

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	111,686
Old Order German Baptist Brethren.....	67	3,399	73	107,212						
The Brethren Church (Progressive Dunkers).....	203	24,060	192	896,725	114,289	25	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	76,547	1,186	2,198,957	38,109	33	56,600	1,057	9,212	66,595
Old Order German Baptist Brethren.....	68	3,388	66	89,800						
The Brethren Church (Progressive Dunkers).....	202	17,042	184	472,975	41,490	20	41,700	164	1,564	11,850
German Seventh Day Baptists.....	5	137	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

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 withdrew² 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.

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.

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.

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.....	\$321,093	\$118,106	\$202,987	171.9
Foreign.....	\$102,078	\$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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		Pastors.	Supplies, assistants, etc.		
United States.....	2,000	150	1,671	239	\$777
Alabama.....	8	.....	6	2	.....
Arizona.....	3	2	1	.....	720
Arkansas.....	9	.....	9	.....	.....
California.....	88	7	65	16	774
Colorado.....	20	4	21	1	794
Connecticut.....	1	.....	.....	.....	.....
Delaware.....	4	.....	3	1	.....
District of Columbia.....	3	1	2	.....	600
Florida.....	7	.....	7	.....	.....
Idaho.....	32	1	27	4	600
Illinois.....	136	16	87	33	729
Indiana.....	237	11	206	20	766
Iowa.....	94	9	71	14	781
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.

CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS).

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	923	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	11,044	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	2,739	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	3,838	42	1,650	2,032	41		49	41	182,875
Missouri.....	37	37	1,868	35	780	1,018	35		42	36	59,450
North Dakota.....	21	21	1,053	19	493	505	19		23	18	43,200
Nebraska.....	22	22	1,254	22	576	678	19	3	20	20	48,000
Kansas.....	55	55	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	533	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.

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	12,029	111,666
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	7,014	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	160	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.....	73	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	405	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	2,650	1	1,600	13	10,751	15	18	186	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	65	437
California.....	33	7	3,330			32	49,347	32	38	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.

CHURCH OF THE BRETHREN (CONSERVATIVE DUNKERS).

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	0,081	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	3,308	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	85,300
Idaho and Western Montana.....	11	11	705	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	1,680	2,157	39	3	45	41	189,175
Middle Iowa.....	18	18	1,512	18	656	826	17	.....	20	17	75,250
Middle Maryland.....	11	11	2,454	10	607	1,392	11	.....	26	11	74,650
Middle Missouri.....	13	13	661	12	279	389	13	.....	15	13	20,360
Middle Pennsylvania.....	31	31	5,434	30	2,375	3,009	31	.....	58	31	262,400
Nebraska.....	24	24	1,355	24	620	726	21	3	22	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
Northeast Ohio.....	20	20	3,242	20	1,510	1,732	29	.....	30	29	167,550
Northern California.....	17	17	1,132	17	528	604	15	2	15	15	40,600
Northern Illinois and Wisconsin.....	29	29	2,964	29	1,312	1,652	28	1	35	28	143,200
Northern Indiana.....	40	49	5,492	46	2,403	3,014	46	2	55	46	192,380
Northern Iowa, Minnesota, and South Dakota.....	20	20	1,905	20	856	1,019	20	.....	22	20	88,250
Northern Missouri.....	9	9	724	8	301	398	9	.....	11	9	19,000
Northern Virginia.....	20	20	3,694	20	1,745	2,149	20	.....	53	20	75,625
Northwest Kansas and Northeast Colorado.....	15	15	1,083	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	1,049	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	1,400	33	.....	42	32	103,250
Southern Iowa.....	13	13	858	13	377	511	13	.....	16	13	35,475
Southern Ohio.....	46	46	6,833	46	3,019	3,814	45	.....	53	45	279,800
Southern Pennsylvania.....	21	21	4,724	21	1,953	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	76,000
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	5,550
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

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	\$120,705	65	\$160,300	911	\$705,725	899	1,279	12,629	111,686
Eastern Maryland.....	18	1	197	1	6,000	18	12,356	17	29	280	3,127
Eastern Pennsylvania.....	35	4	11,500	3	8,500	33	66,324	35	75	915	7,202
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	986
Michigan.....	25	5	665			22	7,429	23	26	244	1,819
Middle Indiana.....	42	3	1,850	1	4,000	41	29,377	41	45	543	6,003
Middle Iowa.....	18	3	2,500			15	14,389	16	20	241	1,638
Middle Maryland.....	11	3	4,565			11	9,739	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	7,014	22	30	198	1,593
North Kansas.....	21	2	850			20	9,446	19	21	197	1,886
Northeastern Ohio.....	29	2	700	3	6,000	26	17,978	26	33	397	3,271
Northern California.....	17	4	1,280			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	1,202
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	453	1	500	9	2,616	8	8	65	437
Second Virginia.....	17	3	1,825	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	222	2,840
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	1,500	1	1,750	21	20,225	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	2,631
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 Dunkers¹ 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.

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.....	13	13	1,199	13	555	644	17		21	17	44,700	11	2,305
Indiana.....	13	13	659	13	301	358	12	1	12	12	16,600	8	1,882
Illinois.....	2	2	72	2	27	45	2		2	2	2,000	2	350
Michigan.....	4	4	90	4	45	45	4		4	4	3,400	3	235
West North Central division:													
Missouri.....	2	2	52	2	23	29	1	1	1	1	100	2	57
Kansas.....	3	3	203	3	88	115	3		3	3	4,550	2	533
South Atlantic division:													
Maryland.....	2	2	185	2	60	105	2		2	2	2,050	2	245
Virginia.....	6	6	289	6	114	175	6		8	5	12,900	5	395
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	4,800	1	200
States with one organization only ¹	7	7	185	7	88	97	4		4	5	3,312	2	103

¹ One organization each in Colorado, Iowa, Nebraska, North Carolina, North Dakota, Oklahoma, and Wisconsin.

THE BRETHREN CHURCH (PROGRESSIVE DUNKERS).

HISTORY.

As the Dunker communities in America grew in strength and power¹ 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.

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 Krypton, 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

¹ See Church of the Brethren (Conservative Dunkers), p. 153.

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 ex-

penses, 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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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	600
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	900
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.

RELIGIOUS BODIES.

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	13,940	183	13	192	184	\$806,725
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	5,379	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	85	2	13	22		2			
Nebraska.....	3	3	645	3	230	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	978	5	337	639	5		5	5	37,200
Virginia.....	20	20	1,675	19	652	993	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	23,728
Middle Atlantic division:											
New Jersey.....	2			1	1,800	2	812	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	40,233	41	42	573	5,478
Illinois.....	4			1	3,000	4	4,636	4	4	52	608
Michigan.....	5					5	2,125	5	5	48	280
Wisconsin.....	3										
West North Central division:											
Iowa.....	9	2	4,000	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.

