	39,438	72	74	820	4,873
Oklahoma	1			1	300	1	270	1	1	10	30
Oregon	11	2	2,150	4	4,500	11	5,057	11	11	91	574
Pennsylvania	28	3	300	9	19,550	28	17,362	22	22	334	3,171
Rock River	10	1	400	5	9,200	10	7,810	10	10	98	714
St. Joseph	9	1	150	2	2,700	9	4,218	9	9	94	573
Sandusky	24	2	1,350	2	1,900	24	6,491	20	20	160	808
Scioto	22	5	1,315	2	2,850	22	4,478	20	20	160	938
South Dakota	4					4	1,656	4	4	31	253
Virginia	8			2	1,800	7	868	7	8	54	495
Walla Walla	19					18	3,024	17	17	129	803
West Kansas	4					3	3,954	4	5	60	318
White River	28	1	400	4	6,100	28	20,249	25	25	271	1,941

UNITED EVANGELICAL CHURCH.

HISTORY.

The United Evangelical Church, as a separate ecclesiastical body, dates from the year 1894. Previous to that time its members constituted a part of the Evangelical Association,[1] organized under the evangelistic labors of Jacob Albright, in eastern Pennsylvania, in the year 1800. The division which resulted in the formation of the new church was due to differences of opinion as to what were considered fundamental principles of church polity, and official acts affecting the claims of a large minority of the ministers and members of the association. Seven annual conferences, with from 60,000 to 70,000 members, who were designated the "minority," entered a protest against what they regarded as "abuse of the powers conferred by the discipline, and usurpation of powers in violation of the discipline." This protest availed nothing, and in due time a separate organization was effected, with articles of faith and a discipline in strict accord with the doctrine, spirit, and purpose of the original church. On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as the "East Pennsylvania Conference of the United Evangelical Church," and called a general conference to meet in Naperville, Ill., November 29, 1894. Other conferences joined in the call, and on the designated day the conference met, and on the following day declared itself to be the first General Conference of the United Evangelical Church.

The United Evangelical Church is a constituent member of the Federal Council of the Churches of Christ in America, and is identified with the various movements for church union and fellowship.

There has been a movement toward reunion with the Evangelical Association, and though definite steps have not been taken there is a general sentiment in both bodies for such action.

DOCTRINE.

In doctrine the United Evangelical Church may be characterized as Arminian. Its confession of faith, formulated in twenty-five articles, varies but little from the teachings of the Methodist Episcopal Church. The church emphasizes the principle of voluntary giving not only for the support of the ministry, but also for the maintenance of all the religious and benevolent enterprises of the church; "voluntary abstinence from all intoxicants, as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks, as the duty of civil government"; the exercise of strict discipline for the safety, purity, and power of the church; the integrity of the Bible, as given by inspiration of God; and the fellowship of all followers of Christ.

[1] See Evangelical Association, p. 265.

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POLITY.

In polity the church resembles the Methodist Episcopal Church. The local congregations are self-governing in their temporal affairs. There is equal clerical and lay representation in the annual conferences, as well as in the General Conference. The itinerant system of ministerial supply and service prevails, the appointments of ministers being made at each annual conference, by a committee consisting of a presiding bishop and presiding elders, for one year, with the privilege of reappointment to the limit of a five years' term.

WORK.

The missionary interests of the church are committed especially to a Society of Home and Foreign Missions of the United Evangelical Church, which has a branch in each annual conference. Its affairs are managed by a general board, consisting of its officers, together with 1 delegate from each conference auxiliary, and 1 from the Woman's Home and Foreign Missionary Society. The latter is auxiliary to the general society. The annual conferences are empowered to establish missions within their own bounds, and supervise them, while beyond the limits of conference districts the board of missions can act. The number of such missions now in operation within and beyond the conference bounds is 307, cared for by the same number of missionaries; and for the prosecution of the work in 1916, the sum of $115,708 was contributed.

The foreign work of the church, under the supervision of its board of missions, is confined to the Province of Hunan, in China, where 5 stations are occupied, and 28 missionaries, with 48 native helpers, are successfully laboring. There are 8 churches, with 465 members; 13 schools, with 336 pupils; 2 hospitals or dispensaries, which treated 7,131 persons during the year. The sum of $43,025 was contributed for the various branches of the work during the year 1916. There were 162 additions to the membership, and encouraging progress was made in every department. The total value of property belonging to the denomination in foreign countries is estimated at $84,425.

The higher educational work of the church at home is represented by 2 institutions, in which there were, in 1916, about 40 teachers and 360 students. The contributions for this department were $40,000. The property is valued at $200,000, and there is an endowment of $400,000. There is a home for the aged, opened in 1916, which has property valued at $40,000, and for which $7,000 was contributed during the year.

The Keystone Leagues of Christian Endeavor number 511, with a membership of 19,121. In 1916 they contributed for missionary purposes nearly $5,000, while the Sunday schools contributed for various purposes over $149,180.

The publishing house of the church, located at Harrisburg, Pa., has property valued at about $200,000, and publishes 20 church periodicals, with a combined circulation of 175,000 copies.

STATISTICS.

