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

YEARLY MEETING.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Religious Society of Friends (Hicksite)	166	166	17,170	160	7,504	9,138	162	2	168	160	$1,356,200
Baltimore	32	32	2,513	31	1,145	1,314	32	.....	34	32	285,750
Genesee	3	3	146	3	77	69	3	.....	3	3	4,750
Illinois	10	10	732	10	375	357	8	2	8	8	15,200
Indiana	7	7	999	7	469	530	7	.....	7	7	33,000
New York	25	25	1,826	25	817	1,009	24	.....	26	23	140,300
Ohio	4	4	201	3	58	57	4	.....	4	3	6,600
Philadelphia	85	85	10,753	81	4,563	5,802	84	.....	86	84	870,600

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

YEARLY MEETING.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Religious Society of Friends (Hicksite)	166	1	$800	156	$100,777	104	107	831	6,296
Baltimore	32	.....	.....	31	18,945	19	21	150	1,156
Genesee	3	.....	.....	3	328	.....	.....	.....	.....
Illinois	10	.....	.....	10	1,520	7	7	42	260
Indiana	7	.....	.....	7	2,808	7	7	50	294
New York	25	.....	.....	21	10,675	8	8	39	283
Ohio	4	.....	.....	3	520	.....	.....	.....	.....
Philadelphia	85	1	800	81	65,981	63	64	550	4,303

ORTHODOX CONSERVATIVE FRIENDS (WILBURITE).

HISTORY.

A second separation among the Orthodox Friends occurred under the leadership of John Wilbur, a minister from New England, who visited Great Britain during the years 1831–1833. There he noticed that new methods of teaching were being followed, and new positions were being taken in regard to doctrine. Soon after, a leading Friend in England, Joseph John Gurney, came to America and set forth certain positions which to Wilbur and his friends seemed untenable. There was a sharp discussion which finally resulted in the setting up of what was known as a Wilburite Yearly Meeting in New England, in 1845, followed by similar yearly meetings in Ohio in 1854; in Indiana, Kansas, and Iowa in 1877 and 1879; and in North Carolina in 1904. The special reasons which caused the withdrawal of Wilbur and his followers were an apparent abandonment of a "waiting" worship, and of an "inspired or prophetic ministry," and the feeling that those who accepted the ancient Quaker method of worship must either separate or abandon their convictions on the spiritual nature of the worship and ministry of the Friends.

DOCTRINE AND POLITY.

In doctrine they hold and teach that as "Christ died for all men," "tasting death for all men," so in a like universality, Jesus Christ gives a manifestation of His Spirit as a divine light in all men. They teach that this universal gift of the Spirit finds universal expression in the "moral sense," or "moral law," written in the heart or conscience of each man; that in all the ages during which there was no Bible, including the periods from Adam to Noah, and from the deluge to Moses, and among all peoples since the time of Moses who have had no Bible, this inwritten law of conscience has been the medium through which God has brought to bear the moral and redemptive agencies of salvation for the human race. They assert, moreover, that the doctrine of "Divine Immanence" as an "unexplained remainder in human nature" in modern intuitional philosophy is but the modern scientific expression of their doctrine of the Universal Light in all men. Believing that nothing material ever enters the spiritual world, they reject the doctrine of the resurrection of the material body. On almost everything else they hold and teach as other Orthodox Friends. In gov-

ernment and worship they are also in general accord with that body.

They have not, as a rule, been in favor of Bible schools, preferring the daily reading of the Scriptures in the family either morning or evening, which they consider insures sufficient instruction in the Scriptures.

WORK.

They have 4 academies, with 200 students, and 16 parochial schools, with 233 pupils, for the support of which during 1916 there was contributed $24,952. The value of property used for educational purposes is estimated at $66,000, and there is an endowment of about $50,000.

They have no home or foreign missionary enterprise, no philanthropic institution, and no young people's society.

STATISTICS.

The general statistics of the Orthodox Conservative Friends (Wilburite) for 1916, are given, by states and yearly meetings, on pages 305 and 306, and the relation of those statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	50	48	2	(2)
Members	3,373	3,880	−507	−13.1
Church edifices	46	47	−1	(2)
Value of church property	$95,380	$93,500	$1,880	2.0
Debt on church property	$1,600	.....	$1,600	.....
Sunday schools:				
Number	8	7	1	(2)
Officers and teachers	32	33	−1	(2)
Scholars	244	205	39	19.0
Contributions for missions and benevolences	$24,952	$1,000	$23,952	2,395.2
Domestic	$24,952	$1,000	$23,952	2,395.2
Foreign	.....	.....	.....	.....

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

From this table it appears that the number of organizations increased by 2, but there has been a decrease in membership from 3,880 in 1906 to 3,373 in 1916, a loss of 13.1 per cent. The number of church edifices decreased by 1, and the value of church property advanced from $93,500 to $95,380. Debt on church property was reported for the first time in 1916, by 2 organizations, and it amounted to $1,600. Sunday schools increased 1 in number and 39, or 19 per cent, in number of scholars. Contributions for missions and benevolences, all for domestic purposes, advanced from $1,000 to $24,952.

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

Church expenditures amounting to $10,144, reported by 43 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury during the year.

The number of members under 13 years of age, as reported by 47 organizations in 1916, was 651, constituting 19.9 per cent of the 3,276 members reported by these organizations. Assuming that the same proportion would apply to the 97 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 670.[1]

Of the 50 organizations, 49, with 3,281 members, conducted services in English only, and 1, with 92 members, used Norwegian and English. As compared with the report for 1906, this shows a decrease of 2 in the number of organizations using a foreign language and of 176 in the membership of such organizations.

The total number of ministers on the rolls of the denomination was given as 50. Schedules were received from 43, all of them in pastoral work, but none reported a salary, as no salaries are paid by the denomination.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Orthodox Conservative Friends (Wilburite)	50	50	3,373	49	1,597	1,726	46	3	46	43	$95,380
New England division:											
Massachusetts	3	3	38	3	16	22	2	1	2	2	2,700
Rhode Island	4	4	82	4	38	44	1	2	1	1	5,000
Middle Atlantic division:											
New York	2	2	70	2	26	44	2	.....	2	2	3,000
East North Central division:											
Ohio	13	13	1,113	12	499	564	13	.....	13	12	30,250
Indiana	6	6	232	6	99	133	6	.....	6	5	8,200
West North Central division:											
Iowa	9	9	965	9	468	497	9	.....	9	9	18,600
Kansas	3	3	276	3	142	134	3	.....	3	3	10,000
South Atlantic division:											
North Carolina	8	8	402	8	214	188	8	.....	8	7	7,330
States with one organization only[1]	2	2	195	2	95	100	2	.....	2	2	10,300

[1] One organization each in Alabama and California.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Orthodox Conservative Friends (Wilburite)	50	2	$1,600	43	$10,144	8	8	32	244
New England division:									
Massachusetts	3	.....	.....	.....	.....	.....	.....	.....	.....
Rhode Island	4	.....	.....	1	88	.....	.....	.....	.....
Middle Atlantic division:									
New York	2	.....	.....	2	150	.....	.....	.....	.....
East North Central division:									
Ohio	13	.....	.....	12	2,770	.....	.....	.....	.....
Indiana	6	.....	.....	6	431	1	1	4	34
West North Central division:									
Iowa	9	2	1,600	9	4,320	3	3	9	93
Kansas	3	.....	.....	3	110	.....	.....	.....	.....
South Atlantic division:									
North Carolina	8	.....	.....	8	1,472	4	4	19	117
States with one organization only[1]	2	.....	.....	2	803	.....	.....	.....	.....

[1] One organization each in Alabama and California.

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

YEARLY MEETING.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Orthodox Conservative Friends (Wilburite)	50	50	3,373	49	1,597	1,726	46	3	46	43	$95,380
Canada	2	2	70	2	26	44	2	.....	2	2	3,000
Iowa	6	6	442	6	207	235	6	.....	6	6	10,900
Kansas	3	3	276	3	142	134	3	.....	3	3	10,000
New England	7	7	120	7	54	66	3	3	3	3	7,700
North Carolina	8	8	402	8	214	188	8	.....	8	7	7,330
Ohio	18	18	1,831	17	855	926	18	.....	18	17	48,250
Western	6	6	232	6	99	133	6	.....	6	5	8,200

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

YEARLY MEETING.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Orthodox Conservative Friends (Wilburite)	50	2	$1,600	43	$10,144	8	8	32	244
Canada	2	.....	.....	2	150	.....	.....	.....	.....
Iowa	6	2	1,600	6	3,028	2	2	8	60
Kansas	3	.....	.....	3	110	.....	.....	.....	.....
New England	7	.....	.....	1	88	.....	.....	.....	.....
North Carolina	8	.....	.....	8	1,472	4	4	19	117
Ohio	18	.....	.....	17	4,865	1	1	1	33
Western	6	.....	.....	6	431	1	1	4	34

FRIENDS (PRIMITIVE).

HISTORY.

The Primitive Friends withdrew from the Wilburite body because of the failure of that branch to bear, what seemed to them, practical testimony against the modified and modernized beliefs and practices introduced into the Society of Friends during the middle and latter part of the nineteenth century. Their chief interest is to "maintain the ancient testimonies of the society" intact, with the idea of bearing witness to the spirituality of the gospel rather than of propagating it. Since 1906 the meetings of the Primitive Friends in New England and New York have become component parts of the "Wilburite" yearly meetings in New England and Canada.

They have no general organization, the congregations being entirely independent. They have never adopted the term "Primitive," preferring to be called simply "Friends," but the name has been practically accepted to distinguish them from the other bodies.

STATISTICS.

The 2 organizations reported in 1916 by the Friends (Primitive) were in the state of Pennsylvania. Of the 60 members, 23 were males and 37 females. The relation of the 1916 statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 292.

From this summary it appears that the denomination has suffered a considerable reduction in every particular. There were but 2 organizations reported in 1916, as against 8 in 1906, and the membership fell from 171 to 60. There were but 2 church edifices reported, as against 4 in 1906, and the value of church property was $6,000, as compared with $6,750 in 1906. No Sunday schools and no general contributions were reported.

Church expenditures amounting to $406, reported by 2 churches, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

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

There are no ministerial lists for the Primitive Friends, and no schedules were received.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.

HISTORY.

The German Evangelical Synod of North America [1] traces its origin to 6 ministers of the State Church of Prussia, representing the union of the Lutheran and Reformed churches, who met and organized a synod at Gravois Settlement, Mo., in 1840. Four of these were missionaries—2 sent by the Rhenish Missionary Society and 2 by the Missionary Society of Basel; while 2 were independent—1 coming from Bremen and 1 from Strassburg. During subsequent years several similar organizations were effected, including the United Evangelical Synod of North America, the German Evangelical Society of Ohio, the United Evangelical Society of the East, and others; and in 1877 these organizations, holding, as they did, the same doctrines and governed by the same ecclesiastical principles, united in the present organization, known as the "German Evangelical Synod of North America." The Synod is a constituent member of the Federal Council of the Churches of Christ in America.

[1] Since the commencement of the war with Germany this body has been known as the "Evangelical Synod of North America," though official action changing the name could not be taken until the meeting of the General Synod in 1920.

DOCTRINE AND POLITY.

The Synod accepts the Bible as the only rule of faith and practice, and as correct interpretations of it uses the Augsburg Confession, Luther's Catechism, and the Heidelberg Catechism. Wherever these symbols do not agree, liberty is allowed in the interpretation of the Scripture passages in question.

The church is divided into districts, 19 in number, which correspond closely to the self-governing states in the Federal Government, and there is a general conference meeting once every four years, which represents the whole church. This conference is composed of the presidents of the districts, clerical delegates in the proportion of 1 for every 12 ministers, and lay delegates in the proportion of 1 for every 12 churches.

WORK.

The general activities of the churches are under the direct control of the Synod through central and district boards.

The boards for home missions seek to gather into the Synod those congregations which naturally belong to it, organizing them and supplying them with preachers and with the sacraments. In close affiliation with these boards is the Board of Church Extension which assists in the erection of church buildings and parsonages. The report for 1916 shows 101 missionaries employed in the home work, 150 churches and missions aided, and contributions amounting to $40,390.

Foreign missionary work, under the care of the Board of Foreign Missions, is carried on in East India, the services being conducted in the Hindi language. The report for 1916 shows 6 stations occupied by 22 American missionaries and 301 native helpers. There were 6 churches, with 3,388 members; 63 schools, with 4,606 pupils; 5 hospitals and dispensaries, treating about 12,000 patients; 5 orphanages, with 239 orphans; and 1 leper asylum, with 366 inmates. The total value of property under the care of the mission board is estimated at $50,000 with an endowment of $19,945, and the amount contributed for the work during the year was $32,599.

The educational work of the Synod was represented in 1916 by a preparatory school for theological students and training school for parochial school teachers, at Elmhurst, Ill.; a theological seminary, at St. Louis, Mo.; and an academy, at Fort Collins, Colo. The 3 schools together report an attendance of 242 students. There are also 324 parochial schools, 264 vacation schools, and 201 Saturday schools, with a total attendance of 17,410 pupils. The total amount contributed for educational purposes during the year was $82,240, the value of property is given as $410,000, and the amount of endowment, $25,588.

There are 21 philanthropic institutions, including 10 hospitals or deaconess homes, 4 homes for the aged, 4 orphan homes, 1 pastor's home, and 2 asylums for epileptics and feeble-minded. Together, they had during the year 9,601 patients and inmates. The entire value of the property is estimated at $700,000, and the amount contributed toward the institutions in 1916 was $104,721.

The Sunday schools during 1916 contributed $102,451 for their own support, $20,921 for missions, and $22,141 for other benevolent purposes.

The various societies of young people are combined in a Young People's Union, representing 605 young people's societies, with 29,972 members; 95 young women's societies, with 3,051 members; and 35 young men's societies, with 1,067 members; making a total of 735 societies, with 34,090 members. The Union, in 1916, contributed $1,609 for foreign missions, $2,298 for home missions, $4,487 for other benevolent purposes, and $15,587 for its own support.

STATISTICS.

The general statistics of the German Evangelical Synod of North America for 1916 are given, by states and districts, in the tables on pages 308 to 310, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is given as follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,336	1,205	131	10.9
Members	339,853	293,137	46,716	15.9
Church edifices	1,267	1,258	9	0.7
Value of church property	$13,118,273	$9,376,402	$3,741,871	39.9
Debt on church property	$1,492,479	$1,161,776	$330,703	28.5
Parsonages:				
Churches reporting	841	774	67	8.7
Value	$2,668,175	$1,717,345	$950,830	55.4
Sunday schools:				
Number	1,244	1,111	133	12.0
Officers and teachers	14,234	12,079	2,155	17.8
Scholars	145,377	116,106	29,271	25.2
Contributions for missions and benevolences	$259,950	$202,394	$57,556	28.4
Domestic	$227,351	$173,327	$54,024	31.2
Foreign	$32,599	$29,067	$3,532	12.2

From this table it appears that during the decade the denomination has registered an increase in every respect. The number of organizations reported for 1916 was 1,336 as against 1,205 in 1906, a gain of 10.9 per cent, and the membership was 339,853 as against 293,137, an increase of 15.9 per cent. A smaller gain in number of church edifices and number of churches reporting parsonages was noted, but there was a gain of 39.9 per cent in the value of church property and a gain of 55.4 per cent in the value of parsonages. The number of Sunday schools advanced from 1,111 in 1906 to 1,244 in 1916, or 12 per cent, and there was an increase of 25.2 per cent in the number of scholars. Contributions for missions and benevolences rose from $202,394 to $259,950, or 28.4 per cent, the greater proportion going to domestic work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $2,375,690, reported by 1,303 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 1,336 organizations, 62, with 9,870 members, conducted services in English only, and 1,274, with 329,983 members, used German alone or in connection with English, and of these, 527 organizations, with 85,172 members, used German only. As compared with the report for 1906, this shows very nearly the same proportion of organizations and members using the foreign language, or 95.4 per cent of the total number of organizations and 97.1 per cent of the total number of members in 1916, against 98.6 per cent of the organizations and 98.5 per cent of the members in 1906.

The number of ministers on the rolls of the denomination was given as 1,078. Schedules were received from 913, shown, by states, in the opposite table.

Of the 913 ministers from whom schedules were received, 821 were in pastoral work and 92 not in pastoral work. Of those in pastoral work, 787 reported an average annual salary of $890. Of those not in pastoral work, 62 were retired, 13 engaged in educational and editorial work, and 9 in denominational work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	913	792	29	92	$890
Alabama	2	1	.....	1	900
Arkansas	1	1	.....	.....	.....
California	16	12	.....	4	817
Colorado	11	7	1	3	912
Connecticut	1	.....	1	.....	.....
District of Columbia	1	1	.....	.....	.....
Florida	2	1	1	.....	714
Georgia	1	1	.....	.....	.....
Idaho	1	1	.....	.....	.....
Illinois	196	166	8	22	868
Indiana	57	51	1	5	918
Iowa	59	54	2	3	795
Kansas	22	21	.....	1	701
Kentucky	18	17	1	.....	1,213
Louisiana	2	2	.....	.....	1,250
Maryland	12	11	1	.....	923
Michigan	53	47	.....	6	909
Minnesota	30	28	1	1	785
Missouri	131	105	8	18	780
Montana	4	2	1	1	975
Nebraska	21	21	.....	.....	779
New Jersey	4	4	.....	.....	1,055
New York	50	43	.....	7	1,165
North Dakota	5	5	.....	.....	820
Ohio	75	71	.....	4	1,052
Oklahoma	6	6	.....	.....	736
Oregon	2	1	.....	1	600
Pennsylvania	21	18	.....	3	1,143
South Dakota	2	2	.....	.....	750
Texas	32	29	.....	3	733
Utah	1	1	.....	.....	.....
Virginia	4	1	.....	3	2,000
Washington	5	3	.....	2	927
West Virginia	1	1	.....	.....	.....
Wisconsin	63	57	2	4	792
Wyoming	1	.....	1	.....	.....

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
German Evangelical Synod	1,336	1,331	339,853	1,104	131,928	151,905	1,262	16	1,267	1,249	$13,118,273
Middle Atlantic division:											
New York	66	65	26,342	50	7,849	10,417	65	.....	66	65	1,307,600
New Jersey	8	8	2,453	4	853	1,006	8	.....	8	8	121,000
Pennsylvania	22	22	10,776	18	3,766	4,530	22	.....	22	21	550,400
East North Central division:											
Ohio	127	126	40,458	115	15,910	19,893	125	.....	125	125	1,939,170
Indiana	94	94	25,403	84	10,777	12,416	91	.....	93	90	913,950
Illinois	228	227	71,274	174	28,194	30,691	221	3	221	219	2,421,350
Michigan	76	76	22,483	67	8,211	9,068	69	3	69	68	829,700
Wisconsin	112	112	29,136	103	13,033	14,323	109	.....	109	107	787,393
West North Central division:											
Minnesota	68	68	11,353	54	4,503	4,602	65	.....	65	65	342,700
Iowa	85	85	13,353	65	5,119	5,180	82	1	84	82	438,280
Missouri	161	160	37,374	125	13,863	16,173	159	.....	159	157	1,584,150
North Dakota	11	11	2,676	10	1,198	1,362	10	.....	10	10	66,675
South Dakota	5	5	339	5	159	180	5	.....	5	5	9,800
Nebraska	36	36	5,456	33	2,049	2,537	31	.....	31	31	160,600
Kansas	39	39	4,182	26	1,478	1,450	34	.....	34	33	124,180
South Atlantic division:											
Maryland	14	13	4,790	10	1,108	1,737	14	.....	14	14	253,000
West Virginia	2	2	840	2	305	535	2	.....	2	2	23,000
Florida	3	3	96	3	58	38	2	.....	2	2	3,500
East South Central division:											
Kentucky	23	23	8,773	18	3,515	4,510	22	.....	22	22	570,600
West South Central division:											
Arkansas	6	6	309	4	88	96	5	.....	5	4	8,250
Louisiana	6	6	4,009	6	1,694	2,315	6	.....	6	6	133,000
Oklahoma	16	16	784	16	411	373	13	1	13	13	22,600
Texas	64	64	10,363	52	4,206	4,729	57	4	57	56	183,630
Mountain division:											
Montana	10	10	319	10	183	136	6	1	6	6	9,100
Idaho	8	8	377	8	172	205	3	1	3	3	6,500
Colorado	12	12	1,845	10	829	928	9	2	9	9	30,455
Utah	2	2	118	2	52	66	1	.....	1	1	12,000
Pacific division:											
Washington	4	4	376	4	170	206	4	.....	4	4	17,000
Oregon	2	2	193	2	107	86	2	.....	2	2	6,500
California	20	20	1,843	18	709	1,116	14	.....	14	13	92,000
States with one organization only [1]	6	6	1,760	6	759	1,001	6	.....	6	6	140,200

[1] One organization each in Alabama, District of Columbia, Georgia, Mississippi, Virginia, and Wyoming.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
German Evangelical Synod	1,336	451	$1,492,479	841	$2,668,175	1,303	$2,375,690	1,203	1,244	14,234	145,377
Middle Atlantic division:											
New York	66	27	232,250	34	172,050	66	209,768	61	66	1,168	12,506
New Jersey	8	3	15,500	4	19,000	8	17,863	8	8	115	1,227
Pennsylvania	22	9	20,580	14	68,500	21	83,620	22	23	498	4,509
East North Central division:											
Ohio	127	44	222,187	84	373,600	124	297,311	118	120	2,024	24,073
Indiana	94	24	72,675	69	187,450	93	174,218	87	89	1,204	11,477
Illinois	228	73	251,035	168	566,050	227	502,828	219	230	2,867	27,538
Michigan	76	26	65,151	51	151,200	73	127,831	63	63	747	7,048
Wisconsin	112	39	114,707	76	210,800	110	143,045	100	104	885	8,575
West North Central division:											
Minnesota	68	52	9,430	38	87,300	68	76,979	51	52	250	2,412
Iowa	85	11	10,925	54	150,450	83	91,800	75	77	599	4,558
Missouri	161	56	293,813	113	313,100	156	286,836	149	153	1,733	18,087
North Dakota	11	2	730	6	16,300	11	16,408	10	13	61	754
South Dakota	5	2	1,000	2	2,050	5	1,825	4	4	10	73
Nebraska	36	6	5,750	22	50,400	34	45,271	28	29	180	1,691
Kansas	39	4	6,200	22	37,500	36	34,015	36	37	227	2,141
South Atlantic division:											
Maryland	14	6	11,720	9	38,500	14	38,964	13	13	285	3,400
West Virginia	2	1	1,036	1	3,000	2	5,765	2	2	39	511
Florida	3	2	1,025	1	300	3	1,572	2	2	6	36
East South Central division:											
Kentucky	23	18	75,250	13	60,000	22	88,276	22	23	496	6,507
West South Central division:											
Arkansas	6	.....	.....	2	2,500	4	2,013	4	4	19	124
Louisiana	6	3	11,100	4	24,500	6	21,995	6	7	227	2,014
Oklahoma	16	1	2,800	9	8,175	16	6,062	10	10	34	315
Texas	64	13	28,870	31	49,550	62	40,533	58	59	234	2,542
Mountain division:											
Montana	10	4	2,560	.....	.....	7	1,521	4	5	9	112
Idaho	8	3	1,340	.....	.....	6	2,278	8	8	24	259
Colorado	12	6	15,289	3	3,500	12	13,417	11	11	63	835
Utah	2	.....	.....	.....	.....	2	1,286	2	2	9	55
Pacific division:											
Washington	4	4	2,123	1	5,000	4	2,277	4	4	26	183
Oregon	2	2	360	.....	.....	2	1,670	2	2	20	164
California	20	7	13,530	6	25,000	20	17,384	18	18	84	639
States with one organization only [1]	6	3	2,943	4	41,800	6	20,999	6	6	91	712

[1] One organization each in Alabama, District of Columbia, Georgia, Mississippi, Virginia, and Wyoming.

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

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting	Male.	Female.	Church edifices.	Halls, etc.			
German Evangelical Synod	1,336	1,331	339,853	1,104	131,928	151,905	1,262	16	1,267	1,249	$13,118,273
Atlantic	44	43	12,975	34	4,429	5,875	44	.....	44	44	748,100
Colorado Mission	19	19	2,343	18	1,095	1,218	12	2	12	12	60,955
Indiana	125	124	39,150	106	15,306	18,485	119	.....	121	118	1,966,650
Iowa	97	97	14,974	72	5,385	5,412	92	2	94	92	509,280
Kansas	57	57	5,114	42	1,889	1,823	49	1	49	48	151,980
Michigan	98	98	28,803	86	10,779	11,955	91	3	91	90	1,033,600
Minnesota	79	79	14,082	64	5,720	5,998	76	.....	76	76	415,175
Missouri	128	127	20,321	93	10,164	11,936	125	.....	125	122	1,275,500
Montana Mission	10	10	319	10	183	136	6	1	6	6	9,100
Nebraska	35	35	5,366	33	2,649	2,537	30	.....	30	30	159,400
New York	58	57	26,457	42	7,578	10,250	57	.....	58	57	1,284,900
North Illinois	125	125	43,802	98	17,137	19,745	119	2	119	118	1,631,200
Ohio	83	83	26,489	78	11,122	13,078	83	.....	83	83	1,140,170
Pacific	20	20	1,843	18	709	1,116	14	.....	14	13	92,990
Pennsylvania	27	27	9,578	25	3,577	4,206	27	.....	27	26	432,000
South Illinois	108	107	30,820	84	12,933	13,479	107	.....	107	106	907,350
Texas	64	64	10,363	52	4,206	4,729	57	4	57	56	183,630
Washington Mission	9	9	658	9	305	353	7	1	7	7	26,500
West Missouri	36	36	8,160	35	3,687	4,293	36	.....	36	36	294,900
Wisconsin	114	114	29,236	105	13,075	14,381	111	.....	111	109	794,893

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
German Evangelical Synod	1,336	451	$1,492,479	841	$2,668,175	1,303	$2,375,690	1,203	1,244	14,234	145,377
Atlantic	44	21	77,650	25	140,600	44	129,338	41	41	758	7,623
Colorado Mission	19	8	15,629	4	5,300	17	15,906	18	18	90	1,097
Indiana	125	55	200,337	86	323,050	121	296,286	116	120	1,984	22,287
Iowa	97	16	26,475	58	162,950	95	116,219	86	88	683	5,297
Kansas	57	5	9,000	32	46,675	54	41,113	48	49	270	2,508
Michigan	98	30	75,901	69	204,900	95	162,650	85	85	1,027	9,429
Minnesota	79	54	10,160	45	104,250	79	93,597	61	65	309	3,142
Missouri	128	44	274,153	85	235,700	121	198,611	115	119	1,385	14,854
Montana Mission	10	4	2,500	.....	.....	7	1,521	4	5	9	112
Nebraska	35	6	5,750	21	49,400	33	44,985	27	28	175	1,660
New York	58	21	187,600	32	159,450	57	195,955	55	61	1,071	11,751
North Illinois	125	48	192,410	86	342,800	124	320,726	118	124	1,817	17,917
Ohio	83	27	117,500	55	226,000	82	186,241	77	77	1,314	15,929
Pacific	20	7	13,530	6	25,000	20	17,384	18	18	84	639
Pennsylvania	27	7	45,336	15	55,000	27	90,648	26	27	494	4,799
South Illinois	108	27	64,568	85	241,650	108	198,999	105	111	1,250	11,321
Texas	64	13	28,870	31	49,550	62	40,533	58	59	234	2,842
Washington Mission	9	7	3,483	1	5,000	9	5,007	9	9	53	413
West Missouri	36	11	14,660	28	77,500	36	78,356	35	35	341	3,172
Wisconsin	114	40	117,407	77	212,800	112	143,555	101	105	886	8,585

HOLINESS CHURCH.

HISTORY.

About 1880 the Rev. Hardin Wallace, a minister of the Free Methodist Church, accompanied by another minister, went through the southern part of California and Arizona preaching repentance and forgiveness of sins, or justification by faith, of the sinner; and, for believers, sanctification or heart purity, which also might be received by faith and subsequent to regeneration or justification. A considerable number of persons followed his line of teaching, and numerous bands were formed under the name "Holiness Band," the members retaining, however, their membership or identity with the churches of which they were already members.

With the development of these bands and the acquisition of certain property for the conduct of their worship, certain legal difficulties arose, and in 1896 they became incorporated under the laws of the state of California.

From California the work extended into other states and was especially prominent in Kentucky and Tennessee. The churches in Tennessee constitute a district assembly of the entire body, but the churches in Kentucky are included in the corporate body of California.

DOCTRINE.

The doctrine of the Holiness Church is Methodist or Wesleyan, following the principles laid down by John Wesley. It teaches repentance, restitution, confession, and the forsaking of sin as the part for the sinner; and the forgiveness of sin and the divine light received by the repentant sinner, as the part from God.

The church teaches that it is the privilege as well as the duty of every believer to consecrate himself to God without reserve and that the result of such consecration will be sanctification, meaning by the term freedom from the "carnal mind" and the tendency to sin. Specific conditions of church membership are baptism by water, the mode being settled by the candidate, although immersion is for the most part practiced; and belief in the second coming of the Lord, and in divine healing by faith. The church also emphasizes belief in prohibition, abstinence from drugs and tobacco, and from all poisons that are "against the best for God." Divorce is allowed but for one cause, adultery; membership in secret societies is disapproved and forbidden; and plain dress, avoiding extravagance and jewelry, especially for show, is inculcated.

POLITY.

Local churches are self-directing, but there is a board of 12 elders who care for the spiritual welfare of the church and serve between the meetings of the assembly. There is, in addition, a board of 9 trustees, whose office it is to look after the properties of the church and who hold that property subject to the General Assembly, composed of representatives from the churches. District assemblies are formed under the care of superintendents who are members of the board of elders of the General Assembly, but who have also their own official board which transacts the business pertaining to the district and handles the property

without special voice of the General Assembly. The ministry is not a separate class. Ministers are selected on their qualifications of aptness to preach or teach the work. A form of ordination has been adopted recently, but ministers who have no charges are regarded as members of the congregation where they attend. Those having pastorates are looked upon as leaders rather than dictators. No fixed salaries are paid and frequently ministers are obliged to resort to manual labor to supply the needs of their families.

WORK.

The Holiness Church is missionary in spirit and evangelistic in practice, carrying on its activities principally in the states of California, Tennessee, Kentucky, and Indiana. The expenses of the work are met by freewill offerings of the churches, there being no taxation or assessment.

STATISTICS.

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

This denomination was reported for the first time in 1916, and shows 33 organizations, 28 edifices, a membership of 926, parsonages reported by 7 churches and valued at $5,600, and 21 Sunday schools with 111 officers and teachers, and 680 scholars. Three organizations reported a debt of $652 on church property. No contributions for general missionary purposes were reported.

Church expenditures amounting to $8,988, reported by 28 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 15 organizations in 1916, was 21, constituting 4.8 per cent of the 438 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 44.[1]

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

The number of ministers on the rolls of the denomination was 28, but no schedules were received from them.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Holiness Church	33	33	926	28	279	489	28	1	28	28	$34,200
East North Central division:											
Indiana	2	2	62	2	21	41	1	.....	1	1	1,000
East South Central division:											
Kentucky	12	12	372	9	79	155	11	.....	11	11	9,350
Tennessee	3	3	100	2	34	61	2	.....	2	2	3,300
Pacific division:											
California	14	14	368	14	141	227	13	.....	13	13	19,550
States with one organization only[1]	2	2	24	1	4	5	1	1	1	1	1,000

[1] One organization each in Arizona and Georgia.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Holiness Church	33	3	$652	7	$5,600	28	$8,988	21	21	111	680
East North Central division:											
Indiana	2	.....	.....	.....	.....	2	519	1	1	8	30
East South Central division:											
Kentucky	12	1	250	.....	.....	10	1,932	4	4	13	135
Tennessee	3	.....	.....	.....	.....	2	422	2	2	8	90
Pacific division:											
California	14	2	402	7	5,600	13	5,915	13	13	78	395
States with one organization only[1]	2	.....	.....	.....	.....	1	200	1	1	4	30

[1] One organization each in Arizona and Georgia.

INDEPENDENT CHURCHES.

HISTORY.

Under this head are presented those single churches which are not identified with any ecclesiastical body and have not even such affiliation as would entitle them to inclusion under a special name. Any general classification is impracticable but certain distinct types appear. The first includes certain churches which were originally missions or Sunday schools established in newly settled or outlying districts by Christian workers representing different denominations, and which have grown gradually into a definite church life, and, in most cases, ultimately become identified with some denomination.

The second class embraces those churches variously called union, federated, community, etc., which represent the movement toward denominational fellowship, the elimination of weak churches, and the consolidation of church life for the purpose of securing more effective church work. These represent a considerable variety of type. In some cases two or more organizations belonging to different denominations will unite in church services, taking turns in the conduct of those services, but each one keeping its own denominational relation so far as concerns its general ecclesiastical standing and its relation to the missionary enterprises of that denomination. In other cases the union is organic and the different denominations sink their individuality in the single organization. Sometimes the term is historic, rather than descriptive of present-day conditions. The number of churches reporting themselves as union churches is quite large, but, not infrequently, it is not clear just what is represented by the term. The federated and the community church is of more recent growth, and as yet is by no means a pronounced factor in church life.

The third class includes churches which use a denominational name, but for one reason or another are not included in denominational lists and are not reported by the denominational officers. Some Baptist churches are so included which were not listed in the associational minutes during the year that is under review, although they may have been so listed in some previous year. In the past a number of Lutheran churches were so listed because not included in the synodical returns. The increasing custom, however, in the Lutheran bodies of reporting both synodical and nonsynodical churches has relieved the situation very much in this respect and not so many independent Lutheran churches have been included in this as in the previous report. Among the other bodies, occasionally, though not frequently, it happens that a Presbyterian, Congregational, Methodist, Reformed, or other church, for some reason—doctrinal, ecclesiastical, or geographical—is not included in the lists of any association, presbytery, classis, or other body. In some cases these have simply grown up dissociated from the ecclesiastical bodies, and have preserved their independent status from habit rather than from difference of opinion. Still not being included in the denominational returns they are classed as independent.

The fourth class includes churches which were organized by individuals independent of any denominational status, some that originally had denominational connection, and some which are the result of Holiness or evangelistic movements. For the most part they represent the same type of movement as resulted in the formation of some of the smaller Methodist bodies. At first distinctly independent, in a good many cases they came into affiliation and subsequently into organization, and several of the new denominations included in this report, as the Christian and Missionary Alliance and the Pentecostal and Holiness Churches, are largely composed of churches that in 1906 were classed as independent.

With regard to all of these classes it is to be noted that they represent a constantly shifting number. In each class, occasionally, a church which is one year reported as independent will in another year be reported as identified with some ecclesiastical body. Others, lacking the support of some general body, drop out entirely. Some become consolidated with other churches. As a result, the total number of Independent churches in this report is much smaller than in the report for 1906.

DOCTRINE AND POLITY.

The withdrawal from the list of Independent churches as reported in 1906, of a number of organizations to form such bodies as the Christian and Missionary Alliance and the Pentecostal Holiness Church, and to strengthen such bodies as the Pentecostal Church of the Nazarene, has resulted in the elimination of any special features whether of doctrine or polity which can be definitely stated. Each organization included under this head in this report draws up its own creed, adopts its own form of organization, chooses its own officers, makes its own conditions of membership, and conducts its own worship as it chooses, and no general statement is practicable, except that the union and federated churches accord more or less closely to the customs of the denominations represented in their organizations.

STATISTICS.

The general statistics of the Independent churches for 1916 are given, by states, on pages 314 and 315, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	579	1,079	−500	−46.3
Members	54,393	73,673	−19,280	−26.2
Church edifices	462	812	−350	−43.1
Value of church property	$4,429,598	$3,934,267	$495,331	12.6
Debt on church property	$294,284	$478,425	−$184,141	−38.5
Parsonages:				
Churches reporting	86	93	−7	(2)
Value	$362,300	$185,450	$176,850	95.4
Sunday schools:				
Number	488	922	−434	−47.1
Officers and teachers	4,306	6,732	−2,336	−34.7
Scholars	39,077	57,680	−18,603	−32.3

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

The number of Independent churches reported in 1916 was much less than the number reported in 1906, and a similar decrease is manifest in every particular except the value of church property and the value of parsonages. This decrease is due chiefly to the changing relations of these churches, as already indicated, so that the figures as presented do not represent a homogeneous body, but rather the shifting situation of this class of organizations. While, on the one hand, there was a loss of 500, or 46.3 per cent, in the number of organizations, and of 350, or 43.1 per cent, in the number of church edifices; there was, on the other hand, a loss of only 7 in the number of churches reporting parsonages, with a gain of from $185,450 to $362,300, or 95.4 per cent, in the value of those parsonages, and also a gain of 12.6 per cent in the reported value of church property, all of which indicates that the stronger churches in this group remain permanent; and it is worthy of note that there was an increase from 1906 to 1916 in the average number of members to each organization and to each church edifice. The loss in number of Sunday schools corresponds to the loss in the number of organizations, while the loss in scholars is somewhat greater than in church members. No contributions for missions or benevolences were reported, as there are no boards or societies representing these churches. Each church gives through whatever organizations it chooses, the amount being included in the report of church expenditures.

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

Church expenditures amounting to $765,815 were reported by 513 organizations and cover general running expenses, benevolences, and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 404 organizations in 1916, was 4,240, constituting 9.8 per cent of the 43,456 members reported by these organizations. Assuming that the same proportion would apply to the 10,937 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire number of churches would be 5,307.[1]

Of the 579 organizations, 502, with 42,561 members, reported services conducted in English only, and 77, with 11,832 members, reported services conducted in foreign languages alone or in connection with English, and of these, 46 organizations, with 6,547 members, used the foreign languages only. The number of foreign languages was 19, the principal one being German, used alone or in connection with other languages by 31 organizations, with 6,429 members. The percentage of organizations using foreign languages was slightly less than was reported for 1906.

The ministerial reports from the Independent churches were very meager. Schedules were received from only 23 ministers and reference was made to only 54 in all, while salaries were reported by but 9, the annual average being $1,387.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Independent churches	579	552	54,393	511	21,205	27,337	447	106	462	439	$4,429,598
New England division:											
Maine	18	17	651	16	213	388	12	6	13	11	34,500
New Hampshire	2	2	76	2	24	52	1	1	1	1	500
Vermont	18	16	824	14	280	499	18	.....	19	18	72,900
Massachusetts	41	37	3,165	35	1,186	1,819	34	5	34	33	341,062
Rhode Island	5	5	1,068	5	916	152	2	3	2	2	77,500
Connecticut	7	7	225	7	96	129	7	.....	8	7	23,300
Middle Atlantic division:											
New York	61	50	6,482	46	2,366	3,931	48	11	49	47	1,672,125
New Jersey	14	14	2,057	11	635	847	11	3	13	11	192,277
Pennsylvania	37	36	3,419	34	1,490	1,679	32	4	32	32	258,400
East North Central division:											
Ohio	29	28	2,735	27	1,407	1,258	23	4	24	23	137,700
Indiana	10	10	861	8	300	425	8	2	8	8	15,600
Illinois	35	35	5,798	33	2,145	2,923	25	8	25	25	520,300
Michigan	24	24	3,046	22	1,220	1,696	18	6	19	18	194,500
Wisconsin	19	19	1,589	15	509	699	17	2	17	16	75,100
West North Central division:											
Minnesota	23	22	1,618	21	751	827	17	4	18	18	63,000
Iowa	12	12	1,776	12	827	949	10	2	10	11	56,250
Missouri	24	24	2,244	20	830	1,095	18	3	18	17	152,100
North Dakota	7	7	452	6	159	218	6	1	6	6	13,300
South Dakota	7	7	236	7	113	123	5	2	5	5	8,700
Nebraska	8	8	597	6	250	303	6	1	7	6	23,080
Kansas	10	9	362	9	140	222	9	1	10	9	18,200
South Atlantic division:											
Maryland	8	7	1,678	7	709	969	8	.....	9	8	126,400
District of Columbia	2	2	197	2	93	104	.....	1	.....	.....	.....
Virginia	7	7	318	7	126	192	6	1	6	6	12,050
West Virginia	9	9	960	9	565	395	5	3	5	4	7,500
North Carolina	10	10	622	9	186	300	9	1	9	9	17,540
South Carolina	3	3	355	2	157	198	2	.....	2	2	6,650
Georgia	2	2	181	1	9	22	2	.....	2	2	6,700
Florida	8	8	479	8	285	194	6	1	6	6	10,130
East South Central division:											
Kentucky	5	5	447	5	177	270	4	1	4	4	24,000
Tennessee	8	7	393	7	185	208	6	2	6	6	19,100
Alabama	7	7	1,201	6	184	292	5	1	5	6	26,250
Mississippi	3	3	479	3	168	311	2	.....	2	2	18,200
West South Central division:											
Arkansas	9	9	519	9	164	355	9	.....	9	9	16,450
Louisiana	7	7	289	7	105	184	5	1	5	5	3,454
Oklahoma	8	8	270	7	94	161	5	2	5	5	5,900
Texas	8	7	934	7	417	517	5	3	5	4	5,400
Mountain division:											
Montana	1	.....	.....	.....	.....	.....	.....	1	.....	.....	.....
Idaho	2	2	124	2	51	73	2	.....	2	2	7,500
Colorado	5	5	124	5	60	64	2	3	2	2	4,250
New Mexico	6	6	210	6	84	126	2	3	2	2	1,000
Pacific division:											
Washington	11	11	552	10	183	284	7	2	7	7	31,700
Oregon	13	13	780	13	295	485	10	3	11	9	19,300
California	26	25	4,000	23	1,051	1,399	18	8	20	15	103,130

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Independent churches	579	94	$294,284	86	$362,300	513	$765,815	463	488	4,396	39,077
New England division:											
Maine	18	1	450	3	6,500	14	8,258	12	14	113	782
New Hampshire	2					2	900	2	3	17	80
Vermont	13	1	900	8	15,400	17	14,252	17	18	170	934
Massachusetts	41	8	21,965	3	8,000	39	44,528	35	37	392	2,881
Rhode Island	5			2	7,300	5	7,045	5	5	41	252
Connecticut	7	4	4,300	1	4,000	7	4,910	7	7	43	272
Middle Atlantic division:											
New York	61	10	83,325	5	26,500	51	107,296	49	52	535	5,232
New Jersey	14	5	20,450	2	11,500	13	33,925	12	14	153	1,598
Pennsylvania	37	10	31,932	5	22,500	34	50,927	29	29	311	2,673
East North Central division:											
Ohio	29	5	9,915	1	12,000	25	18,658	23	26	179	1,758
Indiana	10	2	240	1	2,500	10	5,411	7	7	59	430
Illinois	35	3	30,900	7	147,400	31	134,937	30	30	362	3,425
Michigan	24	5	12,200	7	20,600	22	63,789	16	17	118	1,147
Wisconsin	19	1	100	3	6,800	19	16,139	14	14	119	1,142
West North Central division:											
Minnesota	23	2	703	7	16,700	22	18,174	21	21	153	1,255
Iowa	12	1	400	3	6,300	12	24,321	11	11	125	990
Missouri	24	2	30,720	3	2,800	21	24,437	16	17	149	1,631
North Dakota	7	1	100	5	9,000	7	4,794	4	6	62	730
South Dakota	7			1	2,500	7	1,774	6	6	17	107
Nebraska	8	2	2,150	1	5,000	6	3,852	5	5	47	317
Kansas	10	1	200	1	1,000	10	6,068	9	10	65	436
South Atlantic division:											
Maryland	8	1	5,000	4	7,250	7	15,525	8	8	126	1,237
District of Columbia	2					2	1,763				
Virginia	7	2	1,825			6	2,681	5	5	56	334
West Virginia	9	1	600			7	2,702	7	8	84	1,352
North Carolina	10	3	1,960			9	6,930	9	9	59	489
South Carolina	3	1	42			3	5,222	3	4	37	471
Georgia	2					1	400	1	1	4	35
Florida	8	3	222			7	1,263	7	7	42	301
East South Central division:											
Kentucky	5	3	1,050	1	1,000	5	2,250	4	4	27	355
Tennessee	8					8	9,700	6	6	49	410
Alabama	7					6	26,520	6	9	69	744
Mississippi	3	1	5,552			3	9,950	3	3	34	473
West South Central division:											
Arkansas	9	3	2,175	1	1,500	8	7,877	8	8	44	327
Louisiana	7					6	1,245	6	6	36	287
Oklahoma	8	2	683	1	250	7	2,611	4	4	13	160
Texas	8					7	7,108	5	5	39	371
Mountain division:											
Montana	1							1	1	6	60
Idaho	2	1	500	2	2,500	2	1,925	1	1	11	108
Colorado	5	1	400			3	5,365	4	4	29	180
New Mexico	6	1	350			2	60	6	6	40	185
Pacific division:											
Washington	11	1	3,400	1	1,000	7	4,365	9	10	78	752
Oregon	13	2	575	2	4,500	11	8,294	11	11	115	894
California	26	4	19,000	5	10,000	22	47,664	19	19	168	1,480

INTERNATIONAL APOSTOLIC HOLINESS CHURCH.

(FORMERLY INTERNATIONAL APOSTOLIC HOLINESS UNION.)

HISTORY.

The International Apostolic Holiness Union was organized in 1897, at Cincinnati, Ohio, by the Rev. Martin W. Knapp. He had previously been a minister of the Methodist Episcopal Church, but withdrew from that denomination because of his belief that there was need for more earnest efforts than that church was making for the spread of a "full gospel" through all the world. The Methodist Church, in his view, was no longer completely Wesleyan in teaching or practice, and the Holiness movement in America was becoming theoretical, and manifested a growing tendency to rule out of camp meetings, conventions, and work generally, such doctrines as the healing of the sick, the second Advent of Christ, and the evangelization of the world.

While not more than a dozen persons were identified with Mr. Knapp in the initial organization, many were waiting for some such definite action, and the membership of the Union increased rapidly. The word "apostolic" as used by them simply implies a desire to approach as nearly as possible to apostolic practices, methods, power, and success. Since 1906 the form of organization has been changed somewhat, and the term "church" has been substituted for "union." This has not, however, affected the general type or purpose of the denomination.

DOCTRINE.

The doctrine of the organization emphasizes the sanctification of believers as a definite second work of grace instantaneously received by faith, the healing of

the sick through faith in Christ, the premillennial reign of Christ on earth, and the evangelization of the world as a step in hastening the coming of the Lord. All persons desiring to become members sign a pledge, as follows:

I believe that Christ's baptism with the Holy Ghost is subsequent to regeneration; that it is for all believers; that it is an instantaneous experience received by faith, cleansing the heart of the recipient from all sin, and enduing him with power for the successful accomplishment of all to which he is called. And I am in fellowship with the object and principles of this Union.

This pledge is presented to the advisory board, together with application for membership. On acceptance by the board, the applicant is examined in the presence of the church at a public meeting, is baptized, and given the right hand of fellowship.

The articles of faith emphasize also belief in the Trinity and faith in the Holy Scriptures as divinely and supernaturally inspired, infallibly true as originally given, and as the only divinely authorized rule of faith and practice.

The Lord's Supper, to which admission is general, is observed as often as the congregation deems proper. The mode of baptism is left wholly to individual option.

POLITY.

The form of organization included, at first, both unions and churches, the former being local bands where the number of members did not seem to warrant the organization of a regular church. With the growth of the denomination this was changed, and by vote of the General Assembly it was decided to organize churches only. The unions were accordingly notified, and they accepted the action and changed their form of organization. The government corresponds closely to that of the Methodist Episcopal Church. The local union has as its ecclesiastical authority an advisory board consisting of a superintendent, an assistant superintendent, a secretary, a treasurer, and three other members. The governing officers of a local church are the pastor, assistant pastor, licensed preachers, secretary, treasurer, five elders, and five deacons.

There is also a state organization which meets annually, whose membership is composed of delegates from the churches and all the ordained ministers and evangelists. This organization elects a state advisory board of seven persons, who plan for work in neglected fields. A General Assembly, composed of ordained ministers, evangelists, deaconesses, missionaries, and delegates from local churches, meets quadrennially and, in addition to its own officers, elects a general superintendent, an assistant superintendent, a general secretary, a treasurer, and three others, who act with the officers as a general council, to which all disputed questions of government and discipline may be referred for final decision.

Ministers are ordained by a council of five or more ministers called for that purpose. Each candidate must have been licensed at least two years, and must be recommended by some local church. The churches choose their own pastors, calling them by vote of their advisory boards, and the pastor continues to serve the church so long as the relation is mutually agreeable. Pastors are supported by freewill offerings, and very few have any regular salary. The elders have special care for the spiritual interests of the church. The deacons receive the offerings, prepare the sacraments, and care for the poor. Deaconesses may be ordained for special missionary work, and the admission of women to the ministry has been recommended.

Camp meetings under the charge of the state and district organizations are held annually, during the summer season in the North and during the winter season in the South.

WORK.

Missionary work at home and abroad is carried on by a missionary board of seven members, elected by the general council.

The home missionary work is carried on through the state councils and local churches, in the mountains of West Virginia and North Carolina, and in Kansas, Idaho, and Montana. The report for 1916 showed 39 missionaries employed and $5,800 contributed for the conduct of the work.

The foreign missionary work in 1916 was carried on in Africa, British West Indies, and South America, and by workers in Japan and Korea under the supervision of the Oriental Missionary Society. The report showed 40 stations, occupied by 35 missionaries and 31 native helpers; 35 organized churches, with 780 members; and 5 schools, with 300 pupils. The amount contributed toward the foreign work was $10,100, and the value of the property reported was $26,000.

The educational work in this country includes 3 Bible schools and 1 university at Greensboro, N. C., with a total of 177 students. The amount contributed for this work during the year was $3,600, and the value of property was estimated at $25,000.

Three rescue homes, and 1 orphanage accommodating 31 inmates, were maintained at an annual cost of about $5,500. The property value of these institutions was estimated at $15,000.

STATISTICS.

The general statistics of the International Apostolic Holiness Church for 1916 are given, by states, in the table on page 318; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	170	74	96	(2)
Members	5,276	2,774	2,502	90.2
Church edifices	116	44	72	(2)
Value of church property	$200,468	$80,150	$120,318	150.1
Debt on church property	$33,463	$13,246	$20,217	152.6
Parsonages:				
Churches reporting	10	10	.....	.....
Value	$9,900	$7,125	$2,775	38.9
Sunday schools:				
Number	152	68	84	(2)
Officers and teachers	1,052	503	549	109.1
Scholars	7,923	3,276	4,647	141.8
Contributions for missions and benevolences	$25,000	$23,500	$1,500	6.4
Domestic	$14,900	$11,100	$3,800	34.2
Foreign	$10,100	$12,400	−$2,300	−18.5

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

As will be noted from this table, the denomination shows a considerable increase in almost every particular. The number of organizations reported in 1916 was 170 as against 74 in 1906, and the membership increased from 2,774 to 5,276, or 90.2 per cent. The number of church edifices increased in a similar ratio, from 44 to 116, and the value of church property was $200,468 in 1916, as against $80,150 reported in 1906, a gain of 150.1 per cent. The debt on church property, as reported by 43 organizations, amounted to $33,463, as against $13,246 reported by 23 organizations in 1906. The number of churches reporting parsonages remained the same, 10, but the value of parsonages increased 38.9 per cent. The Sunday schools increased from 68 to 152, and the number of scholars from 3,276 to 7,923, or 141.8 per cent. The contributions for missionary and benevolent purposes amounted to $25,000, as against $23,500 in 1906, a gain of 6.4 per cent. The increase was for domestic work, the contributions for foreign work having fallen from $12,400 to $10,100, a decrease of 18.5 per cent.

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

Church expenditures of $73,639, reported by 156 churches, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 118 organizations in 1916, was 168, constituting 4.2 per cent of the 4,019 members reported by these organizations. Assuming that the same proportion would apply to the 1,257 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 221.[1]

Of the 170 organizations, 168, with 5,241 members, reported services conducted in English only, and 2, with 35 members, used Dutch and English. The report for 1906 shows the use of English only in church services.

The number of ministers reported in connection with the denomination was 259, the greater proportion of them being engaged in general evangelistic work. As shown by the following table, schedules were received from 105 of these, showing 86 in pastoral work and 19 not in pastoral work. Of those in pastoral work, 56 reported annual salaries averaging $492, and of those not in pastoral work, 2 were reported as retired and 9 were in educational or evangelistic work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	105	59	27	19	$492
Colorado	1	.....	.....	1	.....
Connecticut	1	1	.....	.....	.....
Delaware	1	1	.....	.....	.....
Idaho	3	3	.....	.....	330
Indiana	8	4	3	1	500
Kansas	3	.....	2	1	.....
Kentucky	9	6	.....	3	491
Maryland	8	5	3	.....	830
Massachusetts	1	.....	.....	1	.....
Michigan	11	7	2	2	596
New Jersey	1	.....	.....	1	.....
New York	5	3	1	1	498
North Carolina	15	7	6	2	334
Ohio	14	10	2	2	445
Oklahoma	1	.....	.....	1	.....
Pennsylvania	11	6	2	3	599
Virginia	6	4	2	.....	371
Washington	1	1	.....	.....	.....
West Virginia	5	1	4	.....	1,125

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
International Apostolic Holiness Church.	170	169	5,276	165	2,008	3,154	116	43	116	119	$200,468
Middle Atlantic division:											
Pennsylvania	13	13	385	13	163	222	7	5	7	7	16,600
East North Central division:											
Ohio	21	21	750	18	221	429	15	5	15	16	40,500
Indiana	21	21	539	21	193	346	13	6	13	13	13,320
Michigan	16	16	619	16	274	345	12	3	12	13	22,900
West North Central division:											
Kansas	6	6	105	6	34	71	2	4	2	2	3,162
South Atlantic division:											
Maryland	11	11	440	11	201	239	10	1	10	9	20,600
Virginia	9	9	301	9	133	168	6	3	6	7	13,150
West Virginia	8	8	368	8	134	234	2	5	2	2	21,000
North Carolina	36	36	1,010	35	363	633	33	2	33	33	32,136
East South Central division:											
Kentucky	15	15	463	15	170	293	13	1	13	13	13,900
West South Central division:											
Oklahoma	3	3	63	3	21	42	.....	1	.....	.....	.....
Mountain division:											
Idaho	5	5	100	5	45	55	1	3	1	1	1,100
Pacific division:											
Washington	2	2	35	2	16	19	.....	2	.....	1	100
States with one organization only [1]	4	3	98	3	40	58	2	2	2	2	2,006

[1] One organization each in Connecticut, Delaware, New York, and Wisconsin.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
International Apostolic Holiness Church.	170	43	$33,463	10	$9,900	156	$73,639	145	152	1,052	7,923
Middle Atlantic division:											
Pennsylvania	13	5	5,625	1	1,000	12	9,046	12	12	97	624
East North Central division:											
Ohio	21	9	10,136	1	300	21	12,673	19	19	144	1,078
Indiana	21	4	1,840	1	1,200	20	5,407	17	19	126	803
Michigan	16	4	2,184	2	1,500	15	9,143	16	16	120	777
West North Central division:											
Kansas	6	.....	.....	.....	.....	6	2,178	6	6	42	146
South Atlantic division:											
Maryland	11	3	4,949	2	2,100	9	6,187	10	10	89	561
Virginia	9	3	1,785	1	1,000	7	2,931	8	10	66	709
West Virginia	8	2	4,255	.....	.....	8	5,975	8	10	53	469
North Carolina	36	6	1,660	2	2,800	31	8,697	29	29	185	1,990
East South Central division:											
Kentucky	15	6	999	.....	.....	14	7,123	7	7	47	385
West South Central division:											
Oklahoma	3	.....	.....	.....	.....	3	524	3	3	16	67
Mountain division:											
Idaho	5	.....	.....	.....	.....	4	1,082	5	6	34	134
Pacific division:											
Washington	2	1	30	.....	.....	2	580	2	2	13	55
States with one organization only [1]	4	.....	.....	.....	.....	4	2,003	3	3	20	125

[1] One organization each in Connecticut, Delaware, New York, and Wisconsin.

JACOBITE CHURCH (ASSYRIAN).

HISTORY.

Included in the immigration from the Turkish Empire have been a considerable number of persons representing the old Jacobite churches (known sometimes as Assyrian), under the ecclesiastical authority of the Patriarch of Antioch, resident at the city of Mardin. Some have come from northern Syria, but most from Mesopotamia. Their doctrine is essentially the old Monophysite doctrine, but in their worship and ecclesiastical organization they are practically at one with other Eastern Churches. Their organization in this country is as yet incomplete, there being but one recognized prelate.

STATISTICS.

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

This church was reported for the first time in 1916, and shows 15 organizations, with 748 members. Further statistics were not available, owing largely to the type of community represented in the church, the membership being made up almost entirely of immigrants from Mesopotamia and Syria, and not closely organized.

The number of members under 13 years of age, as reported by 15 organizations in 1916, was 298, constituting 39.8 per cent of the 748 members reported for the denomination as a whole.[1]

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

But one pastor was reported, although there appear to be some other priests under his direction doing a certain amount of general evangelistic work among the communities.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.		
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.	
Jacobite Church (Assyrian)	15	15	748	15	434	314	.....	15	.....
New England division:									
Massachusetts	6	6	291	6	177	114	.....	6	.....
Rhode Island	2	2	102	2	62	40	.....	2	.....
Middle Atlantic division:									
New York	2	2	44	2	29	15	.....	2	.....
New Jersey	5	5	311	5	166	145	.....	5	.....