GERMAN SEVENTH DAY BAPTISTS.

HISTORY.

Among the earlier members of the Dunker community¹ 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.

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

¹ See Church of the Brethren (Conservative Dunkers), p. 154.

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: 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.....		\$3,000	-\$3,000	.....
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:				
Domestic.....	\$1,500	(²)	.....	.....
Foreign.....	\$1,500	(²)	.....	.....

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 denom-

ination, 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.

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 ascendancy 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 con-

gregations 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.

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:

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	368	4,094
Brethren, Plymouth, II.....	130	5,928	25	108,751	23,950	108	607	5,884
Brethren, Plymouth, III.....	17	478				5	27	363
Brethren, Plymouth, IV.....	72	1,389				6	15	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	4,762	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.

RELIGIOUS BODIES.

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.....	101	161	3,896	161	1,595	2,301	21	140	21	21	\$51,650
New England division:	6	6	127	6	47	80		6			
Massachusetts.....											
Middle Atlantic division:	13	13	494	13	218	276	2	11	2	2	10,100
New York.....	11	11	376	11	154	222		11			
New Jersey.....	2	2	118	2	64	54	1	24	1	1	2,500
Pennsylvania.....											
East North Central division:	2	2	12	2	5	7		2			
Ohio.....	2	2	25	2	10	15		2			
Indiana.....	8	8	135	8	59	76	1	7	1	1	1,000
Illinois.....	7	7	300	7	128	172	1	6	1	1	2,500
Michigan.....	4	4	108	4	42	66		4			
Wisconsin.....											
West North Central division:	19	19	321	19	117	204	6	13	6	6	8,700
Minnesota.....	7	7	104	7	39	65		7			
Iowa.....	2	2	133	2	40	93	1	1	1	1	5,600
Missouri.....	3	3	69	3	26	33		3			
Kansas.....											
South Atlantic division:	2	2	85	2	38	47		2			
Maryland.....	5	5	91	5	39	52	2	3	2	2	1,200
Virginia.....	4	4	64	4	29	25		4			
North Carolina.....	5	5	83	5	39	44	2	3	2	2	5,500
Florida.....											
Pacific division:	8	8	119	8	47	72		8			
Washington.....	3	3	57	3	24	33	1	2	1	1	1,500
Oregon.....	12	12	369	12	149	220	2	10	2	2	11,800
California.....											
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.....	101	9	\$24,100	127	\$54,030	89	96	368	4,094
New England division:	6			5	1,507	4	4	12	121
Massachusetts.....									
Middle Atlantic division:	13	2	7,500	12	7,301	9	10	36	322
New York.....	11			10	6,821	10	10	38	350
New Jersey.....	2	1	1,700	22	11,016	15	15	56	644
Pennsylvania.....									
East North Central division:	2			1	90				
Ohio.....	2			1	239	2	2	3	26
Indiana.....	8			4	1,694	2	2	4	46
Illinois.....	7			6	4,136	4	6	38	469
Michigan.....	4			4	1,767	3	5	9	63
Wisconsin.....									
West North Central division:	19	2	2,040	15	4,259	12	12	31	345
Minnesota.....	7			5	1,184	1	1	1	8
Iowa.....	2	1	2,800	2	3,372	2	3	26	272
Missouri.....	3			2	745	1	1	3	72
Kansas.....									
South Atlantic division:	2			2	1,257	2	2	16	208
Maryland.....	5			2	300	3	4	13	194
Virginia.....	4			3	45				
North Carolina.....	5	1	1,400	4	485	2	2	10	171
Florida.....									
Pacific division:	8			6	1,409	4	4	10	72
Washington.....	3			3	477	1	1	4	45
Oregon.....	12	2	8,150	10	4,210	7	7	39	421
California.....									
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.

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 reformatory 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.

RELIGIOUS BODIES.

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	2,368	3,565	25	105	25	25	\$108,751
New England division:											
Massachusetts.....	9	9	570	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	100	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	\$39,694	101	108	607	5,884
New England division:									
Massachusetts.....	9	2	2,100	9	7,802	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.

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 disfellowshipping 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.	Mala.	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	.....	.....	11	168
Pennsylvania.....	2	2	110	2	40	70	.....	2	.....	1	1,200	1	1	4	50
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	115

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."

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	16
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	.....	.....	.....	.....
Illinois.....	6	6	85	6	35	50	.....	6	.....	4	1,145	1	1	3	72
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.

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 fol-

lows, 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.

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	2,188	4	5	17	175
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	1,766	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	15	110
Kansas.....	3			1	295	1	1	2	6
South Atlantic division:									
Virginia.....	2			2	262				
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	51
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.

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	336	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, Bochrans, 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.

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 non-resistance 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

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: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations.....	72	74	-2	(²)
Members.....	3,805	3,897	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.....	4,681	2,695	1,986	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.

RELIGIOUS BODIES.

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	\$218,876
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	5,500
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	23	294	2,260
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	58
Michigan.....	3	.....	.....	1	800	3	630	3	3	21	141
West North Central division:											
Iowa.....	2	.....	.....	1	5,000	2	2,172	2	2	0	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	180
States with one organization only ¹	2	.....	.....	.....	.....	.....	.....	1	1	8	45

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,

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	866.8

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.

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	299
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

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

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-

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 after-noon 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: 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:				
Domestic.....		\$3,861	-\$3,861	
Foreign.....		\$3,861	-\$3,861	

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.

RELIGIOUS BODIES.

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	289
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	283

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 gen-

eral 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

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, conse-

cration, 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.

RELIGIOUS BODIES.

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	11	2	(?)
Members.....	2,768	2,907	-139	-4.8
Church edifices.....	9	7	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	(?)
Officers and teachers.....	10	10	0	(?)
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.					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 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.		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.
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	58
East North Central division:									
Illinois.....	2	2	6,000	2	20,000	2	2	8	70
Pacific division:									
California.....	2	.....	.....	2	6,740	.....	.....	.....	.....

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 "Brethren 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

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.....	278	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.

CHRISTADELPHIANS.

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	170	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	173	10	69	104	1	9	1	1	600
Michigan.....	5	5	46	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	1,050	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.

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

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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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	.....	626
North Carolina.....	3	2	1	.....	425
North Dakota.....	1	1	.....	.....	.....
Ohio.....	15	13	2	.....	837
Oregon.....	2	2	.....	.....	610
Pennsylvania.....	40	38	2	.....	683
Rhode Island.....	1	1	.....	.....	.....
Washington.....	5	5	.....	.....	975

RELIGIOUS BODIES.