The general statistics for the United Evangelical Church in 1916 are given, by states and conferences, on pages 707 and 708, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	957	978	−21	−2.1
Members	89,774	69,882	19,892	28.5
Church edifices	905	920	−15	−1.6
Value of church property	$4,657,893	$3,180,359	$1,477,534	46.5
Debt on church property	$524,988	$292,004	$232,984	79.8
Parsonages:				
Churches reporting	401	346	55	15.9
Value	$962,490	$610,251	$352,239	57.7
Sunday schools:				
Number	944	918	26	2.8
Officers and teachers	13,908	12,136	1,772	14.6
Scholars	129,453	93,176	36,277	38.9
Contributions for missions and benevolences	$205,733	$164,107	$41,626	25.4
Domestic	$162,708	$138,457	$24,251	17.5
Foreign	$43,025	$25,650	$17,375	67.7

[1] A minus sign (−) denotes decrease.

This table shows a slight decrease in number of organizations and in church edifices, but a notable increase in most other respects. The membership for 1916 is 89,774 as against 69,882 in 1906, a gain of 28.5 per cent. The value of church property rose from $3,180,359 to $4,657,893, or 46.5 per cent. The debt on church property, reported by 245 organizations in 1916, was $524,988 as against $292,004, reported by 208 organizations in 1906. There has been an increase of 15.9 per cent in the number of churches reporting parsonages and an increase of 57.7 per cent in the value of parsonages. The Sunday school statistics likewise show a good increase—2.8 per cent in the number of schools and 38.9 per cent in the number of scholars. Contributions for missions and benevolences increased by $41,626, or 25.4 per cent, the larger amount of which—$24,251—was for domestic work, chiefly educational, but the percentage of increase was larger for foreign work—67.7 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $1,111,264, reported by 927 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 827 organizations in 1916, was 5,031, con-

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stituting 6.5 per cent of the 77,771 members reported by these organizations. Assuming that the same proportion would apply to the 12,003 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 5,807.[1]

Of the 957 organizations, 908, with 83,986 members, reported the use of English only in church services; 46, with 5,758 members, conducted services in German and English; and 3, with 30 members, in German alone. As compared with the report for 1906, there was a decrease of 109 in the number of organizations reporting a foreign language, with a membership of 6,690.

The total number of ministers on the rolls of the denomination was 610. Schedules were received from 451 of these, distributed, by states, in the table in the opposite column.

Of the 451 ministers reporting, 380 were in pastoral work and 71 not in pastoral work. The number reporting full salaries was 336, and the average annual salary reported, $873. The number reporting other occupations was small—16 of those in pastoral work and 5 not in pastoral work. The number in denominational, educational, and evangelistic work was 34, and 12 of these were in official denominational service.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	451	340	40	71	$873
California	1			1	
Connecticut	1	1			
Illinois	43	39	3	1	970
Indiana	1	1			
Iowa	38	32	3	3	767
Kansas	5	3	2		667
Maine	2	2			895
Maryland	11	10		1	832
Minnesota	9	5	2	2	645
Montana	3	2		1	895
Nebraska	32	22	3	7	811
New Jersey	1			1	
New York	2	2			733
North Dakota	4	3		1	583
Ohio	28	18	2	8	862
Oklahoma	8	5	2	1	699
Oregon	13	11		2	695
Pennsylvania	242	179	22	41	920
South Dakota	4	3	1		621
Washington	2	1		1	650
West Virginia	1	1			

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Evangelical Church	957	957	89,774	934	35,139	52,876	897	33	905	896	$4,657,893
Middle Atlantic division:											
New York	6	6	249	6	94	155	4	2	4	4	11,800
Pennsylvania	576	576	62,792	567	24,754	37,157	559	6	563	559	3,201,879
East North Central division:											
Ohio	42	42	4,729	40	1,793	2,811	40	1	40	40	284,300
Illinois	75	75	6,830	68	2,521	3,889	74		76	74	408,850
Wisconsin	3	3	199	3	88	111	3		3	3	3,500
West North Central division:											
Minnesota	18	18	648	18	296	352	13	5	13	13	38,865
Iowa	73	73	5,202	70	2,089	2,961	71	1	71	71	256,150
North Dakota	8	8	226	8	87	139	5	2	5	5	9,050
South Dakota	8	8	231	8	113	118	5		5	5	9,500
Nebraska	60	60	3,028	60	1,109	1,919	49	3	49	49	136,700
Kansas	11	11	615	11	322	293	10	1	10	10	22,350
South Atlantic division:											
Maryland	19	19	2,155	18	787	1,281	18	1	18	17	133,750
West Virginia	4	4	262	4	120	142	4		4	4	3,449
West South Central division:											
Oklahoma	13	13	576	13	247	329	6	7	6	6	23,000
Mountain division:											
Montana	2	2	50	2	23	27	1	1	1	1	3,000
Pacific division:											
Oregon	36	36	1,695	36	631	1,064	32	3	33	32	90,550
States with one organization only [1]	3	3	287	2	65	128	3		4	3	22,200