JEWISH CONGREGATIONS.

HISTORY.

A few Jewish individuals settled in Maryland about 1650, but the records of the Jewish community in the United States may be said to date from 1654, when a company of Jews from Brazil or the West Indies attempted to land at New Amsterdam. The persistent opposition of the governor, Peter Stuyvesant, delayed them for nearly a year, but on April 26, 1655, they were admitted by order of the Dutch West India Company. Although accorded permission to live and trade in New Netherland, they were yet denied the privilege of building a synagogue and of acquiring a site for burial purposes. This, however, did not prevent them from meeting for private worship, and soon afterwards they formed a congregation, the Shearith Israel, which is still in existence in New York City. The burial ground order was rescinded as early as July 14, 1656, and in 1682, under English rule, the congregation occupied a rented building on Mill (or Beaver) Street, and, in 1730, erected on Mill Street the first synagogue ever built in the United States.

From time to time other Jewish communities were formed—in New York; in Philadelphia, where the first regular congregation, Mikve Israel, was instituted in 1672; in Newport, R. I. (1658); in Baltimore, Md. (about 1790); in Savannah, Ga.; in Charleston, S. C.; in Richmond, Va.; and in other of the older cities of the United States. From these foci communities from time to time radiated to smaller places, until there was, a century ago, a Jewish community in almost every good-sized town in the country.

Up to the beginning of the nineteenth century the great majority of the Jewish settlers in this country were of the Sephardic branch of the race, i. e., descendants of those who had come directly or indirectly from Spain or Portugal, and in 1800 there were

about 2,500 Jews in the United States, of whom 300 resided in New York City. In 1850 the number had grown to about 50,000, nearly one-fourth of them being residents in that city. The increase, in so far as it was due to immigration, consisted principally of Jews of the Ashkenazic division, i. e., those originating in Germany, Austria, and certain sections of Poland. During the next generation (1850–1880), the Jewish population of the country, through natural increase and through immigration, again mainly from Central Europe, doubled and redoubled, so that in 1880 it was estimated at about 225,000 souls, scattered through the principal commercial centers of the Nation, New York City probably containing 60,000. By that time the German and the Sephardic Jews had formed their congregations, and they have established very few new ones since. In 1880–81 began the large accessions from Russia, Galicia, Moldavia, Rumania, and Hungary; and it is mainly these newcomers from Russia, Austria, and Rumania who have set up and who are still evolving new congregations, until in 1917 the total Jewish population was estimated at 3,300,000.[1]

A variety of influences may be noted in connection with the development of the Jewish communities in the United States, some religious, others philanthropic, others economical. They include the synagogue for the purposes of worship; the local burial society and the cemetery association for the care and burial of the dead; the orphan asylum; the old people's home to keep the helpless old man or woman out of the county poorhouse; the hospital; and other similar institutions, until, especially in the large cities, the quota of such benevolent associations, large and small, had by the middle of the nineteenth century grown considerably, both in number and size. The result of these institutions was manifest not merely in the welfare of the local communities but in their general extension over the country. Jews, especially of the Ashkenazic division, were much more liable to go to sections where they would be reasonably sure of finding those of their own faith to whom they might turn in cases of need than to places where they would be cut off from such association.

An important commercial factor in the extension of the Jewish population into small places as well as large cities has been the fact that the business of manufacturing wearing apparel of all descriptions has been so largely in the hands of the Jews, and the consequent fact that the retail distribution of clothing and its accessories has naturally tended to drift into Jewish hands.

In the religious life of the Jews in the United States, there has developed a line of cleavage, which is not very well defined, indicated by the terms "orthodox" and "reform." These words, borrowed from the terminology of Christian denominations, are, however, likely to be misleading, if "reform" is taken to imply an explicit doctrinal disagreement with "orthodoxy," or a return to an earlier or purer form of the faith compared with which the present stage is considered an aberration. The "reform" movement in Judaism primarily concerns itself with synagogue ritual, which readily admits of changes by reason of the autonomous character of the Jewish congregation, and it is actuated by a desire to modify the forms of worship somewhat in accordance with the demands of the times. Broadly speaking, then, the so-called orthodox Jew is distinguished from the so-called reform Jew by a more rigid observance of the "ceremonial" prescriptions, as that observance has developed traditionally; and historically considered, the divergence between "orthodoxy" and "reform" has arisen as increasing numbers of Jews, no longer hampered by civil and political re-

[1] All statistics of the number of Jews in the United States have been estimates, the earliest estimate having been made in 1818. The different estimates, from that date to 1917, have been as follows:

YEAR.	Jewish population.	Authority.
1818	3,000	Mordecai M. Noah.
1824	6,000	Solomon Etting.
1840	15,000	American Almanac.
1848	50,000	M. A. Berk.
1880	230,000	Wm. B. Hackenburg.
1888	400,000	Isaac Markens.
1897	937,800	David Sulzberger.
1905	1,508,435	Jewish Encyclopedia.
1907	1,777,185	Miss Henrietta Szold.
1914	2,933,374	Joseph Jacobs.
1917	3,300,000	Samson D. Oppenheim.

The figures for the year 1917 as given by Dr. Oppenheim were the result of a special investigation conducted by him for the Bureau of Statistics and Research of the American Jewish Committee. Taking as a basis the fact that the Jewish population is almost entirely an urban population, and commencing with New York City as the chief urban center he followed a new method of arriving at an estimate of their number. As Jews, whatever their differences of belief, are almost unanimous in observing the High Holidays—New Year, the Day of Atonement, and the Passover—practically all Jewish children refrain from attending school on those days. As the public schools had careful records of attendance, Dr. Oppenheim, by comparing the attendance on those days and that on normal days, and making allowance for the absence of Gentile as well as Jewish children on the holidays in question, estimated that about 38 per cent of the school population of the city was Jewish; that is, out of a total of 930,755 the number of Jewish school children was not far from 350,000. Applying, then, the proportion of children between the ages of 5 and 14 years to the population of the city, on the basis of the census of 1910 and comparing the census cards of the Bureau of Attendance in New York City and the records of the Immigration Bureau, he reached the conclusion that the Jewish population in New York City was about 1,500,000.

Somewhat different methods were employed in regard to other cities, as conditions did not justify the form adopted in New York City. Questionnaires were sent to the congregations, and these figures were compared with data from other sources, as the Young Men's Hebrew Association and the Industrial Removal Office. From these various sources of information he reached the conclusion that about one-fourth of the population of New York City is Jewish and that in the group comprising the larger manufacturing centers an average of 10 per cent of the population are Jews. For other cities having a population of 100,000 or more this proportion was a little under 6 per cent; for cities having a population of 50,000 to 100,000 it was 3 per cent; for smaller places it was 2 per cent; and for still smaller localities it was a little more than 1 per cent.

As a result of this investigation the total Jewish population of the United States was estimated in 1917 at over 3,300,000, one-half of this number being in the state of New York.

strictions, have entered the many (for them) novel walks of life, and, under the influence of new secular pursuits and associations, have become less insistent in their observance of the ceremonies in point.

The earliest conscious formulation of a "reform" attitude was based on the idea that as certain laws bound to the "land" (Palestine) are admittedly inoperative "outside of the land," so certain "ceremonies" derive their meaning and value from a national life, and are inapplicable to life in the dispersion. Hence, for a time, the most obvious distinction between "orthodox" and "reform" Jews, or rather between "orthodox" and "reform" synagogues, was connected with the prayer for restoration to the land of the fathers, which is omitted from the liturgy of the "reform" Jew. Then various formal characteristics were eliminated. Thus orthodox Jews wear their hats in the synagogue, while reform Jews do not.

The next step was in the direction of a more pronounced disregard of the "law" in the form of a denial of the equally binding character of all parts of the written and the oral, or traditional, law. Although at present different observances and all shades of personal opinion, from rigid "orthodoxy" through "moderate orthodoxy," "conservatism," and "moderate reform," up to "radicalism," are found, as has been indicated above, among Jews and their congregations in the United States, yet the parties have not divided into unmistakable sects. This is due to several circumstances already suggested. As the Jewish faith practically coincides with the Jewish race, Judaism can hardly be conceived of as having an existence apart from the Jews—that is, members of a certain race and descendants of Jewish ancestors. The criterion thus being birth, rather than profession of a creed, there can be no "essential" dogmas, as distinguished from mere "ceremonies," the rejection of which would necessarily read one out of the faith. Even if there were a central ecclesiastical organization, no test of faith could be imposed. It follows that an act of omission or commission on the part of a Jew or of a number of Jews may be considered disloyalty, but it can never be branded as absolutely heretical or schismatic. In the case of the "reform" movement specifically, there is at present no indication that it will lead to the formation of a distinct sect, because it limits itself as yet to negatives, and deals with the ritual rather than the convictions, practice, or attitude of the individual Jew, so that attendance at a reform synagogue does not necessarily imply reform, nor does attendance at an orthodox synagogue imply orthodoxy, so far as special beliefs are concerned, on the part of the worshiper. In other words, the points of disagreement between "reform" and "orthodox" Jews would not be definite enough for schism, even if Judaism depended upon conviction alone, and if the questions of birth and race could be set aside. On the other hand, that the tendency toward a differentiating between "orthodox" Jews and "reform" Jews is real, is indicated by the fact that a number of congregations in the United States include the word "reform" in their names, and many recently established congregations, especially in small towns, where they are arising as a second religious body, are in turn using the word "orthodox" as a part of the corporate name.

It may, however, be noted here that failure to conserve the ancient symbolism tends insensibly to cause a gliding into the habit of treating as of minor moment, many particularities of conduct in matters less ceremonial in their nature, such as slackness in the observance of the Sabbath, omission of the repeating of the daily prayers, irregularity of attendance at divine worship, indifference with regard to the religious education of children, and a disregard of dietary regulations, although it must by no means be understood that "reform" and irreligion run in parallel lines.

One result of this situation is that the whole question of membership belongs in the sphere of church organization rather than of theological belief. Another is that no need arises for the formulation of a definite attitude toward other creeds. Propaganda and proselytism are not represented among the activities of the congregations, and Jewish tradition discourages efforts at convert-making. On the other hand, a man or woman who has become convinced of the truth of Judaism, and desires to enter the Jewish communion, may do so after submitting to the prescribed ceremonials. Recent examples of this kind are, however, quite rare, though not unknown.

DOCTRINE.

The term "doctrine" as descriptive of certain phases or departments of church life has not the same significance in the Jewish congregations as in Christian denominations. There is no specific creed to be subscribed, divergence from which involves separation from a particular synagogue or organization, whether local or general. The religious life of the Jews centers about certain ceremonials and liturgies, rather than about expression of faith or belief. The "law" is a law of observances rather than a creed.

At the same time there is a general system of doctrine accepted in the main by all Jews, including the unity of God, the inspiration of the Old Testament, and especially of the law as set forth in the Pentateuch, the system of holidays, and general worship of the synagogue.

God, according to the teachings of the Jewish Religion, such teachings being founded upon the Old Testament, the Talmud, etc., is the Supreme Being, the First Cause of the Universe, the Ruler of the world and of mankind, the Supreme Judge of all, the Universal Father. While He is distinct from the created world, every phenomenon of nature is caused by Him; He is Creator, Main-

tainer, and Governor. He is absolutely One. "I, even I, am the Lord; and beside me there is no savior" (Isaiah, 43, 11). While He causes both Evil and Good, He is not the author of sin, the wrongdoer transgressing not according to predestination of any kind, but of his own choice and volition. Hence Satan, as a Tempter and powerful opponent of the Almighty, occupies no important position in Jewish theology. Neither is an Intercessor considered essential, since prayer is always to be addressed to the Omnipotent. Similarly, a specially designated prophet, somewhat in the nature of a vizier, would not fit into the Jewish scheme of Divine Unity. Indeed, "No prophet after Moses was allowed to change anything in the Law." Finally, God is distinctly not a mere national deity, but is conceived as one ruling everywhere, though choosing the Children of Israel for certain reasons or purposes. In post-Biblical literature God is further described as Absolutely Omnipotent, Omnipresent, Eternal, and, of course, "Living." He is regarded as having been One from all eternity. In Talmudic literature He is particularly postulated as having neither father, son, nor brother. Finally, the pious Jew is enjoined to repeat in his prayers at least twice a day and every day the declaratory prayer: "Hear, O Israel, the Lord our God, the Lord is One."

With regard to inspiration, Jews generally believe that the spirit and teachings of the Old Testament are of divine inspiration, but in the specific statement of this belief there are widely divergent expressions, some holding that every word and letter of every part of the book, especially of the Pentateuch, is of divine inspiration, others claiming that there is nothing more divine about the writings in question than there is in any exalted human production of genius. Whatever detailed statement is made, however, one who professes to be a Jew in any proper sense of the word believes, or believes in, the moral and theological doctrine contained in the writings of the Old Testament. The canon of this Old Testament comprises 24 books, namely, the 5 of the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, the Minor Prophets, Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, and Chronicles.

As to the New Testament, which of course formed no part of the basis of Judaism, there are Jews who believe it to be historically correct, while others question its chronological accuracy. In so far as it runs counter to the teachings of the Old Testament, or as it seems to Jewish authorities to so run, the New Testament is not to be followed and its teachings are to be considered the reverse of the truth. There are Jews who would prohibit its perusal utterly, but others refuse to deny it a due and proper place as literature.

Closely identified with the doctrine of the inspiration of the Old Testament is the belief in the obligation of obedience to its precepts. Those who hold the extreme literalistic view claim that the slightest command contained in the writings of the Old Testament must be obeyed, and the entire Jewish religion is based upon laws laid down in these records, with such exegesis as naturally grows out of any large body of law, parts of which are to be regarded as indicatory rather than complete.

Another phase is manifest in the attitude toward what are known as the Jewish High Holidays, which are: First, New Year's Day, commemorating the creation of the world, and the giving out of the divine law; second, the Day of Atonement or Great Fast Day (White Fast), the day of humiliation and mourning; third, the First Day of the Passover, beginning the feast of unleavened bread, celebrated in commemoration of the release, through Divine interposition, of the Jews from bondage in the land of Goshen. The first of these holidays usually occurs some time in the month of September, occasionally in October, the second follows on the tenth day from the New Year's Day, and the third occurs in March or April. There are varying degrees of observance of these days, which invariably commence at sundown. Synagogue services are held generally somewhat longer than on other occasions, and New Year's Day not infrequently covers two days. The Day of Atonement (Yom Kippur) follows eight penitential days, and on the afternoon preceding the day proper an evening meal is generally eaten, the day itself being observed by fasting, although the less strict, especially in the United States, do not deem this necessary. Following the Day of Atonement there are certain peculiar ceremonies, and any Jew is expected to attend the synagogue even if on other holidays he absents himself from it. He closes his place of business and refrains from all work or secular employment or distraction, his children remaining away from school and his mind being fixed as much as possible on religious matters. On the evening of the first day of the Passover there is generally a service of prayer and singing, with special dishes as symbolical of the great event, among them the "Matzoth" or unleavened bread. The day is essentially one of rejoicing and frequently covers two days instead of one. The last day of the Passover, falling on the same day as the first, but just one week later, is also a holiday, but not so generally observed. On the days regarded as sacred no secular employment is to be indulged in, but during the intervening period Jews are permitted to engage in their usual avocations. In general it may be said that Jews observe the Passover holidays less than they do the New Year's Day, and the latter less than they do the Day of Atonement.

Synagogue services vary greatly in the different synagogues, and in some cases they closely resemble services in Protestant churches. In others they consist of hardly more than a hurried recital of prayers. The essence of religious service is prayer to God, and in some congregations the main essential is that

the communicants shall go into the place of worship and there repeat, as they come in, often standing, the essential prayers as formalized, so that there is at times no unity in those observances. The prayers can not be begun until 10 men are present, a boy of 13 who has been confirmed counting as a man. Especially in the United States there has been a tendency to approximate divine service to modern conditions and patterns, including their observance on Sunday instead of Saturday. The formal service lasts on an average of about two hours, part of that time being given to the sermon, sometimes doctrinal, sometimes not, while the prayers, chants, and music, vocal and instrumental, precede or succeed the address of the rabbi and constitute the balance of the divine service. In some cases the prayers are recited in Hebrew (classical, not Yiddish), in others the vernacular of the land is employed. In most congregations at least one Hebrew prayer for the dead, known as the "Kaddish," is repeated in Hebrew. The details of the service are in the hands of the congregation, and generally there is a good deal of latitude in such matters within the organization. Anyone who disapproves of any part of the form is at liberty to seek a place of worship where the form he prefers is observed. In certain congregations there is great rigidity of ritual, which goes on for decades. In others there is a good deal of change. Except where women are set apart, the attendants sit in pews, families together, but there are organizations where the persons praying stand through all or most of the service. The altar is usually at one end of the hall of assembly, but sometimes, particularly in Europe, it is in the center of the room.

POLITY.

The outstanding fact in organized Jewish religious life is the independence of the synagogue or local church organization. Among Jews there is no such thing as a controlling ecclesiastical organization. Every congregation the world over, is a law unto itself; each one is responsible to itself alone for the interpretation put upon the sacred law, and hardly less upon sacred traditions. Barely any two congregations in the United States are identical as to the extent of their "orthodoxy." In the same organization even, there will commonly exist considerable differences among the views of its various members on this subject. In the city of New York and other large cities of the country, are to be found congregations which do not allow women to sit in the same part of the hall with men, or even exclude females entirely, and whose members refrain altogether from work on the seventh day of the week, observe all the daily prayers, and strictly follow the Mosaic dietary laws. Their religious exercises may consist mainly of prayers and chants, recited in classic Hebrew. The altar may be found in the center of the place of worship, the male members of the congregation will wear, while in the house of prayer, a hat and a praying shawl, and will tolerate neither an organ, singing, nor a sermon. Indeed they frequently dispense with a rabbi. The members of such congregations conscientiously believe that for them to violate any of the forms or regulations which they have adopted, would be in the highest degree sinful. At the other extreme we find Jewish congregations meeting in a theater or hall, sometimes on Sundays, and employing the English language almost altogether. Their religious forms are without distinguishing peculiarities. Their prayers, some, but by no means all of them, formal, are few and short, and with one or two exceptions in the English language. There is considerable instrumental and vocal music, and a sermon constitutes an essential and important part of the services. Men and women are regarded as on a perfect equality, though as yet there is no record of a female rabbi.

Between these extremes we meet almost every sort of religious form and tenet. Some congregations consist of but a handful of males. Others number their thousands of attendants. Some invite non-Jews; others prefer to exclude them. Some have Friday evening services; others omit these. Almost all do some kind of charity and provide some religious instruction for the young. Even within a small congregation there will be found many varying degrees of "reform" or liberalism. The one universal belief is practically that which proclaims the Unity of the Deity.

The congregation is generally managed by a set of directors appointed by its members. Any one is eligible to membership who declares himself a Jew, or is known to be one. He need not submit to a test of faith, or even declare his adherence to any creed. In some congregations the observance of certain laws is regarded as an indispensable qualification for membership; but in many there is not even a form of examination. If a man says he is a Jew, he may belong to the congregation and enjoy all its rights and privileges as a member, until by overt act he shows clearly that he is a non-Jew in faith.

Broadly speaking, all persons of Jewish birth are also Jews in the religious sense. Hence, the membership of the Jewish congregations bears a close relation to the Jewish population and membership in a Jewish synagogue is on an essentially different basis from that in a Christian church.

What constitutes a member of a Jewish congregation has long been a moot question. In some congregations, a member is any person who contributes money, however little, to the treasury of the congregation; where a member is a married man, his wife and those of his children who can attend a Sabbath

school are sometimes also regarded as members though they pay nothing directly, it being generally felt that a man pays according to his means and according as he has a wife and children who get the benefit of the religious institution to which he belongs. Naturally, in instances of this sort, women may be members, and even quite young children may be so considered.

On the other hand, many congregations regard as members only those males who have incorporated the institution, or have bought what is tantamount to a share or "membership" therein. The number of such "members" is generally small and limited; and they manage, either directly or through something like a committee or board of directors or trustees, the affairs of the institution. While they are considered to be the only "members" they by no means constitute the only attendants; their wives and children habitually go to the synagogue on the Sabbath, though not regarded as "members." In such an organization there will be found, too, certain seat holders and pewholders who pay a sum of money annually, for the privilege or right of occupying one or more designated seats or pews in the house of worship, but who are not recognized as "members," having no voice in the management of the congregation, while in other congregations such seat holders often do qualify as members. Affiliated with a congregation may be another class of persons who pay but a few dollars a year, their contributions entitling them to admission and to any seat that happens to be empty, but not giving them the preemptive right to occupy a particular place, seats for the year sometimes being sold at auction, sometimes allotted by private arrangement, and sometimes not reserved in any manner at all. With regard to the individuals in the last mentioned class, they too are in some cases looked upon as members, and in others are not so honored. Again, some congregations consider women, whether unmarried, wives, or widows, as ineligible to membership. In certain instances widows may be members, but not wives or maidens. Other organizations make no essential distinction between men and women members. Some admit minors to membership, others do not. In short, each congregation is a law unto itself, legislating for itself independently of all outside control.

If, however, we broaden the definition of "member" to mean one who shows his interest in Judaism by making even a small yearly contribution to some ecclesiastical entity, and by visiting, for participation in religious exercises, at least once a year, a synagogue or similar place of worship, we shall find that the total number of Jewish "members" is very large. Thus, it has been estimated that in order to accommodate the one and one-half million of Jews of New York City who are able and of a proper age to attend divine services on the Day of Atonement, a million sittings would have to be provided. Actually, in that city in 1917, about one-half of this number of seats was available in the permanent and temporary places of worship open to attendants during the High Holidays, beginning September 16, 1917. On the Day of Atonement, September 26, 1917, almost every synagogue, permanent or temporary, was reported to have been crowded. In other words, about one-half of the Jews of New York City attended divine worship on the "day of days." We may say, therefore, that about one-half of the Jews of New York City are, in one sense of the word, "members." Nor is there any good reason to suppose that outside of the metropolis Jewish religious conditions are very different, taken all in all, from those within the great city.

The difficulty met with by Jews in the United States is this: Frequently they can not, for economic reasons, attend divine worship on their Sabbath, Saturday being often the busiest commercial day, instead of a time of business cessation. Yet it is probably no exaggeration to say that the great majority of those born Jews remain Jews at heart and in sympathy and belief. The fact that the struggle for existence effectively interferes so largely with attendance at divine worship makes it appear that the Jewish membership is much smaller than it is, both actually and potentially. Hence, the attendance on the almost universally observed holidays is a far better criterion of real membership. Even then the last word has not been said. Failure on the part of the wage-earning head of the family regularly to attend the synagogue undoubtedly leads to laxity of attendance on the part of his children and also tends to form the habit of complete nonattendance even on the Day of Atonement itself; so that for long periods there may not be any attendance at the services or any contribution of money to any congregation. Yet the absentee, when a death or a marriage occurs in his family, shows by his choice of a rabbi as the officiating minister, that he is at heart a member of the Jewish religious cult. Therefore even the total number of persons in any way affiliated with Jewish congregations is far below the actual numerical strength of the denomination.

While, in a sense, probably about one-half of the Jews of the United States can legitimately be called "members," yet, as already stated, virtually all persons of Jewish birth are also Jews in the religious sense. In order, therefore, to arrive at the true total of persons of the Jewish faith, it would be necessary to establish the aggregate number of persons in the United States who are of Jewish birth, and then subtract therefrom the number of those who have affirmatively fallen away. This would be manifestly impossible, and the only alternative is to accept, as a substantially accurate statement of the number of persons

of Jewish birth, estimates of the total Jewish population based upon as careful an investigation as has been practicable under all the conditions.[1]

The Jewish ministry includes primarily the rabbis, but also often the reader or cantor. The essential element of Jewish divine worship is the prayer service. These prayers may be read by any member of the congregation or by any Jew sufficiently well instructed to render the service. Generally, however, he is one who has been trained and is proficient in the traditional art of chanting the liturgy and the lessons from the Hebrew scriptures. In almost all such cases he is an official elected and remunerated by the congregation as its "deputy" or "minister" and is called reader, or cantor (Chazan). A somewhat similar official relation is held by the rabbi, who decides questions of law and ritual, performs the offices of preacher and religious functionary, is the organizer and teacher of the religious schools, and, in general, represents the church community. While his official and professional position is practically devoid of any such halo as is essentially attached to certain priesthoods, his authority is duly recognized within its prescribed limits, and the honor and respect paid him are commonly in proportion to his real value, not only as a man of God but also as a man of learning, ability, and uprightness, among, and in the estimation of, his own people. Many rabbis have been educated and trained in Jewish theological seminaries, many have not. A congregation may designate as its rabbi, one able to officiate as such, to its own satisfaction; and no one can then effectively deny him the title of rabbi. Once a rabbi, always a rabbi, would moreover seem to be the unwritten rule. On the other hand, there is a tendency ever growing stronger, to respect this title only as it is assumed by persons who have been fully and adequately trained, either privately or in public institutions of recognized standing, properly to officiate as Jewish ministers in every sense of the word.

WORK.

The general activities of the Jewish congregations have been from the beginning of their life in the United States, indeed in all their history, so intimately connected with their community life as to be virtually inseparable from it. They are carried on through organizations of various kinds, which, however, whether of an educational, charitable, or benevolent character, are all purely voluntary, and are supported by Jews as individuals and not by a central ecclesiastical organization. Similarly there are no organizations through which an official Jewish attitude toward public questions can be expressed, indeed, it is claimed that such an attitude is impossible.

[1] See footnote, p. 320.

Note has already been made of the part that the local burial societies and cemetery associations had in the development of the communities. To take care of the helpless or partially helpless in their communities, as weighty problems of employment, distribution, and public health, as well as of relief, began to present themselves in ever cumulative measures, it early became necessary to enlarge and modify many existing charitable and quasi-charitable institutions, and to inaugurate numerous new ones, particularly in the great centers, such as New York, Chicago, Philadelphia, and Cleveland. Then eventuated the next condition along the line of eleemosynary evolution, namely, the Federation. To-day in each of the large cities of the United States, the principal Jewish communal and charitable organizations have united into one organization.

The extent to which this aid was carried is illustrated in the following list of federations that contributed $10,000 or more in a single year:

New York, N. Y.	$2,696,312	Milwaukee, Wis.	$30,136
Chicago, Ill.	889,239	Buffalo, N. Y.	24,464
Philadelphia, Pa.	225,000	Kansas City, Mo.	21,000
San Francisco, Calif.	215,227	Minneapolis, Minn.	19,764
Boston, Mass.	200,000	Atlanta, Ga.	15,000
Cleveland, Ohio.	149,095	Indianapolis, Ind.	15,000
Baltimore, Md.	128,177	St. Paul, Minn.	14,000
St. Louis, Mo.	103,765	Des Moines, Iowa	13,838
Pittsburgh, Pa.	85,400	Columbus, Ohio	11,912
New Orleans, La.	61,313	Memphis, Tenn.	11,122
Detroit, Mich.	45,185	Omaha, Nebr.	10,839
Louisville, Ky.	41,807	Cincinnati, Ohio	10,403
Syracuse, N. Y.	35,000	Hartford, Conn.	10,000

The independent expenditures of individuals and of minor charitable societies in these localities, and in others having no federations, would bring the yearly total of charitable expenditures up to at least $5,500,000. These figures are exclusive, of course, of the $10,000,000 collected from among the Jewish communities of the country in 1917 for the relief of Jewish war sufferers in Europe, Asia, and Africa, for Zionistic propaganda and similar benevolent causes. Neither do they include the large increment of funds privately remitted to European recipients. It is safe to say, therefore, that the Jews of America contributed to their own charities of various kinds nearly $16,000,000 in 1917, or about $5 per capita, not counting endowments, gifts by will, and similar donations. While it is thus true that Jews give freely and largely for benevolent purposes, it is difficult to tabulate their gifts or present them in form that shall be comparable to the statements in regard to other bodies. The organization of the communal system has assisted in making general relief take the place of support of specific institutions.

Education.—The fundamental purpose of Jewish educational institutions for children is to hold them to

Jewish law and life, and these schools constitute the only active propaganda carried on by Jews. The individualistic character of the congregations is manifest in the schools so that it is difficult to classify them. In general there are for the lower grades three classes: Congregational schools, "Talmud Torah" schools, for religious instruction in the Talmud and the Torah, and other free schools and classes organized by communities or groups of congregations, or supported by special societies and interested individuals.

The congregational schools are primarily established for the benefit of the children of members and seat holders, though, as a rule, instruction is freely accorded to all comers. Some of these religious schools have daily sessions, others only one, two, or three sessions a week, while the classes of the Talmud Torah schools meet daily. In general the teachers are professionals and are remunerated for their services, but in some of the congregational schools, and also in the Hebrew free schools which hold a single session a week, the teaching corps consists entirely of unpaid volunteers. The religious instruction provided at the schools is extensively supplemented by instruction in private classes in the homes of individuals who desire their children to have more exclusive attention than communal class instruction can afford. In 1917 there were 718 congregational schools throughout the country which reported a pupil roll of 87,869. Of these, 280 were Sunday schools, holding sessions once a week on Saturdays or Sundays, and 257 were schools in which a more extended curriculum was followed and which held their sessions several times weekly.

In the city of New York, where practically one-half of the Jews of the United States are concentrated, there were, in 1917, 181 religious schools with 41,403 pupils. These figures show an increase over those for 1906, when 620 of a total of 677 schools reported a total attendance of 53,344 pupils, aside from 24,000 children receiving private instruction.

Since 1909, the more or less chaotic and unsystematic condition of Jewish educational agencies in New York, and to a lesser extent outside of the metropolis, has been radically influenced for the better by the work of the Bureau of Jewish Education of the Jewish Community or "Kehillah" of that city. This bureau set out to study all existing institutions, to become acquainted with and to organize their teachers; to carry on a campaign to inform parents of the problems of Jewish education; to operate model schools; and to devise proper textbooks, methods, and appliances. All this religious educational work is supplemented, especially for adolescents and adults, by the local sections of the Council of Jewish Women, the junior sections of the same organization, the circles of the Jewish Chautauqua Society, the Zionist societies, as well as by classes at Educational Alliances, Hebrew Institutes, Young Men's Hebrew Associations, Young Women's Hebrew Associations, and at the houses of Sisterhoods, which, as a rule, are societies auxiliary to the congregation.

Of higher institutions of learning there are 3 theological seminaries and 2 colleges, with approximately 400 students. The seminaries include the Hebrew Union College already mentioned, at Cincinnati, Ohio, established in 1875 by the Union of American Hebrew Congregations; the Jewish Theological Seminary of America (1886) in New York City, established for the purpose of providing a rabbinical training especially for candidates for conservative pulpits; and the Jewish Rabbinical College of America, also of New York. The first two have large and valuable libraries, that in New York ranking third among the Jewish libraries of the world and containing valuable manuscripts and a rare collection of Hebrew incunabula. The 2 colleges are Gratz College (1893), for undergraduate work in Jewish studies, and Dropsie College for Hebrew and Cognate Learning (1907), both situated in Philadelphia, where work of an advanced character is carried on. Besides these specifically Jewish schools, many of the Jewish communities of the United States are interested in trade, manual, technical, and farm schools, in kindergartens, and in night schools for instruction in English. Of the technical and trade schools, 7 may be regarded as prominent, namely, 4 in New York City (2 of them for girls), 1 in Philadelphia, 1 in New Orleans, and 1 in Chicago. There are 2 farm schools, 1 at Woodbine, N. J., established in 1894 by the Baron de Hirsch Fund, and known as the Baron de Hirsch Agricultural and Industrial School, the other, the National Farm School, at Doylestown, Pa., established in 1896, by a society formed for the purpose. For the conduct of the higher grade of educational institutions it has been estimated that about $100,000 were contributed in 1916, though this does not cover all amounts for educational purposes.

Numerous night schools for the teaching of English to immigrants have been established in the large commercial centers, especially where no public night schools obtain or by way of preparation for them where they do exist. These night schools, as well as the kindergartens and numerous industrial classes, are in part conducted by the congregations, in part by independent societies organized for these various purposes, but chiefly by the social settlements, the lodges of the beneficial orders, the local sections of the Council of Jewish Women, the charitable societies, especially the congregational sisterhoods mentioned before, and other ladies' aid societies auxiliary to congregations, the educational alliances, Hebrew institutes, and Young Men's and Young Women's Hebrew Associations.

Foreign educational work among the Jews, specifically the Jews of the Orient and of northern Africa,

was formerly supported by the Jews of the United States, through the American branches of the Alliance Israelite Universelle, founded in 1860, through the International Zionist organization and through private contributions sent directly to schools at Jerusalem. Since the outbreak of the war with Germany, however, this support has been greatly reduced.

Care for the immigrant Jew is not confined to instruction in the English language. The Baron de Hirsch fund of nearly $3,300,000, established by a deed of trust, executed in 1890 by Baron Maurice de Hirsch, is utilized in the work of the reception and distribution of immigrants, in the promotion of educational activities in their behalf, whether in English or in trades, and in the establishment and assistance of colonies and other agricultural and industrial undertakings calculated to open up opportunities for Jewish immigrants. Under the fostering care of this fund the whole town of Woodbine, N. J., has grown up, and the fund has materially aided a number of other colonies in New Jersey, as well as some in Connecticut and other New England states. One section of the work inaugurated by the fund is now prosecuted by a branch called the "Industrial Removal Office," which investigates the opportunities offered to immigrants in towns in the interior of the country, and thus succeeds in inducing and aiding individuals to remove thither when it is believed that it would be for their economic advantage to do so, such persons when they arrive at their new destinations being usually received there by subsidiary district committees. Another department of the fund, namely, colonization and settlement in rural districts, is in charge of the Agricultural and Industrial Aid Society. In furtherance of the latter class of undertakings, the fund also subsidizes an independent society with headquarters at Chicago—the Jewish Agriculturists' Aid Society of America—which aims to settle Jewish farmers on homesteads in the Western and Southern states.

The educational work for adults and young people is greatly aided also by the publications of the Jewish Publication Society of America and those of the Jewish Chautauqua Society. The former was established in 1888, with headquarters at Philadelphia, Pa., and now has 14,245 members, a very notable increase since the report of 1906. It has published 94 volumes, covering a large variety of phases of Jewish thought—histories, biographies, works on ethics, poems, essays, and fiction. In 1917 there issued from its press a new translation of the Old Testament, compiled by a board of editors comprising the foremost Hebrew scholars in the United States. The new translation has been widely circulated, a special edition having been prepared for the use of Jews serving in the United States military and naval forces, for whom the society has also issued an abridged prayer book in Hebrew and English. The Jewish Chautauqua Society, organized in 1893, has 4,000 members and 82 study circles. It also publishes educational works.

Philanthropy.—In the United States there are numerous Jewish benevolent societies. These are supplemented by the congregational sisterhoods, the ladies' aid societies (attached to congregations or independent associations), the sections of the Council of Jewish Women in so far as they devote themselves to philanthropic work, and other agencies too diverse to classify. Two organizations for the relief of the tuberculous, however, should be mentioned—the National Jewish Hospital for Consumptives (1899) and the Jewish Consumptives' Relief Society (1904), both maintaining sanitoria in Denver, Colo. The former reports that it has treated 3,222 patients since its foundation up to 1917. In 39 cities all the chief Jewish relief agencies, frequently embracing the orphanages, hospitals, and homes for the aged, and sometimes even the educational societies, are federated under central administrative bodies for the collection and assignment of the funds required for charitable purposes, as also for the discussion of charitable needs and the creation of new charitable instruments. There are 41 of these federations, Des Moines, Chicago, and New York each having 2, and also a National Conference of Jewish Charities, organized in 1899, comprising 149 societies. There are 148 hospitals and asylums under the auspices of the Jewish congregations, caring for about 45,000 patients and inmates, and for the conduct of these and other distinctively philanthropic institutions, it is estimated that at least $1,000,000 was contributed during the year under review entirely apart from other gifts for philanthropic relief.

The foregoing enumeration does not exhaust the out-door relief agencies operated by the Jews of the United States. Many of the congregations have one or all of the four following features: Mutual-benefit societies, primarily intended for the payment of sick and death benefits, but in many instances with purely benevolent purposes superadded; funds for the sheltering of the transient poor; free burial societies; and free loan societies. These four kinds of societies are not exclusively congregational auxiliaries, but have their counterparts in the independent organizations. Mutual-benefit societies exist by scores in the large cities, each being usually organized by a group of Jews who have emigrated from the same town or province abroad. Frequently during the last twenty-five years, these benefit societies have become nuclei for new congregations, just as did the benevolent societies in the early years of Jewish settlement.

In addition to the local mutual-benefit societies attached to congregations, and to those independent thereof, there are 12 beneficial and endowment orders,

having 3,076 lodges and 492,560 members. The oldest of these are the Independent Order or B'nai B'rith (1843), and the Independent Order of True Sisters (1846). The former has spread to Europe, Asia, and Africa. The Jews of the United States also contribute generously to the relief of their war-stricken brethren in Europe. There are 3 organizations which are engaged in making collections for these purposes, the funds being disbursed by a joint distribution committee. Up to March 1, 1918, there had been sent abroad over $10,000,000, and the relief work has by no means ceased. The largest part of this enormous sum, namely, $4,042,277, went to the relief of the Jews of Poland and Lithuania; $2,632,300 was applied toward aiding the Jews of Russia; $1,583,700 went to those of Austria-Hungary; $1,151,334 was set aside for those of Palestine, while aid was also extended to the Jews of Turkey, Greece, Egypt, the Balkan states, Tunis, Algiers, Morocco, Spain, Persia, and in some cases to Jewish refugees in neutral countries, such as Denmark, Spain, and Switzerland.

Other organizations.—The need for cooperative action has resulted in the formation of 3 voluntary unions of congregations in the United States, namely, the Union of American Hebrew Congregations (1873), the United Synagogue of America (1913), and the Union of Orthodox Jewish Congregations of the United States and Canada (1898). The first comprises 200 congregations, and the 2 latter a considerably smaller number. None of these exercises any religious control over its constituent bodies. The members of the first may roughly be said to belong to the reform wing, and those of the second to adhere to the conservative group, the name of the last indicating the religious proclivity of its members. The labors of the Union of American Hebrew Congregations fall into 3 departments: First, the maintenance of a rabbinical seminary, called the "Hebrew Union College," at Cincinnati, Ohio; second, the work of the Delegates on Civil and Religious Rights, aiming to safeguard Jews against unjust discrimination at home and abroad; and third, the duties of the Board of Synagogue and School Extension, which organizes congregations and religious schools in sparsely populated districts, arranges for circuit preaching, and distributes leaflets. The Union of Orthodox Jewish Congregations of the United States and Canada in a general way has similar functions, having been particularly active in New York City in protecting the religious interests of Jewish children and students in the public schools and the higher institutions of learning. In several cities there are local congregational unions, the object of which is to supervise the slaughtering of fowl and cattle. The United Synagogue of America stands for "The advancement of the cause of Judaism in America and maintaining Jewish tradition in its historical continuity. It places emphasis on the preservation of the Hebrew language and literature, as the key to the true understanding of Judaism, and as a bond holding together the scattered communities of Israel throughout the world."

Besides the 3 unions of congregations described above, mention should be made of the following representative bodies: The Central Conference of American Rabbis (1889), with 239 members; the United Orthodox Rabbis of America (1902), with 120 members; the Eastern Council of Reform Rabbis (1912) with 46 members; and the Council of Jewish Women (1893), with 25,000 members in 93 sections. What is developing into the central representative organization of the Jews of the United States is the American Jewish Committee, an organization instituted in 1906, whose aims are to safeguard the interests of Jews in the United States and abroad, to collect statistics of Jews of the United States, and to act as the central bureau of information on all matters of interest to Jews. The committee has headed a number of movements for the betterment of the lot of suffering Jews. Through its instrumentality relief was extended to the Jews of San Francisco after the great earthquake in that city, as well as at various times to the Jews of Constantinople, Morocco, the Balkan Peninsula, and other regions. When the war with Germany broke out, the committee succeeded in federating the majority of the Jewish national organizations for united work in collecting funds for the relief of Jews, the American Jewish Relief Committee, the organization thus formed, having succeeded in collecting much the greatest amount gathered thus far by the three relief organizations in existence. The committee has issued a number of publications. It has a bureau of statistics and research which is engaged in the collection of statistics of Jews and which compiles the material for the American Jewish Yearbook.

There remain to be mentioned the American branches of two international Jewish organizations. The Jewish Territorial Organization (together with the Jewish Socialist-Territorialist Labor Party of America) aims to find a home for those Jews of Eastern Europe who are leaving their respective countries because of the restrictions placed upon their political and civil rights. This settlement, to be located in any suitable and available territory, is to have some features of autonomous government. The Zionist organizations, including the Federation of American Zionists, the Order Knights of Zion, the Order Sons of Zion, and Hadassah (the women's Zionist organization), aim to secure a "publicly and legally secured" home for Jews in Palestine. The first of these in 1917 has 220 societies and 80,000 shekel-payers; the second, 99 gates; the third, 85 camps; the fourth, 43 chapters. The American Jewish Historical Society, organized in 1892, has issued

25 volumes of "publications," containing researches into the history of the Jews in the Western Hemisphere. Of the 128 Jewish periodical publications—religious, secular, and trade—in existence during the year 1917, 9 were dailies, 57 were weeklies; there were also 44 monthlies, 2 semimonthlies, 2 bimonthlies, and 8 quarterlies. Of these, 89 were printed in English, and 30 (including the 9 dailies) in Yiddish. Jewish organized effort includes, finally, clubs with literary, social, athletic, civic, patriotic, and political interests and purposes; juvenile aid, prison and probation work, legal-aid and employment bureaus, centers for penny provident funds, and likewise Jewish trade-unions, which for the most part are corporate branches of the general trade-unions, though there are certain specifically "United Hebrew Trades" in several of the larger cities.

The Council of Young Men's Hebrew and Kindred Associations (1913) formed to stimulate the organization of Young Men's Hebrew Associations, to advise, encourage, and assist them, and to further the correlation of their activities, has affiliated with it 372 associations of Jewish young men and young women, organized for the promotion of physical, mental, and moral self-improvement. Out of the work performed by the council for the Jewish young men who were with the troops on the Mexican border in 1916 grew the Jewish Welfare Board, organized for work in the United States Army and Navy, which aims to do for Jews with the colors, to a large extent, what the Y. M. C. A. and the Knights of Columbus are effecting for Christians. This board is practically a federation of the congregational and rabbinical unions, the Council of Jewish Women, several fraternal orders, the Jewish Publication Society, and the Council of Young Men's Hebrew and Kindred Associations. Field workers of the board are assigned to most of the warships, camps, and cantonments. This board has collected a fund of $1,000,000.

STATISTICS.

The general statistics of the Jewish congregations for 1916 are given, by states, on pages 331 and 332, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,901	1,769	132	7.5
Members	357,135	[2] 101,457	.....	.....
Church edifices	874	821	53	6.5
Value of church property	$31,012,576	$23,198,925	$7,813,651	33.7
Debt on church property	$6,502,872	$4,556,571	$1,946,301	42.7
Parsonages:				
Churches reporting	93	81	12	[3]
Value	$164,150	$270,550	−$106,400	−39.3
Sunday schools:				
Number	697	600	97	16.2
Officers and teachers	3,528	2,239	1,289	57.6
Scholars	66,522	49,514	17,008	34.3
Contributions for missions and benevolences	$1,100,000	$4,419,563	.....	.....
Domestic	$1,100,000	[4] $4,419,563	.....	.....
Foreign	.....	.....	.....	.....

[1] A minus sign (−) denotes decrease.
[2] Heads of families only. Not comparable with figures for 1916.
[3] Per cent not shown where base is less than 100.
[4] Includes the Baron de Hirsch Fund of nearly $3,300,000.

From this table it appears that so far as reported there has been an increase in the strength of the Jewish congregations in every particular, except in the value of parsonages. The decrease in contributions is more apparent than real, allowance being made for the inclusion of the Baron de Hirsch Fund in the report for 1906. The number of organizations reported in 1916 was 1,901, as against 1,769 in 1906, an increase of 7.5 per cent. The membership figures are not comparable, as the data returned on the schedules in 1916 and in 1906 were frequently on different bases, as has been explained in the statement preceding. In 1906 the heads of families were reported, while in 1916 seat holders, contributors, and others were included. Also, in 1916, there were 282 organizations that made no report of members. The number of church edifices reported was 874, as against 821 in 1906, an increase of 6.5 per cent, and the value of church property advanced from $23,198,925 to $31,012,576, or 33.7 per cent. Debt on church property, amounting to $6,502,872, was reported by 566 organizations in 1916, as against $4,556,571 reported by 449 organizations in 1906. Ninety-three churches reported parsonages, an increase of 12 over 1906. The value of parsonages, however, was less, having dropped from $270,550 in 1906 to $164,150 in 1916, a loss of 39.3 per cent. The number of Sunday schools reported increased by 97, or 16.2 per cent, and the attendant scholars were 66,522 in 1916 as against 49,514 in 1906, a gain of 34.3

per cent. Contributions for missions and benevolences are scarcely comparable, as different bases of report were adopted.

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

Church expenditures, amounting to $4,352,935, were reported by 1,516 organizations, covering general running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 1,200 organizations in 1916, was 40,255, constituting 16.2 per cent of the 248,354 members reported by these organizations. Assuming that the same proportion would apply to the 108,781 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 57,887.[1]

Of the 1,901 organizations, 364, with 14,755 members, reported services conducted in English only; 1,537, with 342,380 members, conducted services in foreign languages alone or in connection with English; and of these, 1,202 organizations, with 215,421 members, used foreign languages only. The languages used were Arabic, German, Hebrew, and Yiddish. The principal language is Hebrew, used alone by 521 organizations, with 109,491 members, and in connection with English by 818 organizations, with 221,826 members. Hebrew and Yiddish together were used by 662 organizations, with 103,269 members, and in connection with English by 691, with 114,814 members. As compared with the report for 1906, there was in 1916 a considerably larger proportion of the total number of organizations using foreign languages.

[1] See Introduction, p. 10.

Schedules were received from 721 ministers of the congregations, distributed, by states, in the following table. Of these ministers, all appear to have acted as pastors, and the average annual salary, so far as reported, was $1,655.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	721	721			$1,655
Alabama	6	6			2,660
Arkansas	9	9			1,975
California	11	11			3,082
Colorado	4	4			4,100
Connecticut	20	20			1,209
Delaware	2	2			1,650
District of Columbia	5	5			2,110
Florida	3	3			2,020
Georgia	11	11			1,838
Idaho	2	2			480
Illinois	32	32			2,468
Indiana	18	18			1,925
Iowa	15	15			1,241
Kansas	1	1			
Kentucky	5	5			1,580
Louisiana	12	12			2,266
Maine	4	4			646
Maryland	13	13			1,964
Massachusetts	30	30			1,092
Michigan	14	14			1,479
Minnesota	7	7			1,708
Mississippi	6	6			2,613
Missouri	8	8			5,133
Montana	3	3			1,667
Nebraska	3	3			2,133
New Hampshire	3	3			1,250
New Jersey	33	33			1,361
New Mexico	1	1			
New York	231	231			1,359
North Carolina	7	7			1,043
North Dakota	1	1			
Ohio	37	37			2,235
Oklahoma	6	6			1,940
Oregon	3	3			2,700
Pennsylvania	82	82			1,177
Rhode Island	3	3			840
South Carolina	7	7			1,286
South Dakota	1	1			
Tennessee	6	6			2,940
Texas	23	23			2,069
Utah	2	2			2,150
Vermont	2	2			975
Virginia	12	12			2,220
Washington	3	3			750
West Virginia	5	5			1,135
Wisconsin	9	9			1,513

JEWISH CONGREGATIONS.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Jewish congregations	1,001	1,019	357,135	1,413	172,414	111,433	866	883	874	814	$31,012,576
New England division:											
Maine	6	6	505	6	375	100	4	2	4	4	29,200
New Hampshire	3	3	358	3	218	140	2	1	2	1	5,500
Vermont	4	4	590	4	410	180	4	.....	4	4	20,000
Massachusetts	136	90	38,867	42	9,159	6,037	35	67	36	35	704,700
Rhode Island	3	3	702	3	568	194	2	1	2	2	40,000
Connecticut	49	37	8,088	20	2,825	1,650	25	11	25	20	405,600
Middle Atlantic division:											
New York	825	708	113,024	786	73,821	34,075	316	493	321	302	15,626,883
New Jersey	60	57	15,720	36	4,429	2,941	41	16	41	35	933,150
Pennsylvania	238	105	32,276	91	18,236	11,235	81	114	81	80	2,121,522
East North Central division:											
Ohio	49	46	20,151	41	9,239	7,712	35	12	35	32	1,356,700
Indiana	29	27	5,461	25	3,001	2,240	21	5	21	21	399,500
Illinois	117	87	33,377	51	9,715	7,072	37	71	37	24	2,002,500
Michigan	17	17	5,383	17	3,047	2,336	15	2	15	15	456,500
Wisconsin	14	12	2,612	12	1,441	1,171	12	2	12	12	252,000
West North Central division:											
Minnesota	7	7	2,740	7	1,665	1,075	7	.....	7	7	179,500
Iowa	20	18	2,595	17	1,410	1,105	18	1	18	18	168,500
Missouri	17	16	8,347	10	3,524	3,033	8	8	8	8	573,000
South Dakota	2	2	270	2	106	104	1	1	1	1	5,000
Nebraska	7	7	1,095	6	900	645	6	1	6	6	140,500
Kansas	3	3	170	3	77	93	1	2	1	.....	.....
South Atlantic division:											
Delaware	3	1	250	1	120	130	1	.....	1	1	7,200
Maryland	30	29	12,056	15	4,894	3,087	16	11	16	15	827,000
District of Columbia	10	10	3,225	3	500	400	6	4	6	4	157,000
Virginia	16	15	2,690	14	1,473	1,007	12	4	13	11	196,500
West Virginia	6	5	280	5	165	115	3	3	3	3	73,000
North Carolina	8	8	572	8	340	232	5	3	5	5	40,500
South Carolina	9	8	570	8	303	207	6	2	6	6	103,500
Georgia	16	15	2,880	15	1,485	1,395	13	2	13	13	324,000
Florida	6	6	746	5	317	229	4	2	4	4	55,500
East South Central division:											
Kentucky	8	7	2,695	7	1,165	1,530	7	1	7	7	209,323
Tennessee	10	10	2,022	10	1,163	859	6	4	6	6	201,000
Alabama	15	15	2,947	14	1,185	1,437	10	5	10	10	291,000
Mississippi	10	10	1,028	10	892	1,036	9	1	9	9	194,500
West South Central division:											
Arkansas	12	12	1,451	12	696	755	10	2	10	9	182,500
Louisiana	15	15	4,284	14	2,423	1,841	15	.....	15	13	360,500
Oklahoma	11	11	1,166	11	624	542	6	5	6	6	96,000
Texas	30	29	6,258	27	2,830	2,728	25	6	25	24	399,300
Mountain division:											
Montana	4	4	740	4	409	331	3	1	3	3	57,000
Idaho	2	2	50	2	23	27	1	1	1	1	7,500
Colorado	17	7	2,356	7	1,182	1,174	7	.....	7	7	127,500
Arizona	3	3	170	3	85	85	1	2	1	1	12,500
Utah	3	3	670	3	395	275	2	1	2	2	24,000
Pacific division:											
Washington	8	8	2,050	8	1,341	1,009	7	1	7	7	200,998
Oregon	7	7	1,315	3	550	600	3	4	3	3	142,500
California	34	23	8,178	20	3,618	3,860	15	8	15	15	1,209,500
States with one organization only [1]	2	2	135	2	70	65	2	.....	2	2	23,000

[1] One organization each in New Mexico and North Dakota.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Jewish congregations	1,901	566	$6,502,872	93	$164,150	1,516	$4,352,935	615	697	3,528	66,522
New England division:											
Maine	6	4	11,500			5	5,049	3	3	6	165
New Hampshire	3	1	1,400			1	7,600	1	1	4	20
Vermont	4	4	6,400			3	2,250	4	4	8	137
Massachusetts	136	31	256,300			92	153,062	27	37	193	3,260
Rhode Island	3	2	11,000			3	8,300	3	5	9	394
Connecticut	49	15	81,200	1	4,000	28	68,344	11	11	50	1,244
Middle Atlantic division:											
New York	825	237	3,862,140	61	52,000	781	1,894,895	141	156	727	19,201
New Jersey	60	24	243,050	4	15,500	51	124,087	23	24	112	2,276
Pennsylvania	238	55	482,330	2	1,650	105	385,031	76	86	391	7,884
East North Central division:											
Ohio	49	22	246,033			40	198,775	33	47	250	5,941
Indiana	29	8	67,000			23	64,016	20	23	106	1,123
Illinois	117	25	25,900	3	1,000	86	362,136	34	38	217	5,021
Michigan	17	7	34,800			16	61,582	9	10	38	751
Wisconsin	14	10	45,100			10	41,645	7	7	26	431
West North Central division:											
Minnesota	7	3	30,000			7	26,600	5	5	28	780
Iowa	20	9	131,000	1	1,000	16	34,755	15	15	66	685
Missouri	17	4	96,000			14	65,051	6	8	77	1,790
South Dakota	2	1	2,300	1	2,500	2	2,450	2	2	7	64
Nebraska	7	5	26,200	1	1,500	7	19,510	6	6	28	572
Kansas	3					2	2,350	3	3	12	99
South Atlantic division:											
Delaware	3	1	5,000			1	2,850	1	1	6	62
Maryland	30	10	64,200	1	5,000	28	77,932	10	11	54	1,049
District of Columbia	10	4	59,000			7	29,885	2	2	14	535
Virginia	16	6	16,100			15	37,651	11	14	73	740
West Virginia	6	1	2,000			5	5,050	5	5	17	122
North Carolina	8			1	3,500	8	15,263	5	5	23	173
South Carolina	9	2	4,800	2	11,000	8	13,245	5	6	21	229
Georgia	16	9	33,250	1	3,000	13	54,348	15	17	120	1,546
Florida	6	2	16,000			5	11,620	3	3	18	192
East South Central division:											
Kentucky	8	5	48,550	1	1,000	7	32,826	7	8	53	526
Tennessee	10	3	51,300			8	36,435	8	10	70	928
Alabama	15	4	71,500	1	3,000	11	57,721	11	12	78	778
Mississippi	10	3	27,500	2	17,500	9	21,200	9	9	55	391
West South Central division:											
Arkansas	12	5	29,700	1	3,500	10	30,345	9	10	58	437
Louisiana	15	8	80,575	1	500	12	55,218	12	13	67	770
Oklahoma	11	5	31,000	2	8,000	6	17,200	8	8	30	260
Texas	30	12	74,034	5	25,500	25	61,547	25	28	140	1,653
Mountain division:											
Montana	4	1	4,000			2	8,000	3	3	9	103
Idaho	2					2	844	1	1	2	8
Colorado	17	1	6,000			6	29,884	4	6	69	921
Arizona	3	1	300			2	525	1	1	2	15
Utah	3	1	2,000			3	9,448	2	2	7	60
Pacific division:											
Washington	8	3	26,000			8	26,630	6	6	36	420
Oregon	7	2	4,500			6	22,763	2	2	18	476
California	34	9	181,900			15	161,017	19	20	126	2,143
States with one organization only [1]	2	1	3,500	1	3,500	2	4,500	2	3	7	147

[1] One organization each in New Mexico and North Dakota.

LATTER DAY SAINTS.

GENERAL STATEMENT.

History.—The Church of Jesus Christ of Latter Day Saints was founded by Joseph Smith, a native of Vermont, in 1830, at Fayette, Seneca County, N. Y. About 10 years previously, when 15 years of age, he had become deeply interested in the question of the salvation of his soul and in the true Church of Christ, and was particularly disturbed by the variety of denominations and the varied interpretations put upon certain passages of Scripture by the different sects. While in the woods near his father's home, he says that he "had a vision of great light, and two glorious personages appeared before him and commanded him 'to join none of the religious sects, for the Lord was about to restore the gospel, which was not represented in its fulness by any of the existing churches.'" Three years later another vision instructed him as to the second coming of Christ and as to his own relation to the coming dispensation. Other visions followed, and in one he received directions enabling him to obtain "the sacred records, an abridgment of the history kept by the ancient inhabitants of America" which "were engraved on plates which had the appearance of gold." These records, constituting the "Book of Mormon," he translated, dictating the translation to Oliver Cowdery and others, who wrote it down. Oliver Cowdery, with David Whitmer and Martin Harris, after the completion of the work, gave to the world their testimony that they had actually seen the plates. Two years later, in 1829, Smith and Cowdery stated that "an angel appeared to them and conferred upon them the priesthood of Aaron and instructed them to baptize each other by immersion." This was followed, in April, 1830, by the organization of the church at Fayette, N. Y., and "the declaration that the ancient gospel had been restored with all its gifts and powers."