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	478	843	12	4	12	12	86,600
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	8,500
East South Central division:											
Tennessee.....	2	2	169	1	57	87	.....	2	.....	.....	.....
Pacific division:											
Washington.....	5	5	280	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	160	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	8,570	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	67	524	4,028
East North Central division:											
Ohio.....	16	7	7,126	2	5,500	14	26,487	16	17	180	1,617
Indiana.....	6	6	3,050	.....	.....	3	2,970	6	6	28	275
Illinois.....	2	1	400	.....	.....	2	3,094	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	26,806	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.

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—withdraw 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.

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 Education, 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.

"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: 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.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
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		2	872
New Jersey.....	10	7	2	1	683
New Mexico.....	1			1	
New York.....	53	26	11	16	751
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		647
Rhode Island.....	4	2		2	1,250
Texas.....	2		1	1	
Vermont.....	2	2			597
Virginia.....	36	22	10	4	835
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.

RELIGIOUS BODIES.

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	1,070	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	390	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	40	1	40	47	110,050
East North Central division:											
Ohio	224	224	26,123	186	9,125	13,775	215	2	215	213	735,695
Indiana	197	197	20,253	163	7,037	9,696	195	1	195	194	697,650
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	2,167	27	925	1,232	21	6	21	21	32,000
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	884	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	25,200	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	27,237	22	22	290	1,937
Rhode Island	7	1	9,400	2	7,500	7	7,083	6	6	90	593
Middle Atlantic division:											
New York	77	3	11,000	41	73,300	66	51,112	64	64	618	4,303
New Jersey	12	3	13,200	9	27,200	12	13,487	12	12	108	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	130,080	204	206	2,569	21,178
Indiana	197	6	3,950	18	34,450	190	122,767	187	187	2,137	16,087
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	95	95	1,016	8,781
West Virginia	23	3	108			11	2,582	12	12	77	915
North Carolina	184	30	16,510	1	3,500	168	52,918	165	167	1,008	12,408
Georgia	12	1	1,500	1	1,500	8	4,059	10	10	73	798
East South Central division:											
Kentucky	52	1	18			13	5,502	20	20	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	4			1	2,000	3	917	4	4	27	183

1 One organization each in Connecticut, Delaware, Maryland, and Texas.

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	1,070	43,300	61,825	1,170	48	1,171	1,162	\$3,589,471
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	96,680
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	2	3	2	2	3,300
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	.....	33	36	87,800
Elc River.....	34	34	4,246	26	1,159	1,653	34	.....	34	34	145,175
Eric.....	12	12	1,379	10	469	639	12	.....	12	12	87,750
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	28	.....	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	617	631	9	15	9	9	10,400
Maine.....	13	13	813	12	300	493	12	1	12	11	53,000
Marrimack.....	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	376,666
Michigan.....	12	12	843	12	319	524	10	1	10	10	34,750
Mount Vernon.....	18	18	1,393	15	487	672	18	.....	18	18	63,600
Nebraska.....	1	1	227	1	112	115	1	.....	1	1	3,500
New Jersey.....	21	21	2,630	17	531	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	1,585	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	940	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	16	1,107	15	345	762	16	.....	16	16	82,700
Scioto Valley.....	4	4	89	4	47	42	3	.....	3	3	1,600
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	1,730	34	.....	34	34	49,450
Southern Wabash.....	36	36	3,233	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	45	20	1	.....	1	1	5,000
Tioga River.....	14	14	593	12	200	288	14	.....	14	14	27,100
Union Iowa.....	8	8	896	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	.....	9	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	90	127	5	.....	5	5	6,300
Western North Carolina.....	34	34	3,213	29	1,222	1,785	33	1	33	33	68,250
Western Osage.....	5	5	353	5	144	209	3	2	3	3	10,700
Western Pennsylvania.....	5	5	171	4	40	68	4	.....	4	4	7,800
Western Washington.....	3	3	138	2	35	51	2	.....	2	2	2,800
Wyoming.....	3	3	244	3	108	138	.....	3	.....	.....	.....
York and Cumberland.....	9	9	578	9	252	326	9	.....	9	8	26,800

RELIGIOUS BODIES.

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
Gal River.....	34	1	650	6	13,000	33	27,958	34	34	482	3,837
Erle.....	12	2	1,800	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	80	608
Indiana Miami Reserve.....	29	1	160			28	9,140	24	24	271	1,614
Kentucky Christian.....	52					13	1,434	12	12	70	523
Kentucky State Convention.....	20	1	18			6	4,368	17	17	101	802
Maine.....	13	2	7,000	4	13,500	10	7,495	11	11	108	1,037
Marrimaok.....	11			6	8,700	10	7,710	11	11	90	635
Miami, Ohio.....	55	7	27,400	16	43,060	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	8,018	17	17	163	1,048
Nebraska.....	1				1,500	1	1,146	1	1	17	178
New Jersey.....	21	4	13,200	14	36,050	21	20,879	21	21	274	3,069
New York Central.....	9			7	11,800	9	7,505	9	9	96	945
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	2,253	4	4	34	230
New York Western.....	9	1	4,000	8	17,200	9	7,096	7	7	81	631
North Carolina.....	51	11	5,090			50	13,152	40	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	20	102
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	10,756	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	196	1,514
Rhode Island and Massachusetts.....	28	3	11,900	9	23,700	25	28,186	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	2,800	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	1,207	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	495	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

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

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:				
Domestic.....	\$4,000	\$2,000	\$2,000	100.0
Foreign.....	\$4,000	\$2,000	\$2,000	100.0

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 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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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	\$388
Iowa.....	15	5	4	6	\$366
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		

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	6,050
East South Central division:											
Kentucky.....	5	5	55	.....	.....	.....	4	.....	4	4	775
Tennessee.....	2	2	78	1	80	35	2	.....	2	2	1,550
West South Central division:											
Arkansas.....	5	5	98	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	1,268	10	10	83	787
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	5,200
South Ohio.....	53	53	3,889	50	1,663	2,090	48	4	48	48	75,375

RELIGIOUS BODIES.

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	\$47,079	172	173	1,470	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	524
Iowa.....	16	1	1,500	1	1,600	12	5,472	11	12	111	862
Kentucky and Tennessee.....	7					1	239	1	1	7	72
Michigan.....	1	1	300			1	550	1	1	10	61
Missouri.....	33	3	2,308	1	300	26	7,063	19	19	148	1,198.
North Ohio.....	49	2	2,780	5	6,200	42	13,763	42	42	462	2,994.
Ohio.....	24	5	1,740			23	4,780	21	21	139	869
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	3,905.

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 necessities 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

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	49	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	50	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	80	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.