[1] One organization each in California, Indiana, and Washington.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Evangelical Church	957	245	$524,988	401	$962,490	927	$1,111,264	905	944	13,908	129,453
Middle Atlantic division:											
New York	6	1	717	2	3,200	6	2,470	4	4	47	304
Pennsylvania	576	164	356,653	202	573,365	561	727,098	549	563	9,027	91,941
East North Central division:											
Ohio	42	15	67,917	19	48,500	42	63,017	41	42	689	6,128
Illinois	75	10	29,301	45	101,950	71	107,341	72	80	1,307	10,691
Wisconsin	3	.....	.....	2	1,400	3	1,583	3	3	39	218
West North Central division:											
Minnesota	18	.....	.....	7	14,300	16	7,680	16	19	153	901
Iowa	73	13	10,112	43	75,550	67	69,768	72	73	882	6,141
North Dakota	8	2	950	4	7,700	8	3,063	8	8	71	350
South Dakota	8	.....	.....	2	1,900	8	2,301	4	4	28	183
Nebraska	60	11	5,747	33	57,175	59	53,495	52	54	625	3,536
Kansas	11	.....	.....	6	9,700	11	6,988	11	11	124	709
South Atlantic division:											
Maryland	19	9	20,225	10	23,100	19	29,765	19	19	337	2,992
West Virginia	4	.....	.....	1	2,200	4	1,801	4	4	38	423
West South Central division:											
Oklahoma	13	5	9,515	4	7,500	12	5,796	13	15	113	1,113
Mountain division:											
Montana	2	1	750	1	1,500	2	1,324	2	2	18	130
Pacific division:											
Oregon	36	13	21,901	17	29,650	35	22,785	32	39	381	2,848
States with one organization only [1]	3	1	1,200	3	3,800	3	4,899	3	4	49	535

[1] One organization each in California, Indiana, and Washington.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Evangelical Church	957	957	89,774	934	35,139	52,876	897	33	905	896	$4,557,801
Central Pennsylvania	295	295	26,025	286	10,115	14,986	283	8	285	282	1,155,328
Des Moines	53	53	4,170	51	1,654	2,416	52	.....	52	52	206,150
East Pennsylvania	171	171	25,684	171	9,926	15,758	166	.....	166	166	1,626,543
Illinois	79	79	7,167	72	2,663	4,084	78	.....	80	78	421,350
Kansas	24	24	1,191	21	569	622	16	8	16	16	45,350
Northwestern	54	54	2,137	53	931	1,154	42	8	42	42	100,415
Ohio	42	42	4,729	40	1,793	2,811	40	1	40	40	284,300
Oregon	37	37	1,750	37	642	1,108	33	3	34	33	91,750
Pittsburgh	139	139	13,749	138	5,714	7,991	136	1	138	136	569,037
Platte River	62	62	3,078	62	1,132	1,946	50	4	50	50	139,700
San Francisco (Mission)	1	1	94	.....	.....	.....	1	.....	2	1	12,000

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1916.

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Evangelical Church	957	245	$524,988	401	$962,490	927	$1,111,264	905	944	13,908	129,453
Central Pennsylvania	295	89	122,757	100	230,300	287	285,005	279	285	4,301	37,685
Des Moines	53	13	10,112	31	51,750	50	52,937	52	52	648	4,869
East Pennsylvania	171	56	148,533	73	264,500	170	348,485	166	167	3,415	39,490
Illinois	79	11	30,501	48	104,350	75	111,604	76	84	1,365	11,226
Kansas	24	5	9,515	10	17,200	23	12,784	24	26	237	1,822
Northwestern	54	2	950	25	47,700	49	29,875	48	52	486	2,708
Ohio	42	15	67,917	19	48,500	42	63,017	41	42	689	6,128
Oregon	37	13	21,901	18	30,450	36	23,696	33	40	397	2,973
Pittsburgh	139	29	106,305	42	106,975	133	127,734	131	138	1,733	18,605
Platte River	62	12	6,497	34	58,675	61	54,819	54	56	643	3,990
San Francisco (Mission)	1	.....	.....	1	2,000	1	1,308	1	2	14	83

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UNIVERSALISTS.

HISTORY.

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of the Prince of Peace, the definite plan set forth in Him is evident, and the consummation which He embodies and predicts can not be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called 'Universalists,'" and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England states, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

The same antagonistic tendencies are noticeable in the history of the Universalist churches that appear in others holding to the congregational principle; on the one hand, an impulse toward liberty, opposition to ecclesiastical tyranny, jealousy of freedom, and suspicion of authority; on the other hand, appreciation of the value of centralized authority as against a crude, chaotic condition, and the realization that in order to efficiently carry out important ends in the denomination there must be some definite church organization with powers that are restricted, indeed, but still real.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

DOCTRINE.

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803, and is essentially the same as the first profession of faith in the five articles formulated and published by the Philadelphia Convention in 1790. The convention adopting it was simply a yearly gathering of Universalists without ecclesiastical authority, and the articles were merely set forth as expressing the general belief of the churches. They have ever since, however, been acknowledged by the denomination at large as expressing its faith. They are as follows:

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

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We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the General Convention in Boston, October, 1899, a still briefer Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian"; and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; which is remedial and is meant both to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

The Universalist position as to the nature and place of the Christ has been stated as follows:

It is necessary to say, in view of opinions long and generally held among Christians, that Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation, on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, are now practically Unitarians, so far as the person, nature, and work of Christ are concerned.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed usually four times a year, and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

POLITY.

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the General Convention. The state conventions meet annually; the General Convention, biennially.

In order to remain in the fellowship of its own state convention and of the General Convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the General Convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the General Convention a board of trustees, consisting of 11 members, and including the secretary of the convention, who is its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision, including a general superintendent and local superintendents in most of the states, was adopted and met with general approval. Recently the Sunday school was put under the care of the General Convention, and a salaried superintendent was appointed. Arrangements were also made for placing the headquarters of the denomination in Boston.