Missionaries were sent out, prominent among whom were Oliver Cowdery, Sidney Rigdon, and Parley and Orson Pratt. Numerous churches were organized in different states, and in 1831 headquarters were established at Kirtland, Ohio. From the first, the policy of segregating the converts from the "gentiles" was followed, and in 1831 a colony of believers was settled in Jackson County, Mo. Here they met violent opposition from neighbors, which culminated in 1833 in their being driven from the county by mob violence. They then scattered into other counties, although retaining their organization at Kirtland, Ohio; and in 1838 Joseph Smith with other leaders removed to Caldwell County, Mo., which was settled almost exclusively by his followers. Here again there was friction between them and the earlier settlers of the adjoining counties, which resulted in 1839 in their expulsion from the state. Then followed the settlement at Nauvoo, Hancock County, Ill., which developed rapidly, and at one time was said to be the largest city in the state. In a few years, however, the people of the surrounding counties became hostile, and Joseph Smith and his brother Hyrum were killed by a mob at Carthage, Ill., on the 27th of June, 1844. After the death of Joseph Smith, Brigham Young, as president of the Council of Twelve, was chosen president of the church. A number, however, refused his leadership, and there followed a period of confusion, several organizations being formed, one of which is known to-day as the "Reorganized Church of Jesus Christ of Latter Day Saints."

Doctrine.—The doctrines of the Latter Day Saints as set forth by the first president, Joseph Smith, and accepted by both bodies, may be summarized as follows:

They believe in God the Father, Jesus Christ the Son, and in the Holy Ghost; men will be punished for their own sins, not for Adam's transgression; through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel; these principles and ordinances are faith in Christ, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost; men are called of God to the ministry, by "prophecy and by the laying on of hands" by those who are in authority to preach the gospel and administer its ordinances; the same organization that existed in the primitive church continues to-day—apostles, prophets, pastors, teachers, evangelists, etc. There is also the same gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

The Bible, so far as it is translated correctly, and the Book of Mormon, are both regarded as the Word of God. In addition to these, there have been and will be many revelations of great and important things pertaining to the Kingdom of God. There will be a literal gathering of Israel and the restoration of the Ten Tribes. Zion will be built on this continent. Christ will reign personally upon the earth, which will be renewed and receive its paradisaical glory. Freedom for all men to worship God according to the dictates of conscience is claimed, and obedience to rulers and magistrates is enjoined.

Polity.—The ecclesiastical organization is based upon the priesthood, which is "the power delegated to man by virtue of which he has authority to act or officiate in the name of the Lord Jesus Christ as His representative." Its two grand divisions are the Melchizedek, or higher priesthood; and the Aaronic, or lesser priesthood. The Melchizedek priesthood is so called after Melchizedek, the king of Salem, who was a great high priest. It holds the power of presidency and the right of authority over all the offices

of the church. Its officers are apostles, patriarchs, high priests, seventies, and elders. The Aaronic priesthood holds the keys of authority in the temporal affairs of the church, and its officers are bishops, priests, teachers, and deacons.

The chief or presiding council (quorum) of the church is the first presidency, which consists of three high priests—a president and two counselors or advisers; its jurisdiction and authority are universal, extending over all the affairs of the church in both temporal and spiritual things. The president of the church is regarded as the mouthpiece of God to the church, and as alone receiving the law for the church through revelation. The first presidency is also the presidency of the high priesthood, and has the right to officiate in all the offices of the church.

The second council (quorum) of the church, standing next to the first presidency, is composed of the twelve apostles. It is their duty, under the direction of the first presidency, to supervise the work of the church in all the world, and especially the missionary labors, to ordain evangelical ministers, and to act as special witnesses to the world of the divine mission of the Saviour Jesus Christ.

The patriarchs are evangelists who hold the right to bless the members of the church with the blessings of prophecy, as was done by Abraham, Isaac, and Jacob, and the early patriarchs. They are under the direction of the first presidency and are presided over by the patriarch of the church. The high priests hold the power of presidency in the stakes of Zion (or districts), under the direction of the first presidency in their respective stakes and congregations (parishes) in administering in spiritual things. The seventies are the missionaries of the church and labor in the world under the direction of the twelve apostles. They are organized into companies of 70 each, under 7 presidents who preside over all the companies. The elders assist the high priests in their duties in the stakes. All the members of the Melchizedek priesthood have authority under the direction of the first presidency to officiate in all the ordinances of the gospel. The labors of the twelve apostles and of the seventies are principally in the world outside the regular church organization, while the labors of the patriarchs, high priests, and elders are confined principally to their respective stakes and congregations.

The presiding council (quorum) of the Aaronic priesthood is the presiding bishopric, consisting of three bishops who have jurisdiction over all the offices of the Aaronic priesthood in temporal affairs and under the direction of the first presidency.

The general authorities are those presiding officers who have general direction of the whole church or of any general division. Thus the first presidency is the presiding council (quorum) over the whole church. The apostles have jurisdiction over the whole church under the direction of the first presidency, but more especially over the missionary enterprises. The presiding patriarch presides over all the patriarchs. The seven presidents preside over all seventies. The presiding bishopric presides over all the lesser priesthood of the church.

Statistics.—The two bodies included in this group in 1916 and 1906 are listed below, with the principal statistics as reported for the two periods:

COMPARATIVE SUMMARY OF LATTER DAY SAINTS: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
LATTER DAY SAINTS.										
1916.										
Church of Jesus Christ of Latter Day Saints	965	403,388	905	$6,253,226	$268,230	19	$57,195	1,058	18,066	152,930
Reorganized Church of Jesus Christ of Latter Day Saints	565	58,941	382	871,571	62,204	6	4,750	558	6,061	28,222
1906.										
Church of Jesus Christ of Latter Day Saints	683	215,796	624	2,645,363	75,793	3	1,700	766	14,765	113,139
Reorganized Church of Jesus Christ of Latter Day Saints	501	40,851	309	523,185	35,989	5	6,100	403	3,742	16,946

CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

HISTORY.

After the death of Joseph Smith in 1844,[1] Brigham Young became president of the church, and two years later led a general migration of believers from Illinois to the Salt Lake Valley, Utah, the present headquarters. From this point as a center, the church has extended until it is represented in a large proportion of the states of the Union.

The comparative isolation of the new location gave less occasion for such disturbances as had hitherto accompanied the history of the church, and permitted a more normal development of the community life. Active proselyting was carried on, and the number of converts increased rapidly. Brigham Young died in

[1] See Latter Day Saints, p. 333.

1877, and was succeeded by John Taylor, who held the office of president for ten years. His successors in office have been Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith.

DOCTRINE AND POLITY.

The general doctrine and ecclesiastical organization of the church are set forth in the preliminary statement of Latter Day Saints.

The doctrine of polygamy had for some years been advocated by many in the church, but in 1852 Brigham Young published the doctrine of celestial marriage (marriage for eternity as well as for time), including plural marriage, announcing that it was based on a revelation to Joseph Smith. This aroused great discussion throughout the country, and resulted in various acts of Congress forbidding plural marriages. In 1890 President Woodruff issued a manifesto calling on all the saints to "refrain from contracting any marriages forbidden by the laws of the land." Since that time such marriages have been prohibited by the church, although there have been cases where those already contracted have not been annulled.

The general organization of the church for governmental purposes, aside from the priesthood, includes the ward, the stake or district, and the general conference. The ward corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a bishop and two counselors or assistants. A stake of Zion is composed of a number of wards occupying a certain territorial district, and at its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the wards, meets twice a year, in the spring and fall, for the management of the general affairs of the church.

Each bishop presides over a ward in a stake of Zion, and his labors are limited to his own ward. The priests are presided over by the bishop, and it is their duty to assist him, to visit the homes of the members of the church, expound the Scriptures, baptize believers, and administer the sacrament of the Lord's Supper. The duty of the teachers is to assist the priests, to see that there is no iniquity in the church, and that the members perform their duties. They are without authority to baptize or administer the sacrament of the Lord's Supper. The duty of the deacons is to assist the teachers and also to expound the Scriptures. Priests, teachers, and deacons labor under the direction of the bishop of the ward.

The principal source of revenue of the church is its tithing system, which was instituted by Joseph Smith in 1838. Under it a convert is expected voluntarily to contribute one-tenth of his property to the church and thereafter pay to it one-tenth of his income.

WORK.

The general activities of the church are under the direction of the higher or Melchizedek priesthood, and are not in the hands of benevolent societies as in many churches. The Relief Society, however, which works under the supervision of the priesthood, is a benevolent organization of the women of the church, and is practically independent in its sphere.

The home missionary work is carried on principally by local teachers and elders, though there are auxiliary organizations of young men and women who render important assistance in this department. The report for 1916 shows 1,660 agents employed and 145 churches or parishes assisted, the expense being met, not by special contributions, but by appropriations from the tithes of the church. The amount expended for this work during the year was $706,183.

Foreign missionary work is carried on in Australia, Great Britain, the Netherlands, New Zealand, the Scandinavian countries, Switzerland, Mexico, Japan, India, the Society Islands, Africa, Samoa, and many of the islands of the Pacific. Since the outbreak of the great war the missionary work in Germany, Austria, and Turkey, including Palestine, has been discontinued. The report for 1916 shows 15 stations as general headquarters, 1,183 missionaries, 4,679 native helpers, 462 churches with 75,450 communicants, 7 schools with 2,271 pupils, contributions to the amount of $118,862, and church property valued at $747,628. There were no hospitals, dispensaries, asylums, orphanages, or other charitable organizations, except the Relief Society, which is organized and equipped in nearly every branch in the mission fields.

The importance of education has always been emphasized by the church, and in 1916 there were 20 church schools in the United States with 7,479 students, while the entire number of students under the care of the church both at home and abroad was 9,750, of whom all but 158 belonged to the church. These were apportioned among the different departments as follows: Training school, 916; kindergarten, 317; preparatory, 1,573; missionary course, 385; high school, 5,324; commercial course, 780; college course, 455. There were 258 regular teachers and 81 teachers employed for special instruction. The school property in the United States was valued at $1,430,623 and the equipment at $204,435, making a total of $1,635,058; and in addition there was an endowment of $132,500. The amount expended for the school year was $534,338, including $354,350 contributed by the church. For the previous year the church contributed $357,327 for educational purposes, and for the school year beginning September, 1916, $352,615 was contributed.

There is a church hospital in Salt Lake City with accommodations for 200 patients; and provision is made in another hospital in Ogden, Utah, for 75 more. The number treated at the main hospital in 1916 was 3,363, and at the other hospital 1,741, making a total of 5,104. The amount contributed for their support in 1916 was $13,585; the value of property was estimated at $675,000; and there was an endowment fund of $10,000.

The young people's societies included 745 Young Men's Mutual Improvement associations with about 7,847 officers and 36,916 members, and 799 Young Ladies' Mutual Improvement associations with 8,194 officers and teachers and 35,739 members, or a total of 1,544 local societies and 72,655 members. These societies had libraries containing altogether 47,540 volumes; their receipts amounted to $59,202; and their disbursements for rent, halls, lectures, books, supplies, and the ordinary expenses of the societies amounted to $58,902. The meetings consider religious, literary, and scientific topics, and are intended for the mutual improvement of the young people of the church along religious and secular lines. There are also associations and religious classes with much the same object in view, conducted principally in the interest of the children.

A characteristic feature of this church is the extent to which it enters into, molds, and influences every department of the life of its people. It aids them when sick or in poverty, looks after their education, provides their amusements, and ministers to their social needs. It is also closely identified with the economic life of the people through its connection, as an investor, with numerous industrial and commercial ventures. In the organization and management of establishments, the principle of cooperation enters to a greater or less extent. Moreover, the close association existing among the people through the unifying influence of the church has made these cooperative enterprises, in almost every line of economic endeavor, numerous and successful.

STATISTICS.

The general statistics of the Church of Jesus Christ of Latter Day Saints for 1916 are given, by states and by stakes and missions, on pages 337 to 340, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is given in the next column.

This table shows that during the last decade the denomination has gained considerably in every particular. The number of organizations advanced from 683 in 1906 to 965 in 1916, showing a gain of 41.3 per cent, and the membership advanced from 215,796 to 403,388, or 86.9 per cent. The number of church edifices increased by 281, or 45 per cent; the value of church property advanced from $2,645,363 to $6,283,226, an increase of 137.5 per cent; and debt on church property amounting to $268,230 was reported by 178 organizations in 1916, as against $75,793 reported by 104 organizations in 1906. The number of churches reporting parsonages advanced from 3 to 19, and the value of parsonages from $1,700 to $57,195. There was an increase of 292, or 38.1 per cent, in the number of Sunday schools, and 39,791, or 35.2 per cent, in the number of scholars. Contributions for missions and benevolences were reported as $1,192,980 in 1916 as against $322,355 in 1906, the greater part in 1916 being for domestic work, although the contributions for foreign work increased from $75,646 to $118,862.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	965	683	282	41.3
Members	403,388	215,796	187,592	86.9
Church edifices	905	624	281	45.0
Value of church property	$6,283,226	$2,645,363	$3,637,863	137.5
Debt on church property	$268,230	$75,793	$192,437	253.9
Parsonages:				
Churches reporting	19	3	16	(1)
Value	$57,195	$1,700	$55,495	3,264.4
Sunday schools:				
Number	1,058	766	292	38.1
Officers and teachers	18,066	14,765	3,301	22.4
Scholars	152,930	113,139	39,791	35.2
Contributions for missions and benevolences	$1,192,980	$322,355	$870,625	270.1
Domestic	$1,074,118	$246,709	$827,409	335.4
Foreign	$118,862	$75,646	$43,216	57.1

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

It is to be noted that the figures for church property do not include the large amount of property owned by the church as a whole and used for general church purposes, but only the edifices owned by individual local organizations.

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

Church expenditures amounting to $804,068, reported by 948 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 945 organizations in 1916, was 133,885, constituting 33.7 per cent of the 397,032 members reported by these organizations. Assuming that the same proportion would apply to the 6,356 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 136,028.[1]

Of the 965 organizations, 953, with 396,704 members, reported services conducted in English only, and 12, with 6,684 members, reported services conducted in

[1] See Introduction, p. 10.

foreign languages and English. Of these, 5 organizations, with 2,697 members, used German and English; 2, with 760 members, the Indian languages and English; 4, with 2,947 members, the Scandinavian languages; and 1, with 280 members, Spanish. As compared with the report for 1906 there has been very little change in the languages used.

The total number of ministers on the rolls of the denomination was 4,790. Schedules were received from 1,142, but the situation was so different from that in other bodies that they could not be tabulated. No salaries were paid, the ministers supporting themselves chiefly by other occupations, of which farming seemed to be the most common.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of Jesus Christ of Latter Day Saints	965	965	403,388	965	194,208	209,180	826	111	905	832	$6,283,226
New England division:											
Vermont	2	2	238	2	116	122	1	1	1	2	75,025
Massachusetts	3	3	272	3	124	148	2	1	2	1	130
Middle Atlantic division:											
New York	5	5	598	5	275	323	2	2	2	1	56,000
Pennsylvania	4	4	604	4	278	326	1	2	1	2	2,100
East North Central division:											
Ohio	5	5	1,566	5	747	819	2	3	2	3	1,275
Indiana	4	4	667	4	281	386	3	1	3	4	3,340
Illinois	6	6	1,762	6	810	952	4	2	5	3	58,000
Michigan	5	5	711	5	305	406	1	4	1	2	1,200
West North Central division:											
Minnesota	4	4	439	4	198	241	2	2	2	3	6,800
Iowa	4	4	396	4	167	229	1	3	1	.....	.....
Missouri	6	6	1,069	6	471	598	3	1	3	5	30,611
Nebraska	2	2	278	2	123	155	.....	2	.....	.....	.....
Kansas	4	4	567	4	257	310	3	.....	3	3	3,000
South Atlantic division:											
Maryland	2	2	125	2	56	69	1	1	1	1	1,200
Virginia	5	5	1,540	5	726	814	4	1	4	5	1,151
West Virginia	7	7	1,732	7	799	933	1	6	1	1	1,800
North Carolina	12	12	2,802	12	1,338	1,464	11	.....	11	12	3,355
South Carolina	9	9	2,509	9	1,191	1,318	9	.....	9	8	6,987
Georgia	6	6	2,615	6	1,251	1,364	4	2	4	5	10,180
Florida	8	8	2,608	8	1,238	1,370	4	4	5	4	7,348
East South Central division:											
Kentucky	6	6	1,553	6	740	813	6	.....	6	6	3,350
Tennessee	5	5	1,572	5	749	823	5	.....	7	4	16,006
Alabama	4	4	2,137	4	1,025	1,112	2	2	2	2	1,800
Mississippi	5	5	1,022	5	709	853	5	.....	5	5	1,085
West South Central division:											
Arkansas	3	3	454	3	196	258	1	1	1	1	600
Louisiana	4	4	968	4	422	546	3	.....	3	3	1,075
Oklahoma	3	3	756	3	353	403	1	1	1	1	400
Texas	8	8	2,487	8	1,142	1,345	5	1	6	5	13,000
Mountain division:											
Montana	6	6	1,460	6	656	804	1	.....	1	2	2,686
Idaho	225	225	72,439	225	36,326	36,113	198	24	215	204	1,145,720
Wyoming	27	27	9,447	27	4,637	4,810	24	3	28	25	155,188
Colorado	10	10	3,358	10	1,590	1,768	8	2	8	9	41,618
New Mexico	7	7	1,484	7	680	708	7	.....	8	6	8,995
Arizona	44	44	12,496	44	6,012	6,484	39	4	40	37	137,713
Utah	459	459	257,719	459	123,337	134,382	428	27	479	433	4,313,908
Nevada	13	13	3,429	13	1,682	1,747	11	2	11	9	32,843
Pacific division:											
Washington	5	5	880	5	398	482	5	.....	5	2	12,350
Oregon	10	10	2,831	10	1,406	1,425	10	.....	10	8	73,422
California	11	11	2,634	11	1,075	1,559	5	5	5	4	42,975
States with one organization only [1]	7	7	564	7	256	308	3	1	3	1	10

[1] One organization each in Connecticut, District of Columbia, Maine, New Jersey, North Dakota, Rhode Island, and South Dakota.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of Jesus Christ of Latter Day Saints	965	178	$268,230	19	$57,195	948	$804,068	942	1,058	18,066	152,930
New England division:											
Vermont	2			1	3,000	2	134	2	2	20	152
Massachusetts	3					3	360	3	3	20	196
Middle Atlantic division:											
New York	5			1	1,200	4	9,076	3	4	26	192
Pennsylvania	4					4	361	4	4	46	357
East North Central division:											
Ohio	5					5	721	5	5	19	72
Indiana	4	1	760			4	428	4	6	62	530
Illinois	6			1	25,000	6	1,219	6	10	82	804
Michigan	5					5	986	5	8	48	239
West North Central division:											
Minnesota	4					4	2,307	4	7	24	225
Iowa	4					4	777	4	4	33	209
Missouri	6					6	4,475	6	11	78	565
Nebraska	2					2	460	1	1	11	45
Kansas	4					4	1,400	4	5	25	97
South Atlantic division:											
Maryland	2					2	300	2	2	15	64
Virginia	5					5	218	5	7	32	156
West Virginia	7					7	1,694	5	5	47	619
North Carolina	12					11	606	10	10	56	297
South Carolina	9	1	100			9	2,946	7	7	61	374
Georgia	6					6	540	4	4	33	225
Florida	8					5	525	8	9	47	280
East South Central division:											
Kentucky	6					6	600	5	8	39	195
Tennessee	5					5	688	5	7	33	124
Alabama	4					4	756	3	3	13	58
Mississippi	5					1	278	5	5	21	90
West South Central division:											
Arkansas	3					3	625	2	2	18	64
Louisiana	4					4	850	4	4	34	147
Oklahoma	3					3	900	2	2	18	63
Texas	8					8	2,522	6	6	88	565
Mountain division:											
Montana	6			1	698	6	1,991	6	10	95	419
Idaho	225	61	50,896	5	6,500	225	168,085	225	249	4,227	31,889
Wyoming	27	4	826			27	19,566	27	36	587	4,518
Colorado	10	2	358			10	5,481	9	11	174	1,252
New Mexico	7	1	20			7	2,857	7	7	124	654
Arizona	44	2	1,956	1	500	43	27,293	44	48	785	5,981
Utah	459	102	209,614	5	6,832	456	525,080	458	491	10,354	96,777
Nevada	13					13	4,528	12	16	207	1,706
Pacific division:											
Washington	5	1	1,000			5	1,351	5	9	89	267
Oregon	10	1	1,000	2	5,965	10	5,131	10	14	178	976
California	11	2	1,700	2	7,500	10	5,329	11	12	166	1,218
States with one organization only [1]	7					4	624	4	4	31	269

[1] One organization each in Connecticut, District of Columbia, Maine, New Jersey, North Dakota, Rhode Island, and South Dakota.

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

STAKE AND MISSION.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of Jesus Christ of Latter Day Saints	965	965	403,388	965	194,208	209,180	826	111	905	832	$6,283,226
Stakes:											
Alpine	17	17	9,207	17	4,350	4,857	16	1	18	17	145,798
Bannock	10	10	2,511	10	1,286	1,225	9	1	9	9	40,900
Bear Lake	23	23	7,404	23	3,699	3,705	22	1	25	23	118,174
Bear River	13	13	4,617	13	2,283	2,334	13	.....	14	13	74,588
Beaver	9	9	3,280	9	1,567	1,713	7	.....	7	6	29,500
Benson	10	10	6,070	10	2,884	3,186	10	.....	10	10	118,970
Big Horn	5	5	3,170	5	1,621	1,549	5	.....	6	5	50,278
Bingham	10	10	4,229	10	2,151	2,078	9	1	10	10	67,405
Blackfoot	13	13	4,519	13	2,318	2,201	12	1	13	13	64,587
Boise	15	15	4,043	15	2,038	2,005	12	3	15	13	54,236
Box Elder	11	11	7,320	11	3,510	3,810	11	.....	14	11	137,000
Cache	12	12	9,621	12	4,615	5,006	12	.....	12	12	149,250
Carbon	9	9	2,996	9	1,423	1,573	9	.....	9	9	70,103
Cassia	18	18	5,960	18	2,995	2,965	18	.....	23	18	98,269
Cottonwood	12	12	6,902	12	3,378	3,524	12	.....	12	12	192,787
Curlew	10	10	1,716	10	898	818	7	3	7	7	16,675
Deseret	10	10	3,394	10	1,687	1,707	8	2	12	7	70,253
Duchesne	19	19	5,959	19	3,013	2,946	13	6	14	12	40,094
Emery	10	10	5,213	10	2,563	2,650	9	1	11	7	31,120
Ensign	7	7	8,929	7	3,791	5,138	7	.....	9	7	199,250
Fremont	16	16	6,844	16	3,497	3,347	16	.....	16	16	143,065
Granite	12	12	15,190	12	7,125	8,065	12	.....	13	12	293,100
Hyrum	10	10	5,698	10	2,687	3,011	10	.....	11	10	132,200
Idaho	9	9	1,966	9	1,000	966	7	2	7	8	15,640
Jordan	13	13	8,573	13	4,140	4,433	13	.....	13	13	128,861
Juab	5	5	3,714	5	1,809	1,905	5	.....	6	5	60,050
Kanab	5	5	1,960	5	981	979	4	1	4	5	18,422
Liberty	11	11	10,191	11	4,842	5,349	11	.....	12	11	268,970
Malad	17	17	6,661	17	3,155	3,506	14	3	18	13	103,032
Maricopa	6	6	2,390	6	1,163	1,227	6	.....	6	6	39,276
Moapa	8	8	2,137	8	1,030	1,107	7	1	7	6	12,431
Morgan	7	7	1,698	7	831	867	6	1	6	6	20,050
Nebo	17	17	10,925	17	5,392	5,533	16	1	19	17	122,001
North Davis	7	7	4,280	7	2,063	2,217	7	.....	8	7	108,877
North Sanpete	12	12	8,505	12	4,078	4,427	10	2	14	10	124,900
North Weber	18	18	6,573	18	3,266	3,307	17	1	19	17	142,167
Ogden	10	10	6,249	10	2,962	3,287	10	.....	11	10	148,188
Oneida	20	20	8,074	20	4,022	4,052	19	1	21	20	126,208
Panguitch	12	12	4,718	12	2,277	2,441	10	.....	12	12	29,286
Parowan	10	10	4,576	10	2,161	2,415	9	1	9	8	46,013
Pioneer	14	14	8,411	14	3,881	4,530	14	.....	14	14	157,555
Pocatello	9	9	3,368	9	1,650	1,718	8	1	8	9	39,977
Portneuf	10	10	2,788	10	1,401	1,387	8	2	9	9	24,709
Raft River	9	9	2,405	9	1,217	1,188	8	1	8	8	39,330
Rigby	13	13	4,423	13	2,211	2,212	12	1	12	13	67,445
St. George	13	13	5,086	13	2,504	2,582	12	1	13	13	30,943
St. Johns	7	7	1,577	7	817	760	7	.....	8	6	9,095
St. Joseph	18	18	5,428	18	2,448	2,980	14	4	14	15	51,157
Salt Lake	12	12	11,080	12	5,045	6,035	12	.....	16	12	246,174
San Juan	3	3	1,724	3	882	842	3	.....	3	3	29,460
San Luis	3	3	2,131	3	1,030	1,101	3	.....	3	3	25,500
Sevier	19	19	8,803	19	4,319	4,484	18	1	20	19	124,638
Shelley	8	8	2,996	8	1,530	1,466	8	.....	8	8	64,189
Snowflake	9	9	2,498	9	1,293	1,205	8	.....	8	6	28,027
South Davis	6	6	4,800	6	2,264	2,536	6	.....	7	6	85,600
South Sanpete	10	10	7,076	10	3,523	3,553	9	1	12	9	60,920
Star Valley	10	10	2,882	10	1,392	1,490	9	1	11	10	58,732
Summit	16	16	4,558	16	2,283	2,275	11	5	12	16	91,305
Teton	13	13	2,847	13	1,438	1,409	12	1	13	11	30,819
Tooele	9	9	3,022	9	1,494	1,528	8	1	9	8	42,760
Uintah	9	9	3,106	9	1,552	1,554	8	1	8	8	23,560
Union	7	7	1,828	7	862	966	7	.....	7	7	61,815
Utah	19	19	12,916	19	5,994	6,922	19	.....	21	18	168,794
Wasatch	8	8	3,967	8	1,899	2,068	8	.....	8	8	74,893
Wayne	7	7	1,790	7	937	853	7	.....	7	6	22,562
Weber	13	13	10,039	13	4,694	5,345	13	.....	13	13	170,023
Woodruff	12	12	3,904	12	1,885	2,019	11	1	12	11	70,678
Yellowstone	16	16	4,500	16	2,144	2,356	13	3	13	13	110,145
Young	5	5	1,095	5	526	569	5	.....	6	5	13,418
Missions:											
California	19	19	3,917	19	1,696	2,221	13	5	13	11	54,878
Central States	28	28	6,301	28	2,841	3,460	16	4	17	18	57,686
Eastern States	28	28	3,982	28	1,849	2,133	10	14	10	9	136,265
Northern States	23	23	3,975	23	1,761	2,214	11	12	12	12	69,340
Northwestern States	17	17	4,143	17	1,992	2,151	9	.....	9	5	26,643
Southern States	65	65	20,524	65	9,774	10,750	52	12	55	54	52,517
Western States	10	10	1,516	10	629	887	4	5	4	3	9,700

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

STAKE AND MISSION.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of Jesus Christ of Latter Day Saints	965	178	$268,230	19	$57,195	948	$804,068	942	1,053	18,066	152,930
Stakes:											
Alpine	17	5	1,690			17	10,344	17	17	392	3,269
Bannock	10	1	75			10	2,461	10	10	200	1,625
Bear Lake	23	4	4,100			23	13,333	23	23	484	3,245
Bear River	13	3	1,379			13	10,503	13	16	301	2,184
Beaver	9					7	2,629	9	9	146	1,251
Benson	10	1	1,300			10	15,559	10	10	245	2,728
Big Horn	5	2	371			5	6,317	5	6	124	1,095
Bingham	10	1	50			10	6,747	10	12	177	1,753
Blackfoot	13	4	421			13	10,624	13	13	277	1,918
Boise	15	5	3,770			15	4,847	15	18	276	1,735
Box Elder	11	1	800			11	6,881	11	12	275	2,607
Cache	12	4	1,770			12	16,632	12	12	317	3,482
Carbon	9	2	8,500			9	10,617	9	10	152	1,475
Cassia	18	7	4,077	1	500	18	16,806	18	25	441	2,792
Cottonwood	12	7	24,459			12	30,317	12	13	302	2,795
Curlew	10	1	300			10	4,751	10	12	142	820
Deseret	10	1	4,000			10	7,018	10	10	184	1,532
Duchesne	19	7	2,181			19	8,424	19	28	409	2,672
Emery	10	2	4,500			10	7,687	10	10	226	2,049
Ensign	7	2	14,139	1	1,500	7	26,023	7	7	220	2,660
Fremont	16	3	856			16	18,735	16	16	247	2,621
Granite	12	6	27,500			11	62,795	10	12	457	4,988
Hyrum	10	1	445			10	6,995	10	10	266	2,192
Idaho	9	2	180	2	3,300	9	5,646	9	12	189	1,010
Jordan	13	3	5,592			13	14,574	13	13	243	3,087
Juab	5	2	5,350			5	2,650	5	5	111	1,205
Kanab	5	2	1,263			5	3,860	5	5	96	957
Liberty	11	7	34,241			11	24,039	11	11	367	3,935
Malad	17	3	524	1	1,165	17	7,481	17	17	309	2,541
Maricopa	6					6	5,178	6	6	102	1,467
Moapa	8					8	2,718	8	10	136	1,008
Morgan	7	1	84			7	2,473	7	7	112	658
Nebo	17	1	1,500			17	14,863	17	17	419	3,962
North Davis	7	1	8,782	1	650	7	9,354	7	9	190	1,554
North Sanpete	12					12	9,107	11	11	246	2,841
North Weber	18	5	4,835			18	16,990	18	22	347	3,018
Ogden	10	5	3,726			10	12,346	10	10	195	2,570
Oneida	20	4	10,725			20	12,497	20	21	404	3,380
Panguitch	12					12	5,031	12	13	219	1,711
Parowan	10	1	150	1	1,517	10	10,020	10	10	200	1,930
Pioneer	14	5	12,074			14	20,277	14	14	296	3,030
Pocatello	9	5	5,722			9	3,122	9	10	148	1,490
Portneuf	10	3	1,542			10	5,198	10	11	179	1,228
Raft River	9	4	3,370			9	9,560	9	9	134	882
Rigby	13	3	613			13	11,721	13	14	236	1,985
St. George	13					13	5,975	13	16	297	2,364
St. Johns	7	1	20			7	7,288	7	10	129	703
St. Joseph	18	2	1,956			18	11,358	18	18	331	2,570
Salt Lake	12	2	11,800	1	2,000	12	26,367	12	12	339	3,124
San Juan	3	2	4,500			3	3,322	3	3	88	579
San Luis	3	1	170			3	3,836	3	5	74	684
Sevier	19	3	1,275			19	16,247	19	21	420	3,407
Shelley	8	5	9,181	1	700	8	17,021	8	8	160	1,282
Snowflake	9			1	500	8	3,851	9	10	168	1,035
South Davis	6	2	6,412			6	8,834	6	8	192	2,011
South Sanpete	10	2	317			10	9,932	10	10	233	2,383
Star Valley	10	1	180			10	8,297	10	11	221	1,897
Summit	16					16	13,578	16	16	257	1,652
Teton	13	4	2,850			13	5,170	13	16	200	1,717
Tooele	9	2	2,202			9	3,657	9	10	177	1,133
Uintah	9	1	240			9	4,665	9	10	138	1,334
Union	7	1	1,000	1	200	7	3,991	7	7	115	687
Utah	19	4	2,125			19	22,551	19	20	456	5,446
Wasatch	8	2	1,050			8	5,173	8	8	135	1,442
Wayne	7	1	178			7	5,347	7	10	147	768
Weber	13	3	8,170			13	22,674	13	13	306	3,052
Woodruff	12	1	275			12	6,240	12	16	233	1,563
Yellowstone	16	5	2,125	1	2,000	16	21,337	16	16	227	2,008
Young	5	1	188			5	2,078	5	5	105	563
Missions:											
California	19	2	1,700	2	7,500	18	6,864	18	19	281	1,769
Central States	28					28	10,772	24	30	261	1,501
Eastern States	28			2	4,200	25	12,505	22	23	196	1,798
Northern States	23	1	700	1	25,000	23	5,717	23	35	249	2,007
Northwestern States	17	1	1,000	2	6,463	17	4,707	17	32	305	1,198
Southern States	65	1	100			57	7,378	59	65	354	1,871
Western States	10					9	1,086	7	7	74	395

REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

HISTORY.

The death of Joseph Smith in 1844 was followed by the development of several factions among the Latter Day Saints, one of the strongest of which, led by Brigham Young, drew to itself a portion of the original church membership, and settled in Salt Lake City, Utah. Other organizations held for a time, but the great majority of the members were scattered, and their descendants still remain throughout the Mississippi Valley. Some of these scattered members, together with some congregations that had preserved their identity, effected a partial reorganization in Wisconsin in 1853, which was afterwards completed under the name, "Reorganized Church of Jesus Christ of Latter Day Saints," and which claims to be the true and lawful continuation of and successor to the original Church of Jesus Christ of Latter Day Saints. A few years later, 1860, they were joined by Joseph Smith, the son of the prophet, who identified himself with this organization, and was presiding officer until his death in 1914, when he was succeeded by his son. Subsequently the headquarters were removed to Lamoni, Iowa, where they are at present, although the largest branch is at Independence, Mo.

DOCTRINE.

The general doctrine of the Reorganized Church is set forth in the preliminary statement of Latter Day Saints.

The Reorganized Church repudiates the revelation of plural marriage and maintains "that marriage is ordained of God; that the law of God provides for but one companion in wedlock for either man or woman, except in cases of death or where the contract is broken by transgression; consequently, that the doctrines of plurality and community of wives are heresies and are opposed to the law of God."

Among the special precepts of the Reorganized Church are the following:

That in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the Word of God should be decisive and the end of the dispute; and that when God directs, man should obey.

That the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts be accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

That man should worship God in "spirit and in truth," and that such worship does not require a violation of the constitutional law of the land.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, allowing all men the same privilege, let them worship how, where, or what they may.

The Reorganized Church denounces the doctrine of Adam-God, and of plurality of Gods; also the doctrine of blood atonement, holding that there is but one atonement necessary and that was made complete by Jesus Christ.

POLITY.

The general organization of the church for governmental purposes, aside from the priesthood, described in the preliminary statement, includes the branch, the stake or district, and the general conference. The branch corresponds to the minor local church or parish. It has its meetinghouse and is under the care of a presiding elder elected by the branch. A stake of Zion is composed of a number of branches occupying a certain territorial district, and a large branch (congregation) with which may be associated several smaller branches in the vicinity. At its head are a president and two counselors, who are high priests. The general conference, composed of representatives from each of the districts, stakes, or churches not in districts, meets once a year, in the spring, for legislation touching the general affairs of the church.

Bishops are the custodians and have charge of the finances and property interests of the church. The priest is to assist the presiding elder, and to preach, teach, expound, exhort, baptize, and administer the sacrament of the Lord's Supper. The duty of the teachers is to watch over the church, see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and to see that the church meets together often. The deacon is the assistant of the teacher in all these duties, and is the custodian of the local church property under the direction of the bishops, priests, teachers, and deacons.

The Reorganized Church also holds strongly for the separation of church and state, and for the noninterference of the church as such in politics and governmental affairs. It holds for the independence of individual members and freedom of conscience, and that their religious service should be wholly voluntary.

WORK.

The missionary work of the church, both home and foreign, is carried on by the seventies, under the direction of the Council of Twelve.

The report for 1916 shows 754 agents employed in the home missionary work, and 30 churches aided, the amount contributed for this work being about $120,000.

Foreign missionary work is carried on in Great Britain, Sweden, Norway, Denmark, Germany, Switzerland, Australia, Palestine, New Zealand, Hawaii, Society Islands, Canada, and Mexico. The report for 1916 shows 68 stations, 25 American missionaries, 869 native helpers, 143 organized churches, with 12,795 communicants; 1 school at Jerusalem, with 75 pupils;[1]

[1] Suspended during the war with Germany.

and 1 home at Jerusalem, with 12 inmates. The total amount contributed for the foreign work in 1916 was $5,500, and the value of property is estimated at $175,000.

The church maintains a college at Lamoni, Iowa, and an institute of arts and sciences and a nurses' training school at Independence, Mo. The total number of students reported in these schools for 1916 was 318. The amount contributed for educational purposes was $16,791, and the value of property used for such purposes is estimated at $82,421.

The church conducts 1 hospital, in which 526 patients were treated during the year; 1 home for orphan children; and 5 homes for the aged, with a total of 115 inmates. The amount contributed for the support of these institutions in 1916 was $27,189, and the property used for philanthropic purposes is valued at $139,005.

Local Sunday schools are maintained both at home and in the foreign field, wherever conditions are suitable for them.

Other organizations are the Woman's Auxiliary for Social Service and the Zion's Religio-Literary Society for young people. The report for 1916 shows 292 branches of the young people's society, with a total membership of 12,589.

The church maintains two printing establishments, one at Lamoni, Iowa, from which the official paper and other publications are issued, and one at Independence, Mo.

STATISTICS.

The general statistics of the Reorganized Church of Jesus Christ of Latter Day Saints for 1916 are given, by states and districts, on pages 343 to 346, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it is seen that there has been a uniform though not large increase in the denomination in almost every particular. The number of organizations reported in 1916 was 565, as against 501 in 1906, an increase of 12.8 per cent, and the membership was 58,941, as against 40,851, showing a gain of 44.3 per cent. There was an increase of 73, or 23.6 per cent, in the number of church edifices, and the value of church property increased $348,386, or 66.6 per cent. One additional church reported a parsonage, but the total value of parsonages reported by 6 organizations was $4,750, as against $6,100, reported by 5 organizations in 1906, a loss of 22.1 per cent. There was an increase of 155, or 38.5 per cent, in the number of Sunday schools, and the number of scholars increased 11,276, or 66.5 per cent. Contributions for general benevolences rose from $160,080 in 1906 to $169,480 in 1916, an increase of 5.9 per cent. The increase was entirely for domestic work, especially home missions, contributions for foreign mission work falling from $13,000 to $5,500, or 57.7 per cent.

ITEM.	1916	1906	INCREASE:[1] 1906 to 1916. Number or amount.	Per cent.
Organizations	565	501	64	12.8
Members	58,941	40,851	18,090	44.3
Church edifices	382	309	73	23.6
Value of church property	$871,571	$523,185	$348,386	66.6
Debt on church property	$62,204	$35,989	$26,215	72.8
Parsonages:				
Churches reporting	6	5	1	(2)
Value	$4,750	$6,100	−$1,350	−22.1
Sunday schools:				
Number	558	403	155	38.5
Officers and teachers	6,061	3,742	2,319	62.0
Scholars	28,222	16,946	11,276	66.5
Contributions for missions and benevolences	$169,480	$160,080	$9,400	5.9
Domestic	$163,980	$147,080	$16,900	11.5
Foreign	$5,500	$13,000	−$7,500	−57.7

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

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

Church expenditures amounting to $145,036, reported by 422 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of ministers in the denomination was given as 1,200. Of these, 456 sent in schedules. No salaries, however, are paid; and of those who reported, 158 were engaged in farming.

The number of members under 13 years of age, as reported by 523 organizations in 1916, was 3,962, constituting 7.5 per cent of the 52,983 members reported by these organizations. Assuming that the same proportion would apply to the 5,958 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 4,408.[1]

Of the 565 organizations, 563, with 58,592 members, reported services conducted in English only, and 2, with 349 members, reported services conducted in the Indian languages, Scandinavian, and English. In 1906 there were organizations reporting the use of German, Portuguese, and Welsh, as well as Scandinavian in their church services.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reorganized Church of Jesus Christ of Latter Day Saints	565	565	58,941	556	23,394	31,604	378	145	382	390	$871,571
New England division:											
Maine	11	11	980	11	385	595	6	4	7	7	17,625
Massachusetts	8	8	702	8	270	432	6	2	6	7	26,100
Rhode Island	3	3	346	3	134	212	3	.....	3	3	4,300
Middle Atlantic division:											
New York	7	7	568	7	252	316	5	1	5	5	29,500
Pennsylvania	14	14	1,290	14	571	719	10	4	10	9	58,500
East North Central division:											
Ohio	31	31	2,311	29	847	1,298	20	6	20	20	43,800
Indiana	8	8	671	8	287	384	8	.....	8	8	8,950
Illinois	45	45	3,949	45	1,701	2,248	28	11	29	31	57,076
Michigan	93	93	7,487	92	3,103	4,359	51	32	52	52	97,345
Wisconsin	11	11	915	11	401	514	7	4	7	8	14,920
West North Central division:											
Minnesota	4	4	410	4	182	228	3	1	4	3	4,000
Iowa	70	70	9,878	69	3,977	5,812	60	8	60	61	151,025
Missouri	64	64	9,974	63	3,054	3,880	48	14	48	47	137,904
North Dakota	6	6	335	6	173	212	2	2	2	2	4,500
Nebraska	20	20	1,973	20	841	1,132	15	4	15	14	29,400
Kansas	21	21	2,034	21	883	1,151	12	6	12	14	19,160
South Atlantic division:											
Maryland	2	2	138	2	54	84	1	.....	1	1	2,250
West Virginia	11	11	622	11	233	389	6	5	6	6	14,250
Florida	4	4	297	4	128	169	3	.....	3	3	1,100
East South Central division:											
Kentucky	2	2	252	1	53	73	2	.....	2	2	1,700
Tennessee	5	5	417	4	136	171	3	1	3	3	4,150
Alabama	12	12	1,738	12	788	950	9	3	9	9	8,900
West South Central division:											
Arkansas	6	6	547	5	132	194	4	2	4	4	1,760
Oklahoma	21	21	2,335	21	1,064	1,271	17	1	17	17	19,000
Texas	11	11	1,013	11	417	596	8	3	8	8	8,500
Mountain division:											
Montana	9	9	639	9	304	335	4	5	4	5	6,670
Idaho	10	10	626	10	298	328	5	4	5	5	5,950
Wyoming	2	2	54	2	22	32	.....	2	.....	.....	.....
Colorado	13	13	1,197	13	501	696	4	9	4	5	13,230
Arizona	3	3	128	3	49	79	2	1	2	3	1,840
Utah	4	4	563	4	245	318	2	1	2	2	15,500
Pacific division:											
Washington	7	7	907	7	391	516	5	1	5	5	11,501
Oregon	5	5	638	5	269	369	5	.....	5	5	5,300
California	20	20	2,848	19	1,196	1,486	13	7	13	15	44,265
States with one organization only [1]	2	2	109	2	53	56	1	1	1	1	1,600

[1] One organization each in Connecticut and Louisiana.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reorganized Church of Jesus Christ of Latter Day Saints	565	82	$62,204	6	$4,750	422	$145,036	501	558	6,061	28,222
New England division:											
Maine	11	2	925			7	1,454	9	12	103	641
Massachusetts	8	3	3,236			8	3,493	8	8	133	553
Rhode Island	3					3	1,510	3	3	40	160
Middle Atlantic division:											
New York	7	2	7,100			6	4,154	7	7	81	490
Pennsylvania	14	2	4,244			11	9,146	14	14	197	1,087
East North Central division:											
Ohio	31	8	5,722			18	5,018	25	27	249	1,089
Indiana	8	1	600			5	534	7	8	81	321
Illinois	45	8	4,380			37	10,062	43	50	502	2,166
Michigan	93	17	11,329	1	1,000	60	22,243	81	92	990	3,736
Wisconsin	11	3	3,125			10	1,601	10	12	120	429
West North Central division:											
Minnesota	4	1	53			4	2,711	4	4	40	212
Iowa	70	7	4,430	1	2,000	62	24,054	66	70	894	4,560
Missouri	64	3	910			54	20,700	58	64	875	4,857
North Dakota	6	1	150			3	570	5	5	28	145
Nebraska	20	2	4,250	1	400	15	5,470	18	21	198	858
Kansas	21	1	600			15	3,712	14	18	207	1,074
South Atlantic division:											
Maryland	2					1	265	2	2	27	96
West Virginia	11	2	660			4	1,260	6	6	56	289
Florida	4					2	300	4	4	37	134
East South Central division:											
Kentucky	2					1	50	1	1	12	47
Tennessee	5					2	410	3	3	15	121
Alabama	12	2	145			9	1,770	12	12	134	634
West South Central division:											
Arkansas	6	1	85			2	212	6	6	37	159
Oklahoma	21	4	685			17	2,111	18	19	195	959
Texas	11	1	850			9	2,291	9	10	84	422
Mountain division:											
Montana	9					7	1,178	9	10	67	292
Idaho	10	1	300			5	1,254	8	9	71	303
Wyoming	2							1	1	3	48
Colorado	13	2	2,000			11	4,773	12	14	130	543
Arizona	3	1	125			3	736	3	4	33	107
Utah	4	2	4,180	1	500	2	2,180	2	2	27	90
Pacific division:											
Washington	7			1	500	5	2,510	7	10	90	359
Oregon	5	2	700	1	350	4	865	5	5	70	266
California	20	2	1,245			19	6,349	19	23	225	905
States with one organization only [1]	2	1	175			1	90		2	10	70

[1] One organization each in Connecticut and Louisiana.

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.			
Reorganized Church of Jesus Christ of Latter Day Saints	565	565	58,941	556	23,394	31,604	378	145	382	390	$871,571
Alabama	3	3	555	3	251	304	3	.....	3	3	2,200
Arizona	3	3	128	3	49	79	2	1	2	3	1,840
Arkansas	3	3	187	3	72	115	2	1	2	2	760
Central Illinois	7	7	535	7	232	303	4	2	4	4	5,300
Central Michigan	27	27	2,050	26	922	1,103	17	9	18	16	33,325
Central Nebraska	5	5	405	5	165	240	5	.....	5	5	7,300
Central Oklahoma	9	9	775	9	311	464	7	1	7	7	8,900
Central Texas	5	5	364	5	169	195	4	1	4	4	4,100
Clinton	10	10	1,002	10	412	590	8	1	8	9	10,080
Des Moines	11	11	1,228	10	438	701	7	3	7	7	20,000
Eastern Colorado	11	11	1,034	11	445	589	4	7	4	4	13,200
Eastern Iowa	5	5	340	5	130	210	5	.....	5	5	8,200
Eastern Maine	4	4	465	4	143	322	2	1	3	2	12,000
Eastern Michigan	26	26	2,444	26	962	1,482	15	4	15	15	31,250
Eastern Montana	5	5	206	5	103	103	1	4	1	2	670
Eastern Oklahoma	7	7	1,089	6	412	456	7	.....	7	7	5,300
Far West	16	16	2,063	16	921	1,142	15	1	15	16	33,125
Florida	8	8	619	8	271	348	5	2	5	5	2,900
Fremont	8	8	685	8	330	355	7	1	7	7	12,200
Galland Grove	9	9	1,085	9	449	636	8	1	8	8	14,100
Idaho	6	6	333	6	170	163	1	4	1	1	2,400
Independence Stake	4	4	3,731	3	321	370	4	.....	4	4	47,360
Iowa-Lamoni Stake	16	16	3,116	16	1,304	1,812	15	1	15	15	47,525
Kansas	2	2	70	2	36	34	1	1	1	1	600
Kentucky and Tennessee	6	6	543	4	136	171	4	1	4	4	5,150
Kewanee	9	9	643	9	270	373	7	.....	7	7	16,050
Kirtland	6	6	699	6	261	438	2	.....	2	2	10,300
Little Sioux	12	12	2,264	12	897	1,367	11	1	11	11	30,400
Louisiana	1	1	53	1	27	26	.....	1	.....	.....	.....
Massachusetts	11	11	1,048	11	404	644	9	2	9	10	30,400
Minnesota	4	4	410	4	182	228	3	1	4	3	4,000
Mobile	5	5	861	5	394	467	4	1	4	4	4,900
Nauvoo	7	7	627	7	246	381	7	.....	7	7	8,900
Nebraska	3	3	159	3	87	72	1	2	1	1	500
New York	6	6	329	6	142	187	4	1	4	4	11,500
New York and Philadelphia	10	10	1,101	10	465	636	8	1	8	8	73,850
Nodaway	5	5	282	5	145	137	5	.....	5	4	7,700
North Dakota	6	6	385	6	173	212	2	2	2	2	4,500
Northeastern Illinois	11	11	1,040	11	414	626	5	6	5	6	23,250
Northeastern Kansas	8	8	706	8	301	405	5	1	5	6	9,880
Northeastern Missouri	3	3	389	3	152	237	2	1	2	2	9,000
Northeastern Nebraska	6	6	699	6	270	429	3	2	3	3	9,500
Northern California	12	12	1,753	12	818	935	9	3	9	10	20,750
Northern Michigan	18	18	1,058	18	461	597	6	11	6	8	4,520
Northern Wisconsin	3	3	367	3	163	204	2	1	2	3	8,020
Northwestern Kansas	3	3	295	3	113	182	1	2	1	1	2,000
Northwestern Ohio	6	6	219	5	58	79	4	2	4	4	7,200
Pittsburgh	9	9	854	9	382	472	5	4	5	4	13,500
Portland	4	4	485	4	204	281	4	.....	4	4	4,001
Pottawattamie	7	7	1,007	7	377	630	5	1	5	5	16,500
St. Louis	15	15	1,276	15	591	685	7	7	7	8	22,276
Seattle and British Columbia	3	3	486	3	188	298	3	.....	3	3	6,800
Southeastern Illinois	10	10	1,095	10	499	596	7	1	8	8	6,200
Southern California	8	8	1,095	7	378	551	4	4	4	5	23,515
Southern Indiana	5	5	483	5	204	279	5	.....	5	5	3,800
Southern Michigan and Northern Indiana	15	15	1,140	15	446	694	9	6	9	9	21,800
Southern Missouri	12	12	873	12	365	508	5	6	5	5	2,110
Southern Nebraska	6	6	710	6	319	391	6	.....	6	5	12,100
Southern Ohio	16	16	1,231	15	461	686	11	4	11	11	18,300
Southern Wisconsin	8	8	548	8	238	310	5	3	5	5	6,900
Southwestern Oregon	2	2	199	2	80	119	2	.....	2	2	2,000
Southwestern Texas	4	4	389	4	143	246	2	2	2	2	2,700
Spokane	6	6	554	6	267	287	4	1	4	4	6,850
Spring River	13	13	1,943	13	870	1,073	9	3	9	9	14,550
Utah	5	5	677	5	294	383	3	1	3	3	16,200
Western Colorado	4	4	217	4	78	139	.....	4	.....	1	30
Western Maine	7	7	515	7	242	273	4	3	4	5	5,625
Western Michigan	11	11	1,109	11	448	661	8	2	8	8	12,300
Western Montana	4	4	433	4	201	232	3	1	3	3	6,000
Western Oklahoma	7	7	631	7	308	323	5	.....	5	5	4,450
West Virginia	8	8	255	8	85	170	4	4	4	4	4,250
Youngstown-Sharon	5	5	297	5	129	168	5	.....	5	5	11,000

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reorganized Church of Jesus Christ of Latter Day Saints	565	82	$62,204	6	$4,750	422	$145,036	501	558	6,061	28,222
Alabama	3					2	924	3	3	33	211
Arizona	3	1	125			3	736	3	4	33	107
Arkansas	3	1	85			1	187	3	3	19	100
Central Illinois	7					6	1,389	7	9	110	469
Central Michigan	27	7	4,854			16	7,413	24	25	256	966
Central Nebraska	5			1	400	4	1,527	4	4	29	136
Central Oklahoma	9	1	400			8	1,489	8	9	92	411
Central Texas	5	1	850			4	1,166	4	4	41	199
Clinton	10	1	600			9	3,171	10	10	124	559
Des Moines	11	4	1,980	1	2,000	6	2,010	10	12	122	637
Eastern Colorado	11	2	2,000			7	4,181	9	11	98	466
Eastern Iowa	5	1	250			5	920	5	5	52	222
Eastern Maine	4	2	925			2	792	3	5	40	312
Eastern Michigan	26	5	2,495			19	6,800	20	22	236	1,019
Eastern Montana	5					3	613	5	5	41	199
Eastern Oklahoma	7	1	175			5	191	7	8	62	337
Far West	16					16	8,841	16	20	242	1,312
Florida	8					4	339	8	8	75	322
Fremont	8	1	400			7	1,148	8	8	71	254
Galland Grove	9					9	1,498	9	9	106	304
Idaho	6	1	300			3	1,045	5	5	41	205
Independence Stake	4					4	4,334	4	4	194	1,491
Iowa-Lamoni Stake	16					15	4,441	14	14	301	1,512
Kansas	2					1	36	1	1	15	40
Kentucky and Tennessee	6					3	460	3	3	15	121
Kewanee	9	2	3,300			7	2,060	9	9	87	381
Kirtland	6					2	1,198	2	2	28	173
Little Sioux	12	1	1,800			12	11,673	12	12	134	886
Louisiana	1							1	1	4	35
Massachusetts	11	3	3,236			11	5,003	11	11	173	713
Minnesota	4	1	53			4	2,711	4	4	40	212
Mobile	5	2	145			5	807	5	5	63	235
Nauvoo	7					7	1,406	7	8	91	404
Nebraska	3					2	31	3	3	25	112
New York	6	1	1,600			5	1,454	6	6	56	250
New York and Philadelphia	10	4	9,919			8	11,219	10	10	173	1,107
Nodaway	5	2	160			3	525	5	5	45	227
North Dakota	6	1	150			3	570	5	5	28	145
Northeastern Illinois	11	2	500			9	3,905	11	13	126	535
Northeastern Kansas	8					5	1,176	5	5	68	311
Northeastern Missouri	3					3	304	3	3	44	167
Northeastern Nebraska	6					4	1,785	5	8	69	372
Northern California	12	1	600			11	3,178	11	13	146	468
Northern Michigan	18	2	375			9	980	18	23	222	749
Northern Wisconsin	3	2	2,225			3	872	3	3	41	169
Northwestern Kansas	3					1	20	1	1	6	29
Northwestern Ohio	6	2	1,700			3	653	5	5	40	162
Pittsburgh	9	2	542			6	2,047	9	9	96	456
Portland	4	1	500	1	350	3	225	4	4	60	188
Pottawattamie	7					5	2,135	6	7	87	508
St. Louis	15	2	450			14	3,047	14	14	149	713
Seattle and British Columbia	3					3	1,446	3	6	53	198
Southeastern Illinois	10	2	130			8	597	8	11	92	413
Southern California	8	1	645			8	3,171	8	10	79	437
Southern Indiana	5					2	240	4	4	37	138
Southern Michigan and Northern Indiana	15	2	3,400	1	1,000	10	5,146	13	14	156	656
Southern Missouri	12					6	311	8	9	52	269
Southern Nebraska	6	2	4,250			5	2,127	6	6	75	238
Southern Ohio	16	3	3,140			11	2,298	15	17	151	663
Southern Wisconsin	8	1	900			7	729	7	9	79	260
Southwestern Oregon	2	1	200			2	670	2	2	24	107
Southwestern Texas	4					3	1,020	3	3	27	133
Spokane	6			1	500	3	1,243	6	7	53	230
Spring River	13	2	785			12	3,742	11	16	188	1,024
Utah	5	2	4,180	1	500	2	2,180	2	2	27	90
Western Colorado	4					4	592	4	4	35	125
Western Maine	7					5	752	6	7	54	329
Western Michigan	11	2	805			9	2,198	10	13	176	576
Western Montana	4					4	565	4	5	26	93
Western Oklahoma	7	1	75			5	400	5	5	47	260
West Virginia	8	1	300			1	15	3	3	20	83
Youngstown-Sharon	5	2	700			5	1,049	5	5	52	192

LITHUANIAN NATIONAL CATHOLIC CHURCH.

HISTORY.

The Lithuanian National Catholic Church of America was organized by the Rt. Rev. S. B. Mickiewicz, and is in connection, though not ecclesiastically, with the Old Roman Catholic Church. It represents the emigration to the United States from the Baltic Provinces—Lithuanian, Polish, and Slavic—and includes a number of communities in general sympathy with the movement of the Old Catholic churches against the dogma of papal infallibility. In common with the Old Catholic churches, the Lithuanian Church accepts the first seven general councils and uses the Niceno-Constantinopolitan creed. The liturgy is Latin but the services are conducted for each race in its own language. The supreme ecclesiatical authority is vested in a synod. It maintains a seminary which prepares students for the priesthood of the church.

STATISTICS.

The general statistics of the Lithuanian National Catholic Church for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This church was reported for the first time in 1916 and claimed 7 organizations; a membership of 7,343—4,583 males and 2,760 females; 6 church edifices; church property valued at $88,000, on which a debt of $65,700 was reported; 1 parsonage valued at $6,000; and 1 Sunday school, with 2 officers and teachers and 140 scholars.

Church expenditures, amounting to $17,374, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age was 3,131, constituting 42.6 per cent of the 7,343 members reported for the denomination as a whole.[1]

The only language reported in the conduct of church services in this denomination was Lithuanian.