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	1,526
New England division:									
Massachusetts.....	2	1	2,600	1	369	2	2	5	25
Connecticut.....	5			2	800	2	2	4	10
Middle Atlantic division:									
New York.....	17	2	3,250	11	6,200	11	11	43	334
New Jersey.....	8	1	52	5	3,406	6	6	23	123
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.....	2			2	1,000	2	2	15	60
West North Central division:									
Kansas.....	2					1	1	5	32
South Atlantic division:									
Maryland.....	3			1	144	2	2	13	73
Virginia.....	17	4	4,600	6	1,011	10	10	33	208
West Virginia.....	2								
North Carolina.....	11	2	180	5	1,528	9	9	44	221
Georgia.....	4	1	700	4	1,100	1	1	4	83
States with one organization only ¹	8			3	685	3	3	21	108

¹ One organization each in Delaware, District of Columbia, Florida, Indiana, 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.

CHURCHES OF CHRIST.

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 worshipping 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.

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.

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.....	5,570	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.....	\$5,644,006	\$2,555,372	\$3,088,724	120.9
Debt on church property.....	\$136,003	\$76,208	\$59,795	78.6
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

¹ See Disciples of Christ, p. 244.

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	182,755	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	6,726	103	2,801	3,925	96	5	96	97	155,800
Michigan.....	17	17	1,398	17	533	865	10	7	10	10	72,900
West North Central division:											
Iowa.....	30	30	1,534	30	617	917	20	4	28	26	41,000
Missouri.....	279	279	15,180	278	6,043	8,992	239	39	239	241	284,450
North Dakota.....	2	2	44	2	15	29	.....	2	.....	.....	.....
South Dakota.....	3	3	39	3	18	21	.....	.....	.....	.....	.....
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	46,375
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.....	905	905	63,521	905	26,676	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	1,203	38	550	713	22	14	22	22	36,425
Oklahoma.....	481	481	21,709	481	9,059	12,641	234	245	234	236	253,635
Texas.....	1,240	1,240	71,542	1,240	29,445	42,097	890	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	8,800
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	40	1	2	1	1	700

¹ One organization each in Connecticut, District of Columbia, Minnesota, and New York.

RELIGIOUS BODIES.

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	15,213	167,809
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	8,373			51	13,994	64	64	502	3,294
Indiana.....	210	11	10,840	1	1,000	79	20,855	68	68	347	4,617
Illinois.....	103	5	1,739	1	3,500	34	12,819	40	40	281	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	7,083
North Dakota.....	2							2	3	10	47
South Dakota.....	3							1	1	1	17
Nebraska.....	31	4	1,500	1	1,000	11	4,042	14	14	60	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.....	54	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	245	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	264			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	660
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

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	2,087	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	90	3	3	3	3	8,200
North Carolina.....	3	3	285	3	99	180	4	4	4	5	3,800
South Carolina.....	2	2	89	2	35	54		2			
Georgia.....	27	27	973	27	352	626	18	7	18	18	9,405
Florida.....	44	44	1,294	44	468	826	20	9	20	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	17,623
Alabama.....	27	27	918	27	310	599	13	5	13	16	7,335
Mississippi.....	11	11	510	11	173	332	6	3	7	5	2,650
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	2,000

¹ One organization each in Arkansas, California, Connecticut, Illinois, and Indiana.

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	\$0,639	4	\$3,000	149	\$32,090	142	143	740	6,475
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	391	6	6	35	207
North Carolina	8	2	630			0	1,778	7	7	30	294
South Carolina	2					1	188	2	2	7	75
Georgia	27	4	1,139	1	500	22	6,556	22	22	97	907
Florida	44	5	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	193
Tennessee	39	19	2,324			35	7,957	34	34	215	1,836
Alabama	27	2	203			18	3,135	17	17	86	858
Mississippi	11	1	60			6	690	5	5	28	232
West South Central division:											
Louisiana	3	1	40			3	830	2	2	8	99
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

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 anti-scriptural; 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.

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.....	\$194,000	\$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 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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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		585
Indiana.....	7	6	1		717
Iowa.....	8	8			808
Kansas.....	4	3	1		500
Maryland.....	7	5	2		475
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		503
Pennsylvania.....	83	62	10	11	700
West Virginia.....	11	5	5	1	625

CHURCHES OF GOD IN NORTH AMERICA.

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	86,600
Illinois.....	26	26	1,510	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	16	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	183	3	2	3	3	6,900
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	\$266,338	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	28	20	346	2,340
Illinois.....	26	.....	.....	21	21,550	25	11,832	25	25	261	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	1,066
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	7,871	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	83	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

RELIGIOUS BODIES.

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	89,600
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	9	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	624	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	89,259
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	1,236
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	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.

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	9,628	60	78,955	7,380	.....	.....	99	298	2,328
Church of the Living God, General Assembly.....	10	266	6	12,700	7,100	1	\$250	10	35	168
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	752	12	25,700	1,600	.....	.....	13	67	585
Church of Christ in God.....	9	848	6	9,700	100	2	1,500	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.

¹See 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.

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:	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.....	298	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	318	4	87	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	80	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	2,486	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.

CHURCH OF THE LIVING GOD, GENERAL ASSEMBLY.

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	\$18,312	90	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	8	53
Kansas.....	4			2	525	2	2	5	41
South Atlantic division:									
Florida.....	5	1	400	2	700	5	6	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.....	34	1	25	16	3,813	20	20	67	430
Oklahoma.....	19	1	345	8	1,555	14	14	38	299
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	-84.6
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	-50.0
Sunday schools:				
Number.....	10	13	-3	(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.

RELIGIOUS BODIES.

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,

¹ See Introduction, p. 10.

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.

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	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	35	168
West South Central division:											
Oklahoma.....	2	1	400	1	250	2	672	2	2	6	28
Texas.....	3	1	400	1	250	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.

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	\$30,466	12	\$68,000	67	308	2,732
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	78	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

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 plenary 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

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 instructors 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	\$49,025	-\$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.....	368	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

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.

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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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				
District of Columbia.....	1	1			
Illinois.....	5		3	2	
Kansas.....	1				
Maine.....	2	2			1,110
Maryland.....	3	3			1,056
Massachusetts.....	19	12	4	3	1,753
Michigan.....	1	1			
Minnesota.....	1	1			
Mississippi.....	1	1			
Missouri.....	3	2		1	1,225
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.

¹ See Introduction, p. 10.

GENERAL CONVENTION OF THE NEW JERUSALEM.

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	581	7	183	348	4	1	4	4	415,000
New Jersey.....	3	3	140	3	90	90	2		2	2	25,847
Pennsylvania.....	6	6	766	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	23	1		1	1	1,200
Missouri.....	3	3	310	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 ^a 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			1	5,000	6	15,699	4	4	45	340
Pennsylvania.....	6										
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					3	28	1	1	7	14
Missouri.....	3					1	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	56	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

^a One organization each in Alabama, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Mississippi, North Carolina, Rhode Island, South Carolina, and Washington.