State conventions have committees of fellowship, who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the General Convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order

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to maintain themselves in the fellowship of the state and General conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "communicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

WORK.

The home missionary work of the denomination devolves, in the first instance, on the several state conventions, each of which has a board, local secretaries, and superintendents charged with this particular branch of work within its territory. The home missionary work in new fields, and where the local organization is weak, is in charge of the board of trustees of the General Convention, which employs a southern missionary and a general superintendent, and appoints and in part maintains superintendents and missionaries in the newer states and territories. The report for 1916 showed 29 agents employed, 79 churches aided, and $26,000 expended. During the same year the aggregate expenses for home missions by the different state conventions and their auxiliary societies, so far as reported, was $33,000. For practically the same objects the National Young People's Christian Union expended $3,500, and the Women's National Missionary Association, $3,200. Thus the total amount expended for home missions in 1916 was $65,700.

The Universalist denomination has, for about 25 years, maintained a mission in Japan, with 8 stations, where 7 American and 5 native missionaries are regularly employed, with teachers and helpers of varying numbers. The report for 1916 showed 4 churches, including the parent church at Tokyo; 11 other preaching places; 503 church members; a girls' home in Tokyo; considerable teaching and training conducted under the auspices of the mission in general universities and schools; appropriations by the General Convention of $14,000, aside from contributions by private persons; property valued at $25,000; and an endowment of $51,000.

The educational activities of the denomination in the United States include 4 colleges, among them Tufts College in Massachusetts, 3 theological schools, and 3 academies, with a total of 2,884 students, and property valued at $5,714,388. During the year 1916, $3,500 were contributed toward the support of these schools. There are 4 homes in different cities, which had in 1916 a total of 113 inmates. The amount contributed toward the support of these homes was $33,225, and the value of property used for this purpose was estimated at $322,000. There is a publishing house in Boston, with a branch in Chicago. The National Young People's Christian Union reports 153 societies, with 1,800 members.

STATISTICS.

The general statistics of the Universalist churches for the year 1916 are given, by states, on pages 712 and 713, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	650	846	−196	−23.2
Members	58,566	64,158	−5,592	−8.7
Church edifices	620	776	−156	−20.1
Value of church property	$7,876,103	$10,575,656	−$2,699,553	−25.5
Debt on church property	$408,766	$464,755	−$55,989	−12.0
Parsonages:				
Churches reporting	147	136	11	8.1
Value	$591,925	$491,100	$100,825	20.5
Sunday schools:				
Number	467	600	−133	−22.2
Officers and teachers	5,170	6,585	−1,415	−21.5
Scholars	33,272	42,201	−8,929	−21.2
Contributions for missions and benevolences	$116,425	$73,821	$42,604	57.7
Domestic	$102,425	$65,321	$37,104	56.8
Foreign	$14,000	$8,500	$5,500	64.7

[1] A minus sign (−) denotes decrease.

From this table it appears that there has been a general decrease in the strength of the denomination. The number of organizations reported in 1916 was 650, as against 846 in 1906, a loss of 23.2 per cent, and the membership fell from 64,158 to 58,566, or 8.7 per cent. There were corresponding losses in church edifices, 20.1 per cent; in the value of church property, 25.5 per cent; debt on church property, 12 per cent; Sunday schools, 22.2 per cent. The number of churches reporting parsonages, however, rose from 136 to 147, a gain of 8.1 per cent, and there was a gain of $100,825, or 20.5 per cent, in the value of parsonages. Contributions for general missions and benevolences advanced from $73,821 to $116,425, an increase of 57.7 per cent.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

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Church expenditures amounting to $1,069,075, reported by 573 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 474 organizations in 1916, was 1,002, constituting 2.2 per cent of the 46,166 members reported by these organizations. Assuming that the same proportion would apply to the 12,400 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,271.[1]

English was the only language reported in the conduct of church services in this denomination.

The number of ministers reported as on the rolls of the denomination was 561. As shown by the opposite table, 409 sent in schedules, including 321 in pastoral work and 88 not in pastoral work. Of those in pastoral work, 283 reported annual salaries averaging $1,641; of those not in pastoral work, 49 were retired and 18 were reported as in educational or editorial work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	409	283	38	88	$1,641
Alabama	6	3	1	2	1,133
Arkansas	2		1	1	
California	10	4	1	5	1,925
Colorado	1			1	
Connecticut	11	9		2	1,850
Delaware	1			1	
District of Columbia	6	1	1	4	2,150
Florida	3	1	1	1	800
Georgia	2	1		1	1,600
Illinois	27	17	4	6	1,925
Indiana	5	5			1,260
Iowa	10	6	1	3	2,026
Kansas	3	1		2	1,100
Kentucky	1	1			
Maine	41	33	4	4	1,257
Massachusetts	106	73	9	24	2,122
Michigan	7	3	1	3	2,233
Minnesota	6	5		1	2,424
Mississippi	1			1	
Missouri	2	1		1	900
New Hampshire	18	15	1	2	1,140
New Jersey	3	3			1,867
New York	59	43	5	11	1,450
North Carolina	4	3	1		1,350
Ohio	17	11	3	3	1,295
Oklahoma	1			1	
Pennsylvania	14	11		3	1,615
Rhode Island	7	5	1	1	2,080
South Carolina	1			1	
Texas	2		1	1	
Vermont	25	22	2	1	1,090
Virginia	1			1	
Washington	1	1			
Wisconsin	5	5			1,540