The number of priests identified with the church was given as 3, of whom 2 sent in schedules reporting annual salaries averaging $720.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lithuanian National Catholic Church...	7	7	7,343	7	4,583	2,760	6	.....	6	6	$88,000
New England division: Massachusetts.....	2	2	3,786	2	2,524	1,262	2	.....	2	2	48,000
States with one organization only [1].....	5	5	3,557	5	2,059	1,498	4	.....	4	4	40,000

[1] One organization each in Connecticut, Illinois, Michigan, Pennsylvania, and Rhode Island.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lithuanian National Catholic Church...	7	6	$65,700	1	$6,000	7	$17,374	1	1	2	140
New England division: Massachusetts.....	2	2	34,300	.....	.....	2	10,550	1	1	2	140
States with one organization only [1].....	5	4	31,400	1	6,000	5	6,824	.....	.....	.....	.....

[1] One organization each in Connecticut, Illinois, Michigan, Pennsylvania, and Rhode Island.

LUTHERAN BODIES.

GENERAL STATEMENT.

History.—The earliest Lutherans to settle in North America came from Holland to Manhattan Island in 1623 with the first Dutch colony. For some years they had great difficulty in establishing worship of their own, the Dutch authorities, ecclesiastical and civil, having received instructions "to encourage no other doctrine in the New Netherland than the true Reformed." A Lutheran pastor, the Rev. John Ernest Goetwater, was sent to this country in 1657 by the Lutheran consistory of Amsterdam to minister to two Lutheran congregations in New York and Albany, but he was not allowed to enter upon his ministrations, and after a few months was sent back to Holland by representatives of the Reformed faith. When the English took possession of New York, in 1674, the Lutherans were allowed full liberty of worship.

The first independent colony of Lutherans was established on the Delaware by Swedes who were sent over in 1638 by the prime minister of King Gustavus Adolphus. Reorus Torkillus, the first Lutheran minister to settle in the territory of the United States, arrived in 1639. He held Lutheran services in Fort Christina, and the first Lutheran church, a blockhouse, was built soon afterwards.

In 1643 the Rev. John Campanius, another Swedish Lutheran minister, arrived, and in 1646 built a Lutheran church at Tinicum, Pa., 9 miles southwest of Philadelphia. He also translated Luther's Catechism into the Indian language, antedating Eliot's Bible, though the latter was published first. In 1669 a block church was erected by the Swedes at Wicaco, now a part of Philadelphia, and about 1694 the first English Lutheran services were held in Germantown and in Philadelphia by Heinrich Bernhard Koester. The block church at Wicaco was superseded in 1700 by the Gloria Dei Church, which is still standing, as is also Trinity Church at Wilmington, Del., the corner stone of which was laid in 1698. The first German Lutheran Church in Pennsylvania, that at Falckner's Swamp, Montgomery County, is thought to date from 1703, and the Rev. Daniel Falckner was its first pastor. In 1710 a large number of exiles from the Palatinate settled in New York and Pennsylvania, and in 1734 a colony of Salzburgers planted the Lutheran Church in Georgia. In 1728 the missionary, John Caspar Stoever, traveled from Germantown and the banks of the Delaware to the Susquehanna at York, and finally into Maryland, and organized German Lutheran congregations in the interior of Pennsylvania. But it was left to the Rev. Henry Melchior Muhlenberg, who arrived in Philadelphia in 1742, and became the patriarch of the Lutheran Church in America, to bring these primitive congregations into order, to infuse into them a sound piety and a true church life, to provide them with good pastors, and to introduce schools for the education of the children. The sphere of Muhlenberg's activities included New York, New Jersey, Pennsylvania, and Maryland.

By the middle of the eighteenth century Pennsylvania contained about 30,000 Lutherans of whom four-fifths were Germans and one-fifth Swedes. In 1748 Muhlenberg, with 6 other ministers and with lay delegates from congregations, organized the Synod, or Ministerium, of Pennsylvania, the first Lutheran synod in this country. In 1786 the second synod, the Ministerium of New York, was formed, and in 1803 the Synod of North Carolina; but it was not until 1818, with the organization of the Synod of Ohio, that the growth of the denomination became rapid.

The extraordinary growth of the Lutheran communion in this country is due primarily to immigration from Lutheran countries, a large proportion of American Lutherans being either German immigrants or the offspring of German immigrants. There are also large bodies from Sweden, Norway, Denmark, and Finland, and some from other European countries.

As Lutheran immigration increased there was a corresponding development of activity on the part of different synods in their efforts to reach all newcomers, the lead being taken by the Pittsburgh Synod, organized in 1843. As a result a number of independent synods were formed, each adapted to the peculiar condition of language, previous ecclesiastical relation, or geographic location. As, however, the churches came into closer fellowship, the distinctive features in many cases faded out of view and there were evident marked tendencies toward the elimination of the dividing lines. In some instances, especially among the smaller synods, the churches gradually became absorbed in the other synods. This has been the case in the Texas Synod, the Synod of Michigan, and the Immanuel Synod, while the Slovak Synod joined the Synodical Conference as a body. These movements for unions have resulted in the organization of the Norwegian Lutheran Church of America and in plans for the United Lutheran Church in America.

The National Lutheran Commission for soldiers' and sailors' welfare, which was organized to coordinate the many Lutheran efforts to serve the men "with the colors," has the full cooperation of the Lutheran bodies in the United States. It works through the general executive committee in the east section, and a special western committee in charge of the western part of the country. Chaplains are recommended for appointment and are equipped; camp pastors are sent where a large number of Lutheran boys are found; churches near camps are strengthened; a direct touch of the commission and the home church is maintained with those in service; and the whole church is mobilized

for service in the emergency. The Synodical Conference reserves the right to administer to its own members in spiritual matters, cooperating with other bodies in governmental and other external matters.

The Lutherans believe firmly in the separation of church and state, in keeping the church out of politics, and in loyalty to the United States. They bore their share in the war against Germany, and raised a million and a quarter dollars in two weeks for providing for the spiritual wants of the soldiers.

Doctrine.—The system of faith held by Lutherans is set forth in the Augsburg Confession. A number of other symbols, known as "Luther's Catechisms, Larger and Smaller," the "Apology of the Augsburg Confession," the "Smalcald Articles," and the "Formula of Concord," are regarded as setting forth more or less fully the doctrinal system in the Augsburg Confession, and the differences between the various bodies, so far as they are doctrinal in character, are based chiefly upon deductions made from these other symbols; all alike accept the Augsburg Confession. The special features of each body are given in the statement for that body.

The cardinal doctrine of the system is that of justification by faith alone. The doctrine second in importance is that the Word of God is the only rule and source of faith and life. The Word of God reaches the mind and soul through the preaching of the Law and the Gospel, which begets daily repentance and faith, the two true marks of a Christian life. The sacraments of baptism and the Lord's Supper are not regarded as mere signs or memorials, but as channels through which God offers His grace.

The Lutheran system does not center in the doctrine of the sovereignty of God or in the doctrine of the church, but it centers in the gospel of Christ for fallen man. It is conservative in spirit, and holds to all the teachings and customs of the ancient Church that do not appear to it to be in conflict with the Scriptures. Its unity is a unity of doctrine, and its independence is an independence of government. Unity of government in the Lutheran Church, or in the Christian Church as a whole on earth, is a secondary matter to Lutherans, since the true unity is that of the invisible Church, to which belong all in every land and church who are true believers, and these are known to God alone. The visible Church exists in its work and office, and for the defense of the truth, but not as an object in itself. Lutherans believe in the real presence of the Lord's body in the sacrament, but they reject both transubstantiation, as held by the Roman Catholic Church, and consubstantiation, as attributed to them by some writers. They believe that the real body and blood of the Lord Jesus Christ are present in, with, and under the earthly elements in the Lord's Supper, and that these are received sacramentally and supernaturally. Infant baptism is practiced, and baptized persons are regarded as having received from the Holy Spirit the potential gift of regeneration, and as members of the church, though full membership follows confirmation. The mode of baptism is considered of secondary importance.

In this connection it should be stated that as it is the custom of the Lutheran Church to receive into full membership only those who have been confirmed, and as confirmation is after arrival at the age of 13 years, no members under that age are reported for the Lutheran bodies.[1]

Polity.—The polity of the Lutheran Church is congregational in so far as the authority of ecclesiastical bodies over the local church is concerned; on the other hand, in its general organization, particularly for administrative or consultative purposes, it is rather representative, and any lay member of the congregation is eligible to election as a delegate to the synod to which the congregation belongs.

The organization of the local church includes primarily the congregation and a church council, consisting of the pastor and the church officers, who are usually elders and deacons, though in some cases they are deacons and trustees. The church officers are laymen and are elected for a term of years, varying according to state laws. The pastor is elected by the male voting members of the congregation, can be dismissed by the congregation without reference to general ecclesiastical authority, and frequently does not even have a vote except by virtue of his position in the congregation. Where there are elders and deacons, the elders care for the spiritual concerns of the congregation, while the deacons have charge of temporal affairs. Where there are deacons and trustees, the deacons have the care of spiritual matters, and the trustees of temporal affairs. In certain cases a board of trustees, aside from the elders and deacons, has charge of the property. Each church governs its own secular affairs according to its constitution.

Above the local church are conferences and synods of varying constitution and form, according to the different bodies. Some have no ecclesiastical authority, and are simply gatherings of churches for mutual consultation. Others have legislative authority committed to them, and their action is ordinarily recognized and approved by the churches. In general, however, each church retains its right of approval or disapproval, but in case of disapproval the higher body is at liberty to drop the church or the pastor, or both, from the rolls, or at least to advise this course.

Ordination to the Lutheran ministry is in general conducted by district synods at their annual meetings, although in exceptional cases it may be at another time and place by a committee appointed for the purpose. It follows examination of the can-

[1] See Introduction, p. 10.

didate by a committee of the synod, which covers his scholastic attainments, his fitness for the office and his loyalty to the Lutheran Confessions, particularly the Augsburg Confession. Each minister is a member of the synod which ordained him, or of the synod in which he is a pastor, and is subject to its discipline.

The Lutheran churches have a liturgical form of worship and observe the various general festivals of the Christian Church year.

The denominations grouped under the name Lutheran in 1916 and in 1906 are listed in the table below with the principal statistics as reported for the two periods. Changes since 1906 in certain synods have already been noted.

COMPARATIVE SUMMARY OF LUTHERAN BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
LUTHERAN BODIES.										
1916.										
General Synod of the Evangelical Lutheran Church in the United States of America	1,846	370,715	1,813	$24,271,797	$2,376,634	812	$2,886,790	1,810	30,657	311,501
United Synod of the Evangelical Lutheran Church in the South	492	56,656	488	2,572,245	166,181	164	451,250	441	4,784	43,697
General Council of the Evangelical Lutheran Church in North America	2,389	540,642	2,330	32,108,091	4,530,425	980	4,187,578	2,385	33,954	307,595
Evangelical Lutheran Synodical Conference of America	3,621	777,701	3,301	25,973,538	3,261,637	2,220	5,792,672	1,584	10,237	110,300
Norwegian Lutheran Church of America:										
Hauge's Norwegian Evangelical Lutheran Synod	362	29,893	255	1,128,488	72,713	58	185,500	298	1,571	14,011
Synod for the Norwegian Evangelical Lutheran Church of America	987	112,673	800	4,383,151	363,588	252	898,874	465	2,817	24,313
United Norwegian Lutheran Church in America	1,391	176,084	1,210	5,990,280	324,818	352	1,157,375	873	5,723	44,042
Evangelical Lutheran Joint Synod of Ohio and Other States	827	104,968	807	5,718,462	679,504	474	1,247,255	714	5,641	66,773
Lutheran Synod of Buffalo	42	6,128	41	244,163	32,750	27	54,150	23	176	1,524
Evangelical Lutheran Church in America, Eielsen's Synod	20	1,206	8	23,500	900	.....	.....	11	36	245
Evangelical Lutheran Synod of Iowa and Other States	977	130,793	879	4,057,635	250,214	481	1,127,225	808	3,546	38,120
Danish Evangelical Lutheran Church in America	101	14,544	93	394,809	44,934	56	148,352	68	263	2,981
Icelandic Evangelical Lutheran Synod in North America	14	1,830	12	35,450	1,360	2	4,000	11	68	435
Immanuel Synod of the Evangelical Lutheran Church in North America	15	2,978	8	78,000	.....	5	16,750	9	85	669
Finnish Evangelical Lutheran Church of America, or Suomi Synod	134	18,881	92	368,771	45,953	22	55,330	203	1,362	9,752
Lutheran Free Church (Norwegian)	378	28,180	311	1,116,760	67,719	85	222,150	267	1,450	10,285
United Danish Evangelical Lutheran Church in America	192	17,324	173	696,780	45,088	90	235,470	178	1,012	7,777
Finnish Evangelical Lutheran National Church	64	7,933	41	125,091	15,790	3	12,000	54	192	2,077
Apostolic Lutheran Church (Finnish)	47	6,664	34	64,942	1,467	.....	.....	27	112	1,109
Church of the Lutheran Brethren of America (Norwegian)	23	892	19	45,410	6,495	1	1,200	22	113	641
Evangelical Lutheran Jehovah Conference	6	831	7	17,800	4,600	3	4,400	4	37	492
1906.										
General Synod of the Evangelical Lutheran Church in the United States of America	1,734	270,221	1,720	16,875,429	1,593,778	688	1,815,250	1,696	26,288	225,948
United Synod of the Evangelical Lutheran Church in the South	449	47,747	442	1,509,760	49,692	149	339,550	385	3,901	30,039
General Council of the Evangelical Lutheran Church in North America	2,146	462,177	2,106	22,304,618	2,944,683	797	2,607,237	2,110	28,845	254,882
Evangelical Lutheran Synodical Conference of America	3,301	648,529	2,868	18,916,407	2,178,741	1,813	3,587,760	1,546	6,168	94,009
United Norwegian Lutheran Church in America	1,177	185,027	1,018	3,668,588	166,203	246	651,370	995	5,109	43,714
Evangelical Lutheran Joint Synod of Ohio and Other States	772	123,408	712	3,606,285	333,580	378	746,264	624	4,395	47,609
Lutheran Synod of Buffalo	33	5,270	34	130,000	10,314	20	36,400	14	58	626
Hauge's Norwegian Evangelical Lutheran Synod	272	33,268	226	682,135	55,205	51	103,149	218	1,101	8,995
Evangelical Lutheran Church in America, Eielsen's Synod	26	1,013	6	15,900	50	1	1,500	6	13	112
German Evangelical Lutheran Synod of Texas	25	2,440	18	30,050	1,000	14	10,850	18	57	808
Evangelical Lutheran Synod of Iowa and Other States	828	110,254	705	2,327,093	116,505	406	627,853	640	2,449	27,642
Synod for the Norwegian Evangelical Lutheran Church in America	927	107,712	649	2,469,713	165,053	203	566,805	443	1,945	18,714
Evangelical Lutheran Synod of Michigan and Other States	55	9,097	53	184,700	12,775	35	51,050	39	239	2,462
Danish Evangelical Lutheran Church in America	92	12,541	70	248,700	37,514	42	72,200	64	231	2,983
Icelandic Evangelical Lutheran Synod in North America	14	2,101	14	32,350	998	2	2,300	13	49	498
Immanuel Synod of the Evangelical Lutheran Church of North America	11	3,275	11	89,300	6,250	7	34,300	11	124	1,125
Finnish Evangelical Lutheran Church of America, or Suomi Synod	105	12,907	50	151,345	19,550	16	28,750	108	571	4,515
Norwegian Lutheran Free Church	320	26,928	219	660,310	38,028	46	91,000	233	1,127	7,479
United Danish Evangelical Lutheran Church in America	198	16,340	140	418,450	43,425	60	103,900	153	775	6,116
Slovak Evangelical Lutheran Synod of America	59	12,141	31	219,300	60,700	10	33,100	12	13	585
Finnish Evangelical Lutheran National Church	66	10,111	43	95,150	12,500	2	2,000	69	272	2,144
Apostolic Lutheran Church (Finnish)	68	8,170	37	62,856	1,200	1	2,000	27	78	1,038
Church of the Lutheran Brethren of America (Norwegian)	16	482	10	16,400	3,575	1	1,100	16	62	393
Evangelical Lutheran Jehovah Conference	9	735	12	21,550	7,550	6	6,300	10	21	350

GENERAL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE UNITED STATES OF AMERICA.

HISTORY.

While Lutheran communities were found in this country in the early part of the seventeenth century, it was not for another century that they were generally organized into churches or gathered into ecclesiastical bodies. The first synod was the Ministerium of Pennsylvania, the second, the Ministerium of New York, and the third, the Synod of North Carolina,[1] each absolutely independent of the others, and jealous of its independence. The celebration, in 1817, of the tercentenary of the Reformation served to bring the various communities together, and, with the organization of the Synod of Ohio in 1818, and the Synod of Maryland and Virginia early in 1820, a demand arose for a general body to unify these different elements. A call was therefore issued for a convention at Hagerstown, Md., in the latter part of 1820. Representatives were present from the Ministeriums of Pennsylvania and New York, and from the Synods of North Carolina and of Maryland and Virginia. They were expected from the Synod of Ohio, but none came. A form of constitution was agreed upon for an organization to be called the "General Synod," and was referred to the participating synods for ratification. Committees were appointed to consider the establishment of a theological seminary and a missionary institution, and also to provide means for the care of poor ministers and ministers' widows and orphans.

The organization was established with a hopeful outlook, but unexpected opposition soon developed among the congregations, many of which looked upon all organization as a form of ecclesiastical tyranny. The reason for the absence of representatives of the Synod of Ohio from the convention at Hagerstown was stated to be a fear that uniform hymn books and liturgies would be introduced, contrary to an article in the Augsburg Confession; that delegates to the General Synod would usurp the rights of other ministers and thus infringe upon the freedom and parity of the ministry; that incorporation would follow, with the enforcement of resolutions by law; and that in the General Synod English would soon prevail, whereas in other places German must remain the dominant language. The German element of Pennsylvania also made earnest protest against the new organization.

A year later, at the first meeting of the synod, in Frederick, Md., only 10 delegates were present, representing the Ministerium of Pennsylvania and the Synods of North Carolina and of Maryland and Virginia. New York kept aloof entirely, and two years later the Ministerium of Pennsylvania withdrew, because its leaders were unable to overcome the opposition of the congregations in the rural districts, influenced probably by a protest in the Reformed churches against a projected General Synod in that denomination. Ohio had elected delegates to this convention, but learning of the withdrawal of the Ministerium of Pennsylvania, they did not attend. The result was that for a long time the General Synod remained practically confined to the 3 small synods of North Carolina, Maryland and Virginia, and West Pennsylvania, which had been formed from the Ministerium of Pennsylvania after the latter's refusal to enter the General Synod.

Nevertheless, relations between the different bodies were cordial; delegates were interchanged and many pastors and congregations which remained outside manifested their sympathy with the movements of the General Synod and contributed freely to them. This was in general the position of the Ministerium of New York, until, in 1837, it joined the General Synod. In 1834 the single Ministerium of Pennsylvania, with 26,882 communicants, was larger than the whole General Synod, which had only 20,249. Others joined from time to time, and in 1853 the Ministerium of Pennsylvania entered its fellowship. When the Civil War broke out, the General Synod embraced 23 synods and more than two-thirds of the Lutheran communicants in the United States. This war, however, occasioned the loss of the 5 southern synods.

Meanwhile the confessional question assumed greater and greater importance. In the General Synod the adoption of English as the language of worship proceeded with great rapidity, and the increasing fellowship with other denominations, which was one of its features, created a feeling on the part of many that it was not loyal to distinctive Lutheranism. The conservatism of many of its congregations was almost as strong as that of some of the older synods which stood aloof, yet on the other hand there was, in the General Synod, a very strong movement against what were considered rigid interpretations of Lutheran standards. In 1864 came the admission to the General Synod of the Franckean Synod, "which pressed 'new measures' to the extreme." The liberal tendency thus manifest in the organization of the General Synod was strongly opposed by the Ministerium of Pennsylvania, which refused to recognize the Franckean Synod. This refusal was interpreted as a virtual separation from the General Synod, and when the Pennsylvania delegates appeared in the convention of 1866 they were declined recognition until the situation should be clearly understood.

The matter thus came to a crisis and resulted, in 1866, in a call by the Ministerium of Pennsylvania for a convention, at which the General Council was organized. The new organization gathered to itself those elements in the General Synod which were more con-

[1] See Lutheran bodies, p. 348.

servative, not so much in their individual beliefs, as in their conception of the mutual relations of persons and churches holding different beliefs. While the withdrawal of these synods was a serious loss, the General Synod was left, in greater harmony and freedom, to develop along its special lines, and since then its growth has been steady and substantial.

It has, however, never lost sight of its original purpose, to bring together the different Lutheran synods in the United States; and, as the conception of a broader fellowship, even union, of the church has developed, it has shared in the movements to that end. It is a constituent member of the Federal Council of the Churches of Christ in America, and is represented on the Advisory Committee of the World Conference on Questions of Faith and Order. It has welcomed the merging of three Lutheran bodies, akin in faith and origin, in the Norwegian Lutheran Church of America; and has had a prominent part in the action by which the General Council, and the United Synod in the South, are to form with itself the United Lutheran Church in America.

DOCTRINE.

In practice the General Synod is the most liberal of evangelical Lutheran bodies, freely affiliating with other churches of evangelical faith, while in doctrine it is increasingly conservative. The higher criticism is almost without a representative among its ministers. Justification by faith alone is preached with great emphasis. The two sacraments are regarded as true bearers of grace; the true body and blood of the Lord Jesus Christ are received "sacramentally and supernaturally" in the Eucharist. Transubstantiation and consubstantiation are both rejected. A liturgical form of worship is used. The standard of faith is the Augsburg Confession, and the young people are carefully instructed in Luther's Smaller Catechism. The confessional basis of the General Synod, to which all its district synods are required to conform, is as follows:

> With the Evangelical Lutheran Church of the fathers, the General Synod receives and holds the Canonical Scriptures of the Old and New Testaments as the Word of God and the only infallible rule of faith and practice; and it receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of our Church as founded upon that Word.

POLITY.

While the polity of the General Synod is congregational, recognizing the sovereignty of the individual church in the preaching of the gospel and the administration of the sacraments, in the synodical system that prevails, a measure of judicial and executive authority is conferred by the individual churches upon the district synods. These in turn convey certain representative powers to the General Synod, such as the preparation of all liturgies, hymn books, and catechisms, and the care of the general missionary and benevolent operations of the church.

WORK.

The home missionary work of the General Synod is carried on through the Board of Home Missions and Church Extension. Offerings are gathered for the cause through the district synods, by the apportionment system, and these funds are distributed according to the judgment of the board. The report for 1916 shows 275 missionaries employed in this work, 500 missions aided, and contributions amounting to $250,000.

These missions are located in 29 states and the Dominion of Canada. Pennsylvania had the largest number, 52; Nebraska had 24; Illinois, 23; New York, 21; Ohio, 20; California, 19; and the remainder, except 1 in the Dominion of Canada, were scattered through the other 23 states. Most of the home mission churches of the General Synod are established in the larger cities, where they minister chiefly to the religious needs of the Lutheran portion of the foreign population, which is rapidly acquiring the use of the English language.

The Board of Foreign Missions operates in India, Africa, and South America. The India mission at Guntur, among the Telugus, was founded by J. C. F. Heyer in 1842 and has been most successful. The report for 1916 shows for the 3 fields 17 stations, occupied by 66 American missionaries and 975 native helpers; 679 congregations, with 19,809 communicants; 3 theological seminaries, with 35 students; 1 college, with 145 students; 7 secondary schools, with 1,895 scholars; and 401 primary and day schools, with 13,382 scholars. There were 5 hospitals, treating 10,907 patients, and 4 orphanages, with 56 inmates. The total amount contributed for the foreign field was $145,252, the value of property was estimated at $250,000, and there are endowments amounting to $65,000.

In close harmony with the home and foreign boards is the Woman's Home and Foreign Missionary Society, first organized at Canton, Ohio, in 1879. Local societies have been organized into 23 synodical societies, and these in turn into a general society, which meets biennially. The affairs of the general society are in charge of an executive committee of 13 women, and all funds are disbursed through the general missionary boards of the church. At the convention of 1917 there were reported 1,389 auxiliaries; 797 women's societies, with 25,620 members; 260 young people's societies, with 6,997 members; and 332 children's bands, with 14,565 members. During the biennium $181,070 was raised by the societies for missionary purposes.

The educational work of the General Synod is conducted by a board of education elected by the synod, by committees of district synods, and by a number of educational institutions connected with the synod and reporting to it. The board of education, whose financial receipts in 1916 were $89,747, has for its chief work the aiding of the weaker institutions, such as Hartwick Seminary, Carthage College, Midland College, and the Western Seminary. The regular committees of the district synods raised during the year 1916 the sum of $32,023 for ministerial education, making a total of $121,770 given for educational purposes. Of the 11 institutions of the General Synod in the United States, the oldest is Hartwick Seminary, in New York, founded in 1797. The theological seminary at Gettysburg, Pa., was founded in 1826; the Pennsylvania College at the same place, in 1832; and Wittenberg College at Springfield, Ohio, together with Hamma Divinity Hall, in 1845. They show a total of 2,544 students and 140 teachers. The value of school property is estimated at $2,228,625, and there are productive endowments approximating $1,429,371, making a total of $3,657,996.

There are 6 orphanages and 3 institutions for the care of the aged, which together, in 1916, cared for 405 inmates. There is also a Deaconess Motherhouse and training school, in Baltimore, Md., which is governed by a board elected by the General Synod, with which 58 deaconesses and probationers are connected, and which has property valued at $100,000. The first hospital of the General Synod is being established in New York City. The statistics for 1916 show 10 benevolent institutions, with 405 inmates; $61,694 contributed; property valued at $625,000; and an endowment of $137,000.

Young people's societies are maintained in a majority of the congregations, some of them known as "Christian Endeavor Societies," and others as "Luther Leagues." There were 1,309 of these societies in 1916, with a total membership of 51,104, and their contributions for local expenses and benevolences amounted to $70,004. The brotherhoods of the churches have now been federated and hold a meeting biennially in connection with the meeting of the General Synod. There are about 397 of these brotherhoods, with 16,200 members. They are active in all church work, but no reports have been made of their contributions. The parochial reports show that during the year $106,451 was contributed by the churches for such "external objects" of benevolence as are not cared for by any of the boards of the church, and which can not be classified.

STATISTICS.

The general statistics of the Lutheran General Synod for 1916 are given, by states and synods, in the tables on pages 354 to 356; 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	1,846	1,734	112	6.5
Members	370,715	270,221	100,494	37.2
Church edifices	1,813	1,720	93	5.4
Value of church property	$24,271,797	$16,875,429	$7,396,368	43.8
Debt on church property	$2,376,634	$1,593,778	$782,856	49.0
Parsonages:				
Churches reporting	812	688	124	18.0
Value	$2,886,790	$1,815,250	$1,071,540	59.0
Sunday schools:				
Number	1,810	1,696	114	6.7
Officers and teachers	30,657	26,288	4,369	16.6
Scholars	311,501	225,948	85,553	37.9
Contributions for missions and benevolences	$578,716	$392,718	$185,998	47.4
Domestic	$433,464	$319,546	$113,918	35.6
Foreign	$145,252	$73,172	$72,080	98.5

From this table it appears that the denomination reported an increase in every particular. Comparatively slight gains were made in number of organizations, church edifices, and Sunday schools, and larger gains in other particulars. The total number of organizations reported in 1916 was 1,846 as against 1,734 in 1906, a gain of 6.5 per cent, while the membership rose from 270,221 to 370,715, or 37.2 per cent. The value of church property increased from $16,875,429 to $24,271,797, or 43.8 per cent. Debt on church property amounting to $2,376,634 was reported by 476 organizations in 1916, as against $1,593,778 reported by 412 organizations in 1906. The number of churches reporting parsonages increased from 688 to 812, or 18 per cent, and the value of parsonages from $1,815,250 to $2,886,790, or 59 per cent. There was an increase of 114, or 6.7 per cent, in Sunday schools; an increase of 4,369, or 16.6 per cent, in their officers and teachers; and an increase of 85,553, or 37.9 per cent, in their scholars. Contributions for missions and benevolences increased from $392,718 in 1906 to $578,716 in 1916, or 47.4 per cent, the larger proportional increase being for foreign work.

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 $4,342,251 were reported by 1,810 organizations. They cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 1,846 organizations, 1,617, with 322,742 members, reported services conducted in English only, and 229, with 47,973 members, reported services conducted in foreign languages alone or with English, and of these, 83 organizations, with 10,987 members, used German only. The foreign languages used were Danish, German, and Slavic, the principal one being German, the use of which, alone or with English, was reported by 226 organizations and 47,580 members. As compared with the report for 1906, this shows a decrease of 33 in the number of organizations reporting the use of foreign languages, but an increase of 1,588 in the membership of such organizations.

The number of ministers on the rolls of the denomination was given as 1,514. Schedules were received from 1,232, as shown, by states, in the next column:

Of the 1,232 ministers reported, 1,048 were in pastoral service and 184 were not in pastoral work. Of the latter, 103 were retired, 21 were engaged in denominational work, and 34 in educational and editorial work. The average annual salary reported by 994 ministers was $1,120.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,232	1,000	48	184	$1,120
Alabama	1	1			
California	34	27	1	6	1,204
Colorado	13	9	2	2	1,122
Connecticut	3	1		2	1,200
Delaware	1	1			
District of Columbia	17	10	1	6	1,339
Florida	1			1	
Georgia	1			1	
Idaho	1	1			
Illinois	93	77	6	10	1,077
Indiana	47	42		5	995
Iowa	32	28	2	2	1,099
Kansas	47	30	5	12	975
Kentucky	11	11			1,205
Maryland	77	64	1	12	1,111
Massachusetts	1			1	
Michigan	9	8		1	1,195
Minnesota	1			1	
Missouri	13	9	2	2	1,305
Nebraska	99	84	3	12	950
New Jersey	36	33	1	2	1,100
New Mexico	5	3		2	1,080
New York	101	82	4	15	1,059
North Dakota	3	3			1,000
Ohio	131	98	4	29	1,205
Oklahoma	5	4		1	542
Oregon	2		1	1	
Pennsylvania	418	348	15	55	1,187
South Dakota	2	2			600
Tennessee	3	3			933
Texas	1	1			
Virginia	1	1			
Washington	2	1		1	1,200
West Virginia	13	12		1	1,160
Wisconsin	5	5			938
Wyoming	2	1		1	1,250

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—General Synod	1,846	1,846	370,715	1,651	142,104	191,589	1,804	27	1,813	1,811	$24,271,797
New England division:											
Connecticut	2	2	509	2	228	281	2		2	2	22,000
Middle Atlantic division:											
New York	126	126	27,574	115	11,213	14,851	124	2	125	125	2,306,625
New Jersey	35	35	8,406	34	3,366	5,002	33	1	33	33	500,860
Pennsylvania	748	748	165,394	645	62,422	83,682	740	2	741	742	9,981,512
East North Central division:											
Ohio	200	200	39,503	188	15,230	21,571	198	2	199	198	2,763,800
Indiana	87	87	10,505	76	4,089	5,718	87		87	87	739,930
Illinois	125	125	23,673	119	9,983	13,031	122	1	122	123	1,400,925
Michigan	14	14	3,605	13	1,273	1,988	14		15	14	243,700
Wisconsin	10	10	1,392	8	438	562	9	1	9	9	51,800
West North Central division:											
Iowa	36	36	7,457	33	2,659	3,808	36		36	36	484,950
Missouri	17	17	2,375	17	960	1,415	17		17	17	225,045
North Dakota	3	3	200	3	86	114	1	2	1	1	16,850
South Dakota	3	3	456	3	210	246	3		3	3	11,075
Nebraska	132	132	18,206	121	7,788	9,150	124	5	124	124	808,375
Kansas	52	52	6,780	50	2,869	3,747	49	3	49	49	425,050
South Atlantic division:											
Maryland	126	126	33,555	110	11,530	15,763	125	1	128	126	2,036,150
District of Columbia	11	11	3,050	10	1,178	1,756	11		11	11	645,000
Virginia	2	2	641	2	320	321	2		4	2	21,000
West Virginia	28	28	3,854	21	1,354	2,006	27		27	27	300,600
East South Central division:											
Kentucky	18	18	3,845	15	1,345	1,756	16	2	16	17	233,700
Tennessee	8	8	769	6	267	406	8		8	8	59,100
West South Central division:											
Oklahoma	5	5	636	4	254	222	5		5	5	75,200
Texas	3	3	164	3	95	69	3		3	3	14,500
Mountain division:											
Wyoming	2	2	68	2	34	34	2		2	2	4,500
Colorado	16	16	1,700	16	703	997	11	3	11	12	86,800
New Mexico	3	3	208	3	84	124	2	1	2	2	14,000
Pacific division:											
Washington	3	3	110	3	41	69	3		3	3	14,250
California	27	27	5,587	25	1,932	2,625	27		27	27	704,500
States with one organization only [1]	4	4	488	4	213	275	3	1	3	3	30,000

[1] One organization each in Alabama, Arizona, Delaware, and Idaho.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—General Synod	1,846	476	$2,376,634	812	$2,886,790	1,810	$4,342,251	1,766	1,810	30,657	311,501
New England division:											
Connecticut	2	2	8,500	1	5,500	2	4,524	2	2	25	216
Middle Atlantic division:											
New York	126	38	256,375	73	341,175	118	298,802	109	118	1,884	17,033
New Jersey	35	24	114,829	18	88,000	34	91,473	34	38	659	6,977
Pennsylvania	748	163	957,016	291	1,171,100	734	1,831,426	726	740	14,394	156,104
East North Central division:											
Ohio	200	43	180,801	99	241,500	199	514,425	198	200	3,554	37,025
Indiana	87	17	75,036	35	88,625	87	154,689	83	83	1,190	9,599
Illinois	125	33	152,175	70	218,090	123	334,277	119	122	1,891	18,445
Michigan	14	5	36,800	6	31,800	14	32,806	13	13	250	2,788
Wisconsin	10	3	1,750	6	13,300	10	19,175	9	9	77	718
West North Central division:											
Iowa	30	14	53,087	21	70,500	35	107,820	35	35	453	4,358
Missouri	17	5	27,700	6	13,250	16	29,408	17	17	194	1,708
North Dakota	3	1	9,850	.....	.....	3	5,015	3	3	34	318
South Dakota	3	1	800	2	4,000	3	4,607	3	3	12	153
Nebraska	132	23	51,030	72	158,750	130	212,688	122	125	1,089	9,758
Kansas	52	8	12,650	25	61,950	50	114,413	48	50	581	4,399
South Atlantic division:											
Maryland	120	33	185,865	53	248,950	125	300,555	124	129	2,635	26,324
District of Columbia	11	8	48,200	3	40,000	11	60,407	11	11	260	2,733
Virginia	2	.....	.....	.....	.....	2	1,738	2	4	72	478
West Virginia	28	11	68,500	6	13,500	28	46,116	25	25	392	3,501
East South Central division:											
Kentucky	18	7	30,525	7	27,500	18	51,663	16	16	295	3,008
Tennessee	8	2	820	2	6,500	6	6,464	7	7	66	549
West South Central division:											
Oklahoma	5	4	10,200	3	5,300	5	11,780	5	5	37	334
Texas	3	3	4,250	.....	.....	3	5,324	1	1	8	50
Mountain division:											
Wyoming	2	.....	.....	1	1,500	2	1,400	2	2	13	140
Colorado	16	6	12,430	5	13,000	16	21,953	15	15	158	1,067
New Mexico	3	1	750	2	6,500	3	6,455	3	3	26	239
Pacific division:											
Washington	3	2	5,240	.....	.....	2	2,250	3	3	22	210
California	27	18	57,455	5	16,500	27	66,368	27	27	344	2,949
States with one organization only [1]	4	1	8,000	.....	.....	4	4,230	4	4	42	320

[1] One organization each in Alabama, Arizona, Delaware, and Idaho.

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

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—General Synod	1,846	1,846	370,715	1,651	142,164	191,589	1,804	27	1,813	1,811	$24,271,797
Allegheny	155	155	27,073	126	9,595	12,584	153	.....	153	153	1,582,900
California	29	29	5,727	27	1,992	2,705	28	1	28	28	716,500
Central Illinois	30	30	5,072	27	2,033	2,687	30	.....	30	30	341,200
Central Pennsylvania	94	94	13,538	84	5,474	6,819	93	1	93	93	693,125
East Ohio	73	73	13,215	67	4,978	6,993	73	.....	73	73	1,026,400
East Pennsylvania	149	149	41,691	139	16,276	22,499	148	1	149	148	3,061,710
German Nebraska	109	109	13,050	100	5,849	5,897	101	5	101	101	419,650
Iowa	30	30	5,324	29	2,142	3,109	29	1	29	29	454,650
Kansas	44	44	6,243	42	2,470	3,609	43	1	43	43	578,550
Maryland	130	130	37,640	112	13,088	17,949	129	1	134	130	2,718,650
Miami	54	54	10,949	53	4,035	5,967	53	1	54	53	868,500
Nebraska	53	53	8,434	50	3,479	4,831	50	3	50	50	486,600
New York	154	154	33,789	140	13,572	18,540	143	3	149	149	2,689,125
Northern Illinois	61	61	11,822	61	4,924	6,898	58	1	58	59	802,925
Northern Indiana	72	72	9,790	65	3,588	5,413	72	.....	73	72	681,630
Olive Branch	45	45	7,213	35	2,516	3,604	44	1	44	45	567,800
Pittsburgh	124	124	26,208	111	10,535	13,918	124	.....	124	124	1,541,105
Rocky Mountain	22	22	2,004	22	820	1,184	17	3	17	18	116,950
Southern Illinois	17	17	2,156	16	943	1,133	17	.....	17	17	72,545
Susquehanna	81	81	20,261	74	8,241	11,089	80	1	80	81	1,110,000
Wartburg	50	50	10,438	44	4,111	4,786	49	1	49	49	389,350
West Pennsylvania	157	157	38,585	126	13,328	18,062	155	.....	155	156	2,121,632
West Virginia	37	37	4,375	30	1,568	2,313	36	.....	36	36	322,600
Wittenberg	76	76	16,118	71	6,607	9,000	74	2	74	74	911,400

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

SYNOD.	Total number of organizations	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—General Synod	1,846	476	$2,376,634	812	$2,886,790	1,810	$4,342,251	1,766	1,810	30,657	311,501
Allegheny	155	24	146,436	54	199,100	143	269,754	142	144	2,423	25,491
California	29	19	62,455	5	16,500	29	69,018	29	29	371	3,154
Central Illinois	30	3	18,100	19	62,840	29	65,295	30	30	455	3,943
Central Pennsylvania	94	4	8,750	32	91,950	94	125,973	93	94	1,556	13,533
East Ohio	73	13	89,850	46	71,600	73	193,807	73	73	1,204	12,875
East Pennsylvania	149	61	383,795	65	349,850	149	619,767	149	162	3,511	39,353
German Nebraska	109	18	24,225	62	124,750	108	128,654	98	99	475	4,433
Iowa	30	15	62,937	15	54,500	29	99,325	29	29	419	3,834
Kansas	44	14	35,150	20	55,950	42	124,067	41	42	608	4,686
Maryland	130	39	228,015	56	293,950	129	360,285	128	135	2,932	30,313
Miami	54	19	56,826	16	47,300	53	137,334	53	54	1,083	10,415
Nebraska	53	11	29,705	26	63,100	52	116,853	51	54	749	6,622
New York	154	54	345,844	88	417,675	145	358,141	133	143	2,308	21,621
Northern Illinois	61	23	113,675	29	106,900	60	222,936	60	63	1,158	11,425
Northern Indiana	72	16	87,186	29	91,025	72	124,333	69	69	1,027	8,707
Olive Branch	45	13	52,120	16	48,000	43	107,040	42	42	667	6,045
Pittsburgh	124	43	285,500	42	147,200	122	305,416	121	122	2,055	20,580
Rocky Mountain	22	8	16,270	7	20,200	21	31,761	21	21	208	1,509
Southern Illinois	17	.....	.....	9	20,450	16	15,251	16	16	172	1,633
Susquehanna	81	16	87,875	33	128,650	81	223,781	80	80	1,605	18,802
Wartburg	50	11	36,850	31	64,850	50	78,278	44	44	395	4,178
West Pennsylvania	157	27	92,320	68	266,350	157	321,727	157	157	3,517	40,320
West Virginia	37	12	68,750	7	13,500	37	52,405	32	32	434	3,551
Wittenberg	76	13	44,000	37	130,600	76	191,050	75	76	1,325	14,478

UNITED SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN THE SOUTH.

HISTORY.

The Lutherans of the Southern states shared in the general convictions of the southern people as to the permanency of the rupture of the Federal Union, and believing the political separation from the northern bodies to be irrevocable, they considered it best to have a new general ecclesiastical organization. A few delegates in convention at Salisbury, N. C., in 1862, arranged the preliminaries, and a year later delegations from the synods of North and South Carolina, Georgia, Virginia, and Southwestern Virginia assembled at Concord, N. C., and formally organized the "General Synod of the Evangelical Lutheran Church of the Confederate States of America."

The doctrinal basis was declared to be the Old and New Testaments as the Word of God and the only infallible rule of faith and practice; and the Ecumenical creeds and the Augsburg Confession the exponents of this faith. Already there had grown up a general desire for a more pronounced adherence to the Augsburg Confession, and a clause allowing liberty of construction upon certain articles, although accepted at the time, was later rejected.

At the second annual meeting in 1864 a committee on domestic missions was appointed, but comparatively little else was done. The next year there was no meeting, and in 1866, the war having ended, and a new title being necessary to conform to the changed situation, the name "Evangelical Lutheran General Synod, South," was chosen. Questions of union with other bodies arose, but it was finally decided that the wisest way to develop their own resources was not to renew organic relations with the General Synod. Negotiations were begun with the Tennessee Synod, and in 1868 a union was effected with the Holston Synod, and in 1872 with the Mississippi Synod. In 1886 the Tennessee Synod joined the body, which then became known as the "United Synod of the Evangelical Lutheran Church in the South." Fraternal relations have constantly existed with the General Synod, and also with the General Council, and a union of these three bodies is in process of formation under the title "The United Lutheran Church in America." This represents an ideal to which the different Lutheran bodies are rapidly tending, and the hope is expressed that it will become, in this country, an English speaking church.

DOCTRINE AND POLITY.

The general type of Lutheranism represented by the United Synod is similar to that of the General Council, and its polity accords with that of other Lutheran bodies.

WORK.

The home missionary work is carried on through the executive committees of missions of the various synods and conferences connected with the United Synod and the Board of Missions and Church Extension. The report for 1916 shows 51 agents employed in the assistance of 84 churches, at an expense of $30,811. Foreign work is carried on in Japan through the Board of Foreign Missions. The statistics for

1916 show 12 stations, with 7 American missionaries and 10 native helpers; 4 churches, with 673 members; contributions amounting to $22,698; and property valued at $98,000. There were 500 pupils in mission schools under the care of the synod.

The educational work of the synod in the United States includes 8 colleges and other literary institutions, and 1 theological seminary, with a total of 112 teachers and 1,284 students. The contributions for the support of these institutions during 1916 were about $93,000, and the property value, including endowments of $358,200, is estimated at $1,113,220. There is an orphans' home, with 104 inmates, for which $23,040 was contributed, and which has property valued at $40,000, and an endowment of $15,000. There are 225 young people's societies, with a membership of 6,056.

STATISTICS.

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

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	492	449	43	9.6
Members	56,656	47,747	8,909	18.7
Church edifices	488	442	46	10.4
Value of church property	$2,572,245	$1,509,760	$1,062,485	70.4
Debt on church property	$166,181	$49,692	$116,489	234.4
Parsonages:				
Churches reporting	164	149	15	10.1
Value	$451,250	$339,550	$111,700	32.9
Sunday schools:				
Number	441	385	56	14.5
Officers and teachers	4,784	3,901	883	22.6
Scholars	43,697	30,039	13,658	45.6
Contributions for missions and benevolences	$169,549	$140,005	$29,544	21.1
Domestic	$146,851	$132,855	$13,996	10.5
Foreign	$22,698	$7,150	$15,548	217.5

From this table it appears that there has been an increase in each item for 1916, as compared with 1906. The number of organizations reported was 492 as against 449, a gain of 9.6 per cent, and the membership advanced from 47,747 to 56,656, or 18.7 per cent. The number of church edifices increased by 46, or 10.4 per cent, and the value of church property advanced from $1,509,760 to $2, 572, 245, or 70.4 per cent. The number of churches reporting debt on church property was 45 and the amount of debt $166,181 as against $49,692 in 1906. There were 164 churches reporting parsonages in 1916 as against 149 in 1906, an increase of 10.1 per cent, and the value of parsonages was $451,250 in 1916 as against $339,550 in 1906, an increase of 32.9 per cent. Sunday schools increased in number 56, or 14.5 per cent, and in scholars 13,658, or 45.5 per cent. Contributions for missions and benevolences advanced from $140,005 to $169,549, or 21.1 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $446,283, reported by 467 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 492 organizations, 488, with 55,513 members, reported services conducted in English only, and 4, with 1,143 members, reported services conducted in foreign languages and English. The foreign languages used in connection with English were German and Swedish, the leading one being German, reported by 3 organizations, with 813 members. As compared with the report for 1906, there was a decrease of 1 in the number using foreign languages, with a membership of 590.

The number of ministers reported as on the rolls of the synod was 259. Of these, 189 returned schedules as set forth in the table below. As will be seen the average annual salary reported by 153 of those in pastoral work was $932. Of the 24 not in pastoral work, 12 were retired and 10 were engaged in educational and editorial work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	189	155	10	24	$932
Alabama	1	1			
Arizona	1	1			
Florida	3	2		1	1,130
Georgia	11	10		1	1,196
Mississippi	4	1	2	1	
North Carolina	59	51	2	6	903
South Carolina	44	32	4	8	985
Tennessee	6	6			779
Virginia	57	48	2	7	887
West Virginia	3	3			800

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—United Synod, South	492	492	56,656	491	25,944	30,590	485	3	488	485	$2,572,245
South Atlantic division:											
Virginia	158	158	14,610	157	6,375	8,113	157	.....	157	157	727,850
West Virginia	9	9	799	9	329	470	9	.....	9	9	49,000
North Carolina	154	154	19,450	154	9,011	10,439	150	2	151	150	753,740
South Carolina	103	103	14,788	103	7,041	7,747	103	.....	105	103	573,975
Georgia	26	26	3,739	26	1,667	2,072	25	.....	25	25	226,880
Florida	4	4	555	4	271	284	4	.....	4	4	48,300
East South Central division:											
Tennessee	26	26	2,039	26	925	1,114	25	1	25	25	156,400
Alabama	2	2	109	2	45	64	2	.....	2	2	3,500
Mississippi	10	10	567	10	280	287	10	.....	10	10	32,600

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.
Lutheran—United Synod, South	492	45	$166,181	164	$451,250	467	$446,283	438	441	4,784	43,607
South Atlantic division:											
Virginia	158	7	57,850	47	160,850	144	117,339	138	139	1,557	12,728
West Virginia	9	1	3,355	4	10,000	9	6,172	7	7	53	467
North Carolina	154	16	26,407	58	136,200	151	145,902	142	142	1,535	16,560
South Carolina	103	10	40,200	35	95,300	100	114,524	99	99	1,095	9,798
Georgia	26	4	22,525	8	30,500	25	42,018	21	23	310	2,248
Florida	4	3	3,900	3	4,900	4	5,570	4	4	40	271
East South Central division:											
Tennessee	26	3	4,944	7	12,500	24	11,641	17	17	142	1,255
Alabama	2	.....	.....	.....	.....	2	1,443	2	2	12	93
Mississippi	10	1	7,000	2	1,000	8	1,674	8	8	40	279

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

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—United Synod, South	492	492	56,656	491	25,944	30,590	485	3	488	485	$2,572,245
Georgia	31	31	4,223	31	1,896	2,327	30	.....	30	30	268,680
Holston	26	26	1,859	26	841	1,018	25	1	25	25	140,350
Mississippi	10	10	567	10	280	287	10	.....	10	10	32,600
North Carolina	75	75	11,413	75	5,339	6,074	74	1	74	74	505,740
South Carolina	86	86	11,791	86	5,622	6,169	86	.....	87	86	540,275
Southwest Virginia	71	71	5,578	71	2,415	3,163	70	.....	70	70	275,750
Tennessee	134	134	14,352	133	6,536	7,694	131	1	133	131	367,650
Virginia	59	59	6,873	59	3,015	3,858	59	.....	59	59	441,200

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

SYNOD.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—United Synod, South	492	45	$166,181	164	$451,250	467	$446,283	438	441	4,784	43,697
Georgia	31	7	26,425	11	35,400	30	47,738	26	28	348	2,542
Holston	20	2	3,185	7	12,500	23	10,011	16	16	127	1,139
Mississippi	10	1	7,000	2	1,000	8	1,674	8	8	40	279
North Carolina	75	9	23,440	37	92,700	75	99,231	70	70	896	10,015
South Carolina	86	10	40,200	31	88,100	83	107,541	83	83	918	7,748
Southwest Virginia	71	6	10,014	18	54,550	61	52,206	63	64	624	5,183
Tennessee	134	8	3,417	33	74,200	129	65,557	117	117	1,116	10,999
Virginia	59	2	52,500	25	92,800	58	62,325	55	55	715	5,792

GENERAL COUNCIL OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

HISTORY.

As the Swedish colony in Pennsylvania and Delaware owed its origin largely to the interest felt in the westward movement by King Gustavus Adolphus, so also it received from him much of the direction of its doctrinal development. The earliest governor of New Sweden was John Printz, who came over in 1643, with special instructions that divine service should be "zealously conducted according to the Unaltered Augsburg Confession * * * that the youth be properly instructed and trained in the fear of the Lord, and Christianity be spread among the Indians." Later religious leaders, as Justus Falckner and John C. Stoever, emphasized the same position, and it was still further impressed upon the Pennsylvania churches by their patriarch, Henry Melchior Muhlenberg, in 1742 and later. On this doctrinal basis the original Lutheran foundation in America was so well laid, especially by Muhlenberg, that European rationalism at the end of the eighteenth century had little effect on the Lutheran congregations.

The Ministerium of Pennsylvania, organized by Muhlenberg in 1748, the broad basis of which was indicated by the name it bore for many years—"The Evangelical Lutheran Ministerium of North America"—thus stood for a strong confessionalism, understanding by that term a recognition of the dominant authority of the confessions of the church, and particularly of the Augsburg Confession. Its churches were then chiefly German, and in view of the Unitarian influences which appeared to accompany the anglicizing tendencies manifest in the Ministerium of New York, it was natural that they should be anxious to retain their own language.

With the extension of settlement westward, missionary pastors in small synods and some of the leading men in the older synods came to realize the advantage of a general body, and a call was issued for a conference, which resulted in 1820 in the organization of the General Synod.[1] Although the leaders in this unification movement were chiefly members of the Pennsylvania Ministerium, the general tone of its churches was not sympathetic. This was due largely to their great conservatism; to their love of synodical liberty and dislike of centralization of power, a dislike strongly prevalent to-day in the Lutheran churches; to a spirit of inertia and an instinctive resistance to the English New England theology; and later to opposition to the revival movement which swept over the United States in the third and fourth decades of the nineteenth century and entered into the General Synod, but which seemed to the men of the Ministerium contrary to the whole spirit of the Lutheran Church.

After two years of trial, the Ministerium of Pennsylvania formally withdrew from the General Synod, which, until the entrance of the New York Ministerium in 1837, included only four or five small synods. In 1853 the mother Pennsylvania body again cast in its lot with the General Synod, but the union itself became a cause of growing friction.

The reception into the General Synod of the Melanchthon and Franckean synods in 1859 and 1864, respectively, created much opposition, and when it appeared to the Ministerium of Pennsylvania that its continuance in the General Synod depended upon its acceptance, if not its indorsement, of the Franckean Synod, that Ministerium issued a call to all synods and congregations in the United States and Canada which adhered to the Augsburg Confession to attend a convention at Reading, Pa., in December, 1866. At this convention the General Council was organized, and the "Principles of Faith and Church Polity," which have formed the constitutional law of the Council ever since, were adopted. This constitution is composed of nine articles containing the funda-

[1] See General Synod of the Evangelical Lutheran Church in the United States of America, p. 351.

mental principles of faith, and eleven articles on ecclesiastical power and church government, all based on the Lutheran confessions.

The first convention was held at Fort Wayne, Ind., in November, 1867, and 13 synods were represented. Two of the synods which participated, the Ohio and the (German) Iowa, were not entirely satisfied on the so-called "four points," namely, the admission into Lutheran pulpits of ministers teaching non-Lutheran doctrine, the admission of non-Lutheran communicants to Lutheran altars, the attitude toward religious associations not divinely instituted (secret societies), and toward the question of the Second Advent. Wisconsin, Illinois, Minnesota, and Michigan, all German synods, withdrew, one after another, on similar grounds. Then the Synod of Missouri, which had sent delegates to the preliminary convention, following the example of the General Council, organized the Synodical Conference in 1872, uniting those synods which had opposed the position taken by the General Council. That position, as finally expressed, was that "Lutheran pulpits are for Lutheran ministers only; Lutheran altars are for Lutheran communicants only; and exceptions to the rule belong to the sphere of privilege, not of right." With regard to secret societies, the General Council took a strong stand in opposition to them, but has not excommunicated members of these organizations.

The result has been that the General Council occupies what may be regarded as a medial position, compared with the General Synod and the Synodical Conference. On the one hand, the General Synod is considered to lay "more stress on a common fellowship with other present-day churches and less stress on what it regards as nonessentials in doctrinal principle, interchanges courtesies by delegates with evangelical denominations, and enacts no restrictive law against a general fellowship of ministers in the pulpit and of Christians at the altar." On the other hand, the Synodical Conference appears to lay "no stress on the historic continuity of the Lutheran Church in America; cuts itself off completely from the common Christianity of America; gives certain doctrines, as predestination, a new emphasis in the history of Lutheranism; and carries doctrinal principle to keen governmental conclusions, and, in theory, at least, to prompt discipline on all points of faith." The Synodical Conference is more German, and the General Synod is more English, than the General Council. All are equally American, and the polyglot elements in the General Council, including the Lutherans of Swedish extraction, are rapidly anglicizing. About two-thirds of all the Lutherans in the United States belong to these three general bodies. None of them have ever had any connection with the Lutheran State Churches of Germany, and still less with the Imperial Church of the Prussian Union. They are all loyal to America and have entered heartily into this war for democracy.

The first decade of the General Council was a period of strife for its right to existence upon the specific basis which it had chosen, namely, that the "distinctive doctrines of the Lutheran Confession are fundamental doctrines, and that those who held them could not continue in organic association with those who rejected them." So far as unity is concerned, its fundamental doctrinal principle is that "the true unity of a particular church is unity in doctrine and faith, and in the sacraments," not necessarily in government or ceremony. Though this period was consumed in coming to a solid doctrinal understanding and to better acquaintance of eastern and western synods, which hitherto had been separate from and independent of each other, matters of church polity and the pressing needs of practical work claimed immediate attention.

In pursuance of this purpose, one of the first acts of the General Council was the preparation of adequate expositions of Lutheran doctrine in the English language, and of a common book of worship in English and German. As the basis for these they used the pure Lutheran liturgies of the sixteenth century, which in turn were based on the common service of the Christian Church of the West, handed down from very early times. This body of literature has exercised a unifying influence on the General Council, and indeed on the whole Lutheran Church in America. The General Council has also cooperated in a leading way in the issue of a standard common service for all Lutheran bodies in America.

For generations the Lutheran Church in America has sustained heavy losses, due to the fact that its various elements coming from many lands, speaking various languages, with different history and diverse customs, have found it difficult to adapt themselves to conditions of American religious life and at the same time maintain their unity. The General Council purposed that the different languages and nationalities should be firmly knit together in this new world, in the unity of the one and the same pure faith, and declared that no distinction of language must be allowed to interfere with the great work before the church in this country.

Since 1911 and 1913, many of the differences between the General Council, the General Synod, and the United Synod of the Evangelical Lutheran Church in the South have been removed, and at the Quadri-Centennial of the Protestant Reformation it was proposed that these three bodies merge their membership and institutions into one "United Lutheran Church in America," with which all other Lutheran bodies, one in the faith, in this country, might be invited to unite. This great unification is now in process of preparation, and, if the proposed "Consti-

tution of the United Lutheran Church," already completed, be ratified by a sufficient number of synods, will go into effect.

DOCTRINE.

The doctrinal basis of the General Council is presented in the eighth and ninth articles of the Principles of Faith, as follows:

> We accept and acknowledge the doctrine of the Unaltered Augsburg Confession in its original sense as throughout in conformity with the pure truth of which God's Word is the only rule. We accept its statements of truth as in perfect accordance with the canonical Scriptures. We reject the errors it condemns, and believe that all which it commits to the liberty of the church of right belongs to that liberty.
>
> In thus formally accepting and acknowledging the Unaltered Augsburg Confession, we declare our conviction that the other confessions of the Evangelical Lutheran Church, inasmuch as they set forth none other than its system of doctrine and articles of faith, are of necessity pure and scriptural. Preeminent among such accordant pure and scriptural statements of doctrine, by their intrinsic excellence, by the great and necessary ends for which they were prepared, by their historical position, and by the general judgment of the church, are these: The Apology of the Augsburg Confession, the Smalcald Articles, the Catechism of Luther, and the Formula of Concord, all of which are, with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith.