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:

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.....				
Domestic.....	\$8,076	\$4,995	\$3,081	61.7
Foreign.....	\$8,076	\$4,995	\$3,081	61.7

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.					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	0	\$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	20	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.		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
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.

RELIGIOUS BODIES.

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	800	.....	.....	6	2,986	6	6	18	131
Pittsburgh.....	4	1	1,850	.....	.....	4	6,144	3	3	8	66

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.										
Amans Society.....	7	1,534	22	\$16,300	.....	.....	.....	.....	.....	.....
United Society of Believers (Shakers).....	12	367	8	20,750	.....	1	\$2,000	6	11	96
1906.										
Amans Society.....	7	1,756	21	14,090	.....	.....	.....	.....	.....	.....
United Society of Believers (Shakers).....	15	516	3	17,100	\$80	3	7,500	6	17	103

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 Kraussert 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.

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 meeting-

houses, 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;

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 ministrations. 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.

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 worshipping 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	(?)
Members.....	367	516	-149	-28.9
Church edifices.....	8	3	5	(?)
Value of church property.....	\$20,750	\$17,100	\$3,650	21.3
Debt on church property.....		\$80	-\$80	
Parsonages:				
Churches reporting.....	1	3	-2	(?)
Value.....	\$2,000	\$7,500	-\$5,500	-73.3
Sunday schools:				
Number.....	6	6		
Officers and teachers.....	11	17	-6	(?)
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.

CONGREGATIONAL CHURCHES.

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	96
New England division:											
Maine.....	2	.....	.....	.....	.....	.....	.....	2	2	5	40
New Hampshire.....	2	.....	.....	.....	.....	.....	.....	1	1	2	25
Massachusetts.....	2	.....	.....	.....	.....	100	.....	1	1	1	7
Middle Atlantic division:											
New York.....	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

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

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 knowl-

edge 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

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 co-ordinated 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-

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 righteousness 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.

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

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 Schaufler 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.

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	2,698	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

\$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	3,180	267	1,238	\$1,343
Alabama.....	40	16	8	15	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	953
Illinois.....	295	197	13	85	1,578
Indiana.....	28	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.....	098	484	29	185	1,584
Michigan.....	187	140	12	35	1,219
Minnesota.....	153	111	10	32	1,328
Mississippi.....	3	3	.....	.....	640
Missouri.....	50	33	4	19	1,795
Montana.....	43	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	1,045
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.....	213	132	17	69	1,474
Oklahoma.....	29	20	2	7	1,020
Oregon.....	46	32	5	9	1,226
Pennsylvania.....	75	50	.....	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	118	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.

RELIGIOUS BODIES.

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	507,072	5,521	205	5,744	5,526	\$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	13,806	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	133,569	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	319	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	45,006	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	586,200
Illinois.....	325	325	57,026	325	21,103	36,823	319	5	333	318	5,599,396
Michigan.....	286	286	35,597	284	12,155	23,398	285	1	295	285	2,972,202
Wisconsin.....	270	269	30,534	266	10,518	19,966	252	12	254	252	2,413,212
West North Central division:											
Minnesota.....	226	226	22,987	226	8,368	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	10,470	65	3,899	6,580	64		64	64	1,327,250
North Dakota.....	236	236	8,913	235	3,588	5,300	187	29	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	180	6	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	2,063	2,760	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	50,500
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	1,566	2,205	59	19	63	59	288,465
Idaho.....	45	45	2,827	45	1,074	1,753	36	8	37	36	161,005
Wyoming.....	25	25	1,951	25	712	1,239	13	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	225	7		7	7	38,150
Arizona.....	9	9	539	9	179	360	6	1	6	6	45,590
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	1,365,983
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

CONGREGATIONAL CHURCHES.

243

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.....	5,887	1,447	\$3,028,253	3,040	\$0,205,284	5,619	\$14,220,133	5,537	5,804	77,607	654,922
New England division:											
Maine.....	204	125	63,086	125	301,359	246	355,383	240	255	2,675	20,168
New Hampshire.....	191	9	4,532	151	380,900	189	318,404	184	181	2,101	10,278
Vermont.....	214	11	11,220	147	387,235	209	307,507	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	581	7,337
Connecticut.....	327	50	162,362	272	1,367,435	326	1,266,142	322	340	5,092	44,450
Middle Atlantic division:											
New York.....	306	78	490,705	168	538,039	304	1,181,886	289	304	5,119	42,962
New Jersey.....	50	24	166,676	20	153,000	49	368,579	49	53	983	7,941
Pennsylvania.....	104	37	123,546	38	122,600	100	196,688	102	106	1,615	15,521
East North Central division:											
Ohio.....	242	49	339,761	110	344,640	229	666,211	225	223	3,940	37,717
Indiana.....	30	11	47,368	9	28,348	36	90,985	37	38	566	4,956
Illinois.....	325	74	345,933	169	593,936	318	1,067,343	318	330	5,671	50,111
Michigan.....	286	77	119,738	159	323,242	279	723,491	278	283	3,938	33,221
Wisconsin.....	270	70	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	220	2,625	22,716
Iowa.....	277	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	224	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	1,082
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	978	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	1,824
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	12,230	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.....	20	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	12,910	24	27,150	41	32,934	43	47	424	3,607
Wyoming.....	25	6	17,784	11	30,900	24	38,149	25	36	275	2,021
Colorado.....	99	33	44,908	45	107,000	97	192,522	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	1,000	5	11,000	9	15,204	8	8	83	573
Utah.....	11	1	750	4	11,008	10	28,741	11	12	153	1,202
Nevada.....	1	1	175	1	3,000	1	3,140	1	1	26	246
Pacific division:											
Washington.....	199	62	131,934	93	167,500	186	284,795	193	203	2,203	18,164
Oregon.....	60	20	30,977	20	41,400	58	84,760	58	58	713	6,070
California.....	244	87	353,191	112	251,600	230	673,905	230	244	3,225	28,057

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 com-

munion," 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, antisciptural, 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.

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.

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

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: 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.....	84,590	65,361	19,229	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.

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.

STATE.	MINISTERS: 1916.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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.....	161	138	27	26	1,248
Indiana.....	165	117	29	19	1,292
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.....	170	120	33	23	1,302
Montana.....	7	5	1	1	1,300
Nebraska.....	13	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	1,069
Oregon.....	43	22	14	7	1,108
Pennsylvania.....	62	45	13	4	1,435
South Carolina.....	15	4	11	3	500
South Dakota.....	4	3	1	.....	1,021
Tennessee.....	34	16	12	6	1,330
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

¹See Introduction, p. 10.