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Universalists	650	643	58,566	609	19,520	36,011	613	18	620	609	$7,870,103
New England division:											
Maine	72	70	5,034	64	1,513	3,456	70	1	71	69	641,100
New Hampshire	27	27	1,611	23	613	893	26		27	25	254,732
Vermont	38	37	2,270	35	792	1,430	37	1	38	37	281,674
Massachusetts	99	99	13,203	97	3,879	8,636	99		100	98	2,502,503
Rhode Island	8	8	1,519	7	524	983	7		7	7	380,500
Connecticut	10	10	1,615	10	567	1,048	8	2	8	8	399,560
Middle Atlantic division:											
New York	107	104	9,175	89	2,839	5,434	102	2	102	102	230,550
New Jersey	3	3	566	3	222	344	3		5	3	121,000
Pennsylvania	25	25	2,053	25	821	1,232	25		25	25	494,834
East North Central division:											
Ohio	55	55	4,190	53	1,385	2,505	55		55	55	407,400
Indiana	24	24	1,856	24	587	1,069	24		24	24	115,800
Illinois	39	39	5,244	38	1,830	3,014	36	1	36	36	744,200
Michigan	12	12	1,008	12	392	611	12		13	12	244,800
Wisconsin	9	9	843	9	295	548	9		9	9	105,500
West North Central division:											
Minnesota	7	7	1,609	7	587	1,022	6		6	6	341,000
Iowa	9	8	1,040	7	181	344	9		9	9	103,800
Missouri	9	9	371	9	163	208	7		7	7	16,900
Kansas	4	4	322	4	96	226	4		4	4	33,500
South Atlantic division:											
West Virginia	2	2	94	2	28	66	2		2	2	3,750
North Carolina	16	16	601	16	262	339	14		14	14	28,200
South Carolina	4	4	146	4	63	83	4		4	4	4,700
Georgia	12	12	591	12	275	316	12		12	12	36,000
Florida	5	5	152	5	62	90	4	1	4	4	16,000
East South Central division:											
Kentucky	7	7	302	7	167	225	6		6	6	7,650
Tennessee	2	2	182	2	99	83	2		2	2	40,000
Alabama	9	9	609	9	281	328	7	1	7	7	28,650
Mississippi	4	4	264	4	114	140	3		3	3	2,400
West South Central division:											
Arkansas	4	4	164	4	85	79	4		4	4	9,250
Texas	15	15	492	15	245	247	5	5	5	4	2,500
Mountain division:											
Colorado	2	2	126	2	40	86	1	1	1	1	25,000
Pacific division:											
Washington	2	2	259	2	80	179	2		2	2	38,500
California	5	5	686	5	240	446	4		4	4	120,000
States with one organization only [1]	4	4	494	4	193	301	4		4	4	107,000

[1] One organization each in District of Columbia, Maryland, Oregon, and Virginia.

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ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Universalists	650	110	$408,766	147	$591,925	573	$1,069,075	467	467	5,170	33,272
New England division:											
Maine	72	11	28,679	10	22,200	67	80,318	52	52	568	3,578
New Hampshire	27	2	3,000	7	21,500	23	26,652	19	19	171	1,155
Vermont	38	4	8,403	11	34,325	38	43,017	31	31	269	1,369
Massachusetts	99	29	139,013	22	112,100	98	316,176	89	89	1,407	9,210
Rhode Island	8	1	9,000	3	18,000	7	31,119	7	7	143	967
Connecticut	10	1	5,200	4	30,000	8	40,070	9	9	122	850
Middle Atlantic division:											
New York	107	14	68,584	36	139,950	89	194,704	70	70	710	4,216
New Jersey	3	.....	.....	3	26,000	3	14,292	3	3	28	295
Pennsylvania	25	4	9,000	7	23,200	22	34,838	16	16	136	696
East North Central division:											
Ohio	53	7	20,930	7	15,000	47	28,975	40	40	393	2,348
Indiana	24	3	8,900	3	16,500	19	19,686	15	15	136	912
Illinois	39	10	43,729	12	54,550	36	86,832	32	32	401	2,837
Michigan	12	4	9,500	1	2,000	11	15,935	6	6	50	309
Wisconsin	9	2	3,100	4	17,000	9	18,744	8	8	77	482
West North Central division:											
Minnesota	7	3	13,050	1	7,000	6	35,723	5	5	66	482
Iowa	9	3	9,800	4	19,000	8	15,385	7	7	88	478
Missouri	9	.....	.....	.....	.....	2	995	6	6	30	143
Kansas	4	.....	.....	2	4,000	4	6,192	2	2	16	115
South Atlantic division:											
West Virginia	2	.....	.....	.....	.....	1	485	1	1	9	40
North Carolina	16	4	2,950	1	2,000	10	5,440	10	10	61	466
South Carolina	4	.....	.....	1	2,500	4	780	3	3	20	99
Georgia	12	.....	.....	1	1,300	12	3,320	4	4	25	175
Florida	5	1	28	1	300	4	2,986	2	2	8	44
East South Central division:											
Kentucky	7	.....	.....	1	1,000	7	1,378	3	3	16	102
Tennessee	2	.....	.....	.....	.....	2	2,620	1	1	11	75
Alabama	9	.....	.....	2	8,500	8	3,040	7	7	51	396
Mississippi	4	.....	.....	.....	.....	2	450	3	3	14	92
West South Central division:											
Arkansas	4	2	400	.....	.....	3	590	3	3	18	63
Texas	15	.....	.....	.....	.....	5	136	.....	.....	.....	.....
Mountain division:											
Colorado	2	1	2,000	.....	.....	1	200	2	2	15	73
Pacific division:											
Washington	2	2	8,500	1	5,000	2	3,943	2	2	17	121
California	5	1	10,000	2	9,000	5	14,490	5	5	58	365
States with one organization only [1]	4	1	5,000	.....	.....	4	9,428	4	4	38	429

[1] One organization each in District of Columbia, Maryland, Oregon, and Virginia.