POLITY.

The polity of the General Council, as that of other Lutheran bodies, is not fixed and essential. Forms of government and modes of worship are regarded as of secondary importance, not as essential principles. At the same time, it holds that those forms and customs which have been handed down from earlier Christian ages are not to be lightly cast aside, nor is the church to go "back to Christ" in any such way as to cut off all intervening history. What the church has handed down is to be retained, unless it is condemned by Scripture, or is obstructive of the efficiency of the church. The synodical and congregational polity has thus varied somewhat in type in different communities. The original Swedish type left no permanent impress, but the influence of the Dutch and German is very manifest.

The Lutheran Church in America is for the first time in its history working out into its polity, unhindered by any state connections, the democratic spiritual principles to which it owes its origin in the Reformation.

The congregation is the primary body, composed of the people and the pastor. Its internal affairs are administered by a church council composed of lay elders and deacons; or elders, deacons, and trustees; or deacons alone, and the pastor. For their administration, except the pastor as to his spiritual office, they are generally accountable to the congregation. The congregation possesses the right of representation, and the representatives convened in the synod have, within constitutional limitations, the powers of the congregations themselves. The judgments of the synod are the judgments of the church. The synods are subdivided into smaller geographic districts called conferences, and the president of the synod and the presidents of the conferences, elected annually by their respective bodies, exercise the office of oversight.

WORK.

For a number of years the General Council conducted its general missionary and educational work through the synods themselves, although the foreign missionary work was under the care of a single board from the beginning. The home missionary work was reorganized in 1880 on the basis of language; finally all the mission committees of the Council became boards, and the publication committee, a publication board, so that unification has been progressing for a number of years.

The home mission work, "which primarily has been, not an effort to proselyte from other creeds, but to gather and conserve the Lutherans of many tongues living in this country," was projected in 1867, and the following year Rev. W. A. Passavant presented an earnest plea for the Lutheran immigrants, then entering the great states of the West without any provision for the needs of their religious life. Since that time the home mission work has become very extensive, reaching out into almost every state in the Union. The report for 1916 showed 372 missionaries, 855 missions, and contributions for the support of the work amounting to $477,096. The polyglot character of this work is indicated by the languages in which it is conducted—English, Swedish, German, Slovak, Lettish, Magyar, Slovenian, Italian, Danish, and Spanish.

The foreign mission work of the General Council is conducted by a central board through which all the district synods cooperate. The fields of operation are India, Burma, Japan, and, through a special board representing the Augustana Synod of the General Council, China and Africa. There is also a board which conducts missions in Porto Rico and in South America. The work in India has been materially increased through the world war, the General Council's board having assumed the care of a very large territory which had until the beginning of the war been cared for by the Brecklum Missionary Society of Germany. The report for 1916 showed 16 stations occupied in the foreign field; 78 American missionaries; 851 native helpers; 16 churches, with 95,646 members; 10 schools, including 3 theological seminaries and 1 college, with a total of 2,940 students; and 4 hospitals and dispensaries, treating 1,610 patients. The total amount contributed during the year for work in the foreign field was $262,353, and the value of property devoted to the work was estimated at $250,000.

The educational system maintained by the General Council is complete and thorough. There are 6 theological seminaries, the oldest and chief of which is the Philadelphia Seminary, founded in 1864, and these had together in 1916 an enrollment of 254 students. There are 9 colleges, with 2,480 students and 9 academies and women's colleges, with 1,107 students, making a total of 24 institutions and 3,841 students. The amount contributed for educational work during the year is estimated at about $400,000. The value of property devoted to educational purposes is placed at $15,131,753, and there are endowments amounting to $5,609,296, making a total of $20,741,049.

The parish department includes parochial schools, Sunday schools, and catechetical instruction. In every congregation there is at least one class receiving catechetical instruction extending over a term of from three to six months. There are also 710 parochial schools, with 27,000 pupils. The main work of religious instruction of those not prepared to enter a catechetical class is through the medium of the Sunday school, or Bible school, which, in the General Council, is strictly a teaching service, a place for religious training and instruction, where the congregation is at school.

In 1895 the General Council, as a pioneer, introduced into its educational work a thorough graded system of religious instruction. This system is used in the 2,551 schools of the denomination, which care for 301,172 pupils. It includes a primary department, with 5 grades; an intermediate department, with 6 grades; and a senior department for adults. In the primary and intermediate departments, matter and method are both graded to the developing mind of the child, upon sound pedagogical principles. Classes are advanced annually, and a diploma is awarded to pupils who are promoted on evidence of satisfactory completion of the previous year's work. There is also a system of awarding diplomas for the completion of teacher-training courses. The Christian kindergarten is maintained in some parishes. Because of the strictly educational character of the Sunday-school work, it is associated in general with the other educational departments.

One of the departments on which the General Council lays special emphasis is the Inner Mission, which has for its field benevolent and relief work and social service. The Inner Mission has for its foremost agency the deaconess. The deaconess system originated with Rev. W. A. Passavant, and lays special stress upon the various phases of hospital, nursing, teaching, and other charity service. Four of the 9 deaconess mother houses in this country belong to the General Council. They have 166 consecrated sisters, or deaconesses, and property worth $825,000. They maintain 12 hospitals, valued at $1,700,000, and caring for 16,000 patients annually. In addition to these deaconess institutions, the General Council supports 18 orphans' homes, valued at $1,400,000, and caring for 1,200 orphans; 14 homes for the aged, with 482 inmates, and a property valuation of $600,000; and 6 homes for defectives, with property valued at $286,000, and 349 inmates. An important phase of the Inner Mission work is the maintenance of hospices or homes for young men and women in large cities. These have increased rapidly in number during the last 10 years, and are now established in most leading American cities. Immigrant and seamen's missions are also maintained in nearly all seaports, while city missionaries are supported by the various synods, their duty being primarily to minister to the inmates of hospitals and other institutions which desire their services. Well-organized "home-finding societies" are also maintained.

Altogether, the report for 1916 shows 54 philanthropic institutions, with 18,031 inmates, property valued at $4,811,000, and contributions amounting to $303,650.

STATISTICS.

The general statistics of the General Council of the Evangelical Lutheran Church for 1916 are given, by states and synods, on pages 364 to 366, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	2,389	2,146	243	11.3
Members	540,642	462,177	78,465	17.0
Church edifices	2,330	2,106	224	10.6
Value of church property	$32,108,091	$22,394,618	$9,713,473	43.4
Debt on church property	$4,530,425	$2,944,683	$1,585,742	53.9
Parsonages:				
Churches reporting	980	797	183	23.0
Value	$4,187,578	$2,607,237	$1,580,341	60.6
Sunday schools:				
Number	2,385	2,110	275	13.0
Officers and teachers	33,954	28,845	5,109	17.7
Scholars	307,595	254,882	52,713	20.7
Contributions for missions and benevolences	$1,443,099	$367,500	$1,075,599	292.7
Domestic	$1,180,746	$328,255	$852,491	259.7
Foreign	$262,353	$39,245	$223,108	568.5

The above table shows that the denomination reported an increase in every particular. The number of organizations increased from 2,146 in 1906 to 2,389 in 1916, or 11.3 per cent. The membership as reported in 1916 was 540,642 as against 462,177 in 1906, a gain of 17 per cent. The number of church edifices rose from 2,106 to 2,330, or 10.6 per cent, and the value of church property from $22,394,618 to $32,108,091, or 43.4 per cent. Debt on church property amounting to $4,530,425 was reported by 876 organizations in 1916, as against $2,944,683 reported by 732 organizations in 1906. The number of churches reporting parsonages increased from 797 to 980, or 23 per cent, and the value of parsonages from $2,607,237

to $4,187,578, a gain of 60.6 per cent. The number of Sunday schools increased from 2,110 to 2,385, or 13 per cent, and the number of scholars from 254,882 to 307,595, or 20.7 per cent. There was a large advance, also, in contributions for missions and benevolences, from $367,500 in 1906 to $1,443,099 in 1916, the larger proportional increase being for foreign work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $5,630,234, reported by 2,343 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 2,389 organizations, 811, with 173,144 members, reported services conducted in English only; and 1,578, with 367,498 members, reported services conducted in foreign languages alone or with English; and of these, 525 organizations, with 82,352 members, used foreign languages only. The number of foreign languages used was 8, the principal ones being Swedish used alone or with English by 1,055 organizations, with 186,286 members, and German used by 501 organizations with 177,468 members. As compared with the report for 1906, this shows an increase of 5 in the number of languages reported; a decrease of 459 organizations, with 104,049 members, using foreign languages only; and an increase of 451 organizations, with 49,979 members, reporting foreign languages with English.

The number of ministers on the rolls of the denomination was given as 1,664. Schedules were received from 1,327, distributed, by states, in the following table.

Of the 1,327 ministers reported, 1,203 were in pastoral work and 124 not in pastoral work. An average annual salary of $1,316 was reported by 1,157 pastors. Of those not in pastoral work, 45 were on the retired list, 30 in denominational work, and 35 in educational and editorial work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,327	1,162	41	124	$1,316
California	16	13	.....	3	1,079
Colorado	10	9	.....	1	1,122
Connecticut	35	33	.....	2	1,118
Delaware	3	2	.....	1	1,550
District of Columbia	1	1	.....	.....	.....
Florida	2	1	.....	1	1,100
Idaho	4	4	.....	.....	965
Illinois	111	84	3	24	1,259
Indiana	24	23	1	.....	1,002
Iowa	44	40	1	3	1,147
Kansas	25	22	.....	3	1,052
Maine	1	1	.....	.....	.....
Massachusetts	21	18	2	1	1,291
Michigan	23	22	1	.....	1,042
Minnesota	116	104	.....	12	1,507
Missouri	2	2	.....	.....	1,600
Montana	5	5	.....	.....	1,240
Nebraska	37	31	2	4	1,134
New Hampshire	1	1	.....	.....	.....
New Jersey	54	50	.....	4	1,088
New York	159	139	9	11	2,138
North Carolina	1	.....	.....	1	.....
North Dakota	12	12	.....	.....	1,070
Ohio	58	56	1	1	1,150
Oklahoma	1	1	.....	.....	.....
Oregon	8	7	.....	1	914
Pennsylvania	457	394	19	44	1,221
Rhode Island	7	7	.....	.....	1,176
South Dakota	13	12	1	.....	1,061
Tennessee	2	2	.....	.....	1,200
Texas	19	14	.....	5	881
Utah	1	1	.....	.....	.....
Washington	16	14	1	1	1,106
West Virginia	4	4	.....	.....	1,115
Wisconsin	33	32	.....	1	1,191
Wyoming	1	1	.....	.....	.....

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—General Council	2,389	2,386	540,642	2,062	208,274	252,414	2,279	38	2,330	2,274	$32,108,091
New England division:											
Maine	4	4	274	3	89	125	4	.....	4	4	32,800
New Hampshire	2	2	537	2	246	291	2	.....	2	2	24,900
Vermont	3	3	544	1	52	60	3	.....	3	3	13,500
Massachusetts	37	37	8,209	27	3,257	3,700	31	4	31	33	471,087
Rhode Island	9	9	2,783	8	1,156	1,388	9	.....	10	9	125,054
Connecticut	54	54	14,971	50	5,808	6,405	51	1	52	50	748,696
Middle Atlantic division:											
New York	193	192	73,581	165	26,079	34,117	184	3	185	184	6,032,446
New Jersey	76	76	19,680	65	5,460	7,139	70	1	71	70	1,301,032
Pennsylvania	774	774	206,280	680	79,740	99,548	745	13	755	740	12,326,276
East North Central division:											
Ohio	122	122	23,456	119	10,499	12,137	119	.....	120	119	1,328,700
Indiana	52	52	6,209	52	2,906	3,303	51	1	51	51	451,100
Illinois	132	132	42,726	118	17,614	21,745	129	1	131	120	2,340,721
Michigan	79	79	11,823	57	4,020	4,834	76	.....	76	75	479,173
Wisconsin	89	89	13,439	64	5,136	6,395	87	1	90	87	748,084
West North Central division:											
Minnesota	342	342	58,833	279	21,735	23,697	322	2	340	322	2,416,038
Iowa	83	83	14,289	79	6,575	7,380	78	1	78	78	664,250
Missouri	6	6	890	5	381	484	6	.....	7	6	95,100
North Dakota	38	38	2,954	35	1,353	1,444	31	6	33	32	179,665
South Dakota	31	30	2,852	25	1,133	1,124	30	.....	30	30	159,850
Nebraska	46	46	9,261	39	3,831	3,986	45	.....	46	45	462,060
Kansas	45	45	8,651	37	3,822	4,150	45	.....	49	44	368,650
South Atlantic division:											
Delaware	2	2	940	2	376	564	2	.....	2	2	60,000
West Virginia	5	5	1,330	5	563	767	5	.....	5	5	95,794
Florida	4	4	137	4	67	70	4	.....	4	4	11,750
East South Central division:											
Alabama	3	3	74	3	32	42	2	1	2	2	5,000
West South Central division:											
Texas	27	27	3,518	24	1,480	1,610	25	2	27	23	205,360
Mountain division:											
Montana	7	7	830	7	406	424	7	.....	8	7	79,673
Idaho	11	11	743	8	326	340	11	.....	11	11	43,650
Wyoming	4	3	84	3	39	45	3	.....	3	3	8,650
Colorado	15	15	1,853	14	813	1,034	15	.....	15	15	122,600
Utah	5	5	257	5	92	165	4	1	6	4	24,500
Pacific division:											
Washington	44	44	3,699	36	1,100	1,327	40	.....	40	42	269,300
Oregon	23	23	2,162	20	889	1,067	21	.....	21	21	180,000
California	18	18	2,234	18	1,027	1,207	18	.....	18	18	191,782
States with one organization only [1]	4	4	539	3	172	300	4	.....	4	4	40,850

[1] One organization each in District of Columbia, Maryland, 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.
Lutheran General Council	2,389	876	$4,530,425	980	$4,187,578	2,343	$5,630,234	2,170	2,385	33,954	307,595
New England division:											
Maine	4	2	3,030	1	3,000	4	3,875	4	4	16	128
New Hampshire	2	1	1,100	1	5,000	2	4,507	2	2	32	165
Vermont	3	1	2,200	.....	.....	3	3,474	3	3	30	159
Massachusetts	37	23	116,442	10	40,407	37	83,120	35	30	545	4,054
Rhode Island	9	4	19,898	6	27,150	9	45,822	9	12	163	978
Connecticut	54	31	155,303	26	127,300	54	157,398	52	61	695	5,134
Middle Atlantic division:											
New York	193	105	998,651	105	630,600	190	899,217	188	230	4,477	46,160
New Jersey	76	57	287,825	41	200,100	76	197,570	73	89	1,241	12,061
Pennsylvania	774	245	1,578,942	276	1,204,075	765	1,820,932	721	771	14,166	139,941
East North Central division:											
Ohio	122	32	128,640	51	143,050	119	200,710	115	116	1,632	14,204
Indiana	52	10	68,730	22	55,750	52	64,205	47	48	457	3,390
Illinois	132	72	302,401	74	373,625	129	543,626	124	132	2,466	22,235
Michigan	70	27	59,738	23	77,240	75	101,700	64	70	838	5,351
Wisconsin	80	42	218,184	29	98,400	85	155,150	76	85	881	7,333
West North Central division:											
Minnesota	342	100	268,472	117	382,006	337	601,387	306	335	2,987	22,396
Iowa	83	18	33,140	51	179,350	83	183,558	72	76	780	5,476
Missouri	6	3	14,175	4	15,400	6	8,388	3	4	45	391
North Dakota	38	10	17,014	12	38,870	38	43,461	29	31	164	1,165
South Dakota	31	12	10,920	11	43,500	30	34,485	27	30	159	1,048
Nebraska	46	9	19,000	32	147,300	46	180,005	44	46	528	3,310
Kansas	45	4	18,000	26	108,200	41	121,224	39	47	411	3,358
South Atlantic division:											
Delaware	2	.....	.....	2	10,000	2	9,776	2	3	56	445
West Virginia	5	2	3,500	3	18,000	5	24,765	5	5	64	798
Florida	4	2	2,875	1	2,000	3	2,441	3	3	12	46
East South Central division:											
Alabama	3	1	500	1	2,700	3	397	2	2	9	79
West South Central division:											
Texas	27	3	1,883	13	38,045	27	33,890	22	24	143	1,339
Mountain division:											
Montana	7	4	18,200	4	14,700	7	12,448	7	7	61	380
Idaho	11	3	3,900	4	11,500	9	13,047	7	7	48	342
Wyoming	4	.....	.....	.....	.....	3	1,345	3	3	12	78
Colorado	15	4	2,740	8	20,400	14	22,469	13	13	108	767
Utah	5	.....	.....	2	7,000	5	1,905	2	2	18	74
Pacific division:											
Washington	44	26	52,492	8	22,700	42	64,677	39	42	338	2,370
Oregon	23	7	24,035	8	16,850	21	24,872	20	22	152	1,071
California	18	10	25,827	8	31,200	18	37,687	17	17	162	1,112
States with one organization only [1]	4	3	11,150	.....	.....	3	6,783	4	4	28	257

[1] One organization each in District of Columbia, Maryland, Oklahoma, and Tennessee.

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

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran General Council	2,389	2,386	540,642	2,062	208,274	252,414	2,279	38	2,330	2,274	$32,108,091
Augustana	1,167	1,165	294,417	960	81,951	91,852	1,106	18	1,148	1,165	10,453,916
Chicago	64	64	9,883	64	4,308	5,485	63	1	63	63	664,555
District Synod of Ohio	96	96	19,046	96	8,800	10,240	93	.....	93	93	1,001,200
English Synod of the Northwest	47	47	12,102	47	5,034	7,068	45	2	45	45	783,435
Ministerium of New York	151	150	62,791	119	18,810	24,453	145	1	147	145	4,349,307
Ministerium of Pennsylvania	581	581	168,492	506	64,185	80,926	558	10	565	555	9,597,064
New York and New England	60	60	20,965	55	7,740	10,620	55	2	55	55	2,098,220
Pacific	21	21	2,044	20	845	1,004	18	.....	18	18	192,900
Pittsburgh	193	193	39,384	180	15,825	19,868	180	2	180	188	2,940,994
Texas	9	9	1,518	9	986	832	7	2	7	7	26,500

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

SYNOD.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—General Council	2,389	876	$4,530,425	980	$4,187,578	2,343	$5,630,234	2,179	2,385	33,954	307,595
Augustana	1,167	406	1,268,705	478	1,890,218	1,135	2,489,105	1,024	1,124	11,448	84,555
Chicago	64	23	147,430	31	99,590	64	98,500	58	59	769	7,097
District Synod of Ohio	96	23	104,340	42	123,450	94	156,687	90	91	1,307	11,675
English Synod of the Northwest	47	34	271,363	14	54,000	47	148,554	47	49	846	8,688
Ministerium of New York	151	75	494,495	99	539,000	148	521,945	146	195	3,502	33,820
Ministerium of Pennsylvania	581	213	1,320,645	192	908,925	576	1,463,826	546	586	11,521	117,507
New York and New England	60	43	619,545	22	162,000	60	321,812	59	63	1,542	17,066
Pacific	21	10	46,567	9	16,550	20	32,798	20	22	164	1,272
Pittsburgh	193	49	257,335	88	388,700	190	391,084	182	188	2,819	25,425
Texas	9	.....	.....	5	5,145	9	5,923	7	8	36	490

EVANGELICAL LUTHERAN SYNODICAL CONFERENCE OF AMERICA.

HISTORY.

In the early part of the nineteenth century an effort was made by King Frederick William III of Prussia to unite the Lutheran and Reformed churches. To him it seemed an easy matter to combine "the two slightly divergent confessions," but with the study of the sources of confessional divergence which naturally followed, and particularly in the attempt to furnish a uniform liturgy for both bodies, old convictions were intensified, and lines of demarcation which had been gradually fading out of sight were revived. Many of the Lutherans refused absolutely to recognize the union, formed separate congregations, and carried on an active controversy against what they believed to be a gross form of ecclesiastical tyranny.

During the following 20 years the situation grew more strained, and as Lutheran immigration to the United States began, several of these communities removed to this country. The first company, under the leadership of the Rev. F. C. D. Wyneken, landed in Baltimore in 1838, and settled in Fort Wayne, Ind. A second, under the leadership of the Rev. Martin Stephan, of Dresden, landed at New Orleans in 1839, and soon after established themselves in Missouri. A third, under the leadership of the Rev. J. A. A. Grabau, of Erfurt, settled at or near Buffalo, N. Y., in 1839.

One of the six clergymen who came over with the Missouri colony, the Rev. C. F. W. Walther, proved as effective a leader in the West as Muhlenberg had earlier proved in the East. Among the important questions that came up before the community were: Did the colonists constitute Christian congregations, with authority to call ministers; what was the relation of the clergy to the church, and did the ultimate authority rest with the ordained clergy or with the congregations; what was the relation of acceptance of the confessions to the personal piety and church standing of the individual? Walther held firmly to the rights of the congregation, both in the ordination of its clergy and in its authority over them. On account of the strong pietistic influences of his early life, he emphasized also the necessity of absolute accord to the confessions of the Lutheran Church. To meet the peculiar needs of the situation, one of his first steps was the establishment of Concordia Seminary in a log house at Altenburg, Mo., its teachers receiving as compensation only their board, and working with the people for the enlargement of the church. In 1844 he began to publish a religious periodical, the Lutheraner, which became the exponent of the stricter interpretation of Lutheran doctrine and ritual.

Meanwhile the Fort Wayne community had grown, and Wyneken, on a trip to Europe for his health, had secured the cordial interest and support of Pastor Löhe, of Neuendettelsau. On returning to America he became acquainted with the Lutheraner, and the two communities entered into hearty mutual relations. Other congregations also manifested their sympathy, and in 1847, 12 congregations, 22 ministers, and 2 candidates for the ministry united in forming the "German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." Under the constitution adopted, only those ministers whose congregations had entered into membership with the synod, and the lay delegates representing those congregations, were entitled to suffrage. All the symbolical books were regarded as "the pure and uncorrupted explanation and statement of the Divine Word." All mingling of churches and faiths was disapproved. Purely Lutheran books were to be used in churches and schools. A permanent, not a temporary or licensed, ministry was affirmed, and at the same time freedom of the individual church was recognized, the synod having no authority over it.

Soon, however, there grew up conflicts with other Lutheran bodies. The Buffalo Synod, which had been organized in 1845, had developed what seemed to the Missourians a very strong ecclesiasticism, emphasizing

the power of the clergy as against that of the congregation. Other controversies arose with the churches in Iowa. Walther maintained that every doctrine of Holy Scripture was a confessional matter, that there could be no doctrine of Holy Scripture on which absolute unanimity was not essential. The Iowans held that there were certain subjects that were "open questions," and with regard to which difference of opinion might be tolerated. Among these were the doctrine of the ministry, eschatological opinions concerning the millennium, the first resurrection, the conversion of Israel, and the antichrist. The discussion resulted in the formation of the independent Iowa Synod.

Under the leadership of Walther the Missouri doctrine gained acceptance, and as one synod after another was formed on the same general basis, it seemed advantageous to effect some form of union. At the time of the organization of the General Council in 1866, several of these synods were invited to participate, but those who held the stricter doctrine could not accept the position taken by the new body. The next few years emphasized anew the advantage of union, and in 1872, in Milwaukee, Wis., the Evangelical Lutheran Synodical Conference of America was formed. Representatives of the Synod of Missouri, Ohio, and Other States, the Synod of Ohio, the Synod of Wisconsin, the Synod of Minnesota, the Synod of Illinois, and the Norwegian Synod were present and effected the organization. The Synod of Illinois was later absorbed by the Missouri Synod; the Synod of Ohio and the Norwegian Synod withdrew in 1881, because of doctrinal differences; but other synods were added, so that at present the Synodical Conference comprises the Synod of Missouri, Ohio, and Other States—by far the largest and strongest of the conference—the synods of Wisconsin, Minnesota, Michigan, and Nebraska; and a new organization, the Slovak Synod of Pennsylvania, which has been recently admitted. Each one of these synods conducts its own synodical and church work independently of the others. Their basis of union is not so much a matter of a common ecclesiastical organization as of a common church life, and particularly of doctrinal purity.

DOCTRINE.

In doctrine the Conference recognizes but one standard, to which there must be absolute accord, namely, the Holy Scriptures as interpreted by the Formula of Concord of 1580, including a text and commentary upon the three ecumenical creeds—the Apostles', the Nicene, and the Athanasian—and upon the five Lutheran Confessions—the Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, and the Larger and Smaller Luther Catechisms. This unwavering confessionalism is the most treasured possession of the Conference, and to its faithful adherence to this policy it attributes its remarkable growth.

POLITY.

In polity the Synodical Conference is pronouncedly congregational, the central representative body not being intended primarily for purposes of government. Thus it happens that a few congregations, though fully acknowledged as members of the ecclesiastical denomination, are not members of the Conference, which concerns itself distinctively with the establishment and maintenance of colleges, normal schools, and charitable institutions and with the administration of missions. Its foremost duty is, however, the preservation of the Word of God in its purity.

In the Synodical Conference, the German language is used predominantly, although many congregations have services in English; and during the last decades, many English congregations and missions have been organized. It has always taken an antagonistic stand against the State Church of Germany.

WORK.

In general, the missionary work of the Synodical Conference is conducted by boards elected by the various synods composing the Conference. There is a Negro Mission, doing successful work in the Southern states, under the joint control of the various boards. In 1916 it had 37 organized congregations and 19 mission stations; 61 pastors and assistants; 34 Sunday schools, with 2,254 scholars; 2 colleges; and 31 parochial schools, with 2,493 scholars; and the amount expended for this work was $48,317.

The Missouri Synod carries on home mission work in the 23 districts composing the Synod of Missouri, Ohio, and Other States. In 1916 it had 657 pastors and assistants engaged in this work in 1,733 mission stations, at an expense of $31,834. In addition, it maintains missions among the Esthonians, Finns, Letts, Poles, Lithuanians, and Italians, at a cost during the year 1916 of $7,413. Other missionary activities are a mission among the Jews of New York, a deaf and dumb mission, missions among the Indians in Wisconsin, and immigrant missions at the ports of New York, Philadelphia, and Galveston.

The synods of Wisconsin, Minnesota, Michigan, and Nebraska carry on home mission work in the states under their jurisdiction, and a mission among the Indians of Arizona.

A summary of the home mission work of the Synodical Conference as reported for 1916 shows 657 missionaries, 1,733 churches and missions cared for, and contributions to the amount of $87,564; for educational work, contributions amounting to $340,000; and for philanthropic work, $684,130.

The foreign missionary work is carried on by the Missouri Synod, mainly in India, and in Brazil and the Argentine Republic, South America. The report for 1916 shows, for these countries, a total of 123 stations and 50 preaching places; 18 missionaries and 50 native helpers; 50 schools, with 1,800 pupils; 1,378 baptized Christians; and contributions to the amount of $21,278. The synod has also a number of missions in China and Cuba, 1 in London, England, and 1 in Copenhagen, Denmark. It contributes also, annually, about $6,000 toward the support of the work of the Saxon Free Church in Germany, and also to the work of the Evangelical Synod of Australia, in New Zealand.

The educational interests of the Synodical Conference are represented by 23 schools. Of these, 2 theological seminaries, 10 colleges, 4 high schools, 2 teachers' seminaries, and 1 deaf-mute institute are under the control of the Missouri Synod, and 1 theological seminary, 1 college, 1 high school, and 1 women's seminary, belong to the synods of Wisconsin, Minnesota, Michigan, and Nebraska. The total number of students and pupils reported for these schools in 1916 was 3,110. In addition, there are a large number of parochial schools which are conducted directly by the congregations. The value of property devoted to educational purposes, not including the parochial schools, is estimated at $2,701,000.

The charitable institutions of the Conference include 15 hospitals, 13 orphanages, and 8 homes for the aged. There are also 11 children's Home-Finding Societies, and in 6 cities—Buffalo, Chicago, Detroit, Fort Wayne, Milwaukee, and New York—hospices are conducted by a young people's organization, called the Walther League. The report for 1916 shows a total of 12,048 patients treated in the hospitals and 1,518 inmates in the orphanages and homes for the aged; the value of their property was $1,923,926, with an endowment of about $60,000.

The Synodical Conference has 2 large publishing concerns, the Concordia Publishing House, at St. Louis, Mo., and the Northwestern Publishing House, at Milwaukee, Wis. There are 2 official publications. In addition, 10 papers and magazines are published by the Missouri Synod, and 5 by the synods of Wisconsin, Minnesota, Michigan, and Nebraska. There are also several semiofficial publications in different parts of the country.

The number of young people's societies is estimated at 1,500, with a membership of 50,000.

STATISTICS.

The general statistics of the Evangelical Lutheran Synodical Conference for 1916 are given, by states and synods, on pages 370 to 372; 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[1]	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	3,621	3,360	261	7.8
Members	777,701	660,670	117,031	17.7
Church edifices	3,301	2,899	402	13.9
Value of church property	$25,973,538	$19,135,707	$6,837,831	35.7
Debt on church property	$3,261,637	$2,239,441	$1,022,196	45.6
Parsonages:				
Churches reporting	2,220	1,823	397	21.8
Value	$5,792,672	$3,620,860	$2,171,812	60.0
Sunday schools:				
Number	1,584	1,558	26	1.7
Officers and teachers	10,237	6,181	4,056	65.6
Scholars	110,300	94,594	15,706	16.6
Contributions for missions and benevolences	$1,138,972	$649,747	$489,225	75.3
Domestic	$1,111,694	$635,726	$475,968	74.9
Foreign	$27,278	$14,021	$13,257	94.6

[1] Figures for 1906 include the Slovak Evangelical Lutheran Synod of America, united since 1906 with this denomination.

From this table it appears that the denomination reported a considerable increase in every respect, The number of organizations reported in 1916 was 3,621 as against 3,360 in 1906, an increase of 7.8 per cent. The membership, including members reported by preaching stations which were not listed as separate organizations, rose from 660,670 to 777,701, or 17.7 per cent. The number of church edifices increased by 402, or 13.9 per cent; and the number of organizations reporting parsonages by 397, or 21.8 per cent. The value of church property advanced from $19,135,707 in 1906, to $25,973,538 in 1916, a gain of 35.7 per cent. Debt on church property, as reported by 1,078 organizations in 1916, amounted to $3,261,637 as against $2,239,441, reported by 865 organizations in 1906. The number of Sunday schools increased by 26, or 1.7 per cent, and the number of scholars increased from 94,594 in 1906 to 110,300 in 1916, a gain of 16.6 per cent. The contributions for missions and benevolences, as reported, advanced from $649,747 in 1906 to $1,138,972 in 1916, or 75.3 per cent, the chief advance in amount being for domestic work, though the larger percentage of increase was for foreign work.

Certain items not included in the above summary are church expenditures, and the languages used in church services.

Church expenditures amounting to $6,721,599 were reported by 3,339 organizations, and cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 3,621 organizations, 361, with 49,118 members, reported services conducted in English only; and 3,260, with 728,583 members, reported services conducted in foreign languages alone or with English; and of these, 968 organizations, with 190,795 members, used foreign languages only. The number of foreign languages used was 7. The principal language was German, used alone or with English by 3,192 organizations, with 714,562 members, and in connection with other foreign languages and English by 3,200 organizations, with 718,454 members. Including the organizations of the Slovak Synod for 1906, this shows a decrease of 4 in the number of foreign languages used, a decrease of 1,524 organizations, with 278,080 members, reporting the use of foreign languages only, and an increase of 1,578 organizations, with 366,283 members, reporting foreign languages and English.

The number of ministers on the rolls of the denomination was given as 2,918. Schedules were received from 2,466, distributed, by states, in the following table.

Of the 2,466 ministers, 2,399 were in pastoral work and 67 not in pastoral work, most of these latter being on the retired list. The number engaged in pastoral work only was 2,334, and of these, 2,325 reported an average annual salary of $755.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	2,466	2,334	65	67	$755
Alabama	9	6		3	778
Arizona	2	1	1		900
Arkansas	12	12			684
California	56	48	3	5	799
Colorado	15	14	1		694
Connecticut	16	16			918
Delaware	1	1			
District of Columbia	2	2			956
Florida	4	4			710
Georgia	1	1			
Idaho	8	7	1		586
Illinois	285	277	6	2	746
Indiana	96	83	8	5	707
Iowa	119	117	1	1	776
Kansas	72	70	2		664
Kentucky	4	4			825
Louisiana	23	22	1		709
Maine	1	1			
Maryland	15	14	1		830
Massachusetts	14	14			1,017
Michigan	186	178	4	4	728
Minnesota	246	231	6	9	745
Mississippi	1	1			
Missouri	141	133	5	3	725
Montana	16	16			707
Nebraska	188	177	3	8	731
Nevada	2	2			840
New Hampshire	1	1			
New Jersey	23	21		2	891
New Mexico	1	1			
New York	117	111	6		909
North Carolina	10	6	1	3	848
North Dakota	41	39	1	1	685
Ohio	69	69			862
Oklahoma	29	29			632
Oregon	17	14		3	626
Pennsylvania	41	41			964
Rhode Island	2	2			915
South Dakota	61	60	1		721
Tennessee	4	4			825
Texas	58	58			600
Utah	1	1			
Virginia	6	6			773
Washington	24	22	1	1	685
West Virginia	1		1		
Wisconsin	420	392	11	17	765
Wyoming	5	5			692

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synodical Conference	3,621	3,620	777,701	3,183	314,103	352,988	3,176	173	3,301	3,151	$25,973,538
New England division:											
Maine	2	2	155	2	60	95	.....	2	.....	.....	.....
Massachusetts	18	17	4,971	14	1,877	2,537	14	1	16	14	203,460
Rhode Island	3	3	487	3	197	290	2	.....	2	2	16,500
Connecticut	21	21	5,588	19	2,515	2,766	19	2	22	19	258,700
Middle Atlantic division:											
New York	131	131	36,819	122	14,644	20,433	120	3	124	120	2,334,375
New Jersey	31	31	5,616	29	2,120	3,154	26	3	29	27	220,550
Pennsylvania	59	59	14,490	55	6,069	6,639	54	4	57	52	1,211,390
East North Central division:											
Ohio	96	96	30,233	93	13,145	14,667	91	2	93	92	1,199,206
Indiana	123	123	38,300	116	16,704	19,040	121	1	124	120	1,445,811
Illinois	366	366	121,342	328	48,909	54,902	348	9	364	347	4,430,269
Michigan	261	261	67,001	230	27,806	29,919	236	3	250	233	1,720,550
Wisconsin	654	654	177,547	534	65,414	72,367	595	18	606	575	4,548,269
West North Central division:											
Minnesota	403	403	75,726	330	29,414	31,589	327	23	332	328	1,840,310
Iowa	178	178	27,550	166	12,337	13,111	164	8	167	164	883,325
Missouri	184	184	45,313	156	18,099	20,706	170	2	177	170	1,697,850
North Dakota	118	118	8,972	104	3,918	4,039	81	20	81	79	191,179
South Dakota	132	132	11,544	115	5,157	5,282	102	8	103	101	311,810
Nebraska	239	239	31,234	205	13,141	13,244	206	7	215	207	963,455
Kansas	118	118	15,081	106	6,909	7,104	105	6	116	103	387,325
South Atlantic division:											
Maryland	28	28	4,792	27	1,995	2,715	24	3	25	24	308,181
District of Columbia	2	2	582	2	223	359	2	.....	2	2	53,000
Virginia	13	13	1,117	12	457	484	9	4	10	9	59,200
West Virginia	5	5	239	5	124	115	4	1	5	3	3,300
North Carolina	32	32	2,558	28	980	1,262	22	1	26	24	45,575
Florida	6	6	590	6	257	333	5	1	5	5	37,800
East South Central division:											
Kentucky	6	6	1,381	6	577	804	6	.....	7	6	51,700
Tennessee	5	5	733	5	322	411	5	.....	7	5	52,200
Alabama	12	12	1,334	12	552	782	12	.....	15	12	33,157
West South Central division:											
Arkansas	17	17	2,516	16	1,231	1,250	15	.....	18	15	100,670
Louisiana	25	25	7,420	24	3,014	4,396	23	1	24	23	149,950
Oklahoma	52	52	3,899	50	1,823	1,893	43	4	43	43	95,975
Texas	87	87	10,294	87	4,986	5,308	76	9	77	76	223,015
Mountain division:											
Montana	32	32	4,033	29	1,718	1,996	16	11	16	17	82,975
Idaho	12	12	902	9	379	376	7	2	7	7	6,800
Wyoming	10	10	704	9	369	325	6	3	7	6	21,000
Colorado	26	26	2,738	24	1,124	1,352	20	3	25	19	104,250
New Mexico	2	2	301	2	139	162	2	.....	2	2	1,550
Arizona	2	2	96	2	45	51	1	1	1	1	2,500
Nevada	2	2	444	2	192	252	2	.....	2	2	16,000
Pacific division:											
Washington	30	30	2,740	27	1,250	1,406	26	1	26	26	95,100
Oregon	16	16	2,337	15	974	1,031	16	.....	17	16	66,300
California	57	57	7,582	52	2,769	3,827	48	6	50	50	482,556
States with one organization only[1]	5	5	382	5	168	214	5	.....	6	5	16,450

[1] One organization each in Georgia, Mississippi, New Hampshire, South Carolina, and Utah.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synodical Conference	3,621	1,078	$3,261,637	2,220	$5,792,672	3,339	$6,721,599	1,370	1,584	10,237	110,300
New England division:											
Maine	2					2	830	1	1	1	20
Massachusetts	18	12	33,624	9	45,540	16	39,985	10	17	226	1,738
Rhode Island	3			2	9,500	3	4,340	3	3	22	199
Connecticut	21	15	49,950	11	49,800	20	61,072	18	18	131	1,420
Middle Atlantic division:											
New York	131	67	454,702	80	288,238	124	430,209	104	136	1,406	14,725
New Jersey	31	22	49,868	13	54,700	30	60,123	28	30	342	3,005
Pennsylvania	59	33	122,034	35	152,400	56	158,553	44	45	491	4,537
East North Central division:											
Ohio	96	33	133,190	63	222,950	93	291,741	51	58	469	5,005
Indiana	123	27	63,867	93	290,200	122	342,218	28	30	198	2,473
Illinois	366	198	666,193	277	832,321	355	1,147,584	142	152	1,332	15,953
Michigan	261	75	262,606	172	440,790	240	528,262	88	94	545	6,466
Wisconsin	654	180	517,429	374	1,064,385	590	1,116,365	241	263	1,268	16,458
West North Central division:											
Minnesota	403	78	128,252	234	574,430	358	556,586	88	98	483	5,296
Iowa	178	24	36,520	131	338,728	177	360,557	61	63	194	2,127
Missouri	184	60	355,542	136	316,000	164	376,331	65	70	1,018	9,927
North Dakota	118	24	22,540	48	80,843	104	78,053	33	37	83	910
South Dakota	132	23	22,111	59	105,150	113	108,419	42	55	134	1,209
Nebraska	239	45	55,870	160	315,050	214	365,631	37	43	106	1,263
Kansas	118	16	14,546	79	128,000	112	167,028	25	28	90	1,072
South Atlantic division:											
Maryland	28	15	62,997	15	49,757	26	49,835	21	25	328	2,516
District of Columbia	2	1	6,500	2	13,000	2	5,513	2	2	35	288
Virginia	13	3	780	5	15,500	11	9,783	5	5	32	368
West Virginia	5					5	668	2	2	4	46
North Carolina	32	4	5,200	8	14,100	28	17,430	27	31	143	1,887
Florida	6	2	14,400	3	7,600	6	3,872	4	4	22	201
East South Central division:											
Kentucky	6	2	2,450	4	19,500	6	12,903	4	4	22	254
Tennessee	5	2	1,190	4	15,000	5	9,744	5	6	27	421
Alabama	12	4	1,280	6	8,250	12	10,166	10	14	68	907
West South Central division:											
Arkansas	17	4	2,170	9	15,900	15	19,341	8	8	50	526
Louisiana	25	9	9,369	13	32,375	23	44,648	19	26	264	2,407
Oklahoma	52	13	8,475	24	32,700	49	32,223	10	16	25	236
Texas	87	18	21,101	57	76,665	84	89,096	25	29	100	985
Mountain division:											
Montana	32	9	17,050	6	14,200	30	19,750	15	26	76	871
Idaho	12	3	725	6	5,900	8	6,055	3	10	19	158
Wyoming	10	2	2,600	5	7,800	8	5,611	4	6	21	191
Colorado	26	11	28,856	9	19,500	23	33,429	9	11	54	521
New Mexico	2	1	350	2	1,150	2	1,279	2	3	3	48
Arizona	2	1	400			2	1,324	2	3	11	75
Nevada	2	1	6,000	1	2,000	2	3,040	2	6	1	151
Pacific division:											
Washington	30	11	20,100	19	30,200	26	28,066	16	23	60	555
Oregon	16	6	4,250	14	19,800	16	21,939	7	15	32	373
California	57	24	56,550	30	79,250	54	100,157	48	55	263	2,307
States with one organization only [1]	5			2	3,500	3	1,840	5	7	25	205

[1] One organization each in Georgia, Mississippi, New Hampshire, South Carolina, and Utah.

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

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synodical Conference	3,621	3,620	777,701	3,183	314,103	352,988	3,176	173	3,301	3,151	$25,973,538
Synod of Missouri, Ohio, and Other States	2,970	2,969	618,797	2,650	253,577	286,594	2,600	143	2,708	2,596	21,873,759
Michigan	54	54	9,971	50	4,212	4,171	51	2	52	51	278,830
Minnesota	141	141	28,857	119	10,468	11,806	116	12	117	116	669,675
Nebraska	20	20	3,187	19	1,471	1,476	18	1	18	18	88,955
Wisconsin	397	397	108,346	309	40,093	45,158	358	11	367	336	2,767,834
Slovak	39	39	8,543	36	4,277	3,783	33	4	39	34	294,485

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

SYNOD.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synodical Conference	3,621	1,078	$3,261,637	2,220	$5,792,672	3,339	$6,721,599	1,370	1,584	10,237	110,300
Synod of Missouri, Ohio, and Other States	2,070	909	2,793,564	1,854	4,734,537	2,759	5,734,542	1,131	1,319	8,868	94,134
Michigan	54	14	39,650	39	98,500	53	80,660	23	25	144	1,803
Minnesota	141	21	28,235	73	198,500	123	167,703	46	55	302	3,059
Nebraska	20	4	3,423	18	36,200	20	35,239				
Wisconsin	397	106	337,005	218	648,035	347	643,659	170	185	923	11,304
Slovak	39	24	59,760	18	76,900	37	59,796				

NORWEGIAN LUTHERAN CHURCH OF AMERICA.

The general movement in the Lutheran bodies toward union of different synods has resulted in the organization of the Norwegian Lutheran Church of America. In 1905 Hauge's Synod took up the question of union with the other Norwegian Lutheran bodies—the Synod for the Norwegian Church, the United Norwegian Church, and the Lutheran Free Church. The Norwegian Synod and the United Church responded cordially. The Free Church expressed its sympathy, but under its organization, lacking the corporate unity of the other bodies, it could not as a body enter the proposed organization. Definite action approving a suggested plan of union was adopted by each body, and there was a joint meeting of the three bodies at St. Paul, Minn., June 9, 1917, at which the union was formally adopted, to take effect on July 1 following.

As this union, however, went into effect subsequent to the period covered by this report, it was impracticable to present the statistics for the united body, and hence the statements and statistics for each of the constituent bodies are presented separately.

HAUGE'S NORWEGIAN EVANGELICAL LUTHERAN SYNOD.

HISTORY.

Toward the close of the eighteenth century there was a great religious awakening in Norway, largely the result of the work of a layman, Hans Nielsen Hauge (born 1771), sometimes called "The Reformer of Norway." He was not a dissenter from the Lutheran State Church, but, recognizing the gradual decline of spiritual life, felt called upon to preach. For about nine years he worked as an itinerant lay preacher, and though he encountered strong opposition on every hand, he also achieved marked success. His followers, called "Vakte" (awakened), or Haugeans, included a large number of lay preachers. A considerable element of this community was found in the Norwegian immigration to the United States, and among the lay preachers was Elling Eielsen, who became a popular preacher among the immigrants. Under his leadership was organized, in 1846, the Evangelical Lutheran Church of America, and he was elected its president.

With the growth of this synod there appeared an increase of liberal sentiments and a desire to change some of the more rigid features of the constitution. Accordingly a revision was adopted in 1875, and approved by a majority of the churches in 1876. The name chosen by the reorganized body was "Hauge's Norwegian Evangelical Lutheran Synod." A minority, however, led by Eielsen, retained the old constitution, and a separate organization.[1]

As indicated above, the union of this body with two other Norwegian Lutheran bodies in the Norwegian Lutheran Church of America was consummated in 1917.

DOCTRINE AND POLITY.

In doctrine the synod accepts the ecumenical creeds, the Augsburg Confession, and Luther's Smaller Catechism. Pontoppidan's epitome is accepted and recognized as a true development of the five parts of Luther's Smaller Catechism and of the fundamental teachings of the synod.

In polity the synod rests on the sovereignty of the individual congregations, each of which elects one or two delegates to the synod's meeting. These elected delegates, together with the pastors, constitute the synodical conference, in which the individual congregations vest the judicial and executive authority. The synod is divided into 10 districts, each having a president whose duty it is to oversee the district and render a yearly report to the presidents of the synod, who again report to the synod. Laymen are privileged to participate in the public services, which are gen-

[1] See Evangelical Lutheran Church in America, Eielsen's Synod, p. 388.

erally of a liturgical character. Pastors are ordained and churches are dedicated by the president of the synod, who has general oversight of the entire work of the churches.

WORK.

The home missionary work of Hauge's Synod is under the care of the Home Mission Board, and extends over the entire western part of the United States. Some of the congregations are found in the large cities, but most of them are located in the newly settled districts of the Western states, on Indian reservations, and in Canada. The special work of the board has been to help the new settlers to organize congregations and to supply them with pastors. The report for 1916 shows 15 agents employed, 25 churches aided, and contributions amounting to $22,000.

For some years the synod contributed to the foreign missionary work of the State Church in Norway, but in 1891 it established its own mission in China and sent out 3 missionaries. The work has grown until in 1916 there were in the provinces of Hunan and Hupeh 4 stations and 20 outstations, occupied by 21 missionaries and 98 native helpers; 10 churches, with 2,600 members; 1 theological seminary, with 30 students; 2 colleges and academies, with 190 students and pupils; about 1,250 pupils in mission schools; and 1 hospital, treating about 8,000 patients. The synod also supports the Zion Mission for Israel, the Orient Mission for Mohammedans in India, and contributes to the Indian Mission to the Santals. The total amount contributed for the foreign work was $28,000, and the value of property is estimated at $20,000.

The synod maintains a college in Jewell, Iowa, and in Red Wing, Minn., a seminary with college and theological departments, which in 1916 together had 325 students. This property was valued at $350,000 and contributions to the educational work amounted to $21,000.

There are an orphan's home and a home for the aged, with about 90 inmates, and property valued at $115,000. The contributions for this work in 1916 amounted to about $8,000.

The young people have organized 175 societies, with a membership of about 3,500, mostly connected with the Luther League.

STATISTICS.

The general statistics of Hauge's Norwegian Synod for 1916 are given, by states and districts, on pages 374 and 375; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	362	272	90	33.1
Members	29,893	33,268	−3,375	−10.1
Church edifices	255	226	29	12.8
Value of church property	$1,128,488	$682,135	$446,353	65.4
Debt on church property	$72,713	$55,205	$17,508	31.7
Parsonages:				
Churches reporting	58	51	7	(2)
Value	$185,500	$103,149	$82,351	79.8
Sunday schools:				
Number	298	218	80	36.7
Officers and teachers	1,571	1,101	470	42.7
Scholars	14,011	8,995	5,016	55.8
Contributions for missions and benevolences	$79,000	$72,584	$6,416	8.8
Domestic	$51,000	$45,584	$5,416	11.9
Foreign	$28,000	$27,000	$1,000	3.7

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

It is to be remembered that these statistics cover the period before the 3 synods united in the Norwegian Church of America, and represent the situation in this particular synod as compared with the situation in 1906.

In number of organizations the synod has grown from 272 in 1906 to 362 in 1916, or 33.1 per cent. Similarly, in number of church edifices, number of churches reporting parsonages, and Sunday schools there has been a considerable increase. The membership, however, has fallen from 33,268 in 1906 to 29,893 in 1916, showing a loss of 10.1 per cent. The value of church property increased heavily, from $682,135 to $1,128,488, a gain of 65.4 per cent. The debt on church property, as reported by 57 organizations in 1916, amounted to $72,713, while in 1906, 54 organizations reported a debt of $55,205. Although the average debt per organization thus increased considerably, indebtedness as related to value of church property decreased. There was an increase of 7 in the number of churches reporting parsonages, and an increase of $82,351, or 79.8 per cent, in the value of parsonages. Sunday schools increased from 218 to 298, or 36.7 per cent, and their scholars from 8,995 to 14,011, or 55.8 per cent. Contributions for general missions and benevolences increased from $72,584 to $79,000, or 8.8 per cent, the greater increase being for domestic work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $270,914, reported by 284 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 362 organizations, 99, with 6,672 members, reported services conducted in English only; 263,

with 23,221 members, used Norwegian alone or with English, and of these, 95 organizations, with 7,660 members, used Norwegian only. As compared with the report for 1906, there was a decrease of 94 organizations, with 15,637 members, reporting the use of Norwegian only, and an increase of 101 organizations, with 6,581 members, reporting Norwegian in connection with English.

As shown by the following table, the number of ministers in the denomination from whom schedules were received was 129, of whom 123 were in pastoral work, including 10 assistant pastors; the 113 regular pastors reported annual salaries averaging $1,014.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	129	113	10	6	$1,014
Idaho	1	1	.....	.....	.....
Illinois	11	11	.....	.....	1,056
Iowa	14	11	1	2	1,173
Kansas	1	1	.....	.....	.....
Michigan	1	1	.....	.....	.....
Minnesota	40	35	2	3	1,055
Montana	1	1	.....	.....	.....
Nebraska	1	1	.....	.....	.....
North Dakota	27	25	2	.....	872
South Dakota	21	15	5	1	1,015
Wisconsin	11	11	.....	.....	1,061

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hauge's Norwegian Lutheran Synod	362	362	29,893	252	10,503	11,031	249	16	255	253	$1,128,488
East North Central division:											
Illinois	17	17	2,350	13	612	720	16	.....	16	16	138,300
Wisconsin	30	30	2,735	17	955	1,066	21	.....	21	21	123,700
West North Central division:											
Minnesota	109	109	10,048	73	3,619	3,974	77	.....	79	78	362,998
Iowa	33	33	4,197	25	1,480	1,439	27	1	28	28	133,700
North Dakota	103	103	5,799	71	2,089	2,167	53	10	53	54	163,885
South Dakota	55	55	3,950	42	1,345	1,330	46	4	49	47	184,755
Nebraska	3	3	327	3	207	120	3	.....	3	3	10,700
Mountain division:											
Montana	8	8	206	4	64	71	2	1	2	2	1,600
States with one organization only[1]	4	4	281	4	137	144	4	.....	4	4	8,850

[1] One organization each in California, Idaho, Michigan, and Washington.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hauge's Norwegian Lutheran Synod	362	57	$72,713	53	$185,500	284	$270,914	269	298	1,571	14,011
East North Central division:											
Illinois	17	6	29,600	6	23,000	16	43,695	15	16	219	2,548
Wisconsin	30	5	8,275	5	15,500	20	18,332	22	23	131	1,110
West North Central division:											
Minnesota	109	17	16,358	17	54,600	82	66,995	82	91	476	3,775
Iowa	33	4	3,100	10	35,500	30	39,951	29	30	218	1,970
North Dakota	103	18	10,980	6	16,000	72	37,294	72	77	302	2,655
South Dakota	55	6	4,200	12	32,900	53	56,084	37	49	161	1,520
Nebraska	3	.....	.....	1	5,000	3	3,450	3	3	23	187
Mountain division:											
Montana	8	1	200	.....	.....	4	1,232	5	5	14	79
States with one organization only[1]	4	.....	.....	1	3,000	4	3,881	4	4	27	167

[1] One organization each in California, Idaho, Michigan, and Washington.

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.		
Hauge's Norwegian Lutheran Synod....	362	362	29,893	252	10,508	11,031	249	16	255	253	$1,128,488
Chicago	32	32	3,756	18	965	1,180	25	.....	25	25	208,300
Iowa	47	47	5,586	33	1,950	1,849	39	1	40	40	190,600
Madison	32	32	3,558	23	1,249	1,298	27	.....	30	27	145,750
Mayville	40	40	2,674	26	944	977	24	.....	24	24	94,350
Missouri Slope	16	16	744	13	348	303	5	3	5	7	12,445
North Minnesota	46	46	3,321	31	1,239	1,420	34	.....	35	34	96,548
Red Wing	43	43	3,966	30	1,602	1,739	26	.....	26	27	140,500
Rocky Mountain	10	10	336	6	129	136	5	1	5	5	6,950
South Dakota	42	42	3,134	33	1,060	1,030	36	3	37	36	160,645
Turtle Mountain	54	54	2,818	39	1,022	1,099	28	8	28	28	72,400

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hauge's Norwegian Lutheran Synod....	362	57	$72,713	58	$185,500	284	$270,914	269	298	1,571	14,011
Chicago	32	10	37,275	10	37,500	24	53,650	29	31	329	3,460
Iowa	47	7	4,600	11	38,500	42	47,284	37	40	272	2,360
Madison	32	6	7,450	10	35,800	27	30,108	23	32	125	1,304
Mayville	40	8	4,730	5	14,000	28	19,473	30	32	144	1,329
Missouri Slope	16	1	500	.....	.....	13	4,572	10	13	31	220
North Minnesota	46	5	858	5	8,600	35	16,513	36	38	167	1,085
Red Wing	43	5	7,700	7	18,000	30	26,594	31	36	184	1,594
Rocky Mountain	10	1	200	.....	.....	6	3,663	8	8	31	172
South Dakota	42	5	3,650	9	31,100	41	51,761	30	32	149	1,304
Turtle Mountain	54	9	5,750	1	2,000	38	17,296	35	36	139	1,183

SYNOD FOR THE NORWEGIAN EVANGELICAL LUTHERAN CHURCH OF AMERICA.

HISTORY.

The Norwegian population in the United States during the first half of the nineteenth century was comparatively small. The great majority of the newcomers had been members of the State Church of Norway, and differed from the earlier Norwegian colonists, represented in Hauge's and Eielsen's synods, and who, though in doctrinal accord with the State Church, approved the use of laymen as preachers.

The first congregation of adherents of the State Church was organized at Muskego, Wis., in September, 1843. Their first pastor was a Dane, the Rev. C. L. Claussen, who came to the settlement to labor as a schoolmaster, and was ordained by a minister of the Buffalo Synod in October of that year. A church edifice was built and dedicated in 1845, the first Norwegian Lutheran Church in America. As the number of congregations and pastors increased, there were various attempts at synodical organization; but it was not until 1853 that 7 clergymen and 42 lay delegates, representing 28 congregations among the Norwegian immigrants in southern Wisconsin, formed the body known as the Synod for the Norwegian Evangelical Lutheran Church of America. The synod grew rapidly and, until 1890, was the largest body of Norwegian churches in the country. In that year the organization of the United Norwegian Lutheran Church left it second in point of membership.

As indicated on page 372, the union of this body with two other Norwegian Lutheran bodies in the Norwegian Lutheran Church of America was consummated at St. Paul, Minn., June 9, 1917.

DOCTRINE.

In doctrine the synod recognizes the "Holy Word of God revealed in the canonical books of the Old and New Testaments as the only source and rule of faith and conduct," and accepts the symbolical books or confessions of the State Church of Norway as giving a pure and unadulterated presentation of the doctrines contained in the Scriptures. The Bible, the sacrament of baptism, and the sacrament of the Lord's Supper are recognized as the channels of grace.

POLITY.

In polity the synod is in accord with other Lutheran bodies, recognizing the sovereignty of the individual congregation. The synod, a triennial body, has only advisory jurisdiction; but for the purpose of closer fellowship and supervision, it is divided into four districts. In each district there is an annual meeting in which each parish is represented by the pastor and one lay delegate from each congregation constituting the parish.

WORK.

In view of the great immigration from Norway, as well as the migration from the older Norwegian centers in America into new sections of the country, the synod has directed its missionary energies chiefly to the work of supplying the spiritual needs of the Norwegian population by gathering them into congregations, and has done this principally through the home mission boards of the four districts. It conducts a seamen's mission at San Francisco, and contributes to similar enterprises in Brooklyn, N. Y., Boston, Galveston, Seattle, and other seaports. In New York City and other places it has special missions for immigrants, and in Chicago, a city mission. It also carries on work in Alaska and among the Indians of Wisconsin, and contributes to the Lutheran Colored Mission in the South, belonging to the Lutheran Synodical Conference. In close association with this general evangelistic department is the work of the Church Extension Board, which contributed $6,478.