DISCIPLES OF CHRIST.

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	650	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	842,000
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	35,951	52,283	517	3	518	407	4,110,450
Indiana.....	766	765	137,727	517	43,187	61,957	675	6	577	534	4,472,331
Illinois.....	690	690	116,039	462	35,693	54,120	559	2	566	470	4,384,293
Michigan.....	121	120	12,740	89	4,266	6,695	87	3	87	85	682,550
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	36,823	350	.....	353	294	2,689,475
Missouri.....	1,025	1,023	145,403	680	44,106	64,330	844	19	846	693	4,663,480
North Dakota.....	9	9	241	4	68	118	7	2	7	2	15,000
South Dakota.....	26	26	1,764	19	589	804	17	.....	17	16	82,500
Nebraska.....	171	171	24,140	125	7,334	11,072	127	.....	123	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	84,220	188	9,959	12,956	321	2	324	193	840,680
West Virginia.....	174	174	19,227	112	5,704	8,257	153	5	155	106	671,155
North Carolina.....	173	173	20,095	100	5,674	6,981	162	4	163	103	339,800
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	103	1	103	98	704,650
Florida.....	41	41	3,790	29	1,103	1,847	28	3	28	25	304,500
East South Central division:											
Kentucky.....	952	952	129,012	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	334,750
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	168	942,390
Texas.....	544	544	54,836	334	16,572	25,456	460	22	481	291	2,388,912
Mountain division:											
Montana.....	29	29	3,719	18	1,058	1,692	15	1	16	16	105,750
Idaho.....	45	45	5,965	28	1,557	2,293	36	2	36	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	1,032	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	122	15,399	97	4,823	7,785	89	6	91	90	516,050
California.....	165	165	32,211	137	10,657	17,086	146	2	151	138	1,868,831

RELIGIOUS BODIES.

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.	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	84,506	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	18,290	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	366	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.....	690	102	402,286	112	287,500	458	890,343	658	670	8,196	90,411
Michigan.....	121	29	50,327	18	23,400	84	119,561	112	114	1,288	12,882
Wisconsin.....	28	5	10,440	3	5,000	18	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	35	243,925	294	663,522	371	379	4,500	54,705
Missouri.....	1,025	85	343,710	59	108,250	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	1,408
Nebraska.....	171	30	68,048	35	55,500	128	195,810	167	168	2,190	20,084
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	29,056	8	8	235	2,714
Virginia.....	324	37	111,138	23	53,800	190	159,872	256	259	2,371	23,436
West Virginia.....	174	23	113,519	13	36,800	103	120,451	142	143	1,541	16,248
North Carolina.....	173	20	51,685	5	14,200	104	89,773	144	149	1,040	11,162
South Carolina.....	54	7	9,875	1	4,500	35	10,401	39	40	207	1,802
Georgia.....	144	19	60,004	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	63,523	15	59,740	109	139,286	177	181	1,496	17,613
Alabama.....	73	17	18,755	4	10,750	49	36,683	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	26,556	27	29	281	3,264
Oklahoma.....	339	53	69,455	22	29,200	213	309,799	325	332	3,282	37,909
Texas.....	544	89	233,145	71	179,350	301	594,604	497	554	4,365	49,504
Mountain division:											
Montana.....	20	7	14,280	6	23,900	17	32,502	23	24	273	3,009
Idaho.....	45	11	30,030	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	44,035	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	24,655	12	13	163	1,716
Utah.....	2					1	2,489	2	2	81	250
Pacific division:											
Washington.....	124	41	78,644	12	23,900	63	149,039	121	123	1,781	16,314
Oregon.....	122	39	76,003	15	24,500	98	109,517	113	110	1,824	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;

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.

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	410								
Bulgarian Orthodox Church.....	4	1,992	4	\$18,500	\$4,000					
Greek Orthodox Church (Hellenic).....	87	119,871	59	1,115,464	322,423	6	\$13,200	17	27	1,083
Rumanian Orthodox Church.....	2	1,994	1	18,000	15,000	1	6,500	2	2	123
Russian Orthodox Church.....	139	99,681	104	2,137,713	982,048	96	509,614	126	150	6,739
Serbian Orthodox Church.....	12	14,301	10	100,700	21,112	5	15,300	9	11	653
Syrian Orthodox Church.....	25	11,591	26	180,507	70,779	6	14,500	8	31	515
1906.										
Russian Orthodox Church.....	59	19,111	46	484,371	131,774	25	119,243	1	2	75
Serbian Orthodox Church.....	10	15,742	8	62,460	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

Tosk (Greek) and Ghog (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

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.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.		
				Number of organizations reporting.	Male.	Female.	Church edifices.							Halls, etc.	
Bulgarian Orthodox Church..	4	4	1,992	4	1,751	241	4	.....	4	4	\$18,500	2	\$4,000	4	\$5,051
East North Central division: Illinois.....	2	2	734	2	615	119	2	.....	2	2	5,000	1	1,000	2	801
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.....	1,033	371	717	193.3

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

RELIGIOUS BODIES.

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	.....	.....	960
Georgia.....	2	2	.....	.....	1,500
Idaho.....	1	1	.....	.....	.....
Illinois.....	6	6	.....	.....	1,004
Indiana.....	3	3	.....	.....	385
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	.....	.....	683
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	.....	.....	950
Washington.....	1	1	.....	.....	.....
West Virginia.....	1	1	.....	.....	.....
Wisconsin.....	2	1	1	.....	960

GREEK ORTHODOX CHURCH (HELLENIC).

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.
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	92,000
Rhode Island.....	2	2	1,800	2	1,351	449	2	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.....	5	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	32,273	.....	.....	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.....	9	1	2,000	.....	.....	5	12,551	.....	.....	.....	.....
Indiana.....	3	2	3,360	.....	.....	2	1,900	.....	.....	.....	.....
Illinois.....	5	3	33,000	.....	.....	4	17,919	2	2	5	204
Wisconsin.....	2	1	11,500	1	1,200	2	9,408	.....	.....	.....	.....
South Atlantic division:											
Virginia.....	2	.....	.....	1	4,000	2	11,253	2	2	2	87
Georgia.....	2	.....	.....	1	1,000	2	3,760	.....	.....	.....	.....
Florida.....	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
West South Central division:											
Texas.....	2	1	2,800	.....	.....	1	500	.....	.....	.....	.....
Mountain division:											
Colorado.....	2	.....	.....	1	2,000	2	5,576	.....	.....	.....	.....
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	10	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.

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

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.

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 bi-weekly 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.