VEDANTA SOCIETY.

HISTORY.

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in NewYork in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city to carry on the work started by Swami Vivekananda, and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent center in New York City, with other centers in San Francisco, Los Angeles, and Boston. Some of these centers have country places where schools are held in the summer.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has six trustees who, with three other officials, form the executive board. Members residing elsewhere than in New York City are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, most of which were written by Swami Vivekananda, and his successors and followers. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed, or nationality.

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STATISTICS.

Only 3 organizations were reported by the Vedanta Society in 1916—1 each in California, Massachusetts, and New York. Of the 190 members, 60 were males, 90 were females, and the sex of 40 was not reported. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	3	4	−1	[2]
Members	190	340	−150	−44.1
Church edifices	2	2	.....	.....
Value of church property	$37,500	$52,000	−$14,500	−27.9
Debt on church property	$20,000	.....	$20,000	.....

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

The society lost one organization, and its membership fell from 340 in 1906 to 190 in 1916, showing a loss in membership of 44.1 per cent. The number of edifices for worship remained the same, but the value of church property decreased and a debt on church property of $20,000 was reported. No parsonages, Sunday schools, or general contributions were reported.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $3,000, reported by 1 organization, cover running expenses, and such other items that passed through the church treasury.

English was the only language reported in the conduct of church services in this denomination.

There were three leaders or ministers, but no schedules were received, and no salaries reported.

VOLUNTEERS OF AMERICA.

HISTORY.

In response to the call of a number of persons deeply interested, many of them actively engaged, in evangelistic and philanthropic work, Mr. and Mrs. Ballington Booth, already well known as evangelists, were induced, in the spring of 1896, to form an organization for the uplift of the unchurched and the needy. The first public meetings were held in March of that year, and almost immediately the society, under the name of Volunteers of America, became active in many parts of the country. In the following summer the Volunteer Prison League Branch was organized by Mrs. Booth, with signal success, and in November, 1896, the organization was incorporated under the laws of the state of New York.

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been advised to unite with churches of their preference, so that a large growth in membership has neither been expected nor realized. It has also endeavored continually to work along lines that do not conflict with any other religious military society.

DOCTRINE.

In doctrine the Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Ghost gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and, except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

POLITY.

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, 11 in number, who are the responsible

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financial officers, and who act as trustees and custodians of the property.

The commander in chief, or general, is elected for a term of five years. The officials forming his cabinet or staff are the vice president, with title of major general; the secretary, with title of colonel; the treasurer, with title of colonel; and the regimental officers. The departments or territories are usually under the command of an officer of the rank of brigadier general. They comprise two or more regiments, each under the command of a colonel, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to the membership of the post in point of numbers. The commissions are issued by the commander in chief and countersigned by the head of the division or department.

WORK.

The different departments of work carried on by the Volunteers are rescue and prison work; industrial, girls', and children's homes; and hospital and dispensary work. They seek to bring within their sphere of influence those, whether men or women, whose misfortunes or misdeeds have placed them beyond the pale of good society, and to this end homes officered by commissioned representatives of the association are established and maintained for such persons, and every effort is made to bring them back to a life of virtue and sobriety.

The prison work has been under the direct supervision of Mrs. Booth from the very beginning, and has been confined thus far to city and Federal prisons. Meetings are held in the prison chapel, always in cooperation with the chaplain, and prisoners, upon signing certain declarations (one of which is to be faithful in the observance of prison rules and discipline) may be enrolled in what is called the "Volunteer Prisoners' League." Upon being discharged from prison, the chaplain provides the ex-prisoner with a letter of introduction to the Volunteer headquarters in New York or elsewhere. This letter serves as a pass to a Home for Discharged Prisoners, generally known as "Hope Hall." These homes are maintained for ex-prisoners only, and the inmates are under the supervision and influence of the superintendent, who is usually styled "the captain." When these men prove their worthiness and physical fitness, positions are obtained for them by the Volunteers, who generally keep in touch with them for many months and years thereafter. As an indication of the value of the work, a considerable portion of the income for its maintenance comes from those who have been its beneficiaries.

The object of industrial homes is to enable men to help themselves by tiding them over until they can secure paying positions. Many of them are convalescents who have been discharged from hospitals, and while they are physically unable to do hard work, find here an opportunity for temporary shelter and light employment. Others are unfortunates out of employment but able to do almost any kind of work carried on at the home. No one is bound by promise to remain for any stated length of time, the purpose being to assist in securing permanent location.