During 1916 there were employed in the various departments of domestic mission work 96 persons who aided or cared for 150 churches; and the total amount contributed was $42,217.

The foreign missionary work of the synod is carried on in China, and, in connection with the Schreuder Missionary Society (although its organization is separate), among the Zulus in South Africa. The report for 1916 shows, for China, 3 stations and 8 outstations, occupied by 14 missionaries and 31 native helpers; 3 organized churches, with 104 members; 6 schools, with 132 pupils; and 2 dispensaries, treating about 5,000 patients. In the South Africa field, there were 16 missionaries and 137 native helpers; 8 churches, with over 5,000 members; 53 schools, with 1,375 pupils; and 14 orphanages, with 262 inmates. The total amount contributed for the work in both fields during 1916 was $27,690. The value of mission property in China is $34,200, and there is an endowment of $5,300. The mission property in South Africa, valued at $50,000, stands in the name of the society in Norway.

The synod lays great stress upon religious education, and in 1916 reported 12 colleges and academies, with 1,500 students, and 500 parochial schools, with 15,156 pupils. The total amount contributed for educational work was $60,111. The school property is valued at $710,000, and there is an endowment of $250,000. The higher schools give both religious and secular instruction. Most of the lower schools, which are principally in session during the vacation of the public schools, are almost exclusively religious in their character.

The philanthropic work of the synod is represented by 3 hospitals, and 10 orphanages and homes, with a total of 625 inmates. The amount contributed during 1916 for this purpose was $25,000, and the property value is estimated at $130,000.

There are about 300 young people's societies, with a membership of about 8,000.

STATISTICS.

The general statistics of the Synod for the Norwegian Lutheran Church for 1916 are given, by states, on pages 377 and 378; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	987	927	60	6.5
Members	112,673	107,712	4,961	4.6
Church edifices	800	649	151	23.3
Value of church property	$4,383,151	$2,469,713	$1,913,438	77.5
Debt on church property	$363,588	$165,053	$198,535	120.3
Parsonages:				
Churches reporting	252	203	49	24.1
Value	$898,874	$566,805	$332,069	58.6
Sunday schools:				
Number	465	443	22	5.0
Officers and teachers	2,817	1,945	872	44.8
Scholars	24,313	18,714	5,599	29.9
Contributions for missions and benevolences	$155,018	$126,698	$28,320	22.4
Domestic	$127,328	$122,695	$4,633	3.8
Foreign	$27,690	$4,003	$23,687	591.7

The table shows an increase since 1906 of 60, or 6.5 per cent, in number of organizations, and of 151, or 23.3 per cent, in number of church edifices. The membership rose from 107,712 in 1906 to 112,673 in 1916, showing a gain of 4.6 per cent. The value of church property increased heavily, as did also the debt on church property. In 1906 the debt reported by 145 organizations was $165,053; in 1916 this had risen to $363,588, reported by 167 organizations. There was an increase of 49, or 24.1 per cent in the number of churches reporting parsonages, and an increase of $332,069, or 58.6 per cent, in the value of parsonages. Sunday schools reported a gain of 22, or 5 per cent, in number, and 5,599, or 29.9 per cent, in scholars. Contributions for general and benevolent purposes advanced $28,320, or 22.4 per cent.

Certain items not included in the above summary are expenditures and the languages used in church services.

Church expenditures amounting to $836,923, reported by 939 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

Of the 987 organizations, 67, with 3,976 members, reported services conducted in English only, and 920, with 108,697 members, used foreign languages. The languages used were German and the Scandinavian languages, of which the principal one was Norwegian used alone or with English by 899 organizations, with 106,760 members, and by 904 organizations, with 107,010 members, in connection with Danish and English. Norwegian alone was reported by 333 organizations, with 35,167 members. As compared with the report for 1906, this shows a decrease of 268 organizations, with 29,584 members, using foreign languages only, and an increase of 286 organizations, with 31,888 members, reporting foreign languages and English.

The number of ministers on the rolls of the synod was 447. As shown by the following table, 363 made report, all but 9 being in pastoral work, and 347 reported annual salaries averaging $1,051.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	363	349	5	9	$1,051
California	7	7			914
Colorado	2	2			850
Idaho	2	2			650
Illinois	15	14		1	1,238
Iowa	29	25	2	2	1,208
Massachusetts	3	3			1,450
Michigan	4	4			628
Minnesota	112	108	3	1	1,060
Missouri	1	1			
Montana	9	9			787
Nebraska	5	5			900
New Jersey	3	3			1,000
New York	9	9			1,042
North Dakota	56	56			1,016
Ohio	1	1			
Oregon	3	3			1,018
South Dakota	22	22			1,033
Texas	5	4		1	992
Washington	20	19		1	903
Wisconsin	55	52		3	1,111

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod for Norwegian Lutheran Church	987	987	112,673	921	51,176	53,559	783	89	800	798	$4,383,151
New England division:											
Massachusetts	3	3	501	3	221	280	2	1	2	2	33,500
Middle Atlantic division:											
New York	6	6	1,440	5	485	511	6		6	6	117,000
New Jersey	3	3	614	2	232	232	3		3	3	47,000
East North Central division:											
Ohio	4	4	394	4	181	213	3	1	3	3	12,000
Illinois	19	19	3,161	16	1,234	1,558	16		18	16	216,900
Michigan	13	13	1,077	12	496	542	10	1	10	11	22,800
Wisconsin	135	135	23,555	118	10,420	10,808	125	1	133	125	755,707
West North Central division:											
Minnesota	314	314	39,211	288	17,559	18,591	270	17	273	277	1,518,960
Iowa	57	57	10,263	56	4,953	5,089	55	1	56	55	396,250
North Dakota	204	204	15,042	199	7,098	7,380	140	25	140	147	565,625
South Dakota	74	74	6,533	74	3,202	3,331	58	8	61	59	302,250
Nebraska	13	13	1,223	10	490	545	11		11	11	36,600
West South Central division:											
Texas	9	9	1,511	9	766	745	7	2	7	7	41,860
Mountain division:											
Montana	51	51	2,203	51	1,249	954	21	25	21	20	62,800
Idaho	3	3	79	2	39	28	2		2	2	6,000
Colorado	5	5	211	5	97	114	1		1	1	2,400
Pacific division:											
Washington	50	50	3,725	46	1,603	1,796	35	4	35	35	149,699
Oregon	10	10	863	9	384	359	7	1	7	7	16,600
California	10	10	886	9	390	414	9	1	9	9	70,200
States with one organization only [1]	4	4	181	3	77	69	2	1	2	2	9,000

[1] One organization each in District of Columbia, Kansas, Missouri, and Virginia.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod for Norwegian Lutheran Church	987	167	$363,588	252	$898,874	939	$836,923	429	465	2,817	24,313
New England division:											
Massachusetts	3	1	8,000	.....	.....	3	15,446	3	3	32	224
Middle Atlantic division:											
New York	6	4	26,500	2	7,200	6	17,757	6	8	127	1,196
New Jersey	3	2	14,200	2	9,500	3	6,516	3	5	88	547
East North Central division:											
Ohio	4	.....	.....	.....	.....	4	2,616	2	2	14	94
Illinois	19	7	40,260	7	32,100	18	27,646	15	17	206	2,182
Michigan	13	1	150	4	6,300	12	4,250	10	10	31	273
Wisconsin	135	24	40,613	48	177,425	129	129,792	54	58	371	3,357
West North Central division:											
Minnesota	314	52	146,315	74	299,661	301	283,253	142	155	953	8,317
Iowa	57	4	3,500	25	114,100	57	83,862	21	23	138	1,114
North Dakota	204	34	30,350	37	113,850	200	128,615	66	70	320	2,518
South Dakota	74	8	4,713	20	67,800	65	43,626	23	23	107	935
Nebraska	13	.....	.....	6	10,500	13	14,144	3	3	30	296
West South Central division:											
Texas	9	.....	.....	4	8,438	9	16,215	6	6	25	175
Mountain division:											
Montana	51	6	8,462	3	7,800	46	10,052	13	15	66	470
Idaho	3	1	2,000	1	3,000	2	1,100	2	2	8	52
Colorado	5	1	400	1	1,500	5	1,578	2	2	8	64
Pacific division:											
Washington	50	14	22,805	12	28,000	44	31,424	40	44	198	1,647
Oregon	10	3	1,420	4	7,200	9	5,000	7	7	28	255
California	10	3	9,600	2	4,500	9	12,818	9	10	54	547
States with one organization only[1]	4	2	4,300	.....	.....	4	1,213	2	2	13	50

[1] One organization each in District of Columbia, Kansas, Missouri, and Virginia.

UNITED NORWEGIAN LUTHERAN CHURCH IN AMERICA.

HISTORY.

This body was constituted in 1890 by the union of three synods, namely, the Norwegian Augustana Synod, organized in 1860; the Norwegian-Danish Evangelical Lutheran Conference, organized in 1870; and the Norwegian Anti-Missouri Brotherhood, organized in 1887. The last body separated from the Norwegian Synod because they could not accept its views respecting the doctrine of predestination. The union of these three bodies was due to a movement to bring together, as far as possible, all Norwegian Lutherans in one body and this movement culminated in the union, in 1917, of this body with Hauge's Synod and the Synod of the Norwegian Lutheran Church under the name of the Norwegian Lutheran Church of America.

DOCTRINE.

In doctrine the United Church confesses that the Holy Scriptures are the revealed Word of God, and therefore the only source and rule of faith, doctrine, and life. It has adopted as its doctrinal symbols the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and Luther's Smaller Catechism.

POLITY.

In polity the United Church is democratic; the congregations are sovereign bodies, elect their own ministers, and have a right to depose them. The synod, composed of the ministers and representatives from the congregations, is mainly consultative and advisory in character. For supervising purposes the church is divided into 53 districts, each with a "visitator" whose duty it is to inspect every congregation in the district in the course of 3 years. The president of the church convenes and presides over its meetings, provides for the ordination of theological candidates, inspects the work of the visitators, and assists the churches to secure ministers.

WORK.

The home missionary work of the United Norwegian Church is directed by a committee and superintendent. Its object is to preach the gospel and organize congregations among the poorer classes in the large cities, and among new settlers in the country. Special attention is given to the spiritual and temporal needs of immigrants, work in the slums, and general philanthropic assistance of the unfortunate. The report for 1916 showed 148 persons employed, 106 churches assisted, and contributions amounting to $78,443.

The foreign missionary work is under the care of a special committee, and is carried on in Madagascar and China. The report for 1916 shows for both of these fields 120 stations, occupied by 41 missionaries

and 224 native helpers; 120 organized churches, with 3,753 communicants; 3 theological seminaries, with 125 students; 2 colleges and academies, with 120 students; and 48 primary and day schools, with 1,274 pupils. There was 1 hospital, treating 385 patients, and 3 orphanages, with 74 inmates. The total contributions for the foreign work amounted to $156,599. The value of property was $292,924, and there were endowments amounting to $74,626.

In its educational work in the United States in 1916, the church reported 12 schools of higher grade, including 1 theological seminary, 1 college, 9 academies, and 1 normal school, with a total of 2,407 students. There were also 1,218 parochial schools, with 41,037 pupils. The amount contributed for all educational purposes was about $60,000. The value of property was given as $1,715,856, and there is an endowment of $422,724.

This church also reported 7 hospitals in the United States, treating approximately 6,000 patients, and 7 homes and orphanages, with 526 inmates. The amount contributed for the support of these institutions was $40,652. The value of property is estimated at $641,813, and there is an endowment amounting to $79,030.

There were in 1916 Luther Leagues, Christian Endeavor societies, and other young people's societies, numbering in all 861, with a membership of about 30,000.

STATISTICS.

The general statistics of the United Norwegian Lutheran Church for 1916 are given, by states, on pages 380 and 381; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,391	1,177	214	18.2
Members	170,084	185,027	−8,943	−4.8
Church edifices	1,210	1,018	192	18.9
Value of church property	$5,990,280	$3,668,588	$2,321,692	63.3
Debt on church property	$324,818	$166,203	$158,615	95.4
Parsonages:				
Churches reporting	352	246	106	43.1
Value	$1,157,375	$651,370	$506,005	77.7
Sunday schools:				
Number	873	995	−122	−12.3
Officers and teachers	5,723	5,109	614	12.0
Scholars	44,042	43,714	328	0.8
Contributions for missions and benevolences	$335,694	$366,055	−$30,361	−8.3
Domestic	$179,095	$308,625	−$129,530	−42.0
Foreign	$156,599	$57,430	$99,169	172.7

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

From this table it appears that the denomination has gained in number of organizations, in church edifices, and in parsonages, but has suffered a loss in membership, in number of Sunday schools, and in contributions for missions and benevolences. The number of organizations reported in 1916 was 1,391, as against 1,177 in 1906, a gain of 18.2 per cent, but the membership fell from 185,027 in 1906 to 176,084 in 1916, showing a loss of 4.8 per cent. The number of church edifices increased by 192, or 18.9 per cent, and the value of church property increased from $3,668,588 to $5,990,280, or 63.3 per cent. Debt on church property in 1916 amounted to $324,818, as reported by 210 organizations, as against $166,203, reported by 167 organizations, in 1906. There was an increase of 106, or 43.1 per cent, in number of churches reporting parsonages, and a corresponding increase of $506,005, or 77.7 per cent, in value of parsonages. There was a loss of 122, or 12.3 per cent, in number of Sunday schools, but there was a gain of 614 in number of officers and teachers and of 328 in number of scholars. The contributions for missions and benevolences fell from $366,055 in 1906 to $335,694 in 1916, showing a loss of 8.3 per cent. The loss was entirely in contributions for domestic work, contributions for foreign work having advanced from $57,430 to $156,599, a gain of 172.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $1,431,715, reported by 1,356 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 1,391 organizations, 12, with 3,711 members, reported services conducted in English only, and 1,379, with 172,373 members, used foreign languages. Of these, 530 organizations, with 55,405 members, used foreign languages only. The foreign languages reported were German and the Scandinavian languages, of which the principal one was Norwegian, used alone or with English by 1,368 organizations, with 171,474 members, and in connection with other Scandinavian languages and English, by 1,371 organizations, with 171,595 members. As compared with the report for 1906, this shows a decrease of 277 organizations, with 64,397 members, reporting foreign languages only in church services, and an increase of 520 organizations, with 56,101 members, using foreign languages and English.

The number of ministers on the rolls of the denomination was 598. As shown by the following table, 499 sent in schedules and all but 50 were in pastoral work, the average annual salary reported by 433 being $1,124. The largest number of ministers was in Minnesota, 150. North Dakota reported 83, Wisconsin 73, Iowa 44, and South Dakota 43.

STATE.	MINISTERS: 1916. Number from whom schedules were received.	In pastoral work. Pastors.	Supplies, assistants, etc.	Not in pastoral work.	Average salary for pastors reporting full salary.
United States	499	433	16	50	$1,124
California	6	5	.....	1	1,130
Colorado	2	2	.....	.....	850
Idaho	3	3	.....	.....	1,212
Illinois	24	22	1	1	1,279
Iowa	44	42	.....	2	1,213
Kansas	2	2	.....	.....	600
Maine	1	1	.....	.....	.....
Michigan	6	6	.....	.....	667
Minnesota	150	114	6	30	1,155
Montana	22	21	1	.....	$1,257
Nebraska	1	1	.....	.....	.....
New Hampshire	1	1	.....	.....	.....
New York	5	4	.....	1	1,525
North Dakota	83	77	3	3	1,033
Oregon	8	6	1	1	1,133
Pennsylvania	2	2	.....	.....	1,050
South Dakota	43	41	1	1	1,058
Virginia	1	1	.....	.....	.....
Washington	22	15	3	4	975
Wisconsin	73	67	.....	6	1,152

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

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
United Norwegian Lutheran Church	1,391	1,391	176,084	1,319	80,710	82,994	1,190	106	1,210	1,208	$5,990,280
Middle Atlantic division:											
New York	5	5	720	4	224	296	5	.....	5	4	111,000
East North Central division:											
Illinois	36	36	6,336	34	2,761	3,264	34	.....	35	34	335,253
Michigan	18	18	1,958	16	834	899	16	.....	16	16	44,000
Wisconsin	226	226	45,931	211	21,132	21,264	215	7	221	214	1,227,819
West North Central division:											
Minnesota	367	367	52,855	350	24,648	24,904	339	14	343	342	1,655,417
Iowa	114	114	19,331	111	8,877	9,861	114	.....	115	114	719,790
North Dakota	308	308	23,940	286	10,873	10,920	245	31	250	248	982,010
South Dakota	161	161	15,786	156	6,936	7,114	118	26	120	124	495,457
Nebraska	5	5	326	5	170	156	5	.....	5	5	10,700
Kansas	5	5	344	4	168	161	3	2	3	3	9,700
Mountain division:											
Montana	61	61	2,893	59	1,475	1,363	26	21	27	33	89,355
Idaho	10	10	501	10	254	247	9	.....	9	9	19,900
Colorado	4	4	184	4	99	85	2	1	2	2	3,200
Pacific division:											
Washington	44	44	2,734	43	1,293	1,383	38	3	38	39	137,169
Oregon	15	15	1,022	15	475	547	12	.....	12	12	59,985
California	5	5	620	5	286	334	4	.....	4	4	34,625
States with one organization only[1]	7	7	603	6	205	196	5	1	5	5	54,900

[1] One organization each in Maine, New Hampshire, New Jersey, Oklahoma, Pennsylvania, Texas, and Wyoming.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Norwegian Lutheran Church	1,391	210	$324,818	352	$1,157,375	1,356	$1,431,715	806	873	5,723	44,042
Middle Atlantic division:											
New York	5	3	31,900	1	20,000	5	11,637	5	6	161	1,322
East North Central division:											
Illinois	36	11	60,258	12	46,500	35	78,140	32	37	322	3,048
Michigan	18	3	2,000	8	12,400	18	10,716	13	14	91	552
Wisconsin	226	34	49,645	71	259,200	223	240,666	150	169	1,060	8,467
West North Central division:											
Minnesota	367	49	77,717	100	346,850	363	440,496	203	214	1,629	12,944
Iowa	114	15	17,363	48	169,525	114	213,289	84	95	690	4,906
North Dakota	308	55	52,211	53	145,450	296	211,726	138	146	738	5,588
South Dakota	161	9	4,655	34	97,800	157	131,233	81	87	479	3,551
Nebraska	5	1	374	2	4,800	5	4,325	2	2	18	120
Kansas	5			2	3,700	4	2,850	3	3	23	158
Mountain division:											
Montana	61	7	4,550	5	13,300	55	28,426	29	30	114	682
Idaho	10	1	500	3	7,000	10	3,595	6	6	28	173
Colorado	4					4	1,461	4	4	20	81
Pacific division:											
Washington	44	12	16,225	9	18,850	43	23,752	35	38	217	1,657
Oregon	15	6	2,620	2	4,000	12	13,104	12	12	54	279
California	5	2	3,500	1	4,000	5	5,633	4	5	33	177
States with one organization only[1]	7	2	800	1	4,000	7	4,666	5	5	46	277

[1] One organization each in Maine, New Hampshire, New Jersey, Oklahoma, Pennsylvania, Texas, and Wyoming.

EVANGELICAL LUTHERAN JOINT SYNOD OF OHIO AND OTHER STATES.

HISTORY.

At a meeting of the Ministerium of Pennsylvania in 1804, a plan was presented which provided for traveling missionaries to meet the needs of the rapidly growing western communities. Three such missionaries were appointed, who covered a great extent of territory and laid the foundations of synods in Ohio, Tennessee, Virginia, and North Carolina. As a result of the work in Ohio eight pastors, members of the Ministerium of Pennsylvania, who were engaged in missionary work in western Pennsylvania and eastern Ohio, met together with three lay delegates, in October, 1812, in Washington County, Pa., and organized a special conference of the general body with which they were connected. They applied for and received honorable dismissal from the Ministerium of Pennsylvania, and having thus become independent, they reorganized at a convention held in September, 1818, at Somerset, Ohio, under the name of the General Conference of Evangelical Lutheran Ministers of Ohio and Adjacent States. In 1825 a more strictly ecclesiastical title was adopted, namely, the Evangelical Lutheran Synod of Ohio and Adjacent States.

The new synod was cordially invited to participate in the formation of the General Synod, but representatives from it, though expected, failed to attend. Subsequently delegates did attend, but the synod, declining to become identified with the General Synod, remained independent. In the year 1831, on grounds wholly of a practical nature, it was divided into two districts, Eastern and Western, to which a third, the First English, was added in 1836.

The general body was incorporated by a special act of the Ohio Legislature in 1847, and continued to extend its borders until it now includes 10 districts in the United States, together with a district in Canada, centered at Winnipeg. In the course of the doctrinal discussions of its early years several small synods were formed from it, some of which entered the General Synod. In 1872 it participated in the formation of the Synodical Conference, without, however, losing its independent character, inasmuch as that conference is a union of synods for the preservation and propagation of doctrine and faith rather than for cooperation in the work and government of the church. When the Missouri Synod and some other members of the Synodical Conference adopted the Calvinistic doctrine of predestination in 1881, the Joint Synod of Ohio severed its relations with them, and since then has had no formal connection with other Lutheran organizations. In 1896 it was reorganized under the name of the Evangelical Lutheran Joint Synod of Ohio and Other States, and at that time became a delegate body. While maintaining its independence, it has cultivated a spirit of fellowship toward all cognate bodies which in good faith subscribe to the Confessions of the Lutheran Church. Of late years it has grown rapidly through extension of its home missionary work. From its early history the Joint Synod of Ohio has been a German-English organization. While in some districts English has been the predominant language, and in others German, both are more or less used in all, and at the conventions they are by statute placed on an equal footing.

The Joint Synod is now composed of 12 districts—10 situated in the United States, 1 in Canada, and 1 in Australia.

DOCTRINE.

The doctrinal basis of the synod, from the time of its early organization until 1847, was Luther's Catechism and the Augsburg Confession. Since that year an unreserved subscription to the Confessions of the Lutheran Church in their entirety has been the condition of membership in its ministry; and all candidates for the ministry and for theological professorships are required to accept the faith as set forth in the Book of Concord as a correct exposition of the teachings of the Bible. It is thus in general accord with the more conservative Lutheran synods, standing between the General Council and the Synodical Conference.

POLITY.

In polity the synod is both congregational and presbyterian. It is congregational in that the individual congregation is considered the highest judicatory in the affairs of the church, the district synod and the general synod having authority only in such matters as are intrusted to them by the congregations. In all the constitutions setting forth synodical rights and duties, this sovereignty of the congregations is jealously guarded. The polity is presbyterian in that the decision of the district synod and the general synod is final in all questions referred to them. The system of delegation to the latter body is as follows: Ten parishes, including their pastors, constitute an electoral precinct, which is entitled to one clerical and one lay delegate; besides these, all theological professors, the presidents and deans of educational institutions, and the chairmen of the different directory boards attend the meetings as advisory members without the right to vote. The district synods meet annually; the general synod, biennially.

WORK.

The home mission work is under the care of a general missionary committee organized in 1884, and is carried on largely among the immigrant Germans. The report for 1916 shows 120 missionaries, working in about 25 states of the Union; 192 churches aided; and contributions amounting to $55,265.

The foreign missionary work is carried on by a board appointed by the synod in conjunction with the Hermannsburg Missionary Society, of Hanover, Germany, which labors in Africa and India; and for this work the synod contributes about $15,000 annually. It has property in these fields valued at $25,000.

In 1916 the synod owned and controlled 6 schools in Ohio, Minnesota, Washington, and Nebraska. Of these, 3 had collegiate or academic and theological departments, and 1 was a normal school. The total attendance was 530, the appropriation for their support, aside from revenues from tuition, endowment funds, etc., was $51,337; and the total property value, including endowments amounting to $145,534, was $497,534. The synod has also 286 parochial schools with an attendance of 9,857 pupils. The amount contributed for the support of these schools in 1916 was $686,183, and the value of property used for this purpose is estimated at $370,863.

There is 1 hospital maintained, and there are 3 homes for orphans and aged people, with 143 inmates. The amount contributed in 1916 for the support of these institutions was $14,300, and the value of their property is placed at $150,000. There is also a board of aid for the support of disabled ministers and teachers and their families, for which there was contributed $7,958.

The Book Concern of the synod, with a plant valued at $125,000, is located in Columbus, Ohio. Besides general literature, it publishes 2 theological monthlies, 2 church weeklies, and 4 papers for the young.

STATISTICS.

The general statistics of the Joint Synod of Ohio and Other States for 1916 are given, by states and districts, on pages 384, 385, and 386; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	827	772	55	7.1
Members	164,968	123,408	41,560	33.7
Church edifices	807	712	95	13.3
Value of church property	$5,718,462	$3,606,285	$2,112,177	58.6
Debt on church property	$679,504	$333,580	$345,924	103.7
Parsonages:				
Churches reporting	474	378	96	25.4
Value	$1,247,255	$746,264	$500,991	67.1
Sunday schools:				
Number	714	624	90	14.4
Officers and teachers	5,641	4,395	1,246	28.4
Scholars	66,773	47,609	19,164	40.3
Contributions for missions and benevolences	$135,902	$63,600	$72,302	113.7
Domestic	$120,902	$57,000	$63,902	112.1
Foreign	$15,000	$6,600	$8,400	127.3

From this table it appears that the denomination has reported an increase in every particular. The gain in number of organizations, church edifices, and Sunday schools has been moderate, but at a higher rate in number of parsonages, at a still higher rate in membership, value of property, and Sunday school scholars, and highest of all in the amount of contributions. The number of organizations reported in 1916 was 827, as against 772 in 1906, a gain of 7.1 per cent, and the membership rose from 123,408 to 164,968, or

33.7 per cent. There was an increase of 95, or 13.3 per cent, in number of church edifices and of 96, or 25.4 per cent, in number of churches reporting parsonages. The value of church property advanced from $3,606,285 to $5,718,462, an increase of 58.6 per cent, and the debt on church property advanced from $333,580, as reported by 192 organizations in 1906, to $679,504, as reported by 219 organizations in 1916. The number of Sunday schools increased by 90, or 14.4 per cent, and the number of scholars from 47,609 to 66,773, or 40.3 per cent. Contributions for missions and benevolences advanced from $63,600 to $135,902, an increase of 113.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $1,256,673, reported by 806 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 827 organizations, 257, with 34,956 members, reported services conducted in English only and 379, with 104,819 members, used foreign languages with English; and 191 organizations, with 25,193 members, used foreign languages only. The languages used were German, Norwegian, and Slavic, the principal one being German, used alone or in connection with English, by 568 organizations, with 129,433 members. As compared with the report for 1906, there was a decrease of 36 in the number of organizations reporting foreign languages alone or with English and an increase of 91 organizations in the number reporting English only.

The number of ministers on the rolls of the denomination was 567. Schedules were received from 514, distributed, by states, as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	514	469	9	36	$849
Alabama	1	1			
California	3	2		1	660
Colorado	5	5			720
District of Columbia	2	2			1,350
Idaho	5	4	1		658
Illinois	20	20			831
Indiana	31	29		2	744
Iowa	17	17			725
Kansas	5	5			840
Kentucky	1	1			
Louisiana	2	2			690
Maryland	16	15		1	807
Michigan	28	28			801
Minnesota	46	39	2	5	698
Mississippi	1	1			
Missouri	4	4			700
Montana	2	2			675
Nebraska	14	11		3	690
New York	4	4			733
North Carolina	1	1			
North Dakota	16	14	2		679
Ohio	166	145	2	19	990
Oregon	6	5		1	822
Pennsylvania	27	27			1,072
South Dakota	7	6		1	700
Tennessee	1			1	
Texas	11	11			737
Virginia	1	1			
Washington	21	17	2	2	797
West Virginia	6	6			1,260
Wisconsin	44	44			735

From this table it appears that 478 ministers were in pastoral work and 36 not in pastoral work. Of the latter, 16 were on the retired list, 13 engaged in educational and editorial work, and 4 in denominational service. The number of pastors reporting full salaries was 466, and the average annual salary was $849.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Joint Synod of Ohio	827	826	164,968	744	65,170	75,228	773	20	807	776	$5,718,462
Middle Atlantic division:											
New York	4	4	1,145	4	445	700	4	.....	4	4	103,000
Pennsylvania	37	37	9,372	35	4,102	4,966	37	.....	38	37	554,276
East North Central division:											
Ohio	241	241	59,309	207	21,157	25,400	241	.....	245	241	2,463,795
Indiana	44	43	9,570	42	4,233	5,037	42	.....	45	42	300,776
Illinois	23	23	7,744	21	3,516	4,038	23	.....	26	23	193,000
Michigan	35	35	13,031	30	3,669	4,210	35	.....	35	35	352,200
Wisconsin	94	94	19,181	87	8,591	9,494	88	2	94	88	467,325
West North Central division:											
Minnesota	67	67	14,073	66	6,517	6,811	65	2	71	65	319,830
Iowa	21	21	3,890	19	1,752	1,828	21	.....	22	21	138,500
Missouri	3	3	273	3	104	169	3	.....	3	2	14,500
North Dakota	46	46	3,623	42	1,633	1,710	37	2	37	37	66,540
South Dakota	12	12	962	12	472	490	11	.....	15	11	31,325
Nebraska	15	15	2,464	13	916	948	12	1	12	14	49,105
Kansas	16	16	1,544	13	628	645	15	.....	17	15	27,010
South Atlantic division:											
Maryland	28	28	4,198	24	1,170	1,522	26	1	27	26	170,680
District of Columbia	2	2	560	2	262	298	2	.....	2	2	42,500
Virginia	4	4	313	4	144	169	4	.....	4	4	2,800
West Virginia	15	15	1,790	14	743	915	15	.....	15	15	143,700
North Carolina	9	9	887	2	146	181	9	.....	9	9	13,550
East South Central division:											
Alabama	2	2	82	2	29	53	1	.....	1	1	2,200
West South Central division:											
Louisiana	3	3	818	3	300	518	3	.....	3	3	15,000
Texas	25	25	2,523	25	1,245	1,278	17	.....	17	17	48,950
Mountain division:											
Montana	4	4	345	4	181	164	1	2	1	1	1,200
Idaho	8	8	450	8	226	224	5	3	5	6	6,600
Colorado	9	9	1,090	8	513	511	7	1	7	7	16,650
Pacific division:											
Washington	44	44	4,461	42	1,989	2,287	38	4	41	38	138,700
Oregon	11	11	961	7	363	467	8	1	8	9	28,500
California	2	2	181	2	61	120	1	1	1	1	3,500
States with one organization only [1]	3	3	138	3	63	75	2	.....	2	2	2,750

[1] One organization each in Kentucky, Mississippi, and Tennessee.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Joint Synod of Ohio	827	219	$679,504	474	$1,247,255	806	$1,256,673	687	714	5,641	66,773
Middle Atlantic division:											
New York	4	4	37,600	4	20,900	4	14,741	4	4	67	607
Pennsylvania	37	15	45,475	20	94,700	37	96,911	35	36	451	5,716
East North Central division:											
Ohio	241	50	231,767	152	472,175	237	536,701	225	230	2,663	31,898
Indiana	44	12	30,975	31	79,750	44	68,921	37	39	330	3,544
Illinois	23	6	19,100	18	56,100	23	52,801	18	20	115	1,528
Michigan	35	15	70,209	28	93,500	35	90,651	29	30	321	4,455
Wisconsin	94	29	82,725	46	118,400	94	95,345	56	56	269	3,269
West North Central division:											
Minnesota	67	17	39,345	47	91,990	66	75,087	47	48	210	2,106
Iowa	21	9	8,117	14	28,600	21	28,046	19	23	102	1,067
Missouri	3	1	500	2	4,000	3	3,282	3	3	22	177
North Dakota	46	6	4,050	13	20,300	42	22,513	37	39	119	1,110
South Dakota	12	1	2,100	7	11,200	12	9,508	8	8	15	222
Nebraska	15	1	1,825	10	15,740	15	24,889	12	13	42	529
Kansas	16	3	500	9	11,550	14	9,907	14	14	58	655
South Atlantic division:											
Maryland	28	12	26,646	11	24,550	26	26,704	28	29	318	3,640
District of Columbia	2	1	8,000	.....	.....	2	6,607	2	2	26	257
Virginia	4	1	1,690	2	1,800	4	1,078	3	3	24	249
West Virginia	15	3	27,400	7	12,300	15	13,097	14	14	97	1,058
North Carolina	9	2	2,300	5	3,600	9	2,993	4	4	22	315
East South Central division:											
Alabama	2	1	238	.....	.....	1	400	1	1	2	25
West South Central division:											
Louisiana	3	2	7,200	2	4,700	3	4,412	3	3	40	433
Texas	25	7	8,565	8	15,400	25	13,680	25	27	77	1,010
Mountain division:											
Montana	4	1	400	.....	.....	2	1,143	2	3	7	87
Idaho	8	2	250	3	4,000	8	3,735	7	8	11	116
Colorado	9	2	550	2	3,600	9	8,363	9	10	40	554
Pacific division:											
Washington	44	13	18,477	23	44,000	43	33,683	35	36	152	1,676
Oregon	11	2	2,050	8	10,400	7	6,080	5	5	21	283
California	2	1	1,450	1	2,000	2	2,041	2	3	7	57
States with one organization only [1]	3	.....	.....	1	2,000	3	3,354	3	3	13	130

[1] One organization each in Kentucky, Mississippi, and Tennessee.

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

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Joint Synod of Ohio	827	826	164,968	744	65,170	75,228	773	20	807	776	$5,718,462
Concordia	56	56	5,948	45	1,995	2,555	52	1	53	52	182,080
Eastern	50	50	14,037	46	5,805	6,978	50	.....	51	50	831,150
English	117	117	19,553	106	7,355	9,781	117	.....	118	117	994,951
Kansas-Nebraska	43	43	5,361	37	2,161	2,273	37	2	39	38	107,265
Minnesota	155	155	23,279	148	10,750	11,194	140	6	151	140	549,595
Northern	107	107	37,130	91	11,662	13,524	107	.....	109	107	1,255,200
Texas	29	29	3,387	20	1,566	1,821	21	.....	21	21	66,150
Washington	65	65	6,053	59	2,639	3,098	52	9	55	54	177,300
Western	92	91	21,588	78	8,282	9,535	90	.....	95	90	857,346
Wisconsin	113	113	28,632	105	12,955	14,469	107	2	115	107	697,425

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Joint Synod of Ohio	827	219	$679,504	474	$1,247,255	806	$1,256,673	687	714	5,641	66,773
Concordia	56	14	34,136	22	30,750	53	36,294	48	49	420	4,728
Eastern	50	21	87,150	35	152,600	50	157,181	47	48	579	7,334
English	117	26	117,809	52	148,125	114	216,450	112	112	1,369	16,258
Kansas-Nebraska	43	7	3,375	23	34,890	41	46,441	38	40	162	1,915
Minnesota	155	33	50,512	83	155,290	148	140,871	118	126	453	4,604
Northern	107	27	150,202	86	290,900	106	275,401	95	103	1,133	14,080
Texas	29	10	16,003	10	20,100	29	18,492	29	31	119	1,468
Washington	65	18	22,227	35	60,400	60	45,539	49	52	191	2,132
Western	92	24	86,565	66	177,900	92	168,661	81	82	782	9,172
Wisconsin	113	39	111,525	62	176,300	113	151,343	70	71	433	5,082

LUTHERAN SYNOD OF BUFFALO.

HISTORY.

Among the Lutherans who withdrew from the State Church of Prussia after the attempt to unite the Lutheran and the Reformed bodies was a company called "Old Lutherans," or "Separatists," under the leadership of the Rev. John A. A. Grabau, pastor of St. Andrew's Church, at Erfurt. He had been deposed from office and imprisoned for a year on account of his decided opposition to the union, and this, together with the general conditions of the time, led the company to apply to King Frederick William III for permission to emigrate to America. This was granted, and they arrived in New York in 1839, and the majority settled in the city of Buffalo and its neighborhood. As the number of churches increased, Grabau, with three other pastors, organized, in 1845, the Buffalo Synod, or "Synod of the Lutheran Church emigrated from Prussia."

For a time the synod was in conflict with other Lutheran synods, particularly the Synod of Missouri, Ohio, and Other States,[1] on the subjects of doctrine, the church, the ministry, and ordination. As a consequence of this discussion, a number of ministers and congregations of the Buffalo Synod withdrew in 1866. Some of them joined the Missouri Synod; others remained separate for a time, then gradually entered other synods. Those who remained faithful to the principles adopted by the Synod of Buffalo at its organization henceforth continued their denominational work under great difficulties.

DOCTRINE AND POLITY.

The doctrinal basis of the synod is that of the Lutheran Church of the sixteenth century, and its chief object from the beginning has been the maintenance of pure doctrine. It receives officially and unqualifiedly all the doctrinal symbols of the Evangelical Lutheran Church in their entirety. In worship it is liturgical, and although uniformity is not prescribed, it is generally observed.

In polity the synod is in accord with other Lutheran bodies. The individual congregations administer their own affairs through the agency of a church council and in congregational meetings. Matters that can not be adjusted there are brought before the ministerium, or conference, and finally before the synod. The church emphasizes discipline, and excommunicates those who are impenitent after they have been found guilty of misconduct or of breach of church regulations. The synod upholds the principle laid down in its constitution that membership in secret societies can not be approved, but deals with each case individually, and leaves it to the Christian conscience of the pastors and the congregations to decide whether and how long a member who has joined a secret order is to be classed as a member of the congregation.

WORK.

The home missionary work of the synod is confined to the establishment of new churches and to the aiding of poor ones. In 1916, 2 new churches were organized and 4 others aided, at an expense of approximately $1,800. The foreign missionary work consists in assisting the mission of the Hanover Lutheran Free Church in South Africa, and the amount contributed in 1916 for this purpose was $782.

The synod has its own theological school, the Martin Luther Seminary, at Buffalo, which in 1916 had 4 instructors, 8 students, and property valued at $12,000. The amount contributed by the congregations for its support was $1,855. There were 18 parochial schools, with 500 pupils. A fund of $6,000 is maintained for the benefit of the widows of ministers and teachers. The congregations contribute

[1] See Synodical Conference, p. 366.

also to the support of the St. John's Orphan Asylum and the Lutheran Church Home for the Aged, both at Buffalo.

STATISTICS.

The general statistics of the Lutheran Synod of Buffalo for 1916 are given, by states, in the table below; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916. Number or amount.	Per cent.
Organizations	42	33	9	(1)
Members	6,128	5,270	858	16.3
Church edifices	41	34	7	(1)
Value of church property	$244,163	$130,000	$114,163	87.8
Debt on church property	$32,750	$10,314	$22,436	217.5
Parsonages:				
Churches reporting	27	20	7	(1)
Value	$54,150	$36,400	$17,750	48.8
Sunday schools:				
Number	23	14	9	(1)
Officers and teachers	176	58	118	(1)
Scholars	1,524	626	898	143.5
Contributions for missions and benevolences	$4,437	$3,230	$1,207	37.4
Domestic	$3,655	$2,580	$1,075	41.7
Foreign	$782	$650	$132	20.3

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

From this table it is seen that there has been an increase in the synod in every particular. The number of organizations reported was 42 in 1916 as against 33 in 1906, and the membership advanced from 5,270 to 6,128, showing a gain of 16.3 per cent. The number of church edifices reported was 41, an increase of 7; the value of church property was $244,163, a gain of 87.8 per cent over 1906; and a debt on church property of $32,750 was reported by 14 organizations. Similarly, the number of churches reporting parsonages increased from 20 to 27, and the value of parsonages from $36,400 to $54,150, an increase of 48.8 per cent. There was an increase of 9 in Sunday schools, as in organizations, and an increase of 898, or 143.5 per cent, in Sunday school scholars. Contributions for missionary and benevolent purposes advanced from $3,230 to $4,437, or 37.4 per cent.

Certain items not included in the summary are church expenditures and the languages used in church services.

Church expenditures amounting to $68,952, reported by 41 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 42 organizations, 5, with 30 members, reported services conducted in English only; 23, with 3,503 members, used German and English; and 14 organizations, with 2,595 members, used German only. In 1906 there were no organizations reporting the use of English only.

The number of ministers on the rolls of the synod was 38, from 23 of whom schedules were received. The 21 pastors reporting full salaries received an average of $720 per year.

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

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported.	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Lutheran Synod of Buffalo	42	42	6,128	37	2,619	2,980	40	1	41	39	$244,163
Middle Atlantic division:	22	22	3,050	20	1,286	1,533	22	.....	22	21	145,043
New York	1	1	408	1	210	198	1	.....	1	1	12,000
Pennsylvania							3	.....	3	3	5,800
East North Central division:	3	3	298	.....	.....	.....	5	.....	6	5	29,020
Illinois	5	5	642	5	306	336	5	.....	5	5	36,300
Michigan	6	6	1,299	6	607	692					
Wisconsin											
West North Central division:	5	5	431	5	210	221	4	1	4	4	16,000
Minnesota											

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Synod of Buffalo	42	14	$32,750	27	$54,150	41	$68,952	23	23	176	1,524
Middle Atlantic division:											
New York	22	8	25,500	13	30,500	22	43,744	12	12	84	787
Pennsylvania	1	1	1,500	.....	.....	1	3,737	1	1	17	143
East North Central division:											
Illinois	3	.....	.....	3	3,200	3	3,900	.....	.....	.....	.....
Michigan	5	2	4,000	4	6,950	5	6,771	2	2	22	128
Wisconsin	6	1	300	4	9,000	6	8,247	5	5	41	286
West North Central division:											
Minnesota	5	2	1,450	3	4,500	4	2,553	3	3	12	180

EVANGELICAL LUTHERAN CHURCH IN AMERICA, EIELSEN'S SYNOD.

HISTORY.

The first Norwegian colony in America was founded at Rochester, N. Y., in October, 1825, as the outcome of the efforts of a Norwegian immigrant, Kling Petersen, who arrived in America in 1821, and the first one in the West was established on Fox River, in Illinois, in 1834–1837. The great movement of Norwegian immigration did not begin until some years later, and these scattered communities, destitute of pastoral care, suffered much from lack of church organization. The first attempt to gather them into churches was made by some lay preachers who had been connected with the revival movement of preceding years initiated in Norway by Hans Nielsen Hauge.[1] Among them was Elling Eielsen, who landed in 1839 and was ordained in October, 1843, by the Rev. F. A. Hoffman, a German Lutheran pastor near Chicago.

Three years later he and representatives from the other congregations held a conference on Jefferson Prairie, in Wisconsin, and organized the Evangelical Lutheran Church in America, Eielsen's Synod, the first Norwegian Lutheran synod in this country. As immigration increased, the Norwegian Synod was organized in 1853, while many immigrants joined the Franckean Synod, the Scandinavian Augustana Synod, and the Danish Norwegian Conference. The growth of Eielsen's Synod was thus comparatively slow, partly, it was claimed, because of its insistence upon proof of conversion for admission to membership. Later, discussions arose in the synod over doctrinal questions, some of the clergy being in favor of admitting to church membership any applicant who accepted the Christian faith unconditionally and led a moral life. At the annual meeting in June, 1875, a revised constitution along these lines was presented. The next year it was adopted by a large majority, and the name was changed to Hauge's Norwegian Evangelical Lutheran Synod. The new constitution was ratified by a majority of the individual congregations, but a few ministers, among them Eielsen, together with a small number of the congregations, clung to the old organization with its constitution and name. Eielsen, who had been the president of the first synod was reelected president of the small synod after the separation, and held the office until his death, in 1883. The growth of the synod has been very slow since 1876.

[1] See Hauge's Norwegian Evangelical Lutheran Synod, p. 372.

DOCTRINE AND POLITY.

In doctrine Eielsen's Synod is in accord with the "pure Lutheran faith and doctrine as derived from the Bible, the Word of God, together with the Apostles' Creed and the Augsburg Confession."

In polity the synod is in accord with other Lutheran bodies. Individual congregations conduct their own affairs, elect officers and teachers, and call ministers. The synod meets annually, and all male members of the church have a right to vote and take part in its meetings. The synod acts through a board of trustees and a church council, each composed of seven members. The council superintends the doctrine and discipline of the church and the deportment of its members, especially ministers, officers, and teachers. The trustees have general care of the temporal affairs. The synod also has fall and winter conferences, which, however, have only advisory powers. In case any congregation is too small or too poor to support a minister, a minister or itinerant preacher is sent to it by the synod.

WORK.

The missionary work of the synod is under the superintendence of the church council, with the aid of the Home Mission Board. In addition to the work among new settlements, an Indian mission is maintained in Wisconsin. During 1916 it employed 6 missionaries, aided 12 churches, and raised about $2,000 for the conduct of the work. No foreign missionary work is carried on by the synod as such, but con-

tributions to the amount of $2,500 were made by individual members and congregations toward work in foreign countries.

For the education of the children 9 parochial schools are supported during a part of the year by individual churches. These report 112 pupils. There was also a Bible school maintained in 1916, with 6 pupils. The amount contributed for educational purposes was about $500, and the value of property used for this work is estimated at $10,000.

The synod has no philanthropic institutions of its own, but aid to the amount of about $500 was rendered to outside institutions.

STATISTICS.

The general statistics of Eielsen's Synod for 1916 are given, by states, in the table below; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that while there has been somewhat of a reduction in the number of organizations—20 in 1916 as against 26 in 1906—the membership has increased from 1,013 to 1,206, showing a gain of 19.1 per cent. There were 2 more church edifices, and the value of church property advanced from $15,900 to $23,500, an increase of 47.8 per cent. A debt on church property, amounting to $900, was reported by 2 organizations. One church reported a parsonage in 1906, but none was reported in 1916. There was an advance of 5 in the number of Sunday schools and of 133, or 118.8 per cent, in the number of scholars. The total contributions for missions and benevolences increased $1,673, or 43.7 per cent, though a decrease of 21.6 per cent is shown in contributions for domestic work.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	20	26	−6	(2)
Members	1,206	1,013	193	19.1
Church edifices	8	6	2	(2)
Value of church property	$23,500	$15,900	$7,600	47.8
Debt on church property	$900	$50	$850	(2)
Parsonages:				
Churches reporting	.....	1	−1	.....
Value	.....	$1,500	−$1,500	.....
Sunday schools:				
Number	11	6	5	(2)
Officers and teachers	36	13	23	(2)
Scholars	245	112	133	118.8
Contributions for missions and benevolences	$5,500	$3,827	$1,673	43.7
Domestic	$3,000	$3,827	−$827	−21.6
Foreign	$2,500	.....	$2,500	.....

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

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $7,030, reported by 15 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 20 organizations, 1, with 43 members, reported services conducted in English only; 8, with 555 members, used Norwegian and English; and 11, with 608 members, used Norwegian only. In 1906 there were no organizations reporting the use of English only in church services.

The total number of ministers on the rolls of the denomination was 6, from 4 of whom schedules were received, showing 2 in pastoral work, and 1 receiving a full annual salary of $1,000.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Eielsen's Synod	20	20	1,206	20	606	600	8	8	8	8	$23,500
East North Central division:											
Wisconsin	3	3	184	3	90	94	.....	1	.....	.....	.....
West North Central division:											
Minnesota	8	8	396	8	200	196	4	3	4	4	7,700
Iowa	5	5	305	5	155	150	2	3	2	2	9,000
South Dakota	4	4	321	4	161	160	2	1	2	2	6,800

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Eielsen's Synod	20	2	$900	15	$7,030	10	11	36	245
East North Central division:									
Wisconsin	3	.....	.....	2	1,355	2	3	6	25
West North Central division:									
Minnesota	8	1	200	4	750	4	4	17	105
Iowa	5	1	700	5	2,950	2	2	5	60
South Dakota	4	.....	.....	4	1,975	2	2	8	55

EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES.

HISTORY.

The situation of the Lutheran churches in America appealed strongly to many of the pastors in Europe. Among them none was more interested than the Rev. Wilhelm Löhe, pastor at Neuendettelsau, Bavaria, who had come into relations with the Rev. F. C. D. Wyneken, the leader of the Lutheran community at Fort Wayne, Ind.[1] He entered heartily into Wyneken's plans for the development of the churches, founded a society to carry on missionary work, and began to educate men for the ministry, with a special view to service in America. Coming to realize the impracticability of providing the entire supply of ministers from Europe, he was instrumental in founding a theological seminary at Fort Wayne, and when the scarcity of parochial school teachers menaced the schooling of Lutheran children, he took steps to establish a teachers' seminary. A conference, at Neuendettelsau, with Walther, the leader of the Missouri Synod, led to the cordial endorsement by Wyneken of the organization of that body, and to such cooperation in educational matters that quite a number of the graduates of his school entered the Missouri Synod.

Among those who came to America under Löhe's auspices was the Rev. G. Grossmann, who established the first Lutheran normal school in North America at Saginaw, Mich., in 1852. When he began his work he was questioned regarding his views as to the doctrines which had been under special discussion between the Missouri Synod and Löhe, and it soon appeared that there was wide divergence between his views and those approved by the synod. Grossmann was supported by another Neuendettelsau pastor, the Rev. J. Deindœrfer, and both were disciplined by the local pastor. It became evident that further cooperation was impracticable, and in order to avoid hostilities in the same territory, Grossmann, Deindœrfer, a few students, and a small number of the colonists left Saginaw in 1853 and migrated to Iowa. Grossmann established his seminary in Dubuque, while Deindœrfer and the colonists settled at St. Sebald, about 60 miles west of Dubuque. The next year they were joined by two men from Neuendettelsau, and these four organized in August, 1854, the Evangelical Lutheran Synod of Iowa and Other States.

For some years the synod met with difficulties. The few congregations found it impossible to support the seminary, and in 1857 it was removed from Dubuque to St. Sebald, where a part of its support could be derived from a farm. Largely under the influence of two brothers, Sigmund and Gottfried Fritschel, teachers in the seminary, the synod grew, and after 10 years it had 42 ministers, 16 in Iowa, 6 in Wisconsin, 4 in Illinois, 2 in Missouri, 4 in Ohio, 5 in Michigan, 1 in Kentucky, and 4 in the Dakotas. At the time of the Silver Jubilee (1879) the ministers numbered 132, and 25 years later the secretary reported 473 pastors, 868 congregations, and 90,598 communicants.

During the early seventies the controversy with the Missouri Synod over the "open questions" was carried on somewhat more bitterly, and factions arose within the Iowa Synod which menaced its existence; but at the meeting of the synod in Madison, Wis., in 1875, a definite platform was adopted which reaffirmed the former position of the synod, and received the approval of the great majority of the ministers and of almost all the churches. Although 20 ministers, together with a few congregations, left the synod, from that time it increased in strength. Its extension over so large a territory soon caused its division into districts, which in 1894 numbered 6. In 1895 the majority of the German Evangelical Lutheran Synod of Texas joined the Iowa Synod as its Texas district, more recently enlarged by the addition of some of the remaining churches of the old synod. An eighth district has since been formed by dividing the large northern district.

In its early history the synod used the German language in its church work to a considerable degree, but of late years the use of English has increased notably. A number of congregations of native-born Americans

[1] See Evangelical Lutheran Synodical Conference of America, p. 366.

have been formed, a church paper in English is published, and a full set of graded Sunday school lessons in English has been prepared by the synod.

DOCTRINE.

The Iowa Synod has always accepted the canonical books of the Old and New Testaments as the only true rule by which all teachers and doctrines are to be measured and judged, and the whole of the symbolical books of the Lutheran Church, as contained in the Book of Concord of 1580, as the pure and genuine exposition and interpretation of the Divine Word. As a part of the Evangelical Lutheran Church it is therefore willing to have fellowship with all other Lutheran Church bodies which acknowledge the same doctrinal symbols. At the same time the synod acknowledges that there are "open questions"—that is, doctrines which are not articles of faith, and upon which the salvation of men does not depend—and maintains that a difference in such doctrines among teachers of the church should not hinder fellowship of pulpit and of altar. It is not to be understood, however, that the Iowa Synod holds that open questions are doctrines in themselves doubtful and uncertain, and regarding which one could teach what he believes regardless of his acceptance of the Scriptures, but it asserts that difference of opinion regarding open questions is to be tolerated and not made the cause of disrupting the church. Among these open questions it includes: The doctrine that the ministerial office is originally vested in the individual members of the invisible church in their spiritual priesthood and by them individually conferred upon the ministers of the church through their vocation to the holy office; eschatological opinions regarding the millennium, so far as consistent with Article XVII of the Augsburg Confession; the first resurrection; the conversion of Israel; and the antichrist.

This emphasis upon the recognition of open questions arises from the desire to cultivate church fellowship among all Lutheran churches which accept all the confessions of the church, although they may differ regarding exegetical, historical, and dogmatical questions which do not belong to the fundamental sphere of the articles of faith. On the other hand, the synod opposes all tendencies toward union which disregard the confessions of the church and which demand pulpit and altar fellowship with those who differ as to the fundamental articles of faith.

POLITY.

The ecclesiastical organization of the Iowa Synod is based upon the fundamental principle that the local church, however small, has all the ecclesiastical power that is given to the church "principally and immediately." According to this, the synod has no governmental powers other than those which have been conferred upon it by the individual congregations, and it can assume no more than advisory power in regard to congregational affairs. Among the powers conferred by the congregations upon the synod is the general oversight of the congregations and pastors, and this it exercises by regular visitation. It strenuously enforces whatever in the church order is *juris divini* (of divine law). In regard to the ministry it recognizes no system of license, or of a call to the pastorate for a certain time; but acknowledges, as a rule, only such calls as follow an election on the part of the congregation, are proposed by the president of the district synod and ratified by him, and are affirmed by ordination and installation on the part of the synod. The annual conventions of the district synods are composed of the pastors as representatives of the ministry, and of one lay delegate from every congregation belonging to the synod. The membership of the general synod, which meets every three years, includes one ministerial and one lay delegate for every six ministers and six parishes. A standing committee represents the general synod during the time between its conventions.

WORK.

The home missionary work of the Iowa Synod was carried on for 28 years almost entirely by the personal labors of the pastors, but as it extended, an organized agency became essential. In 1882 a board for home missionary work was created, and in 1896 it was decided to form, in addition to the general board, a board of home missions in each district. There is also a church extension board which works in cooperation with the home mission board. During 1916 these various boards supported or assisted 76 missionaries and aided 122 churches or missions, and the contributions for the work amounted to $28,171.

Missionary work was at first carried on among the American Indians as foreign work, but the murder of the principal missionary by some Crow Indians in 1860, and the Indian uprising during the Civil War stopped the enterprise. Since then the contributions for foreign missions have been given toward the support of a number of Lutheran societies, including those of the General Council of the Lutheran Church in America, and of Herrmannsburg and Leipzig in Germany. Since the beginning of the foreign missionary work in New Guinea by the Society of Neuendettelsau, a large share of the contributions have been sent to that country. The various contributions have shown a steady, though not always uniform, increase—from $2,996 in 1897 to $24,514 in 1916.

The educational work of the synod is carried on through a theological school, a college, and a teachers' seminary and academy, all in Iowa; a college in South Dakota, and 1 in Texas, and an academy in Nebraska. These, together, in 1916 reported 47 teachers and 544 students. There were also 601 parochial schools, attended by 17,663 pupils. The

amount contributed by the churches for the support of the 6 regular schools was $42,328, and there was an additional income from endowments amounting to $2,823, making a total income of $45,151. The value of property was estimated at $535,000, and the endowment amounted to $69,724.

The congregations of the synod support 3 orphanages, 2 of which have departments for the care of the aged. These institutions in 1916 had 367 inmates. There is also a hospital in which 749 patients were treated. The contributions for the support of these institutions during the year amounted to $138,204, the estimated value of the property is $235,500, and there is an endowment of $20,000. The Wartburg Publishing House, in Chicago, owned by the synod, has property estimated to be worth $50,000, and issues 6 periodicals. The support of superannuated ministers and teachers is provided for through a special fund, the contributions to which amounted in 1916 to $6,197. There are 207 young people's societies, with a membership of 10,194. There are also 298 congregational aid societies, with 21,655 members, for rendering assistance in case of sickness or death.

STATISTICS.

The general statistics of the Lutheran Synod of Iowa and Other States for 1916 are given, by states and districts, on pages 393 and 394; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	977	828	149	18.0
Members	130,793	110,254	20,539	18.6
Church edifices	879	705	174	24.7
Value of church property	$4,057,635	$2,327,093	$1,730,542	74.4
Debt on church property	$250,214	$116,505	$133,709	114.8
Parsonages:				
Churches reporting	481	406	75	18.5
Value	$1,127,225	$627,853	$499,372	79.5
Sunday schools:				
Number	808	640	168	26.3
Officers and teachers	3,546	2,449	1,097	44.8
Scholars	38,120	27,642	10,478	37.9
Contributions for missions and benevolences	$233,217	$63,829	$169,388	265.4
Domestic	$208,703	$54,108	$154,595	285.7
Foreign	$24,514	$9,721	$14,793	152.2

From this table it appears that the denomination has gained during the decade, though not greatly. The number of organizations reported in 1916 was 977, as against 828 in 1906, showing a gain of 18 per cent, and the membership advanced from 110,254 to 130,793, an increase of 18.6 per cent. There was an increase of 174, or 24.7 per cent, in number of church edifices and an increase of $1,730,542, or 74.4 per cent, in the value of church property. Debt on church property amounting to $250,214 was reported in 1916 by 162 organizations, as against $116,505 reported by 140 organizations in 1906. There was an increase of 75, or 18.5 per cent, in the number of churches reporting parsonages and an increase of $499,372, or 79.5 per cent, in the value of parsonages. Sunday schools increased from 640 to 808, or 26.3 per cent, and Sunday school scholars from 27,642 to 38,120, or 37.9 per cent. Contributions for general missions and benevolences increased greatly, from $63,829 to $233,217, the greater proportion going to domestic work.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Expenditures amounting to $1,089,874 were reported by 957 organizations, and cover general running expenses, outlay for repairs and improvements, benevolences, and any other items that passed through the church treasury.