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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		Pastors.	Supplies, assistants, etc.		
United States.....	160	150	2	8	\$762
Alabama.....	1	1			
California.....	1	1			
Colorado.....	3	3			530
Connecticut.....	11	11			838
Delaware.....	1	1			
Illinois.....	6	6			875
Indiana.....	1	1			
Kansas.....	1	1			
Maryland.....	1	1			708
Massachusetts.....	7	7			
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			

RELIGIOUS BODIES.

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.
Russian Orthodox Church.....	169	160	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	8,507	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	21,987	12,940	67	3	67	70	824,923
East North Central division:											
Ohio.....	10	10	6,168	10	3,657	2,601	9	1	9	10	112,655
Illinois.....	6	6	4,090	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	2,904	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	\$92,048	96	\$503,614	165	\$549,776	116	126	150	6,739
New England division:											
New Hampshire.....	3	3	26,000	1	2,800	3	6,102	2	2	2	37
Vermont.....	2	1	900			2	2,692	2	2	3	77
Massachusetts.....	8	6	26,983	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	1,095				
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.

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.....	\$106,700	\$82,460	\$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 organ- izations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organ- izations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organ- izations reporting.	Value reported.	
				Number of organ- izations reporting.	Male.	Female.	Church edifices.				Halls, etc.
Serbian Orthodox Church.....	12	12	14,301	12	11,000	3,301	10	1	10	10	\$106,700
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.

RELIGIOUS BODIES.

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.
Serbian Orthodox Church.....	12	5	\$21,112	5	\$15,300	12	\$29,353	8	9	11	653
Middle Atlantic division:											
Pennsylvania.....	4	3	13,000	3	11,000	4	10,200	3	3	3	99
East North Central division:											
Indiana.....	2	1	3,112			2	4,150	1	1	1	59
States with one organization only ¹	6	1	5,000	2	4,300	6	15,003	4	5	7	465

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.

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.
Syrian Orthodox Church.....	25	25	11,591	23	5,702	4,569	25	26	25	\$180,507	
New England division:											
Massachusetts.....	4	4	3,030	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	30,500	

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	7,073	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

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 connec-tional 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

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

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.....	1,036	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.....	19,397	19,077	-80	-0.4
Scholars.....	172,129	121,822	50,307	41.3
Contributions for missions and benevolences.....				
Domestic.....	\$294,213	\$320,108	-\$25,895	-8.1
Foreign.....	\$234,213	\$275,508	-\$41,295	-15.0
Total.....	\$50,000	\$44,000	\$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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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	922
Kansas.....	58	46	2	10	789
Kentucky.....	3	2		1	1,165
Maryland.....	3	3			905
Massachusetts.....	17	10	4	3	956
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	1,001
North Dakota.....	24	19	2	3	791
Ohio.....	98	71	5	22	925
Oklahoma.....	4	4			690
Oregon.....	26	14	2	10	815
Pennsylvania.....	111	87	7	17	865
Rhode Island.....	2	2			1,200
South Dakota.....	18	16		2	834
Texas.....	11	10		1	706
Vermont.....	3	1	2		599
Washington.....	27	17	2	8	731
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.

EVANGELICAL ASSOCIATION.

269

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	1,636	120,758	1,632	40,938	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	75,430
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	7,006	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	143,078
South Dakota.....	42	42	1,752	42	795	957	40		40	40	123,520
Nebraska.....	60	59	2,944	59	1,302	1,642	50	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	36,600
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	119,093	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	103	153,630	103	109	1,601	15,603
Illinois.....	106	14	48,885	62	140,850	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	137	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	858	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	40,391	59	68	571	3,644
South Dakota.....	42	1	200	19	48,760	42	41,215	40	41	497	2,601
Nebraska.....	60			33	73,960	60	66,493	54	55	638	4,364
Kansas.....	81	8	37,087	40	76,500	80	98,712	80	83	1,170	9,260
South Atlantic division:											
Maryland.....	6	5	30,177	2	5,000	6	10,293	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	16,290	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	34,436	24	20,842	22	23	281	2,118
California.....	18	5	8,644	13	82,200	13	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.

RELIGIOUS BODIES.

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	1,889	18	589	800	18	.....	18	18	183,100
Dakota.....	114	114	4,157	114	1,890	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	4,905	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	398,850
Michigan.....	149	149	10,112	149	4,140	5,903	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	96,030
New York.....	52	52	4,796	52	1,948	2,848	50	.....	50	50	467,601
Ohio.....	116	116	13,026	116	6,028	7,098	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	70,650
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	\$1,030,368	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	1,670	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	80	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	164,260	146	141,342	147	147	1,785	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	19,414
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	12,390	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

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: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations.....	37	66	-29	(*)
Members.....	17,962	34,704	-16,742	-48.2
Church edifices.....	42	71	-29	(*)
Value of church property.....	\$1,193,950	\$2,558,550	-\$1,362,600	-53.3
Debt on church property.....	\$83,150	\$161,650	-\$78,500	-48.6
Parsonages:				
Churches reporting.....	28	47	-19	(*)
Value.....	\$170,300	\$186,150	-\$15,850	-8.5
Sunday schools:				
Number.....	38	61	-23	(*)
Officers and teachers.....	795	1,225	-430	-35.1
Scholars.....	7,997	11,352	-3,355	-29.6
Contributions for missions and benevolences.....	\$81,600	.....	\$81,600	.....
Domestic.....	\$81,600	.....	\$81,600	.....
Foreign.....	.....	.....	.....	.....

* A minus sign (-) denotes decrease.

† 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.

RELIGIOUS BODIES.

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	17,903	32	7,237	8,571	37	42	37	\$1,193,050	
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	23	795	7,997
Middle Atlantic division:											
Pennsylvania.....	12	4	10,800	9	40,000	12	56,802	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	925	2	0,800	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	7,500	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,

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	285,225	1,000	1	\$2,000	48	197	3,063
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					
Hephzibah Faith Missionary Association.....	12	352	11	21,100	350	1	4,000	3	20	84
Lumber River Mission.....	6	434	6	6,425				12	31	502
Metropolitan Church Association.....	7	704	1	100,000	40,000			6	29	353
Missionary Church Association.....	25	1,554	21	84,700	1,500	3	6,000	3	35	423
Peniel Missions.....	10	257	2	111,600		1	1,000	29	321	3,022
Pentecost Bands of the World.....	10	218	10	18,500	7,900	7	9,500	4	15	66
Pillar of Fire.....	21	1,129	8	171,555	14,800	2	4,295	10	77	430
Voluntary Missionary Society in America.....	4	855	4	2,580	63			14	50	559
								4	29	336
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	31	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	4,553	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	90,000	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 Cove-

nant, 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.

RELIGIOUS BODIES.