The Volunteers have 19 established homes for children and girls, with 6,277 inmates, though they do not require that the children shall be bound over or committed by the courts. The homes, which are the property of the society, are superintended by Volunteer officers, usually a man and his wife, who live on the premises, and are supported by voluntary contributions; although when relatives or parents are able to pay a nominal fee, $1 or more weekly, it is accepted. In the summer a fresh-air camp is generally carried on in connection with these homes, where hundreds of children from the city slums are taken for 10 days or 2 weeks.

The hospital and dispensary work, in which a total of 35,083 patients were treated during 1916, does not differ materially from that of other similar institutions. The superintendent, who is usually an officer of the Volunteers, has full charge and reports to the board of directors. There is a medical board composed of a competent corps of physicians, and an advisory board of well-known business and professional men, in addition to the board of directors, a majority of whom are Volunteer officers. The hospital has also a well-directed social service department.

In connection with some of the posts, sewing schools for girls are maintained, also physical culture classes for both boys and girls. The garments prepared by these sewing classes are distributed among the poor of the city slums.

The Volunteers also keep homes for working girls, not as rescue work, but to provide places where respectable girls who have no homes in the city can, for a nominal sum, obtain good board and lodging, with all the liberty and comfort of home, and under matrons who will give motherly counsel and help.

The report for 1916 shows a total of $201,526 expended for the various departments, including $77,672 for the prison work and industrial homes and $77,780 for the hospital and dispensary work; also property

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valued at $475,100, including the hospital and dispensary in New York City, valued at $173,627.

STATISTICS.

The general statistics of the Volunteers of America for 1916 are given, by states and departments, on pages 717 and 718; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	97	71	26	(2)
Members	10,204	2,194	8,010	365.1
Church edifices	16	10	6	(2)
Value of church property	$226,950	$83,521	$143,429	171.7
Debt on church property	$93,516	$40,621	$52,895	130.2
Sunday schools:				
Number	26	36	−10	(2)
Officers and teachers	128	223	−95	−42.6
Scholars	1,483	1,736	−253	−14.6

[1] A minus sign (−) denotes decrease.
[2] Per cent not shown where base is less than 100.

From this table it appears that the body has increased in every particular except in Sunday schools. The number of organizations reported in 1906 was 71 as against 97 in 1916, and the membership had advanced from 2,194 to 10,204. There were 16 edifices used for services in 1916 as against 10 in 1906, and the value of church property had risen from $83,521 to $226,950, or 171.7 per cent. There was also a large increase in the debt on church property. The number of Sunday schools, however, declined from 36 to 26, and the number of scholars from 1,736 to 1,483, a loss of 14.6 per cent. No parsonages and no contributions for general benevolences were reported. Funds handled by the organization are contributed to it by the general public.

Certain items not included in the above summary are church expenditures and number of members under 13 years of age, reported for the first time in 1916, and the languages used in church services.

Church expenditures amounting to $232,010, reported by 67 organizations, represent expenditures for the general work of the society.

The number of members under 13 years of age, as reported by 61 organizations in 1916, was 127, constituting 1.4 per cent of the 9,374 members reported by these organizations. Assuming that the same proportion would apply to the 830 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 138.[1]

Of the 97 organizations, 93, with 9,089 members, reported the use of English only in church services; 1, with 45 members, reported services conducted in German and English; 1, with 520 members, in Hebrew, Italian, and English; 1, with 500 members, in Indian and English; and 1, with 50 members, in Scandinavian and English. In 1906 all organizations were reported as using English only in the conduct of church services.

The total number of ministers reported was 307, including officers. Of these, 306 made reports and were distributed, by states, as in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	306	113	187	6	$526
Alabama	5	2	3		198
Arizona	2		2		
Arkansas	4	2	2		40
California	25	5	20		672
Colorado	5	3	2		655
Delaware	2	1	1		387
District of Columbia	2	1	1		296
Georgia	3	1	2		231
Illinois	38	10	25	3	510
Indiana	10	2	8		288
Iowa	4	1	3		982
Kentucky	2	1	1		437
Louisiana	10	3	7		1,467
Maryland	2	1	1		900
Massachusetts	9	4	5		309
Michigan	8	3	5		423
Minnesota	16	3	13		341
Mississippi	2	1	1		58
Missouri	4	2	2		415
Montana	2	1	1		600
Nebraska	5	1	4		400
New Jersey	16	8	7	1	677
New York	44	17	27		651
North Carolina	4	1	3		390
Ohio	13	5	7	1	543
Oklahoma	3	1	1	1	20
Oregon	3	1	2		125
Pennsylvania	37	17	20		458
Rhode Island	2	1	1		286
South Carolina	2	1	1		480
Tennessee	4	3	1		219
Texas	1	1			
Utah	2	1	1		500
Washington	11	5	6		606
Wisconsin	4	3	1		666

Three hundred ministers were in active service and 6 were on the retired list. Commanding officers were 113 in number, and an average annual salary of $526 was paid them. In addition to the commanding officers, 187 other officers were reported, with an average annual salary of $412.