Of the 977 organizations, 168, with 7,124 members, reported services conducted in English only; 351, with 66,464 members, used German and English; and 458, with 57,205 members, used German only. As compared with the report for 1906, there was very nearly the same number of organizations in 1916 using German alone or with English, but a large increase in the number using English only in church services.

The number of ministers on the rolls of the denomination was 586. As shown by the following table, 521 sent in schedules, of whom 485 were in pastoral work and 36 not in pastoral work, the majority of the latter being on the retired list. The average annual salary reported by 482 ministers was $807.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	521	484	1	36	$807
Arkansas	1	1			
California	1			1	
Colorado	12	11		1	795
Florida	1	1			
Idaho	2	2			700
Illinois	56	51		5	874
Iowa	118	103	1	14	830
Kansas	15	15			750
Louisiana	1	1			
Michigan	24	22		2	689
Minnesota	31	31			886
Missouri	10	10			588
Montana	4	4			674
Nebraska	52	46		6	787
North Dakota	27	27			746
Ohio	21	20		1	947
Oklahoma	4	4			639
Oregon	1	1			
South Dakota	28	27		1	836
Texas	63	60		3	729
Utah	1			1	
Washington	2	2			918
Wisconsin	46	45		1	882

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synod of Iowa	977	977	130,793	945	61,435	64,681	845	68	879	847	$4,057,635
East North Central division:											
Ohio	38	38	8,752	38	4,124	4,628	38	.....	39	38	342,700
Illinois	80	80	14,038	78	6,615	7,163	76	1	77	76	511,500
Michigan	49	49	6,607	44	2,822	2,915	45	1	45	45	225,400
Wisconsin	91	91	17,657	83	7,775	8,684	84	3	87	84	604,835
West North Central division:											
Minnesota	58	58	8,209	57	3,959	4,174	54	3	55	54	242,000
Iowa	163	163	26,781	159	12,503	13,307	150	5	156	149	855,105
Missouri	21	21	2,052	21	1,059	993	19	2	19	19	63,600
North Dakota	93	93	6,103	93	3,034	3,069	70	5	75	71	175,350
South Dakota	84	84	6,282	81	2,925	2,899	69	11	71	70	157,875
Nebraska	68	68	8,205	64	3,965	3,845	65	1	67	65	304,775
Kansas	30	30	2,945	27	1,380	1,447	23	3	31	23	58,600
West South Central division:											
Arkansas	2	2	186	2	94	92	1	.....	1	1	4,000
Oklahoma	10	10	695	10	354	341	8	2	8	8	12,300
Texas	144	144	19,187	143	9,333	9,643	117	13	122	117	391,395
Mountain division:											
Montana	21	21	394	21	213	181	5	14	5	5	2,300
Idaho	3	3	235	3	118	117	3	.....	3	3	11,200
Colorado	14	14	1,754	13	818	816	12	2	12	12	39,700
Pacific division:											
Washington	3	3	339	3	170	169	3	.....	3	3	35,500
Oregon	2	2	95	2	51	44	1	1	1	1	2,500
States with one organization only [1]	3	3	277	3	123	154	2	1	2	3	17,000

[1] One organization each in Florida, Louisiana, and Pennsylvania.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synod of Iowa	977	162	$250,214	481	$1,127,225	957	$1,089,874	769	808	3,546	38,120
East North Central division:											
Ohio	38	11	34,300	24	68,300	38	74,582	29	32	282	2,591
Illinois	80	13	27,376	50	151,000	80	127,215	62	65	387	3,903
Michigan	49	13	15,547	22	50,550	49	40,104	38	41	218	1,994
Wisconsin	91	30	76,589	45	134,800	91	110,868	68	69	389	3,852
West North Central division:											
Minnesota	58	3	9,600	29	78,000	58	56,276	44	48	209	2,143
Iowa	163	21	30,504	108	293,400	161	247,093	138	142	741	6,975
Missouri	21	4	1,400	11	20,700	18	18,085	9	10	22	381
North Dakota	93	20	4,545	28	41,500	88	50,774	83	84	176	3,131
South Dakota	84	10	2,400	28	55,700	82	49,056	64	66	177	2,012
Nebraska	68	4	4,000	48	83,975	68	158,444	55	56	161	2,046
Kansas	30	3	400	15	19,800	29	28,157	24	24	64	906
West South Central division:											
Arkansas	2	.....	.....	1	2,000	2	553	1	1	7	44
Oklahoma	10	2	1,150	5	6,800	10	5,265	7	7	13	146
Texas	144	17	15,645	60	106,150	144	99,050	116	127	586	6,594
Mountain division:											
Montana	21	1	150	1	450	15	2,334	11	13	31	263
Idaho	3	3	4,050	.....	.....	3	3,991	3	4	13	140
Colorado	14	6	19,968	4	8,600	13	9,652	10	12	36	702
Pacific division:											
Washington	3	.....	.....	1	3,500	3	3,130	3	3	8	110
Oregon	2	.....	.....	1	2,000	2	1,136	2	2	5	23
States with one organization only [1]	3	1	2,000	.....	.....	3	4,109	2	2	21	164

[1] One organization each in Florida, Louisiana, and Pennsylvania.

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

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran—Synod of Iowa	977	977	130,793	945	61,435	64,681	845	68	879	847	$4,057,635
Dakota	228	228	16,391	225	8,002	7,931	171	33	180	174	452,625
Eastern	88	88	15,482	83	6,996	7,616	84	1	85	84	580,100
Iowa	81	81	13,916	79	6,540	6,816	74	2	77	73	450,300
Northern	80	80	11,459	79	5,501	5,908	76	2	77	76	350,605
Southern	108	108	18,157	105	8,377	9,159	99	3	101	99	662,000
Texas	145	145	19,272	144	9,374	9,687	118	13	123	118	395,895
Western	145	145	15,935	137	7,706	7,596	129	10	139	129	474,475
Wisconsin	102	102	20,181	93	8,939	9,968	94	4	97	94	691,635

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Synod of Iowa	977	162	$250,214	481	$1,127,225	957	$1,089,874	769	808	3,546	38,120
Dakota	228	36	11,371	76	138,225	215	137,067	183	189	461	6,281
Eastern	88	25	51,847	46	118,850	88	117,190	68	74	514	4,699
Iowa	81	9	12,058	53	143,700	80	132,248	63	66	341	3,310
Northern	80	7	11,720	43	125,000	79	91,274	67	69	311	2,986
Southern	108	16	33,776	68	201,700	108	158,674	84	87	546	5,215
Texas	145	17	15,645	60	106,150	145	100,410	117	128	593	6,644
Western	145	20	27,708	82	137,800	140	223,411	109	114	300	4,257
Wisconsin	102	32	86,089	53	155,800	102	129,600	78	81	480	4,728

DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

The first considerable immigration to this country from Denmark began about 1864, at the close of the war with Germany which resulted in the loss of the Schleswig-Holstein provinces. It was, however, several years before the mother church in Denmark began to send missionaries across the Atlantic to care for the spiritual interests of the immigrants. In 1871 and 1872 five pastors came over, and in the summer of 1872 these ministers, together with a few laymen, met at Neenah, Wis., and organized, under the name of "Kirkelig Missions Forening," what is now called the "Danish Evangelical Lutheran Church in America." At the same meeting it was decided to publish a church paper, and the Rev. A. Dan, of Racine, was elected its first editor. The organization grew slowly as Danish settlements were formed, and wherever they were able to support a minister one came to live among them.

At first the several divisions of the Danish Church, "Hojkirkelige," "Grundtvigianere," and "Indre Mission" were all represented and worked together harmoniously. In 1894, however, it became evident that differences of opinion were being more strongly emphasized, and 19 pastors, 37 congregations, and about 3,000 communicant members withdrew and organized the Danish Evangelical Lutheran Church in North America. Somewhat later this body united with the Danish Evangelical Lutheran Church Association to form the United Danish Lutheran Church in America. The original organization, which retained 35 pastors, 53 congregations, and about 5,000 communicant members, continued to grow, although the three parties were still represented in its membership, and is known as the "Danish Evangelical Lutheran Church in America."

It has been a rule of the church to conduct the services in the Danish language. This was necessary at first, as the people did not understand English, and it is still true that, while nearly all Danish-Americans understand a sermon in the Danish language, quite a number would not understand the service if it were conducted in English.

DOCTRINE.

In doctrine the church makes no attempt at forming new standards, but is in entire conformity with the Lutheran Church of Denmark. It accepts the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession of 1530, and Luther's Smaller Catechism, as the basis of its belief.

All the rites and services are conducted in accordance with the Service Book and Ritual for the Danish People's Church, with such modifications as circumstances may require. The modifications are always made under direction of the church, as no pastor has the right, without permission, to alter either service book or ritual. The administration of the sacraments and the ministry is "accomplished only by rightly presented and ordained Lutheran ministers."

POLITY.

In polity the church is distinctly democratic. Every congregation has the right to conduct its own affairs and to elect its pastor by a majority vote of the members. Applicants for admission to the ministry are examined by a board, and, if approved, are installed by a minister of the church who has been previously elected as ordinator. So long as the minister has a good moral standing and maintains the constitution, the church has no power whatever to remove him.

Once a year the pastors and congregations (the latter represented by delegates) meet in convention to discuss and decide any question that may be brought before the meeting, either by the churches or by the board of directors, which, composed of five persons, is elected every second year, and is charged with the duty of carrying out the resolutions of the convention. There is no compulsory assessment within the church or congregations, and the only ties that unite the people are mutual interest in the religious work to be carried out, and harmony as to doctrine and polity. Under these conditions the board of directors has not infrequently been unable, for lack of money, to carry out resolutions passed by the convention.

WORK.

The home missionary work of this denomination has developed as the Danish immigration has increased, but it is not yet very extensive. The report for 1916 shows 18 missionaries employed in the care of 25 churches and missions, and about $2,000 contributed for the conduct of this work.

The church carries on no foreign missionary work of its own. Whatever money is contributed to foreign missions—amounting in 1916 to $2,000—has been given to the Lutheran Church of Denmark for its own fields, chiefly at Santalistan, India.

The church emphasizes education. The report for 1916 shows 5 schools of high grade, including the college and theological seminary at Des Moines, Iowa, with a total of 496 students. In view of the extensive use of the Danish language in the homes and in church services, it has been deemed desirable to teach the children in their mother tongue. Accordingly, the church has educated teachers for parochial schools, and during the year supported 83 such schools, with an attendance of 2,456 pupils. The contributions for educational work in 1916 amounted to $13,678, and the value of property is estimated at $265,000. The church maintains 4 homes and orphanages, with 97 inmates. The amount contributed for this work during the year was $14,591, and the value of property was $125,000. There are 56 young people's societies, with a membership of 2,561.

STATISTICS.

The general statistics of the Danish Lutheran Church for 1916 are given, by states and districts, on pages 396 and 397; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	101	92	9	[2]
Members	14,544	12,541	2,003	16.0
Church edifices	93	70	23	[2]
Value of church property	$394,809	$248,700	$146,109	58.7
Debt on church property	$44,934	$37,514	$7,420	19.8
Parsonages:				
Churches reporting	56	42	14	[2]
Value	$148,352	$72,200	$76,152	105.5
Sunday schools:				
Number	68	64	4	[2]
Officers and teachers	263	231	32	13.9
Scholars	2,981	2,983	−2	−0.1
Contributions for missions and benevolences	$32,269	$10,696	$21,573	201.7
Domestic	$30,269	$10,500	$19,769	188.3
Foreign	$2,000	$196	$1,804	920.4

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

From this table it appears that there has been a general increase in the denomination. The number of organizations reported was 101 in 1916 as against 92 in 1906, and the membership advanced from 12,541 to 14,544, or 16 per cent. Similarly, church edifices increased by 23, while the value of church property advanced from $248,700 to $394,809, or 58.7 per cent. Debt on church property amounting to $44,934 was reported by 27 organizations. The number of churches reporting parsonages increased by 14, and the value of parsonages advanced from $72,200 in 1906 to $148,352 in 1916, or 105.5 per cent. The number of Sunday schools increased slightly, but there was a slight decrease in the number of scholars.

Contributions for missions and benevolences advanced from $10,696 in 1906 to $32,269 in 1916, or 201.7 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $105,356, reported by 97 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 101 organizations, 2, with 105 members, reported services conducted in English only; 11, with 1,549 members, used Danish and English; 88 organizations, with 12,890 members, used Danish only. The proportion in 1916 of Danish speaking organizations was practically the same as in 1906.

The number of ministers on the rolls of the church was given as 71. Schedules were received from 52 of these, distributed, by states, in the following table. The 43 pastors reported an average annual salary of $803.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	52	43	5	4	$803
California	3	2	1	.....	850
Colorado	1	1	.....	.....	.....
Connecticut	2	1	.....	1	800
Illinois	5	4	.....	1	1,050
Iowa	8	6	.....	2	1,021
Michigan	5	4	1	.....	683
Minnesota	7	6	1	.....	614
Montana	1	1	.....	.....	.....
Nebraska	8	7	1	.....	786
New York	2	2	.....	.....	1,000
North Dakota	1	1	.....	.....	.....
Oregon	1	1	.....	.....	.....
South Dakota	1	1	.....	.....	.....
Texas	1	1	.....	.....	.....
Washington	2	2	.....	.....	750
Wisconsin	4	3	1	.....	837

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Danish Lutheran Church	101	101	14,544	92	6,402	6,829	90	4	93	90	$394,809
New England division:											
Massachusetts	2	2	90	2	49	41	1	1	1	1	496
Connecticut	4	4	763	4	373	390	3	1	3	3	18,200
Middle Atlantic division:											
New York	4	4	590	4	260	330	3	.....	3	3	34,000
New Jersey	3	3	480	1	10	10	2	1	2	2	17,000
East North Central division:											
Illinois	7	7	1,273	7	607	666	6	.....	6	6	72,800
Michigan	11	11	1,381	11	623	758	11	.....	12	11	34,713
Wisconsin	6	6	816	6	396	420	6	.....	6	6	24,200
West North Central division:											
Minnesota	8	8	1,613	8	805	808	8	.....	8	8	31,850
Iowa	14	14	3,085	14	1,466	1,619	13	.....	13	13	49,400
North Dakota	3	3	71	3	35	36	.....	1	.....	1	1,200
South Dakota	6	6	615	5	289	276	6	.....	7	5	19,500
Nebraska	14	14	1,589	14	783	806	13	.....	13	13	44,400
Pacific division:											
Washington	5	5	513	3	57	56	5	.....	5	5	13,000
California	8	8	758	6	349	361	7	.....	8	7	13,150
States with one organization only [1]	6	6	907	4	300	252	6	.....	6	6	20,900

[1] One organization each in Colorado, Kansas, Maine, Montana, Oregon, and Texas.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Danish Lutheran Church	101	27	$44,934	56	$148,352	97	$105,356	65	68	263	2,981
New England division:											
Massachusetts	2	.....	.....	.....	.....	2	955	.....	.....	.....	.....
Connecticut	4	2	2,729	1	3,000	4	3,447	2	2	9	71
Middle Atlantic division:											
New York	4	3	13,000	2	8,000	4	4,827	3	3	11	155
New Jersey	3	1	3,075	1	5,000	2	1,236	1	1	4	80
East North Central division:											
Illinois	7	3	5,300	5	18,400	7	10,033	4	4	27	275
Michigan	11	2	2,905	6	16,352	11	9,200	10	11	44	393
Wisconsin	6	2	3,200	4	9,700	6	6,320	4	4	23	255
West North Central division:											
Minnesota	8	3	2,500	8	18,300	8	16,104	6	7	27	501
Iowa	14	3	6,300	9	29,900	14	17,896	11	11	40	507
North Dakota	3	.....	.....	1	1,600	3	1,488	2	2	3	23
South Dakota	6	.....	.....	2	8,000	6	3,915	3	4	10	111
Nebraska	14	1	600	6	12,400	14	13,549	7	7	25	260
Pacific division:											
Washington	5	3	1,425	2	3,900	4	4,605	4	4	10	102
California	8	2	2,250	3	5,100	6	4,498	5	5	13	104
States with one organization only[1]	6	2	1,650	6	8,700	6	7,283	3	3	17	144

[1] One organization each in Colorado, Kansas, Maine, Montana, Oregon, and Texas.

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

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Danish Lutheran Church	101	101	14,544	92	6,402	6,829	90	4	93	90	$394,809
First	14	14	2,123	11	692	771	10	3	10	10	73,696
Second	9	9	1,279	9	574	705	9	.....	10	9	30,213
Third	12	12	2,125	12	1,002	1,123	11	.....	11	11	99,300
Fourth	14	14	2,686	14	1,294	1,392	13	.....	13	13	44,400
Fifth	14	14	1,536	14	775	761	11	1	11	11	36,350
Sixth	8	8	1,530	7	741	739	8	.....	9	8	32,300
Seventh	16	16	1,864	15	841	868	15	.....	15	15	49,900
Eighth	8	8	758	6	349	361	7	.....	8	7	13,150
Ninth	6	6	643	4	134	109	6	.....	6	6	15,000

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Danish Lutheran Church	101	27	$44,934	56	$148,352	97	$105,356	65	68	263	2,981
First	14	7	19,454	5	19,000	13	11,665	7	7	32	351
Second	9	2	2,905	6	16,352	9	7,963	8	9	36	328
Third	12	4	8,300	8	27,600	12	16,527	9	9	54	550
Fourth	14	3	6,300	8	25,900	14	16,321	10	10	37	452
Fifth	14	5	3,700	9	16,200	14	11,263	9	9	24	474
Sixth	8	.....	.....	5	16,800	8	14,276	4	6	23	261
Seventh	16	1	600	9	15,900	16	16,870	8	8	28	290
Eighth	8	2	2,250	3	5,100	6	4,498	5	5	13	104
Ninth	6	3	1,425	3	5,500	5	5,973	5	5	16	171

ICELANDIC EVANGELICAL LUTHERAN SYNOD IN NORTH AMERICA.

HISTORY.

Icelandic immigration to America began about the year 1870. The first company settled in Milwaukee, Wis., and it was there that the first Icelandic Lutheran services in the United States were held, by the Rev. Jon Bjarnason, in August, 1874. He was educated in Iceland, came to this country in 1873, was engaged as professor at Luther College, Decorah, Iowa, and was afterwards editor of a Norwegian paper published in Minneapolis. In 1877 he moved to a settlement on the shores of Lake Winnipeg, Manitoba, at that time the largest Icelandic colony on the continent. In 1875 a congregation had been organized in Shawano County, Wis., by the Rev. Paul Thorlaksson, a graduate of the college in Iceland, who had received his theological training at the Lutheran Theological Seminary at St. Louis, Mo. This colony was comparatively small, and, as it decreased from year to year, the services were discontinued and he removed to the settlement by Lake Winnipeg and labored there with Bjarnason. A few years later Thorlaksson removed to Pembina County, N. Dak., and was instrumental in establishing one of the largest and most prosperous settlements of Icelanders in America. Bjarnason remained at Lake Winnipeg until the spring of 1880, and then traveled through the Icelandic settlements in Manitoba and Minnesota, establishing church organizations wherever possible. Other preachers came over later, and in January, 1885, delegates from the various congregations met at Mountain, N. Dak., to organize a general synod. The first regular meeting was held in Winnipeg in June of that year. Most of the settlements were at that time in their infancy, and the outlook seemed far from promising, but the church has prospered and is already taking its place in the ranks of the American Lutheran bodies, with which it agrees in doctrine and polity.

WORK.

For many years the lack of men and funds was a serious handicap in the home mission work and the other activities of the synod. Icelanders were scattered in many settlements in Minnesota, North Dakota, Utah, Manitoba, Saskatchewan, Alberta, and on the Pacific coast, but it was not until 1893 that a man could be commissioned to give his whole time to traveling through these comparatively unoccupied fields. Since, a board of home missions has been established and the home missionary work is carried on through it. The report for 1916 shows 4 missionaries employed in the assistance of 18 churches, for which work $2,000 was contributed. Foreign missionary work is carried on in Japan, where there is 1 station and 1 missionary; the amount contributed for this field was $1,000.

The synod early began a movement for the founding of an educational institution, which resulted in the establishment of Jon Bjarnason Academy, Winnipeg, Manitoba, where in 1916 there were 31 pupils; $5,000 was contributed for educational purposes, and the amount of endowment is $62,000. The denomination conducts a home which cares for 25 inmates; $3,000 was contributed for this purpose, and the property is valued at $10,000. There are 15 young people's societies, with a membership of 800.

Almost immediately upon the organization of the synod in 1885 the publication of a monthly journal was begun, and later a periodical devoted to the interests of the Sunday schools was established.

STATISTICS.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	14	14	.....	.....
Members	1,830	2,101	−271	−12.9
Church edifices	12	14	−2	(2)
Value of church property	$35,450	$32,350	$3,100	9.6
Debt on church property	$1,360	$998	$362	36.3
Parsonages:				
Churches reporting	2	2	.....	.....
Value	$4,000	$2,300	$1,700	73.9
Sunday schools:				
Number	11	13	−2	(2)
Officers and teachers	68	49	19	(2)
Scholars	435	498	−63	−12.7
Contributions for missions and benevolences	$6,000	$2,200	$3,800	172.7
Domestic	$5,000	$2,200	$2,800	127.3
Foreign	$1,000	.....	$1,000	.....

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

The above table shows that the number of organizations remained the same during the decade, while the number of church edifices decreased by 2. The membership, reported in 1906 as 2,101, fell to 1,830 in 1916, a decrease of 12.9 per cent. The value of church property advanced somewhat and also the debt on church property, which, as reported by 2 organizations, amounted to $1,360 in 1916. Sunday schools decreased in number from 13 to 11 and Sunday school scholars from 498 to 435, or 12.7 per cent. The contributions for missions and benevolences increased, however, those for foreign work appearing for the first time in 1916, and those for domestic work being raised from $2,200 to $5,000, or 127.3 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $4,720, reported by 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

All of the 14 organizations, with 1,830 members, reported services conducted in Danish alone or with English, 11, with 1,542 members, using Danish only. The situation appears practically the same as in 1906.

The number of ministers on the rolls of the denomination in the United States was given as 5, but only 1 sent in a schedule. A considerable number, both of churches and of ministers, are in Canada and are not included in this report.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Icelandic Lutheran Synod	14	14	1,830	8	470	518	12	1	12	12	$35,450
West North Central division:											
Minnesota	3	3	466	3	213	253	3	.....	3	3	13,200
North Dakota	9	9	1,221	3	180	199	8	.....	8	8	20,850
Pacific division:											
Washington	2	2	143	2	77	66	1	1	1	1	1,400

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Icelandic Lutheran Synod	14	2	$1,360	2	$4,000	12	$4,720	10	11	68	435
West North Central division:											
Minnesota	3	.....	.....	1	2,000	2	783	1	1	10	80
North Dakota	9	1	1,200	1	2,000	8	3,192	7	7	46	250
Pacific division:											
Washington	2	1	160	.....	.....	2	745	2	3	12	105

IMMANUEL SYNOD OF THE EVANGELICAL LUTHERAN CHURCH IN NORTH AMERICA.

HISTORY.

A number of Lutheran ministers and churches, desiring to secure greater freedom of church life than was possible in some of the synods, met in Wall Rose, Pa., in 1885 and organized the Immanuel Synod of the Evangelical Lutheran Church in North America. The movement, however, did not seem to gather strength. A number of churches withdrew to other synods; others, although on the roll of the synod, declared themselves independent, and it was finally decided to disband in 1917.

DOCTRINE AND POLITY.

While agreeing in doctrine with the whole Evangelical Lutheran Church, this synod differs from others in its attitude toward other religious bodies. It acknowledges other denominations as sister churches, and while it appreciates agreement with its own doctrines it is not indifferent to doctrines from which it differs. In regard to the secret-society question, also, the synod is more liberal than some other Lutheran synods, welcoming all who are willing to join the church and cooperate with it, whether or not members of a secret society.

In polity it is in general accord with other Lutheran synods.

WORK.

The principal general activity of the synod is its home missionary work. In this, 3 ministers were employed in 1916 who cared for 2 churches, besides doing general evangelistic work, at a total expense of $1,750. In order to secure a ministerial supply, young men who have had a good education, but are unable to finish their theological course in a seminary, are assisted privately. A course of theological study has been arranged for them in their homes, and when they are able to pass a satisfactory examination they are

ordained. At present 2 students are thus being assisted in their preparation for the ministry.

Emphasis is also placed upon Sunday school and parochial school work. The synod has 10 parochial schools with 853 pupils, and in some of the churches the pastor is also the teacher of the parochial school. No benevolent institutions are maintained, but assistance is given to those of other Lutheran bodies as far as possible. Nearly every church has a women's aid society, the total membership being about 750, and there are also 9 young people's societies with 450 members.

STATISTICS.

The general statistics of the Immanuel Lutheran Synod for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the numerical strength of the Immanuel Synod in 1916 was considerably less than in 1906. Each item showed a decrease, except the number of organizations, which increased from 11 to 15, and the contributions for missions and benevolences, which increased from $850 to $1,750, or 105.9 per cent. The losses of 9.1 per cent in membership and of 40.5 per cent in Sunday school scholars are especially significant of the decline in the denomination's strength during the decade. Many of the organizations have identified themselves with other synods, as is indicated in the text above.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916. Number or amount.	Per cent.
Organizations	15	11	4	(2)
Members	2,978	3,275	−297	−9.1
Church edifices	8	11	−3	(2)
Value of church property	$78,000	$89,300	−$11,300	−12.7
Debt on church property	.....	$6,250	−$6,250	.....
Parsonages:				
Churches reporting	5	7	−2	(2)
Value	$16,750	$34,300	−$17,550	−51.2
Sunday schools:				
Number	9	11	−2	(2)
Officers and teachers	85	124	−39	−31.5
Scholars	669	1,125	−456	−40.5
Contributions for missions and benevolences	$1,750	$850	$900	105.9
Domestic	$1,750	$850	$900	105.9
Foreign	.....	.....	.....	.....

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

Certain items not included in the above summary are church expenditures, and the languages used in church services.

Church expenditures, amounting to $13,905, reported by 13 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 15 organizations, 4, with 100 members, reported services conducted in English only; 1, with 11 members, used French only; 9, with 2,787 members, German alone or with English; and 1, with 80 members, Norwegian only. In 1906, German was the only foreign language reported.

The number of ministers reported on the rolls of the denomination was 23, but of these only 11 sent in schedules, 6 of them reporting annual salaries averaging $830.

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

STATE.	Total number of organizations.	MEMBERS. Number of organizations reporting.	Total number reported.	Sex. Number of organizations reporting.	Male.	Female.	PLACES OF WORSHIP. Number of organizations reporting— Church edifices.	Halls, etc.	Number of church edifices reported	VALUE OF CHURCH PROPERTY. Number of organizations reporting.	Value reported.
Lutheran—Immanuel Synod	15	15	2,978	14	1,317	1,581	8	1	8	8	$78,000
New England division:											
Massachusetts	2	2	502	2	222	280	2	.....	2	2	19,000
East North Central division:											
Indiana	2	2	1,342	2	651	691	2	.....	2	2	34,500
West North Central division:											
Minnesota	2	2	60	2	30	30	.....	.....	.....	.....	.....
South Dakota	2	2	40	2	20	20	1	.....	1	1	2,000
States with one organization only[1]	7	7	1,034	6	394	560	3	1	3	3	22,500

[1] One organization each in Illinois, Kentucky, North Carolina, Ohio, Pennsylvania, Texas, and Washington.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran—Immanuel Synod	15	.....	.....	5	$16,750	13	$13,905	9	9	85	669
New England division:											
Massachusetts	2	.....	.....	1	4,000	2	2,240	2	2	24	129
East North Central division:											
Indiana	2	.....	.....	2	6,250	2	5,077	2	2	33	273
West North Central division:											
Minnesota	2	.....	.....	.....	.....	2	400	.....	.....	.....	.....
South Dakota	2	.....	.....	.....	.....	2	350	.....	.....	.....	.....
States with one organization only [1]	7	.....	.....	2	6,500	5	5,838	5	5	28	267

[1] One organization each in Illinois, Kentucky, North Carolina, Ohio, Pennsylvania, Texas, and Washington.

FINNISH EVANGELICAL LUTHERAN CHURCH OF AMERICA, OR SUOMI SYNOD.

HISTORY.

The Finnish immigration to America began about the middle of the nineteenth century. The first to come were fishermen from northern Norway who settled in northern Michigan, and the first Finnish Lutheran Church was organized in 1867, at Hancock, Mich. Its membership consisted principally of Finns, with some Norwegians and Swedes, and for many years was cared for by a Norwegian pastor. The first ordained Finnish minister of the gospel came to that section, known as the "copper country," in 1876, and took charge of the Finnish Lutherans in Calumet, Hancock, and Allouez, Mich. In course of time communities of Finns were formed in other states, especially in Minnesota, Dakota, and Oregon. In December, 1889, four Finnish Lutheran ministers present at a meeting in Hancock, were much impressed with the need of an organized church among their countrymen in America. As a result the Finnish Evangelical Lutheran Church of America, also called the Suomi Synod, was organized, and held its first convention at Calumet in March, 1890. Nine congregations were represented and a constitution was adopted.

DOCTRINE.

In doctrine the Suomi Synod accepts the three principal creeds of the historic church, the Apostles', Nicene, and Athanasian, the Unaltered Confession of Augsburg, and the other symbolical books of the Evangelical Lutheran Church, and maintains as the highest law of confession that the Holy Word of God is the only standard for doctrine of the church.

POLITY.

In polity the local churches retain the right to administer their internal affairs, but have conferred the right of superintendency upon the annual synodical convention, composed of the ministers and of lay delegates from the congregations, which is recognized as the highest authority in such matters as are common to the churches. The constitution confers, to a certain degree, controlling judicial and executive authority upon a permanent consistory of four members, namely, the president, vice president, secretary, and notary of the convention, who are elected for a term of four years.

WORK.

For home mission work the synod supports, according to its means, missionary pastors, to have the care of those smaller churches and preaching stations of Evangelical Lutheran Finns which are too small to support pastors of their own. To this end it has a home mission fund to which more or less regular contributions are sent from the churches under the care of the missionary pastors, and for which freewill offerings are received in other churches of the synod. During the year 1916 about $2,235 was collected for the support of 4 missionaries and for the aid of 6 churches. The settled pastors of the synod also occasionally devote some time to this mission work, and as a result, the small stations and preaching places are gradually growing into self-sustaining churches.

The Suomi Synod has no foreign mission field of its own, but many of its churches send contributions to the Foreign Mission Society of Finland, which has mission fields in Ovamboland, South Africa, and in China, and a single missionary from the synod has been sent to this field. The amount of the contributions sent during the year 1916 was $1,500.

The educational department of the synod includes the Finnish National College and Theological Seminary at Hancock, Mich., established in 1896, which in 1916 had 128 students, and property valued at $61,000. Contributions amounting to $20,000 were received for the support of this and 61 parochial schools,

with about 4,000 pupils, conducted in church edifices through July and August, and often called summer schools. Their chief purpose is to give instruction in Finnish reading and writing and in the elements of Christian faith.

The young people's work has developed into 44 Young People's Endeavor societies, with a membership of 2,088.

STATISTICS.

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

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	134	105	29	27.6
Members	18,881	12,907	5,974	46.3
Church edifices	92	50	42	(1)
Value of church property	$368,771	$151,345	$217,426	143.7
Debt on church property	$45,953	$19,550	$26,403	135.1
Parsonages:				
Churches reporting	22	16	6	(1)
Value	$55,330	$28,750	$26,580	92.5
Sunday schools:				
Number	203	108	95	88.0
Officers and teachers	1,362	571	791	138.5
Scholars	9,752	4,515	5,237	116.0
Contributions for missions and benevolences	$23,735	$16,329	$7,406	45.4
Domestic	$22,235	$15,800	$6,435	40.7
Foreign	$1,500	$529	$971	183.6

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

From this table it appears that there has been an increase in every particular. The number of organizations advanced from 105 in 1906 to 134 in 1916, a gain of 27.6 per cent, and the membership from 12,907 to 18,881, or 46.3 per cent. The number of church edifices increased from 50 to 92, and the value of church property rose from $151,345 to $368,771, or 143.7 per cent. Debt on church property, reported by 31 organizations, amounted to $45,953, as against $19,550 in 1906. The number of churches reporting parsonages increased from 16 to 22, and the value of parsonages from $28,750 in 1906 to $55,330 in 1916, or 92.5 per cent. The Sunday schools have advanced greatly in every particular, and the contributions for missions and benevolences have increased from $16,329 to $23,735, showing a gain of 45.4 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures, amounting to $73,977, reported by 128 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 134 organizations, 1, with 29 members, reported services conducted in English only; 14, with 1,897 members, used Finnish and English; 118, with 16,843 members, used Finnish alone; and 1, with 112 members, Finnish and Swedish. In 1906 Finnish alone was reported in the conduct of church services.

The number of ministers on the rolls of the synod was given as 32, of whom 25 sent in schedules, all of them acting as pastors and receiving an average annual salary of $1,144.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Finnish, Suomi Synod	134	134	18,881	133	9,175	9,676	88	26	92	89	$368,771
New England division:											
Maine	2	2	51	2	24	27	.....	2	.....	.....	.....
Massachusetts	6	6	1,059	6	481	578	6	.....	7	6	69,800
Middle Atlantic division:											
New York	4	4	408	3	70	308	2	1	2	2	22,486
Pennsylvania	5	5	623	5	317	306	3	2	3	3	17,000
East North Central division:											
Ohio	6	6	1,997	6	938	1,059	4	1	4	4	19,700
Illinois	3	3	381	3	187	194	2	1	2	2	10,000
Michigan	53	53	9,753	53	4,919	4,834	35	12	36	36	145,085
Wisconsin	6	6	289	6	146	143	3	2	3	3	8,000
West North Central division:											
Minnesota	23	23	2,198	23	1,082	1,116	16	1	17	16	34,100
South Dakota	4	4	460	4	233	227	3	1	3	3	7,000
Mountain division:											
Montana	2	2	700	2	320	380	1	.....	2	1	5,000
Pacific division:											
Washington	5	5	208	5	100	108	2	1	3	2	4,450
Oregon	5	5	321	5	139	182	3	1	3	3	5,600
California	6	6	337	6	172	165	6	.....	6	6	15,550
States with one organization only [1]	4	4	96	4	47	49	2	1	2	2	5,000

[1] One organization each in Connecticut, Mississippi, West Virginia, and Wyoming.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Finnish, Suomi Synod	134	31	$45,953	22	$55,330	128	$73,977	112	203	1,362	9,752
New England division:											
Maine	2					1	60	2	3	9	54
Massachusetts	6	5	17,300			6	6,705	6	12	103	767
Middle Atlantic division:											
New York	4	1	5,400			3	3,858	4	6	29	232
Pennsylvania	5	1	4,000	1	3,000	5	2,526	4	4	36	265
East North Central division:											
Ohio	6	1	700	2	5,500	6	9,164	6	9	93	875
Illinois	3	1	200	1	3,000	3	2,495	2	2	21	182
Michigan	53	11	6,703	9	26,000	50	28,872	48	114	774	5,419
Wisconsin	6	2	1,100			6	1,374	5	7	23	168
West North Central division:											
Minnesota	23	4	3,050	1	2,500	23	7,513	17	20	141	1,044
South Dakota	4			2	4,500	4	4,445	3	7	39	180
Mountain division:											
Montana	2	1	3,300	1	5,000	2	1,060	2	2	6	50
Pacific division:											
Washington	5					5	685	4	5	26	135
Oregon	5	1	250	1	2,000	5	1,480	2	3	32	202
California	6	3	3,950	2	1,400	5	2,881	5	6	20	130
States with one organization only [1]	4			2	2,430	4	859	2	3	10	49

[1] One organization each in Connecticut, Mississippi, West Virginia, and Wyoming.

LUTHERAN FREE CHURCH (NORWEGIAN).

HISTORY.

The Lutheran Free Church was organized in Minneapolis, Minn., in June, 1897, at a meeting of Norwegian Lutherans representing churches in some of the Central and Western states. The immediate occasion of the organization was a disagreement between the trustees of Augsburg Seminary at Minneapolis and the United Norwegian Church. On the organization of the latter body, in 1890, it was expected that it would include Augsburg Seminary, the oldest Norwegian divinity school in America, and until that time supported by the Norwegian-Danish Evangelical Lutheran Conference. In the prosecution of its work for educating Lutheran ministers the seminary developed certain characteristics which its friends and supporters considered essential to the work to be done. It had been incorporated under the laws of Minnesota, and its management was in the hands of a board of trustees. When the demand came that the seminary should, according to an agreement with the Norwegian-Danish Conference, be transferred to the United Norwegian Church in such a manner as to enable that church to control it entirely, it became evident to some that material changes were intended in the plan of the school, and on this account the board of trustees refused to transfer, unconditionally, the property and management of the seminary to the United Church. The result was a sharp disagreement and the withdrawal, and in some cases expulsion, from the United Church of certain churches and ministers because of their support of the position taken by the trustees of the seminary. These churches and ministers were at first known as the "Friends of Augsburg," and had no other organization than a voluntary annual meeting. Nevertheless they carried on the work of an organized synod, and had their divinity school, home and foreign missions, deaconess institute, orphans' homes, and publishing business. In 1897 they adopted the name of the "Lutheran Free Church," but continued along essentially the same lines, and have been generally known as the "Norwegian Lutheran Free Church."

DOCTRINE.

In doctrine the church recognizes the Bible as the one perfect divine revelation for the salvation of men, and the absolute rule for Christian faith, doctrine, and life. It adheres to the Lutheran confessions, namely, the Augsburg Confession and Luther's Smaller Catechism, as agreeing with the Scriptures. It considers practical Christian experience an absolutely necessary qualification for church membership, and especially for ministers and teachers.

POLITY.

In polity the church emphasizes the independence and liberty of the individual congregation, but does not attempt a solid and final organization, lest strict limits and forms should hinder the movement which the church represents. In order to strengthen brotherly feeling and stimulate work for the common cause, an annual meeting is held, at which all members in good standing in any Norwegian Lutheran church may become entitled to vote by signing a declaration of adherence to the principles of the Free Church, and by promising to work for the objects of the organization. Besides this annual meeting other similar meetings are held at various places in the course of each year.

WORK.

The home missionary work of the church is carried on by the Board of Home Missions in the United States and Canada. During 1916 it sent out 40 missionaries; about 110 churches and missions were aided, and contributions for this work amounted to $13,950.

The foreign missionary work is under the care of the Lutheran Board of Missions, incorporated in 1899, and is carried on in Madagascar and China. It reports 15 missionaries and 64 native helpers, occupying 5 stations; 5 organized churches, with 780 members; 1 theological seminary, with 22 students; 20 primary schools, with 510 pupils; 1 hospital, treating 8,268 patients annually; and 5 orphanages, with 116 inmates. The total value of property belonging to this denomination in foreign countries is about $15,000, and the total amount contributed was $25,200.

The educational work of the church includes a college in the state of Washington, a girls' seminary in North Dakota, and Augsburg Seminary, with 3 departments, preparatory, classical, and theological, in Minnesota. In 1916 there were 288 students in these 3 institutions. The number of parochial schools is approximately 200, with 8,000 pupils. The total amount contributed for educational work was $64,800, and the total property value is estimated at $200,000. The total endowment fund amounts to $30,000.

The church maintains 1 hospital and 3 orphanages; 1,764 patients were treated during the year, and 128 orphans were cared for. The amount contributed for the support of these institutions was $14,500, and the estimated property value is $175,000. There is no endowment. The young people are organized into 195 young people's societies, with 4,875 members.

STATISTICS.

The general statistics of the Lutheran Free Church (Norwegian) for 1916 are given, by states and districts, on pages 405 and 406; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	378	320	58	18.1
Members	28,180	26,928	1,252	4.6
Church edifices	311	219	92	42.0
Value of church property	$1,116,760	$660,310	$456,450	69.1
Debt on church property	$67,719	$38,628	$29,091	75.3
Parsonages:				
Churches reporting	85	46	39	(1)
Value	$222,150	$91,000	$131,150	144.1
Sunday schools:				
Number	267	233	34	14.6
Officers and teachers	1,450	1,127	323	28.7
Scholars	10,285	7,479	2,806	37.5
Contributions for missions and benevolences	$118,450	$60,189	$58,261	96.8
Domestic	$93,250	$46,196	$47,054	101.9
Foreign	$25,200	$13,993	$11,207	80.1

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

From this table it appears that there has been a general increase in the strength of the denomination. The number of organizations reported was 378 in 1916, as against 320 in 1906, an increase of 18.1 per cent. The membership advanced from 26,928 to 28,180, or 4.6 per cent. The number of edifices has likewise grown rapidly, and there has been a great increase in the value of church property. The number of churches reporting parsonages nearly doubled, 85 as against 46 in 1906, and the value of parsonages was $222,150, as against $91,000 in 1906, showing a gain of 144.1 per cent. Sunday schools have increased 14.6 per cent in number and 37.5 per cent in number of scholars. Contributions for missions and benevolences advanced from $60,189 to $118,450, or 96.8 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures, amounting to $287,986, reported by 361 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 378 organizations, 21, with 1,096 members, reported church services conducted in English only; 357, with 27,084 members, used the Scandinavian languages, principally Norwegian, alone or in connection with English; of these, 160 organizations, with 14,743 members, reported Norwegian and English,

and 195 organizations, with 12,233 members, used Norwegian only. As compared with the report for 1906, there was a much larger proportion of the total number of organizations reporting the use of English in church services.

The total number of ministers on the rolls of the church was given as 169, and schedules were received from 153 of these, set forth in the opposite table. Of the total number in pastoral work, 123 reported annual salaries averaging $833. Ten pastors supplemented their salaries by other occupations. Of those not in pastoral work, 9 were in educational and editorial work, 4 were in evangelistic work, and 1 was retired.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	153	125	11	17	$833
California	1	.....	.....	1	.....
Illinois	1	.....	.....	1	.....
Iowa	1	1	.....	.....	.....
Kansas	1	1	.....	.....	.....
Michigan	4	4	.....	.....	875
Minnesota	72	57	5	10	836
Montana	4	2	1	1	563
North Dakota	35	30	2	3	809
Oregon	4	4	.....	.....	625
South Dakota	3	3	.....	.....	900
Washington	12	9	2	1	792
Wisconsin	15	14	1	.....	977

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran Free Church (Norwegian)	378	376	28,180	358	12,327	13,060	306	37	311	309	$1,116,760
East North Central division:											
Illinois	2	2	90	2	43	47	2	.....	2	2	9,000
Michigan	8	8	1,015	8	493	522	6	2	6	6	44,600
Wisconsin	30	39	4,230	39	2,009	2,221	36	.....	36	36	151,450
West North Central division:											
Minnesota	163	161	13,903	149	5,569	5,963	142	10	145	143	521,725
Iowa	5	5	120	5	53	67	3	2	3	3	7,200
North Dakota	97	97	5,593	95	2,654	2,705	71	14	71	73	258,190
South Dakota	21	21	1,242	20	591	581	18	.....	18	18	43,950
Kansas	2	2	300	2	133	167	2	.....	3	2	5,000
Mountain division:											
Montana	9	9	343	9	184	159	2	7	2	2	1,000
Pacific division:											
Washington	29	29	1,126	26	485	523	21	2	22	21	63,445
Oregon	3	3	218	3	113	105	3	.....	3	3	11,200

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Free Church (Norwegian)	378	67	$67,719	85	$222,150	361	$287,986	243	267	1,450	10,285
East North Central division:											
Illinois	2	1	800	.....	.....	2	2,050	2	2	12	55
Michigan	8	3	6,550	3	10,400	8	13,436	8	9	76	458
Wisconsin	39	8	8,425	11	31,800	39	35,575	34	40	213	1,474
West North Central division:											
Minnesota	163	21	17,184	41	108,350	156	114,067	104	117	683	5,395
Iowa	5	.....	.....	.....	.....	5	1,135	5	5	13	63
North Dakota	97	23	27,300	16	41,600	97	91,843	44	44	198	1,311
South Dakota	21	5	2,720	4	6,400	18	11,720	14	15	65	405
Kansas	2	.....	.....	2	2,000	2	1,600	2	2	20	150
Mountain division:											
Montana	9	.....	.....	.....	.....	7	1,905	4	5	14	96
Pacific division:											
Washington	29	4	1,890	7	19,600	24	12,270	23	25	133	761
Oregon	3	2	2,850	1	2,000	3	2,385	3	3	23	117

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

DISTRICT.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Lutheran Free Church (Norwegian)	378	376	28,180	358	12,327	13,060	306	37	311	309	$1,116,760
Aneta	16	16	796	16	404	392	16	.....	16	16	31,840
Central South Dakota	19	19	1,123	18	523	530	16	.....	16	16	40,950
Fargo	22	22	1,649	20	696	719	17	3	17	17	108,800
Fergus Falls	27	26	1,376	23	488	528	22	4	23	22	37,070
Fosston	17	16	1,028	12	265	238	15	2	15	16	27,250
La Moure	17	17	902	17	433	469	9	3	9	9	21,900
Marinette	14	14	1,699	14	806	893	12	2	12	12	67,750
Michigan	1	1	168	1	91	77	1	.....	1	1	10,000
Minneapolis	24	24	3,225	23	1,467	1,698	24	.....	26	24	165,875
Minot	41	41	1,723	41	880	843	23	12	23	25	48,450
Northwestern	3	3	483	3	232	251	2	.....	2	2	13,800
Rugby	23	23	1,573	23	765	808	18	4	18	18	82,200
Southwest Minnesota	24	24	1,996	23	950	1,030	21	2	22	21	70,725
Southern Wisconsin and Northern Illinois	7	7	1,015	7	465	550	7	.....	7	7	40,000
Superior	46	46	3,456	46	1,630	1,826	39	2	39	39	124,205
Thief River Falls	26	26	1,461	25	616	535	21	1	21	21	40,750
West Coast	32	32	1,344	29	598	628	24	2	25	24	74,645
Western South Dakota	.....	.....	43	.....	25	18	.....	.....	.....	.....	.....
Willmar	19	19	3,120	17	993	1,027	19	.....	19	19	110,550

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Free Church (Norwegian)	378	67	$67,719	85	$222,150	361	$287,986	243	267	1,450	10,285
Aneta	16	4	1,450	3	2,800	16	12,017	7	7	11	141
Central South Dakota	19	3	2,120	3	4,900	16	10,945	13	13	60	368
Fargo	22	4	14,500	6	19,200	22	45,553	11	11	65	362
Fergus Falls	27	4	2,360	4	8,000	27	11,257	17	17	61	442
Fosston	17	3	1,000	4	6,450	17	5,970	4	5	16	101
La Moure	17	2	600	2	3,500	17	4,658	7	7	39	191
Marinette	14	3	1,950	5	15,200	14	11,320	14	16	109	712
Michigan	1	1	5,000	.....	.....	1	6,371	1	2	9	49
Minneapolis	24	.....	.....	9	36,500	23	39,757	19	22	262	2,253
Minot	41	11	4,950	1	500	39	14,647	15	16	60	444
Northwestern	3	1	2,000	1	4,000	2	4,000	3	3	21	198
Rugby	23	6	8,100	6	18,800	23	20,558	12	12	46	322
Southwest Minnesota	24	2	1,100	7	15,000	22	15,551	19	20	95	602
Southern Wisconsin and Northern Illinois	7	3	6,800	5	16,000	7	16,125	7	9	41	359
Superior	46	8	6,175	5	10,000	43	26,548	37	40	228	1,488
Thief River Falls	26	1	600	6	7,400	26	8,073	14	17	33	366
West Coast	32	6	4,740	8	21,600	27	14,655	26	28	156	878
Western South Dakota	.....	.....	.....	.....	.....	.....	60	.....	1	3	26
Willmar	19	5	4,274	10	32,300	19	19,921	17	21	135	983

UNITED DANISH EVANGELICAL LUTHERAN CHURCH IN AMERICA.

HISTORY.

Many of the early Danish immigrants to this country maintained church affiliations with their Norwegian brethren, and in about 1870 the Norwegian-Danish Conference was organized. Later, however, as the number of churches increased, the difference of language occasioned some difficulty, and in 1883 the Danish churches withdrew and organized the Danish Evangelical Lutheran Church Association. This developed until, in 1896, it included about 60 local congregations and 44 ministers. Conference with the churches, which two years before had withdrawn from the Danish Evangelical Lutheran Church in America (Kirkelig Missions Forening) and had organized the Danish Evangelical Lutheran Church in North America, resulted in a union of the two bodies under the name of the United Danish Evangelical Lutheran Church in America.

DOCTRINE AND POLITY.

In doctrine the church adheres to the Confession of Faith of the Lutheran Church of Denmark, the Apostles', Nicene, and Athanasian creeds, the Augsburg Confession, and Luther's Smaller Catechism.

In polity the church is more closely organized than some other Lutheran bodies. The highest church authority is the "annual meeting," composed of the ministers and of lay representatives of the local churches in the proportion of 1 for every 50 members. Its decisions in regard to all questions of government and work by and within the church are final and absolute. During the interval between its meetings its powers are vested in a board of 5 directors, the president, vice president, and secretary of the annual meeting being ex officio members. The worship is conducted for the most part in the Danish language.

WORK.

The home missionary work of the church is conducted by district boards, under the direction of a board of trustees. It is in two departments, one of which seeks to gather the scattered immigrants of Danish origin and organize them into churches, while the other works among the Cherokee Indians in Oklahoma. This latter work is regarded by the church as foreign work rather than home work, as it deals with non-Christian peoples. The total income in 1916 for both kinds of work was $3,500, and 10 churches were aided by 16 missionaries.

The foreign missionary work is under the direction of a board of trustees. The mission field is in Japan, where in 1916, there were 2 stations, 4 missionaries, 1 native helper, and a school with about 20 pupils. The contributions for this work were $17,000 and the value of property in the foreign field is estimated at $10,000.[1]

The educational interests of the church are represented by a college and a seminary, at Blair, Nebr., by colleges, at Racine, Wis., and Elkhorn, Iowa, and a high school, at Kenmare, N. Dak., the total attendance for 1916 being 223 students and pupils. In addition, there are 104 parochial schools, some of which are conducted Saturdays during 9 months of the year, and some for a few weeks only during the summer vacation of the public schools. The total amount contributed for educational work during the year was $7,500. The value of the property is about $100,000, and there is an endowment of $75,000.

[1] These amounts undoubtedly include the work among the Indians in Oklahoma.

The church maintains 2 hospitals, which in 1916 treated 310 patients, and 4 orphanages with 60 inmates. The property is valued at $60,000 and the contributions for the support of the work during the year were $12,000.

The young people have 70 societies, with a membership of 2,900.

The church has emphasized the loyalty to the adopted country of its members by contributing to work among the soldiers and sailors according to suggestions by the National Lutheran Commission for Soldiers' and Sailors' Welfare.

STATISTICS.

The general statistics of the United Danish Lutheran Church for 1916 are given, by states, on pages 408 and 409; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	192	198	−6	−3.0
Members	17,324	16,340	984	6.0
Church edifices	173	140	33	23.6
Value of church property	$696,780	$418,450	$278,330	66.5
Debt on church property	$45,088	$43,425	$1,663	3.8
Parsonages:				
Churches reporting	90	60	30	[2]
Value	$235,470	$103,900	$131,570	126.6
Sunday schools:				
Number	178	153	25	16.3
Officers and teachers	1,012	775	237	30.6
Scholars	7,777	6,116	1,661	27.2
Contributions for missions and benevolences	$40,000	$13,851	$26,149	188.8
Domestic	$23,000	$11,829	$11,171	94.4
Foreign	$17,000	$2,022	$14,978	740.8

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

From this table it appears that there has been a slight decrease in the number of organizations, but an increase in every other particular. The number of members reported is 17,324, as against 16,340 in 1906, showing a gain of 6 per cent. Similarly, there has been an increase in the number of church edifices, 23.6 per cent; in the value of church property, 66.5 per cent; in the number of churches reporting parsonages; and in value of parsonages. The number of Sunday schools advanced 16.3 per cent and the number of scholars 27.2 per cent. Contributions for missions and benevolences increased from $13,851 in 1906 to $40,000 in 1916, a gain of 188.8 per cent.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $193,593, reported by 186 congregations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 192 organizations, 2, with 230 members, reported services conducted in English only, and 190, with 17,094 members, used the Scandinavian languages alone or with English. There were 77 organizations, with 7,223 members using Danish in connection with English, and 112 organizations, with 9,823 members, using Danish alone. There has been little change since 1906 as regards the languages used in this denomination.

The total number of ministers on the rolls of the denomination was 142. As shown by the opposite table, schedules were received from 96. Of the 82 ministers in pastoral work only, 81 reported an average annual salary of $896. Those not in pastoral work were chiefly on the retired list.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	96	82	5	9	$896
California	7	4	1	2	1,280
Colorado	3	1	2	.....	600
Florida	1	.....	.....	1	.....
Idaho	1	1	.....	.....	.....
Illinois	1	1	.....	.....	.....
Indiana	1	1	.....	.....	.....
Iowa	22	21	1	.....	921
Kansas	1	1	.....	.....	.....
Maine	1	1	.....	.....	.....
Massachusetts	2	1	.....	1	1,260
Michigan	3	3	.....	.....	767
Minnesota	7	7	.....	.....	900
Missouri	1	1	.....	.....	.....
Montana	1	.....	.....	1	.....
Nebraska	17	14	.....	3	853
New York	3	2	1	.....	846
North Dakota	2	2	.....	.....	955
Oregon	3	3	.....	.....	567
South Dakota	1	1	.....	.....	.....
Utah	1	1	.....	.....	.....
Wisconsin	17	16	.....	1	886

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Danish Lutheran Church	192	192	17,324	182	7,960	8,408	170	4	173	173	$696,780
New England division:											
Maine	3	3	261	2	111	113	2	.....	2	2	7,000
Massachusetts	2	2	111	2	49	62	1	.....	1	1	11,000
Middle Atlantic division:											
New York	3	3	183	3	82	101	1	1	2	2	7,800
Pennsylvania	2	2	75	2	38	37	2	.....	2	2	7,500
East North Central division:											
Illinois	7	7	456	6	146	155	6	.....	6	6	37,175
Michigan	7	7	453	7	224	229	6	.....	6	6	11,850
Wisconsin	33	33	4,327	31	1,902	2,009	29	2	29	29	146,800
West North Central division:											
Minnesota	23	23	1,828	20	837	860	22	.....	22	22	58,800
Iowa	33	33	3,844	32	1,843	1,927	30	.....	32	30	106,600
North Dakota	10	10	646	10	322	324	9	.....	9	9	20,800
South Dakota	7	7	383	7	192	191	7	.....	7	7	27,800
Nebraska	35	35	2,410	34	1,149	1,185	33	.....	33	33	97,830
Mountain division:											
Montana	5	5	343	5	172	171	4	.....	4	4	23,500
Colorado	3	3	206	3	94	112	2	.....	2	3	16,275
Pacific division:											
Oregon	3	3	239	3	112	127	3	.....	3	3	16,500
California	9	9	905	9	441	464	8	.....	8	9	61,750
States with one organization only [1]	7	7	654	6	246	341	5	[1] 1	5	5	37,800

[1] One organization each in Idaho, Indiana, Kansas, Missouri, New Jersey, Oklahoma, and Utah.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Danish Lutheran Church	192	43	$45,088	90	$235,470	186	$193,593	165	178	1,012	7,777
New England division:											
Maine	3	1	2,000	2	5,000	2	3,796	3	3	23	156
Massachusetts	2	1	4,000	.....	.....	2	2,764	2	2	11	55
Middle Atlantic division:											
New York	3	2	2,400	.....	.....	3	3,329	2	4	17	126
Pennsylvania	2	2	3,300	1	1,500	2	1,566	1	1	5	40
East North Central division:											
Illinois	7	4	4,800	1	1,800	7	12,159	7	7	44	287
Michigan	7	1	450	3	7,200	7	2,902	4	4	12	98
Wisconsin	33	10	10,425	19	57,900	33	33,698	31	35	222	1,998
West North Central division:											
Minnesota	23	5	2,088	9	21,900	21	15,890	20	20	90	736
Iowa	33	4	4,300	22	59,050	33	43,174	29	31	191	1,594
North Dakota	10	.....	.....	4	8,400	10	7,825	9	11	67	371
South Dakota	7	.....	.....	2	6,800	7	5,182	5	5	17	112
Nebraska	35	5	2,400	15	34,520	34	22,971	27	29	136	982
Mountain division:											
Montana	5	1	1,000	1	1,500	4	14,650	4	4	24	138
Colorado	3	.....	.....	1	2,300	3	2,901	3	3	21	116
Pacific division:											
Oregon	3	2	600	2	4,500	3	2,678	3	3	19	73
California	9	3	5,360	4	12,300	8	11,235	9	9	73	547
States with one organization only [1]	7	2	1,965	4	10,800	7	6,873	6	7	40	348

[1] One organization each in Idaho, Indiana, Kansas, Missouri, New Jersey, Oklahoma, and Utah.