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: 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	\$3,500	-\$2,500	-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, member-

ship, 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	168	2	68	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.....	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.

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	3,068
Middle Atlantic division:											
New York.....	2					2	860	2	3	5	82
East North Central division:											
Ohio.....	6					6	2,470	5	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	964
Michigan.....	2					1	30	1	1	3	34
West North Central division:											
Minnesota.....	2					1	1,000	1	1	5	65
Iowa.....	5					5	1,522	5	5	17	258
Kansas.....	6					5	1,356	6	6	19	408
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

RELIGIOUS BODIES.

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	15,164	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.

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: 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 in-

quiry 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.....	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.

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 Menonite 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 ac-

cordingly 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.

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 worldwide 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.

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 in-

creased 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 benevo- lences.....	\$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.

LUMBER RIVER MISSION.

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—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				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	81	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	502
West North Central division:											
Iowa.....	6					6	1,095	6	6	46	264
Nebraska.....	2	1	150			2	260	2	2	10	85
States with one organization only ¹	4	1	200	1	4,000	4	2,532	4	4	25	153

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.....	20	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."

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:				
Domestic.....	\$8,000	\$2,340	\$5,660	241.9
Foreign.....	\$7,000		\$7,000	
	\$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,

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

RELIGIOUS BODIES.

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	17,802	5	10	119	1,175
Illinois.....	2	.....	.....	1	3,000	1	1,614	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	240
States with one organization only ¹	6	1	800	.....	.....	4	5,116	5	6	51	450

¹ One organization each in Arizona, California, Nebraska, New Mexico, Pennsylvania, and Tennessee.

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.....	\$111,000	\$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:				
Domestic.....	\$5,000		\$5,000	
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.

RELIGIOUS BODIES.

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.
Pentel 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.
Pentel Missions.....	10			1	\$1,000	8	\$5,765	4	4	15	66
Pacific division:											
Washington.....	1			1	1,000	1	1,020				
California.....	9					7	4,745	4	4	15	66

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: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations.....	10	16	-6	(?)
Members.....	218	487	-269	-55.2
Church edifices.....	10	16	-6	(?)
Value of church property.....	\$18,550	\$69,550	-\$51,050	-73.4
Debt on church property.....	\$7,900	\$6,625	\$1,275	19.2
Parsonages:				
Churches reporting.....	7	6	1	(?)
Value.....	\$9,500	\$19,000	-\$10,000	-51.3
Sunday schools:				
Number.....	10	14	-4	(?)
Officers and teachers.....	77	83	-6	(?)
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.

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	7,900	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

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

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, con-

stituting 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 edifices 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	2,000
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	5	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.

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	(?)
Members.....	855	425	430	101.2
Church edifices.....	4	3	1	(?)
Value of church property.....	\$2,580	\$2,400	\$180	7.5
Debt on church property.....	\$63	\$1,000	-\$937	-93.7
Sunday schools: ²				
Number.....	4	3	1	(?)
Officers and teachers.....	29	21	8	(?)
Scholars.....	386	380	-4	-1.0

¹A minus sign (-) denotes decrease.

²Per 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 in-

crease 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:

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	10,500

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

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).....	809	92,379	733	\$4,262,898	\$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	6,295
Orthodox Conservative Friends (Wilburite).....	50	3,373	46	93,380	1,000			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	131,874	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).....	43	3,880	47	93,500				7	33	205
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

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.

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,

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 non-liturgical. 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,

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: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations.....	809	878	-69	-7.8
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.				Average salary for pastors reporting full salary.
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	
		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			
Illinois.....	11	3	6	2	725
Indiana.....	192	69	68	55	698
Iowa.....	72	38	10	24	715
Kansas.....	72	25	21	26	671
Louisiana.....	1				598
Maine.....	12	2	1	1	
Maryland.....	7		6	1	445
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	597
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	39	26	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	529
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.

SOCIETY OF FRIENDS (ORTHODOX).

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.
Society of Friends (Orthodox).....	809	805	92,379	750	38,740	46,306	720	20	733	718	\$4,262,893
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	207	279	7		7	7	43,800
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	684	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	26,658	180	10,556	12,494	169		185	181	617,350
Illinois.....	13	13	1,477	13	652	825	13		14	12	57,500
Michigan.....	16	16	1,036	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	7,588	54	3,404	3,679	50	1	50	50	130,500
South Atlantic division:											
Maryland.....	5	5	408	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	350	473	7	1	8	7	12,300
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	189,075
States with one organization only ¹	6	6	353	5	153	170	3	1	3	3	50,585

¹ One organization each in Alabama, Arizona, Arkansas, Delaware, District of Columbia, and West Virginia.

RELIGIOUS BODIES.

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	\$926,830	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	188	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	722
East North Central division:											
Ohio.....	101	11	9,569	17	25,380	98	85,660	95	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	823
Michigan.....	16	1	1,000	5	5,650	16	7,092	15	15	183	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	220
Iowa.....	68	5	3,350	44	78,725	65	67,054	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	39,856	48	50	597	4,517
South Atlantic division:											
Maryland.....	5					5	4,070	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	8,000	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	4,133	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	5,087	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	304	3,680
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	46,366	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	186,075
Indiana.....	135	132	17,959	106	6,848	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	181,847
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	8,378	66	3,361	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	189,560

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)	809	72	\$119,794	210	\$328,830	757	\$714,166	702	718	7,885	64,583
Baltimore.....	16			3	2,500	15	10,937	13	13	87	683
California.....	24	8	57,501	12	21,800	24	80,020	24	24	371	3,671
Indiana.....	135	13	16,140	24	44,300	131	136,334	130	131	1,641	14,802
Iowa.....	73	5	3,350	47	81,425	70	73,944	72	74	902	6,669
Kansas.....	95	7	13,325	33	40,275	84	55,870	79	83	899	6,941
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	334	2,786
New York.....	41	3	3,282	15	35,700	37	33,594	31	33	325	2,304
North Carolina.....	66	12	9,823	5	9,800	60	18,750	61	64	503	5,374
Ohio.....	60	8	7,745	12	16,680	55	48,314	56	57	717	4,858
Oregon.....	19	3	1,476	11	8,750	19	20,325	19	20	249	2,040
Philadelphia.....	48			1	1,000	42	65,553	10	11	65	654
Western.....	90	4	4,475	25	40,100	98	74,242	93	94	1,043	8,362
Wilmington.....	47	4	2,019	6	5,250	47	32,672	44	44	495	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.

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

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.....	108	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 organi-

zations 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 108, 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.

¹See Introduction, p. 10.

RELIGIOUS BODIES.

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.
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	165,900
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	303	436	6	.....	6	6	20,200
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	140	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.