[1] See Introduction, p. 10.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.						
				Number of organizations reporting.	Male.	Female.	Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	Number of organizations reporting.	Value reported.
Volunteers of America	97	97	10,204	97	9,194	1,010	15	46	16	13	$226,950
New England division:											
Massachusetts	3	3	154	3	127	27	.....	2	.....	.....	.....
Middle Atlantic division:											
New York	11	11	1,153	11	1,023	130	2	4	3	2	18,500
New Jersey	6	6	373	6	273	100	.....	5	.....	.....	.....
Pennsylvania	8	8	506	8	379	127	1	6	1	1	6,000
East North Central division:											
Ohio	6	6	650	6	549	101	1	4	1	1	2,000
Indiana	3	3	134	3	51	83	1	2	1	1	3,500
Illinois	5	5	1,112	5	1,026	86	2	.....	2	2	93,500
Wisconsin	2	2	47	2	15	32	1	1	1	1	5,500
West North Central division:											
Iowa	3	3	388	3	358	30	1	.....	1	.....	.....
Missouri	2	2	64	2	23	41	.....	2	.....	.....	.....
Nebraska	2	2	227	2	207	20	.....	1	.....	.....	.....
Kansas	2	2	710	2	710	.....	.....	.....	.....	.....	.....
South Atlantic division:											
Maryland	2	2	179	2	178	1	1	.....	1	1	1,000
Virginia	2	2	435	2	435	.....	.....	.....	.....	.....	.....
East South Central division:											
Tennessee	3	3	530	3	519	11	.....	2	.....	.....	.....
Alabama	3	3	156	3	154	2	.....	1	.....	.....	.....
Mississippi	2	2	567	2	566	1	.....	1	.....	.....	.....
West South Central division:											
Louisiana	2	2	659	2	620	39	1	.....	1	1	5,700
Pacific division:											
Washington	6	6	461	6	434	27	2	4	2	1	25,250
Oregon	2	2	264	2	260	4	1	.....	1	1	30,000
California	5	5	594	5	541	53	1	2	1	1	36,000
States with one organization only [1]	17	17	841	17	746	95	.....	9	.....	.....	.....

[1] One organization each in Arkansas, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Michigan, Minnesota, Montana, New Hampshire, North Carolina, Oklahoma, Rhode Island, South Carolina, Texas, Utah, and West Virginia.

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Volunteers of America	97	9	$93,516	67	$232,019	26	26	128	1,483
New England division:									
Massachusetts	3	.....	.....	2	4,875	.....	.....	.....	.....
Middle Atlantic division:									
New York	11	1	6,000	7	18,144	2	2	7	97
New Jersey	6	.....	.....	5	5,829	2	2	12	89
Pennsylvania	8	1	2,997	7	20,306	3	3	10	175
East North Central division:									
Ohio	6	1	350	5	23,857	1	1	4	220
Indiana	3	1	1,500	3	10,073	2	2	14	75
Illinois	5	2	60,000	3	11,282	2	2	16	175
Wisconsin	2	1	2,500	2	17,191	1	1	6	120
West North Central division:									
Iowa	3	.....	.....	1	4,781	1	1	6	50
Missouri	2	.....	.....	2	3,528	2	2	10	89
Nebraska	2	.....	.....	1	9,860	.....	.....	.....	.....
Kansas	2	.....	.....	.....	.....	.....	.....	.....	.....
South Atlantic division:									
Maryland	2	.....	.....	1	4,300	.....	.....	.....	.....
Virginia	2	.....	.....	.....	.....	.....	.....	.....	.....
East South Central division:									
Tennessee	3	.....	.....	2	5,235	2	2	11	70
Alabama	3	.....	.....	2	3,294	.....	.....	.....	.....
Mississippi	2	.....	.....	1	196	.....	.....	.....	.....
West South Central division:									
Louisiana	2	.....	.....	1	7,842	.....	.....	.....	.....
Pacific division:									
Washington	6	1	6,000	5	23,634	3	3	11	118
Oregon	2	.....	.....	1	7,520	.....	.....	.....	.....
California	5	1	14,169	3	22,717	1	1	3	18
States with one organization only [1]	17	.....	.....	13	27,566	4	4	18	187

[1] One organization each in Arkansas, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Michigan, Minnesota, Montana, New Hampshire, North Carolina, Oklahoma, Rhode Island, South Carolina, Texas, Utah, and West Virginia.

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ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DEPARTMENTS: 1916.

DEPARTMENT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Volunteers of America	97	97	10,204	97	9,194	1,010	15	46	16	13	$226,950
Central	23	23	770	23	389	381	5	17	6	5	27,500
Eastern	4	4	46	4	23	23	.....	4	.....	.....	.....
New England	3	3	80	3	48	32	.....	3	.....	.....	.....
Northwestern	18	18	649	18	284	365	5	11	5	4	102,500
Pacific	11	11	258	11	173	85	3	7	3	3	91,250
Southern	8	8	76	8	44	32	1	4	1	1	5,700
Volunteer Prison League	30	30	8,325	30	8,233	92	1	.....	1	.....	.....

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, EXPENDITURES, AND SUNDAY SCHOOLS, BY DEPARTMENTS: 1916.

DEPARTMENT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Volunteers of America	97	9	$83,518	67	$232,010	26	26	128	1,483
Central	23	3	9,347	23	68,681	9	9	37	636
Eastern	4	.....	.....	4	7,185	1	1	3	45
New England	3	.....	.....	3	7,249	1	1	6	62
Northwestern	18	4	64,000	18	77,092	9	9	37	534
Pacific	11	2	20,169	10	54,420	4	4	14	136
Southern	8	.....	.....	8	17,370	2	2	11	70
Volunteer Prison League	30	.....	.....	1	13	.....	.....	.....	.....

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