FINNISH EVANGELICAL LUTHERAN NATIONAL CHURCH.

HISTORY.

At the time of the organization of the Finnish Evangelical Lutheran Church, or Suomi Synod, in 1890, there developed, particularly in Calumet, Mich., considerable opposition to the new organization, which resulted in the formation of a separate local church termed the Finnish National Church. As other churches joined the movement, an effort was made to combine them, and at Ironwood, Mich., in October, 1900, the Finnish Evangelical Lutheran National Church was organized and later incorporated.

DOCTRINE AND POLITY.

In doctrine the church agrees with the majority of Lutheran bodies, accepting the Apostles', Nicene, and Athanasian creeds, the Unaltered Augsburg Confession, and the other Lutheran symbolic books. In polity the local churches are independent, but send delegates to the annual meeting, which acts upon the ordination of ministers, the acceptance of calls to churches, the installation of pastors, the appointment of missionaries, and any other work that belongs to the churches as a body. Its powers are vested in a board of five trustees elected at each annual meeting by a majority vote of the delegates. This board of trustees manages the general affairs of the church, and presents a report on the treasury and on the general church work. The president of the annual meeting is the executive officer of the church. He ordains ministers, installs pastors, appoints missionaries, and in general officially represents the church authority.

WORK.

The home missionary work is conducted by the church which sends out preachers to such communities as are not regularly supplied. The report for 1916 shows 7 missionaries employed, and contributions to the amount of $1,000.

Until recently the church had no foreign mission work under its own control, but it has now established a mission in Japan, and in 1916 made contributions to the work there amounting to $2,000. It also cooperates with the missionary society in Finland.

The educational work at present is confined to parochial schools, of which 40 are held in the church edifices of the several congregations during the summer. In 1916 the pupils in these schools numbered about 1,500, and the amount contributed for their support was $1,600. A theological seminary is to be established in Ironwood, Mich.

There are 55 Young People's Christian Endeavor societies, with a membership of about 2,700, and during the year these contributed $3,000 to the various enterprises of the church.

STATISTICS.

The general statistics of the Finnish Lutheran National Church for 1916 are given, by states, on pages 410 and 411; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	64	66	−2	(2)
Members	7,933	10,111	−2,178	−21.5
Church edifices	41	43	−2	(2)
Value of church property	$125,091	$95,150	$29,941	31.5
Debt on church property	$15,790	$12,500	$3,290	26.3
Parsonages:				
Churches reporting	3	2	1	(2)
Value	$12,000	$2,000	$10,000	500.0
Sunday schools:				
Number	54	69	−15	(2)
Officers and teachers	192	272	−80	−29.4
Scholars	2,077	2,144	−67	−3.1
Contributions for missions and benevolences	$3,000	$5,050	−$2,050	−40.6
Domestic	$1,000	$5,000	−$4,000	−80.0
Foreign	$2,000	$50	$1,950	(2)

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

This table shows that, with the exception of property value, debt, and parsonages, every item shows a decrease. The number of organizations decreased slightly, from 66 in 1906 to 64 in 1916, but the membership as reported fell from 10,111 to 7,933, a loss of 21.5 per cent. The number of church edifices dropped from 43 to 41, while the value of church property increased from $95,150 to $125,091, or 31.5 per cent. On this property a debt of $15,790 was reported by 14 organizations in 1916, as against a debt of $12,500 in 1906. Three churches reported parsonages, and the total value was given as $12,000, as against $2,000 reported by 2 churches in 1906. There was a falling off in the Sunday schools and in the contributions. These changes are due to a considerable degree to the migration of the Finnish communities, which, however, affected principally the smaller organizations.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $15,017, reported by 59 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 64 organizations, 3, with 232 members, reported church services conducted in English only, and 61, with 7,701 members, used Finnish only. In 1906 all the churches reported Finnish in the conduct of church services.

The number of ministers on the rolls of the denomination was given as 21. Schedules were received from only 5, of whom 2 reported an average annual salary of $780.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Finnish Lutheran National Church	64	64	7,933	60	3,670	3,728	40	24	41	42	$125,091
New England division:											
New Hampshire	3	3	208	3	106	102	1	2	1	1	1,000
Massachusetts	2	2	264	2	126	138	1	1	1	1	3,000
Middle Atlantic division:											
New York	2	2	67	2	12	55	.....	2	.....	1	20
East North Central division:											
Ohio	3	3	580	3	296	284	2	1	2	2	11,000
Michigan	10	10	1,933	10	955	978	10	.....	10	10	44,500
Wisconsin	9	9	973	9	527	446	4	5	4	4	4,500
West North Central division:											
Minnesota	28	28	3,009	28	1,530	1,569	18	10	19	18	44,000
North Dakota	3	3	435	.....	.....	.....	2	1	2	2	3,500
South Dakota	2	2	150	1	20	30	1	1	1	1	1,500
States with one organization only[1]	2	2	224	2	98	126	1	1	1	2	12,005

[1] One organization each in Connecticut and New Jersey.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Finnish Lutheran National Church	64	14	$15,790	3	$12,000	59	$15,017	49	54	192	2,077
New England division:											
New Hampshire	3	1	800			3	296	3	3	8	80
Massachusetts	2					2	1,010	2	2	11	121
Middle Atlantic division:											
New York	2					2	505				
East North Central division:											
Ohio	3	1	1,400			3	2,125	3	3	20	150
Michigan	10	8	11,230	2	9,000	10	5,049	8	9	49	462
Wisconsin	9	1	200			5	385	8	9	19	343
West North Central division:											
Minnesota	28	1	60	1	3,000	27	3,287	22	22	65	771
North Dakota	3	1	200			3	750	2	4	14	85
South Dakota	2					2	350				
States with one organization only [1]	2	1	1,900			2	1,260	1	2	6	65

[1] One organization each in Connecticut and New Jersey.

APOSTOLIC LUTHERAN CHURCH (FINNISH).

HISTORY.

The Finns, who first settled in Calumet, Mich.,[1] came principally from the northern part of Norway, and were identified with the state church. Among them, however, were a number belonging to a party founded by Provost Lars Levi Lacstadius, of Pajala, Sweden. Disagreements which arose between these and the other Lutherans at last became so acute that some of the followers of Lacstadius were excluded from the sacrament. Under the lead of Salomon Korteniemi, these excluded members formed a congregation of their own in December, 1872, under the name of the "Salomon Korteniemi Lutheran Society." In 1879 this name was changed to the "Finnish Apostolic Lutheran Congregation." As other congregations of Finns in Massachusetts, Michigan, Minnesota, and Oregon were organized on the same basis, they came into fellowship with this body under the name of the "Finnish Apostolic Lutheran Church," or, as ordinarily termed, the "Apostolic Lutheran Church (Finnish)."

The churches accept in general the creeds of the Evangelical Lutheran Church, and emphasize the necessity of regeneration and the practical importance of absolution from sin. In polity they are absolutely congregational, there being no general organization.

STATISTICS.

The general statistics of the Apostolic Lutheran Church (Finnish) for 1916 are given, by states, on the next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

[1] See also Finnish Evangelical Lutheran National Church, p. 409.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	47	68	−21	[2]
Members	6,664	8,170	−1,506	−18.4
Church edifices	34	37	−3	[2]
Value of church property	$64,942	$62,856	$2,086	3.3
Debt on church property	$1,467	$1,200	$267	22.3
Parsonages:				
Churches reporting		1	−1	
Value		$2,000	−$2,000	
Sunday schools:				
Number	27	27		
Officers and teachers	112	78	34	[2]
Scholars	1,109	1,038	71	6.8

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

From this table it appears that there has been a considerable decrease in the number of organizations and in the membership, and no important increase in other items. These conditions are due largely to the migration of the Finnish communities, so that full reports were scarcely available. There were 8,170 members reported in 1906 and 6,664 in 1916, a loss of 18.4 per cent. The number of church edifices reported fell from 37 to 34, but the value of church property increased from $62,856 to $64,942, or 3.3 per cent. Likewise, there was a slight increase in the debt on church property. A single church reported a parsonage in 1906 but there was none in 1916. The number of Sunday schools remained the same, but there was a small increase in the number of scholars. No report was made of general contributions.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $8,459, reported by 36 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 47 organizations, none reported the use of English only in the conduct of church services; 45 with 6,315 members, used Finnish only; 1 organization, with 275 members, Finnish and Norwegian; and 1, with 74 members, Finnish, Swedish, and English. Finnish alone was reported in 1906 by all but 2 organizations.

The number of ministers reported as on the rolls of the denomination was 36. Schedules, in every case incomplete, were received from 33. No salaries were reported.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Apostolic Lutheran Church (Finnish)...	47	47	6,664	47	3,293	3,371	32	10	34	34	$64,942
East North Central division:											
Michigan	12	12	2,293	12	1,119	1,174	7	2	7	8	12,367
West North Central division:											
Minnesota	7	7	1,579	7	819	760	6	.....	8	6	27,075
North Dakota	5	5	597	5	309	288	2	3	2	2	3,200
South Dakota	4	4	459	4	217	242	3	1	3	3	7,000
Pacific division:											
Washington	8	8	637	8	332	305	7	1	7	7	6,000
Oregon	4	4	633	4	275	358	3	1	3	3	5,300
California	3	3	117	3	58	59	2	1	2	2	1,700
States with one organization only [1]	4	4	349	4	164	185	2	1	2	3	2,300

[1] One organization each in Idaho, New Hampshire, New York, and Wisconsin.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Apostolic Lutheran Church (Finnish)...	47	4	$1,467	.....	.....	36	$8,459	23	27	112	1,109
East North Central division:											
Michigan	12	.....	.....	.....	.....	8	2,204	9	11	68	557
West North Central division:											
Minnesota	7	3	1,117	.....	.....	6	3,821	4	4	17	212
North Dakota	5	.....	.....	.....	.....	4	150	.....	.....	.....	.....
South Dakota	4	.....	.....	.....	.....	3	588	.....	.....	.....	.....
Pacific division:											
Washington	8	.....	.....	.....	.....	6	329	3	3	7	79
Oregon	4	.....	.....	.....	.....	4	424	2	3	5	167
California	3	.....	.....	.....	.....	2	222	2	2	3	19
States with one organization only [1]	4	1	350	.....	.....	3	721	3	4	12	75

[1] One organization each in Idaho, New Hampshire, New York, and Wisconsin.

CHURCH OF THE LUTHERAN BRETHREN OF AMERICA (NORWEGIAN).

HISTORY.

This organization owes its origin to a call issued by the Lutheran Free Church (Norwegian) of Milwaukee for a conference of the independent Norwegian Lutheran churches in Minnesota and Wisconsin. These churches had come to feel that an organization was desirable for more effective work, but were unwilling to enter the other Norwegian Lutheran bodies, owing to disapproval of their practice in the acceptance of new members, church discipline, confirmation, and other minor matters. In the call it was suggested that all churches or societies so disposed should send representatives with power to act; and in accordance with this suggestion, eight pastors and laymen, representing five different churches in the two states, met at Milwaukee, in December, 1900, and organized

the Church of the Lutheran Brethren of America, according to conditions previously approved by the churches which they represented. The strength of the organization was afterwards increased by the admission of other churches in those states and in North Dakota, and of a considerable number of individuals who were in sympathy with the movement, although not enrolled in the membership of any local church.

DOCTRINE.

The Church of the Lutheran Brethren accepts the Bible in its entirety as the Word of God and as the only true and reliable standard of faith, doctrine, and conduct. It also accepts the Lutheran doctrine as set forth in the Augsburg Confession and Luther's Smaller Catechism as a true and concise presentation of the teachings of the Scriptures. Anything contrary to this teaching is not accepted or tolerated in any of the churches.

POLITY.

Church organization and government are in conformity with the simplicity of the apostolic pattern as set forth in the Acts and Epistles of the New Testament. Hence only believers are admitted as members and remain such only as long as their life and conduct are in accordance with Christian profession. Church discipline is rigidly enforced.

The officers of the local church are elders and deacons, whose duties are to care for the spiritual and temporal interests of the church. In some cases one of the elders is ordained as officiating minister and bears the title; in others the minister is a candidate from a divinity school. The supreme administrative power rests with the church as a body, not with the officers, who are only servants or agents of the church.

WORK.

The home missionary work of the organization is carried on by a board of 7 members, the president, vice president, secretary, and treasurer of the church being ex officio members. In 1916 this board employed an evangelist and 2 missionaries, in addition to 7 workers engaged in evangelistic effort for shorter periods. They cared for 21 churches, and the contributions for the home missionary work during the year were about $1,500.

The church carries on foreign missionary work in China, Asia, and in the Sudan in Africa. In 1916 there were reported 3 stations, 13 missionaries, 15 native workers, 1 church, with 250 members, 1 graded school, with 145 pupils, besides about 10 primary and day schools; for these the pupils are not reported. The property (which includes 2 dispensaries) belonging to the denomination in foreign countries is estimated at $7,000, and the contributions for foreign work in 1916 were $8,871.

The church has 1 Bible school, at Wahpeton, N. Dak., with 65 students, and maintains during a part of the year 17 parochial schools, with about 300 pupils. The amount contributed in 1916 for educational work was $7,247, and the total value of school property in the United States is given as $25,000. There is 1 home for old people, which in 1916 had 11 inmates; the amount contributed for its support was $3,045, and the property is estimated at $10,000. There are 10 young people's societies, with about 400 members.

STATISTICS.

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

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	23	16	7	(1)
Members	892	482	410	85.1
Church edifices	19	10	9	(1)
Value of church property	$45,410	$16,400	$29,010	176.9
Debt on church property	$6,495	$3,575	$2,920	81.7
Parsonages:				
Churches reporting	1	1		
Value	$1,200	$1,100	$100	9.1
Sunday schools:				
Number	22	16	6	(1)
Officers and teachers	113	62	51	(1)
Scholars	641	393	248	63.1
Contributions for missions and benevolences	$20,663	$4,422	$16,241	367.3
Domestic	$11,792	$3,092	$8,700	281.4
Foreign	$8,871	$1,330	$7,541	567.0

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

The preceding table shows that there has been a general increase in the denomination. The number of organizations reported for 1916 was 23 as against 16 for 1906, and the number of church edifices advanced from 10 in 1906 to 19 in 1916. The membership increased from 482 to 892, or 85.1 per cent, and the value of church property from $16,400 to $45,410, or 176.9 per cent. Debt on church property amounting to $6,495 was reported by 9 organizations. As in 1906, a single church reported a parsonage, with a slight increase in value. Sunday schools increased in proportion to organizations, and there was a large increase—63.1 per cent—in number of scholars. Contributions increased greatly, from $4,422 in 1906 to $20,663 in 1916.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $14,837, reported by 21 organizations, cover running expenses, outlay for repairs and improvements, and such other items as passed through the church treasury.

Of the 23 organizations, all reported church services conducted in Scandinavian languages, principally Norwegian, used alone by 15 organizations, with 580 members; and in connection with English, by 5 organizations, with 270 members. In 1906 all the organizations reported Norwegian only in church services.

Ministerial schedules were received from 10 persons, all in pastoral work. The average annual salary reported by 8 of the ministers was $584.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of the Lutheran Brethren (Norwegian)	23	23	892	23	400	492	18	3	19	19	$45,410
East North Central division:											
Wisconsin	4	4	130	4	63	67	3	1	3	3	8,400
West North Central division:											
Minnesota	8	8	314	8	142	172	6	1	7	7	18,550
North Dakota	10	10	412	10	176	236	8	1	8	8	17,400
Mountain division:											
Montana	1	1	36	1	19	17	1	.....	1	1	1,000

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of the Lutheran Brethren (Norwegian)	23	9	$6,495	1	$1,200	21	$14,837	20	22	113	641
East North Central division:											
Wisconsin	4	2	1,900	.....	.....	4	1,739	4	4	29	146
West North Central division:											
Minnesota	8	4	4,280	1	1,200	6	5,058	5	5	35	179
North Dakota	10	2	215	.....	.....	10	7,715	10	12	46	304
Mountain division:											
Montana	1	1	100	.....	.....	1	325	1	1	3	12

EVANGELICAL LUTHERAN JEHOVAH CONFERENCE.

HISTORY.

As the Lutheran immigration to the United States increased, the Lutheran churches in Europe became interested in the supply of ministers, and a number of organizations were formed there to assist in the training of ministers in the Lutheran faith. Among these was the Lower Hessian Mission Association, founded by the Rev. I. W. G. Vilmar, metropolitan and pastor of the church at Melsungen, Hesse-Cassel, Germany. In December, 1870, a theological seminary was established at that place, which was for many years connected with the Lutheran Synod of Iowa. In 1880 the board of the seminary withdrew from connection with that synod, preferring to train ministers independently for mission work in the United States. In November, 1886, the Rev. W. Hartwig, an elder in the old so-called Renitent[1] Church, of Hesse-Cassel, came to America and began mission work at Greenfield, Mich., under the auspices of the Lower Hessian Mission Association. Other missionaries followed, and as the work extended and it became necessary to form an association, the ministers identified with the movement organized the Evangelical Lutheran Jehovah Conference. This is not a synod in the usual sense of the term, but simply an association of ministers for mutual assistance in their church duties.

The doctrinal position of the ministers and churches of the Jehovah Conference is in accord with that of other Evangelical Lutheran churches. They recognize the Apostles' and Nicene creeds and the Augs-

[1] So called by their adversaries because they did not acknowledge the right of the state to govern the church.

burg Confession of 1530 as authoritative. In polity they are entirely independent and are not affiliated with any synod in the United States.

The conference has no benevolent institutions and carries on no mission work as a body, but each minister is expected to do what he can in general evangelism as well as in his own church work.

STATISTICS.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6	9	−3	(2)
Members	831	735	96	13.1
Church edifices	7	12	−5	(2)
Value of church property	$17,800	$21,550	−$3,750	−17.4
Debt on church property	$4,600	$7,550	−$2,950	−39.1
Parsonages:				
Churches reporting	3	6	−3	(2)
Value	$4,400	$6,300	−$1,900	−30.2
Sunday schools:				
Number	4	10	−6	(2)
Officers and teachers	37	21	16	(2)
Scholars	492	350	142	40.6

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

A number of the Lutheran bodies have been affected by the migration in this country attending the recent industrial movements, and the Jehovah Conference reports a loss of organizations, church edifices, and property. There were 6 organizations in 1916 as against 9 in 1906, and 7 church edifices in 1916 as against 12 in 1906. Membership advanced slightly, from 735 to 831, or 13.1 per cent. The value of church property decreased from $21,550 to $17,800, a loss of 17.4 per cent, and the debt on church property of $7,550, as reported for 4 organizations in 1906, decreased to $4,600, as reported for 3 organizations in 1916. Similarly, the number of churches reporting parsonages dropped from 6 to 3, and the value of parsonages from $6,300 to $4,400, or 30.2 per cent. Sunday schools decreased from 10 to 4, but there was a marked increase in the number of officers and teachers and scholars.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $6,749, reported by the 6 organizations, cover running expenses, outlay for repairs and improvements, and such other items as passed through the church treasury.

Of the 6 organizations, with 831 members, all reported services conducted in German and English, of which 4, with 465 members, used German only. The report shows no marked difference from that of 1906.

The number of ministers given as on the rolls of the conference was 6. Of these, 5 sent in schedules reporting an average annual salary of $529.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Lutheran Jehovah Conference	6	6	831	6	372	459	6	.....	7	6	$17,800
East North Central division:											
Michigan	5	5	531	5	242	289	5	.....	6	5	12,800
South Atlantic division:											
Maryland	1	1	300	1	130	170	1	.....	1	1	5,000

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Lutheran Jehovah Conference	6	3	$4,600	3	$4,400	6	$6,749	4	4	37	492
East North Central division:											
Michigan	5	3	4,600	2	1,400	5	5,189	3	3	15	267
South Atlantic division:											
Maryland	1	.....	.....	1	3,000	1	1,560	1	1	22	225

MENNONITE BODIES.

GENERAL STATEMENT.

History.—The origin of the denominations classed under the head of Mennonite bodies is traced by them to an early period in the history of the Christian Church. As various changes in doctrine and church organization came about, in both the East and the West, a number of communities, unwilling to accept them and preferring the simplicity of the Apostolic Church, remained more or less distinct through the Middle Ages. These communities received various names in different localities and in different centuries, but from the time of the first General Council at Nicea in the early part of the fourth century to the Conference of Dort, Holland, in 1632, they represented a general protest against ecclesiastical rule and a rigid liturgy, and an appeal for the simpler organization, worship, and faith of the Apostolic Age.

At the time of the Reformation, the members of these scattered communities who laid particular stress upon the doctrine of believers' baptism, as opposed to infant baptism, found a leader in the person of Menno Simons, a former Roman Catholic priest who was born in Witmarsum, Holland, about 1496. He is regarded by the Mennonites, however, not so much as the founder of the church as a prominent factor in its organization. The name "Mennonite" dates from 1550, but would scarcely be recognized in Holland, where the usual name is "Doopsgezinde," or "Dooper," the Dutch equivalent for the English "Baptist." Similarly in parts of Germany, Switzerland, and Austria, the German form "Taufgesinnte," or "Täufer," was used to indicate Baptists, although this name was not applied to all Mennonites. It was to some of the Flemish Mennonites, who, upon the invitation of King Henry VIII, settled in England and became the pioneers of the great weaving industry of that country, that the Baptists of England were largely indebted for their organization as a religious body.

The hardships which these people suffered on account of the almost universal religious intolerance in Europe both before and after the Reformation caused them to look toward the New World, and early in the seventeenth century the first representatives crossed the Atlantic. For a time their hopes were not realized. The new colonies were not liberal in the modern sense of the term and had small patience with those who did not agree with them in matters of faith and practice.

When William Penn acquired Pennsylvania from the English crown, he offered homes to the Mennonites, where they might enjoy the free exercise of their religious beliefs. They were, for the most part, too poor to emigrate, but the Society of Friends in England came to their relief. Forwarding agencies were established in several Dutch cities, to which funds gathered in England were sent; and thus means were provided by which large numbers from Holland, Switzerland, and Germany were enabled to come to America. Individual families settled in New York and New Jersey as early as 1640, but the first Mennonite colony was formed at Germantown, Pa., in 1683. As their numbers increased during the first third of the eighteenth century, the Mennonites spread northward and westward from Germantown into Lancaster, Bucks, Berks, Montgomery, and other counties in Pennsylvania, and from these original settlements they have since spread to western Pennsylvania, Ohio, Indiana, Illinois, and farther west, and to Canada. As these early settlers came in contact with the Indians, they often found that their nonresistant principles served as a better protection than the rifles and stockades of most of the settlers, and there are but few records of injury of any kind inflicted upon them by the Indian tribes.

Since their settlement in this country a number of minor divisions have taken place among the Mennonites, occasioned by divergent views on some questions, but of late years the feeling has developed among nearly all branches that closer union and cooperation along certain common lines of gospel work would be desirable.

Doctrine.—At a general conference of the Mennonites in the Netherlands and Germany held at Dort, Holland, in 1632, a compilation of previous confessions of faith was made and called "A Declaration of the Chief Articles of our Common Christian Faith." This confession, containing 18 articles, is accepted by the great majority of the Mennonite churches to-day.

A brief summary of these articles includes the following:

God the Creator of all things; the fall of man, through his disobedience; his restoration through the promise of the coming of Christ; the Advent of Christ, the Son of God; redemption has been purchased by His death on the cross for all mankind, from the time of Adam to the end of the world, who shall have believed on and obeyed Christ.

The law of Christ is contained in the Gospel, by obedience to which alone humanity is saved. Repentance and conversion, or complete change of life, without which no outward obedience to gospel requirements will avail to please God, is necessary to salvation. All who have repented of their sins and believed on Christ as the Saviour, and in heart and life accept His commandments, are born again. As such they obey the command to be baptized with water as a public testimony of their faith, are members of the Church of Jesus Christ, and are incorporated into the communion of the saints on earth. By partaking of the Lord's Supper the members express a common union with one another and a fellowship of love for and faith in Jesus Christ. The washing of the saints' feet is an ordinance instituted, and its perpetual observance commanded, by Christ. The state of matrimony is honorable between those spiritually kindred, and such alone can marry "in the Lord."

The civil government is a part of God's ministry, and members are not permitted to despise, blaspheme, or resist the government, but must be subject to it in all things and obedient to all its commands

that do not militate against the will and law of God, and should pray earnestly for the government and its welfare, and in behalf of their country. Christ has forbidden his followers the use of carnal force in resisting evil and the seeking of revenge for evil treatment. Love for enemies can not be shown by acts of hatred and revenge, but by deeds of love and good will. The use of all oaths is forbidden, as contrary to God's will, though simple affirmation is allowed.

Those who willfully sin against God are to be excluded from the rights and privileges of the church, but are to be kindly exhorted to amend their ways, the object of expulsion being the amendment not the destruction, of the offender, and for the benefit of the church. Those who, on account of their obstinacy, are finally reproved and expelled from the church, because separated from God, must also be shunned socially, "that the openly obstinate and reprobate one may not defile others in the church," though in case of need they are to be kindly cared for, and admonished as those in need of spiritual help.

At the end of earth and earthly existence, all those who have lived and shall then be living are to be changed in a moment at the sound of the last trump, and are to appear before the judgment seat of Christ, where the good shall be separated from the evil; the good to enter into the heavenly joys prepared for them, the evil to depart forever from God's presence and mercy into the place prepared for the devil and his servants.

To the conviction that some of the requirements of civil law are contrary to the will and law of God is largely due the fact that the Mennonites have suffered so severely in past centuries, and have often been charged with being "clannish."

The Lord's Supper is observed twice a year in nearly all the congregations, and the great majority of them also observe the ordinance of washing the saints' feet in connection with and immediately after the Lord's Supper. In nearly all the Mennonite bodies, baptism is by pouring.

Polity.—With two exceptions the form of church government in the different bodies of the Mennonites is the same. The local church is autonomous, deciding all matters affecting itself. District or state conferences are established, in most cases, to which appeals may be made; otherwise the authority of the congregation or of a committee appointed by the congregation is final. All decisions of state or district conferences are presented to the individual congregations for ratification. The divinely appointed offices of the Church of Christ are held to be those of bishop (sometimes called elder and sometimes presbyter), minister (pastor or evangelist), and almoner (deacon). The ministers are generally self-supporting, sharing the farming life of most of the Mennonite communities. In only two of these bodies were any regular salaries reported with any completeness, though some ministers seem to have been employed by the churches as missionaries. Besides these there are teachers, male and female, as coworkers in the administration of the work.

Statistics.—The denominations grouped as Mennonite bodies in 1916 and 1906 are listed on page 418, with the principal statistics as reported for the two periods.

As will be noted, there have been a number of changes in the names of the denominations, occasioned partly by changes in the bodies themselves, partly by a better classification. The Bruederhof Mennonite Church is now known as the Hutterian Brethren; the Central Illinois Conference has dropped the "Illinois"; the Schellenburger Brueder-Gemeinde is now the Mennonite Brethren Church of North America; and the Nebraska and Minnesota Conference of Mennonites, the Conference of Defenseless Mennonites of North America. The Amish Mennonite Church of 1906 has been consolidated with the Mennonite Church, but in its place has appeared the Conservative Amish Mennonite Church, while the Old Amish Mennonite Church has become the Old Order Amish Mennonite Church. The Stauffer Mennonites constitute a new body, as does the Kleine Gemeinde, which appears to have been included with the Krimmer Brueder-Gemeinde in 1906.

In view of the influence exerted by the Amish Mennonites in the development of the Mennonite bodies, a preliminary statement of the movement is given following the summary of statistics and preceding the statement of the Mennonite Church with which the Amish Mennonite Church as an ecclesiastical body has been consolidated.

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COMPARATIVE SUMMARY OF MENNONITE BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
MENNONITE BODIES.										
1916.										
Mennonite Church	307	34,965	285	$1,014,246	$12,562	11	$20,750	289	4,130	37,096
Hutterian Brethren	17	982	12	11,100	109	1	300	14	16	605
Conservative Amish Mennonite Church	13	1,066	13	20,060	250	.....	.....	11	95	882
Old Order Amish Mennonite Church	88	7,665	.....	.....	.....	.....	.....	5	19	242
Church of God in Christ (Mennonite)	21	1,125	16	23,815	400	.....	.....	10	40	675
Old Order Mennonite Church (Wisler)	22	1,608	23	43,900	.....	.....	.....	.....	.....	.....
Reformed Mennonite Church	29	1,281	29	85,965	.....	.....	.....	.....	.....	.....
General Conference of Mennonites of North America	114	15,407	107	544,560	15,400	11	22,200	109	1,377	17,594
Defenseless Mennonites	11	854	11	33,500	500	.....	.....	10	144	1,423
Mennonite Brethren in Christ	110	4,737	92	223,648	17,195	36	61,425	104	1,208	7,755
Mennonite Brethren Church of North America	53	5,127	47	131,605	1,700	1	800	60	506	7,716
Krimmer Brueder-Gemeinde	13	894	14	31,700	1,000	1	700	18	117	1,556
Kleine Gemeinde	3	171	2	3,200	390	.....	.....	4	14	66
Central Conference of Mennonites	17	2,101	16	91,500	.....	.....	.....	16	225	2,059
Conference of the Defenseless Mennonites of North America	15	1,171	13	30,625	.....	.....	.....	14	135	1,757
Stauffer Mennonites	5	209	3	3,000	.....	.....	.....	.....	.....	.....
1906.										
Mennonite Church	220	18,674	207	500,112	1,215	5	6,700	170	1,967	15,798
Bruederhof Mennonite Church	8	275	8	9,100	.....	.....	.....	.....	.....	.....
Amish Mennonite Church	57	7,640	52	122,275	1,321	.....	.....	57	708	6,367
Old Amish Mennonite Church	46	5,043	4	6,700	.....	.....	.....	6	66	493
Reformed Mennonite Church	34	2,079	29	52,650	.....	.....	.....	.....	.....	.....
General Conference of Mennonites of North America	90	11,661	89	303,400	5,690	9	19,050	89	1,148	12,472
Church of God in Christ (Mennonite)	18	562	2	1,600	.....	.....	.....	.....	.....	.....
Old (Wisler) Mennonite Church	9	655	10	17,950	.....	.....	.....	.....	.....	.....
Defenseless Mennonites	14	967	13	16,800	.....	1	500	13	142	1,102
Mennonite Brethren in Christ	68	2,801	58	140,747	756	23	28,850	60	578	3,720
Bundes Conferenz der Mennoniten Brueder-Gemeinde:										
Krimmer Brueder-Gemeinde	6	708	6	17,900	100	1	400	7	61	680
Schellenberger Brueder-Gemeinde	13	1,825	13	13,000	.....	.....	.....	15	120	2,550
Central Illinois Conference of Mennonites	13	1,363	12	25,900	.....	.....	.....	12	116	958
Nebraska and Minnesota Conference of Mennonites	8	545	6	9,000	.....	.....	.....	10	45	782

AMISH MENNONITE MOVEMENT.

Jacob Ammon, or Amen, whose name gave the term "Amish" to the movement, was a native of Amenthal, Switzerland; but, probably to escape persecution, he settled in Alsace in 1659. There was a tendency on the part of many of the Mennonites of the time, during the interval of rest from persecution, to become lax in their religious life and discipline. Ammon was the acknowledged leader of those who held to the strict letter of Menno Simons' teachings and the literal interpretation of several points of doctrine presented in the Confession of Faith, adopted at the General Conference held at Dort, Holland, in 1632. Maintaining that, because they were not literally and rigorously carried out, some of the articles of the confession were a dead letter with many of the congregations, he traveled extensively, laboring to restore the communities to the spiritual life and condition manifested during Menno's ministry among them. The special point of divergence between his followers and the other Mennonites was in regard to the exercise of the ban, or excommunication of disobedient members, as taught in I Corinthians v, 9–11; II Thessalonians iii, 14; Titus iii, 10, and incorporated in the Confession of Faith. The Amish party interpreted these passages as applying to daily life and the daily table; while the others understood them to mean simply the exclusion of expelled members from the communion table.

In 1690 two bishops, Ammon and Blank, acted as a committee to investigate conditions in Switzerland and southern Germany. As those accused of laxity in the particulars mentioned did not appear when called upon to answer the charges preferred against them, the Amish leaders expelled them. They in turn disowned the Amish party, and the separation was completed in 1698. Some time after this, Ammon and his followers made overtures for a reconciliation and union of the two factions, but these were rejected, and it remained for the closing years of the nineteenth century, almost exactly two centuries later, to see the steps taken that virtually reunited the two bodies, or the main part of each, for in the meantime there had been other divisions between the extreme elements of both.

At about the time of the separation, the migration of Mennonites from Europe to the crown lands acquired by William Penn in America began to assume large proportions, and included many of the Amish Mennonites, who settled in what now comprises Lancaster, Mifflin, Somerset, Lawrence, and Union Counties, in Pennsylvania. William Penn himself traveled

extensively among the Mennonites in Europe, preaching in their meetings, and rendering them aid in various ways. From Pennsylvania the Amish Mennonites moved with the westward tide of migration into Ohio, Indiana, Illinois, Nebraska, and other states. There was also a large exodus from Pennsylvania and from Europe direct to Canada, principally to the section westward of the large tract acquired by the early Mennonite settlers in Waterloo County, Ontario.

Toward the middle of the nineteenth century a growing sentiment in favor of closer relations between the two main bodies of Mennonites became manifest. Many prominent men on both sides, feeling that the division of 1698 was an error for which both sides were more or less to blame, used their influence toward a reconciliation. The establishment in 1864 of a religious periodical, and later the publication of other religious literature, for the benefit of, and supported by, both the Mennonite Church and the Amish Mennonites, naturally drew them into closer relationship. One result was the revival in both branches of direct evangelistic and missionary effort, which had been largely neglected ever since the migration from Europe to America. In this resumption of long neglected activities, denominational lines between the two bodies were disregarded. The establishment also of a common church school, in the closing decade of the last century, brought the most prominent men and ablest thinkers, as well as the young people of both parties, into one working body. Almost simultaneous with this, and as a natural result of it, was the establishment in 1898 of a General Conference, in which each body was accorded equal rights in all things pertaining to conference work. Subsequently, as stated above, the three conferences reported in 1906 as Amish Mennonite became identified with the Mennonite Church,[4] and the term as used at present refers to the two main branches—Conservative and Old Order—which still retain some of the beliefs and practices which were the basis of the separation.

MENNONITE CHURCH.

HISTORY.

The Mennonite Church, by far the largest of the different Mennonite bodies, represents the general trend of them all and is most closely identified with the history already given. In the controversy which resulted in the separation of the Amish Mennonite Church, it stood for the more liberal interpretation of the Confession of Faith, and has ever since included what may be called the conservatively progressive element of the Mennonite communities. It furnished the first Mennonite colony at Germantown, Pa., and was the most important factor in the westward extension of the different communities mentioned in the general statement.[1]

DOCTRINE AND POLITY.

The general Confession of Faith adopted at Dort, Holland, in 1632, is accepted in full. In polity, so far as the local church and district and state conferences are concerned, the church is in accord with other Mennonite bodies.

The General Conference,[2] organized in 1898,[3] meets every two years, but is regarded as merely an advisory body. Delegates are chosen from among the ministers and deacons of the various state conferences and they, together with the bishops, who are members of the conferences by virtue of their office, decide all questions by majority vote. All their ministers and deacons have the privilege of debate but have no vote. This General Conference furnishes the basis for the practical union of the Mennonite Church and what was formerly known as the Amish Mennonite Church. One of the three conferences of the former Amish Mennonite Church has been merged with the Indiana-Michigan Conference of the Mennonite Church. The other two conferences are constituent members of the General Conference, though they are called Eastern Amish and Western Amish, for geographic reasons, rather than as indicating any distinction in doctrine or polity.

For a better understanding of the relations of these bodies, an historical sketch of the origin and development of the Amish Mennonites is given on page 418.

WORK.

In all departments of church activity—missionary, educational, and philanthropic—the Mennonite Church and the Amish Mennonite Church, in its two branches, work together. There is a Mennonite Board of Missions and Charities, one member of which is elected from each of the Mennonite and Amish Mennonite conference districts.

The home missionary work is divided into evangelistic and city mission departments. The evangelistic department supplies needy congregations with ministers and provides congregations with evangelists to hold revival meetings. The city mission department conducts missions in Chicago, Kansas City, Kans., and some other cities.

The report for 1916 shows 37 missionaries, employed in 12 states, 11 churches aided, and contributions for the general home missionary work amounting to $104,313.

[1] See Mennonite bodies, p. 416.

[2] Not to be mistaken for the General Conference of Mennonites of North America, p. 430.

[3] In 1896 an informal committee issued a call for a representative preliminary meeting. This was held in 1897, and issued the call for the first general conference which met and organized in 1898.

[4] See Mennonite Church, below.

The first foreign mission station was opened in 1902, at Dhamtari, India. Four other stations have since been established, and a considerable amount of land has been acquired for an industrial department. The report for 1916 shows 20 missionaries, with 58 native helpers; 6 organized churches, with 589 members; 10 schools, including 1 theological seminary, with a total attendance of 886 pupils; 3 hospitals, treating during the year 17,500 patients; 4 orphanages, with 254 inmates; contributions amounting to $25,869; property valued at $50,000; and endowments amounting to $20,000.

The educational interests of the denomination are represented by 2 schools—Goshen College, at Goshen, Ind., supported jointly by the Mennonites and the Amish Mennonites, and Hesston Academy, Hesston, Kans. The number of students in these 2 schools during the year was 457, and the amount contributed for their support was $21,819. The value of property used for educational purposes is estimated at $188,250, and there are endowments amounting to $43,000.

Philanthropic institutions under the care of the 2 bodies include a hospital, in which 107 patients were treated in 1916; an orphans' home and a home for the aged, the 2 homes having 107 inmates. The amount contributed during the year was $19,141, the value of property was placed at $100,125, and the endowment at $40,000.

An unincorporated organization, to membership in which any member of any branch of the Mennonite bodies is eligible, has been formed for the purpose of rendering aid to any of its members who suffer loss of property by fire, lightning, or storm. The property of the members is entered at three-fourths of its actual value, and pro rata assessments are made annually to cover all losses of the preceding period. Another organization, similar in nature and purpose but limited in membership to the members of the Mennonite Church, is maintained in Lancaster County, Pa. There are similar organizations in other localities, and the total value of property entered upon the books of these organizations is upward of $12,000,000.

STATISTICS.

The general statistics of the Mennonite Church for 1916 are given, by states and conferences, on pages 421 and 422; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that, except in contributions for foreign work, there has been a considerable increase in every respect in the strength of the church, even apart from the addition of the 57 organizations of the Amish Mennonite Church. The organizations in 1916 numbered 307, as against 277 in 1906, showing a gain of 10.8 per cent, and the membership had risen from 26,314 to 34,965, an increase of 32.9 per cent. The number of edifices increased from 259 reported in 1906 to 285 reported in 1916, a gain of 10 per cent, and the value of church property showed an increase of $391,859, or 63 per cent, during the decade. The advance in the care for the ministry is indicated by the additional number of churches reporting parsonages, there being 11, valued at $20,750, in 1916 instead of 5, valued at $6,700, in 1906. The number of Sunday schools increased from 227 reported in 1906 to 289 reported in 1916, a gain of 27.3 per cent, and the number of scholars increased from 22,165 to 37,096, a gain of 67.4 per cent. Contributions for benevolent purposes show an advance from $89,878 to $171,142, an increase of 90.4 per cent, the chief increase being for education. Contributions for foreign work show somewhat of a decrease.

ITEM.	1916	1906 [1]	INCREASE:[2] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	307	277	30	10.8
Members	34,965	26,314	8,651	32.9
Church edifices	285	259	26	10.0
Value of church property	$1,014,246	$622,387	$391,859	63.0
Debt on church property	$12,562	$2,536	$10,026	395.3
Parsonages:				
Churches reporting	11	5	6	[3]
Value	$20,750	$6,700	$14,050	209.7
Sunday schools:				
Number	289	227	62	27.3
Officers and teachers	4,130	2,765	1,365	49.4
Scholars	37,096	22,165	14,931	67.4
Contributions for missions and benevolences	$171,142	$89,878	$81,264	90.4
Domestic	$145,273	$58,190	$87,083	149.7
Foreign	$25,869	$31,688	−$5,819	−18.4

[1] Figures for 1906 include the Amish Mennonite Church, united since 1906 with the Mennonite Church.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

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

Church expenditures amounting to $156,069, reported by 281 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 249 organizations in 1916, was 540, constituting 1.8 per cent of the 30,024 members reported by these organizations. Assuming that the same proportion would apply to the 4,941 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 629.[1]

Of the 307 organizations, 227, with 17,962 members, reported services conducted in English only; 1 organization, with 75 members, used Bohemian and English; 73 organizations, with 16,653 members, used German

[1] See Introduction, p. 10.

and English; 6 organizations, with 275 members, used German only. In 1906, including the Amish Mennonite Church, 122 organizations, with 16,604 members, reported German alone or with English, of which 32, with 4,529 members, used German only, making a very noticeable decrease in German speaking organizations since 1906.

The number of ministers reported was 509, and 426 schedules were received, but were not available for tabulation. No salaries are paid by the denomination.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Mennonite Church	307	307	34,065	303	15,689	18,451	275	17	285	276	$1,014,246
Middle Atlantic division:											
Pennsylvania	121	121	16,044	117	6,829	8,390	118	1	121	118	535,390
East North Central division:											
Ohio	37	37	5,297	37	2,499	2,798	36	.....	37	36	130,275
Indiana	18	18	2,903	18	1,330	1,573	17	.....	17	17	68,600
Illinois	14	14	1,757	14	866	891	13	.....	13	13	60,900
Michigan	8	8	509	8	248	261	5	2	5	6	7,440
West North Central division:											
Iowa	7	7	1,399	7	704	695	6	.....	6	6	29,089
Missouri	14	14	734	14	315	419	9	3	11	9	12,721
North Dakota	4	4	194	4	106	88	3	1	3	3	3,600
Nebraska	8	8	1,060	8	518	542	8	.....	8	8	20,781
Kansas	12	12	1,060	12	504	556	12	.....	13	12	41,900
South Atlantic division:											
Maryland	8	8	696	8	314	382	8	.....	8	8	13,935
Virginia	24	24	1,668	24	691	977	19	5	21	19	54,875
West Virginia	7	7	226	7	88	138	1	.....	1	1	500
West South Central division:											
Oklahoma	4	4	157	4	78	79	4	.....	4	4	2,750
Texas	2	2	91	2	47	44	1	1	1	1	500
Mountain division:											
Montana	2	2	42	2	22	20	1	1	1	1	1,000
Idaho	2	2	71	2	35	36	2	.....	2	2	4,700
Colorado	4	4	273	4	137	136	3	1	3	3	10,000
Pacific division:											
Oregon	6	6	628	6	287	341	5	1	6	5	10,890
States with one organization only [1]	5	5	156	5	71	85	4	1	4	4	4,600

[1] One organization each in Arkansas, Louisiana, Minnesota, South Dakota, and Tennessee.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Church	307	16	$12,562	11	$20,750	281	$156,069	270	289	4,130	37,096
Middle Atlantic division:											
Pennsylvania	121	3	7,967	3	5,000	107	49,302	102	106	1,635	13,898
East North Central division:											
Ohio	37	4	130	3	7,000	36	19,812	35	38	611	5,996
Indiana	18	2	190	2	6,000	18	14,180	18	18	371	3,415
Illinois	14	.....	.....	.....	.....	14	26,629	14	15	294	3,420
Michigan	8	.....	.....	.....	.....	7	922	8	8	79	627
West North Central division:											
Iowa	7	.....	.....	.....	.....	6	6,129	7	8	177	1,598
Missouri	14	.....	.....	.....	.....	13	2,566	13	15	133	892
North Dakota	4	1	600	.....	.....	4	1,897	3	4	26	260
Nebraska	8	1	800	.....	.....	8	6,117	8	8	158	1,428
Kansas	12	1	1,200	1	1,000	12	7,713	12	14	183	1,763
South Atlantic division:											
Maryland	8	.....	.....	.....	.....	8	2,418	6	6	45	352
Virginia	24	.....	.....	1	1,000	22	6,117	19	20	161	1,565
West Virginia	7	.....	.....	.....	.....	2	95	1	2	10	80
West South Central division:											
Oklahoma	4	.....	.....	.....	.....	4	390	4	4	35	228
Texas	2	.....	.....	.....	.....	2	497	2	2	22	113
Mountain division:											
Montana	2	.....	.....	.....	.....	2	224	2	2	15	84
Idaho	2	1	300	.....	.....	2	649	2	2	20	120
Colorado	4	1	750	.....	.....	4	6,714	4	5	48	352
Pacific division:											
Oregon	6	2	625	1	750	6	3,125	5	6	78	662
States with one organization only [1]	5	.....	.....	.....	.....	4	573	5	6	29	243

[1] One organization each in Arkansas, Louisiana, Minnesota, South Dakota, and Tennessee.

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

CONFERENCE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
Mennonite Church	307	307	34,965	303	15,689	18,451	275	17	285	276	$1,014,246
Eastern	21	21	4,352	20	2,017	2,225	19	.....	20	19	57,875
Franconia	17	17	3,726	17	1,798	1,928	17	.....	18	17	82,800
Illinois	7	7	516	7	245	271	6	.....	6	6	33,000
Indiana and Michigan	26	26	3,412	26	1,578	1,834	22	2	22	23	76,040
Kansas-Nebraska	18	18	1,365	18	661	704	16	2	17	16	53,700
Lancaster	73	73	9,490	70	3,752	5,023	73	.....	75	73	364,490
Missouri and Iowa	23	23	902	23	432	470	16	5	17	16	24,750
Ohio	24	24	1,945	24	894	1,051	23	.....	23	23	82,400
Pacific Coast	6	6	362	6	169	193	5	1	5	5	10,200
Southwestern Pennsylvania	18	18	1,489	18	752	737	18	.....	18	18	61,035
Virginia	31	31	1,901	31	779	1,122	20	5	22	20	56,875
Washington County, Md., and Franklin County, Pa	14	14	1,068	14	444	624	13	1	13	13	31,500
Western	29	29	4,437	29	2,168	2,269	27	1	29	27	79,581

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

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Church	307	16	$12,562	11	$20,750	281	$156,069	270	289	4,130	37,096
Eastern	21	.....	.....	.....	.....	19	10,394	19	20	383	4,240
Franconia	17	.....	.....	.....	.....	17	20,353	16	16	303	3,146
Illinois	7	.....	.....	.....	.....	7	8,683	7	7	150	1,801
Indiana and Michigan	26	2	190	2	6,000	25	16,102	26	26	450	4,042
Kansas-Nebraska	18	2	1,950	1	1,000	18	15,325	18	21	260	2,115
Lancaster	73	.....	.....	2	3,000	63	19,411	59	62	1,012	7,868
Missouri and Iowa	23	1	600	.....	.....	21	5,103	21	24	160	1,239
Ohio	24	4	130	3	7,000	23	10,454	23	25	321	2,561
Pacific Coast	6	2	700	1	750	6	3,050	6	7	64	469
Southwestern Pennsylvania	18	3	7,967	1	2,000	16	7,365	17	18	203	1,851
Virginia	31	.....	.....	1	1,000	24	6,327	20	23	171	1,692
Washington County, Md., and Franklin County, Pa	14	.....	.....	.....	.....	14	3,600	10	10	77	633
Western	29	2	1,025	.....	.....	28	30,902	28	30	576	5,439

HUTTERIAN BRETHREN.

(Formerly Bruederhof Mennonite Church.)

HISTORY.

Jacob Huter, an Anabaptist minister of the sixteenth century, advocated the communistic conception of the ownership of property, and his followers, with other Anabaptists of widely varying creeds and practices, were bitterly persecuted. He himself, after being driven from place to place, was finally apprehended and burned at the stake at Innsbruck, in the Tyrol, in 1536, during what was probably the fiercest persecution suffered by any of the Anabaptist bodies in the sixteenth century. Despite the persecution, however, the community, which came to be known as the Hutterische Brueder, also the Hutterite Society, flourished, and at the beginning of the Thirty Years' War had 24 branches in Moravia. Although Joseph II had granted the members a certain measure of religious liberty, they were at length driven from Austria and found a home successively in Hungary, Rumania, and Russia. In Russia many of them gave up the communistic idea and united with various Mennonite congregations. When their religious liberty was circumscribed by the imperial ukases of 1863 to 1865, they, together with many Russian Mennonites, came to the United States, settling in Bonhomme County, S. Dak., in 1874, where they have prospered, and whence they have spread into adjoining counties. They still consider themselves Ger-

mans and use a peculiar dialect of the German language exclusively in their religious services and in their homes.

In doctrine the church is practically in accord with Mennonite bodies, except in so far as it adheres to the communistic idea; and the same thing is true of its general polity.

WORK.

Special attention is paid to education, and each community has a school. At the age of 3 years the children enter a primary school, where the instruction is of a religious nature. At the age of 6 years they are advanced to a higher grade, where the common branches are taught, in connection with Bible history and the articles of faith as embodied in the catechism. As a result of this custom, the use of the Bible as a basis of instruction is by no means confined to the Sunday schools. There is no illiteracy in any of their communities, and a few of their young people are seeking college education. A hymn book, of nearly 900 pages, has been recently published in German.

STATISTICS.

The general statistics of the Hutterian Brethren for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the denomination has increased from 8 organizations reported in 1906 to 17 organizations reported in 1916, and that the membership has advanced from 275 to 982. Four additional church edifices were reported, with an increase of $2,000 in the value of church property; Sunday schools, reported for the first time in 1916, were 14 in number with 605 scholars. Church expenditures were not reported.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	17	8	9	(1)
Members	982	275	707	257.1
Church edifices	12	8	4	(1)
Value of church property	$11,100	$9,100	$2,000	22.0
Debt on church property	$109	.....	$109	.....
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$300	.....	$300	.....
Sunday schools:				
Number	14	.....	14	.....
Officers and teachers	16	.....	16	.....
Scholars	605	.....	605	.....

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

The only language reported in the conduct of church services in this denomination was German.

The number of ministers reported was 32, and 25 schedules were received, but they were not available for tabulation. No salaries are paid by the denomination.

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hutterian Brethren	17	17	982	17	461	521	12	1	12	12	$11,100
West North Central division:											
South Dakota	15	15	837	15	399	438	10	1	10	10	10,000
Mountain division:											
Montana	2	2	145	2	62	83	2	.....	2	2	1,100

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hutterian Brethren	17	1	$109	1	$300	14	14	16	605
West North Central division:									
South Dakota	15	.....	.....	1	300	12	12	13	533
Mountain division:									
Montana	2	1	109	.....	.....	2	2	3	72

CONSERVATIVE AMISH MENNONITE CHURCH.

HISTORY.

In the movement toward more aggressive work and a more liberal interpretation of the Confession of Faith among the Amish Mennonites, quite a number have abandoned certain features of the older churches. A number of congregations in the United States and a smaller number in Ontario holding the same or similar views have united in an annual conference, under the above name.

Most of the congregations have regular houses of worship, Sunday schools, and occasional evening meetings. The government of the church is more definitely congregational than in the Mennonite Church, and what is allowed or required by one congregation may not be in another.

The language generally used is German, though occasionally English is also used. The strict rules regarding attire, adhered to in the Old Order Amish Mennonite Church, are somewhat modified, though hooks and eyes are used instead of buttons for men's vests and coats.

WORK.

This body has only made a beginning in missionary and philanthropic work. Until recently, whatever the churches contributed was applied through other Mennonite bodies, and in local benevolences and nondenominational enterprises, but at the annual conference in 1916 it was decided to do tentative missionary work in the Ozark Mountains, Missouri, where a large number of people are without church connection, and where only intermittent evangelistic efforts have been put forth. The church has also founded a children's home at Grantsville, Md., for orphaned or dependent or needy children, regardless of race or parental religion. This home is to be a temporary abode for its inmates until suitable permanent homes can be secured for them. In 1916 it had 30 inmates.

STATISTICS.

The general statistics of the Conservative Amish Mennonite Church for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

In the general reorganization of certain Mennonite bodies, this denomination appeared in this form for the first time in 1916. The different churches were formerly identified with the Amish Mennonite or the Old Order Amish. The total number of organizations reported was 13, with a membership of 1,066. There were 13 church edifices, church property valued at $20,060, and 2 organizations reported a debt on church property amounting to $250. There were no parsonages, but 11 Sunday schools with 882 scholars were reported. No contributions for missions or benevolences by the body as a whole were reported.

Church expenditures amounting to $3,517, reported by 11 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 13 organizations, with 1,066 members, 3, with 418 members, reported church services conducted in German and English, and 10 organizations, with 648 members, used German only.

The number of ministers reported as connected with the denomination was 30, and 15 schedules were received from them, but they were not available for tabulation.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Conservative Amish Mennonite Church	13	13	1,066	13	520	546	13	.....	13	12	$20,060
Middle Atlantic division:											
New York	2	2	232	2	107	125	2	.....	2	2	6,000
Pennsylvania	2	2	314	2	146	168	2	.....	2	2	4,500
East North Central division:											
Ohio	2	2	62	2	32	30	2	.....	2	1	710
Indiana	2	2	101	2	61	40	2	.....	2	2	1,600
South Atlantic division:											
Maryland	3	3	120	3	54	66	3	.....	3	3	2,750
States with one organization only [1]	2	2	237	2	120	117	2	.....	2	2	4,500

[1] One organization each in Iowa and Michigan.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Conservative Amish Mennonite Church	13	2	$250	11	$3,517	11	11	95	882
Middle Atlantic division:									
New York	2	2	250	2	380	2	2	7	75
Pennsylvania	2			1	472	1	1	21	145
East North Central division:									
Ohio	2			1	67	1	1	9	58
Indiana	2			2	35	2	2	12	140
South Atlantic division:									
Maryland	3			3	385	3	3	18	188
States with one organization only [1]	2			2	2,178	2	2	28	276

[1] One organization each in Iowa and Michigan.

OLD ORDER AMISH MENNONITE CHURCH.

HISTORY.

As the movement along more progressive lines in the Amish Mennonite Church developed, resulting in a virtual reunion of the conservatively progressive element in that body with a kindred element in the Mennonite Church, it encountered not a little opposition from the more strictly conservative members. The result was a gradual separation and the organization of the Old Order Amish Mennonite Church about 1865. There have been three divisions on the question of the ban, but as the points of difference are difficult to define to those not familiar with the denomination, they are not presented in this statement.

DOCTRINE AND POLITY.

The members are very strict in the exercise of the ban, or shunning of expelled members. They have few Sunday schools, no evening or protracted meetings, church conferences, missions, or benevolent institutions. They worship for the most part in private houses, and use the German language generally in their services. They do not associate in religious work with other bodies, and are distinctive and severely plain in their costume, using hooks and eyes instead of buttons. They are, however, by no means a unit in all these things, and the line of distinction between them and other Amish Mennonites is in many cases not very clearly drawn. Some are constantly drawing nearer in their church relationship toward the more progressive body which has affiliated with the Mennonite Church, and some of their congregations are liberal supporters of the missionary and charitable work conducted through the Mennonite Board of Missions and Charities.

STATISTICS.

The general statistics of the Old Order Amish Mennonite Church for 1916 are given, by states, on the next page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A statement of the principal items of inquiry in 1916 and 1906 is shown in the general summary on page 418.

From this summary it appears that the number of organizations increased from 46 reported in 1906 to 88 in 1916, an increase of 91.3 per cent, and that the number of members increased from 5,043 in 1906 to 7,665 in 1916, an increase of 52 per cent. No church edifices were reported in 1916 and there was no report of parsonages, or of contributions for general benevolent purposes. The Sunday schools had fallen somewhat in number, and to a marked extent in officers and teachers and in scholars.

Church expenditures amounting to $406, reported by 4 organizations, cover general running expenses and such other items as passed through the church treasury.

Of the 88 organizations, 84 used German only in the conduct of church services, 1 used German and English, and for the first time 3 organizations, with 223 members, were reported as using English only.

The number of ministers on the rolls of the denomination was 253, and 157 schedules were received from them, but they were not available for tabulation. The denomination pays no salaries.

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, EXPENDITURES, AND SUNDAY SCHOOLS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Old Order Amish Mennonite Church	88	88	7,665	87	3,633	3,847	.....	88	.....	4	$406	5	5	19	242
Middle Atlantic division:															
Pennsylvania	12	12	1,168	12	523	635	.....	12	.....	1	60	1	1	8	60
East North Central division:															
Ohio	20	20	2,256	20	1,145	1,111	.....	20	.....	.....	.....	1	1	3	25
Indiana	20	20	1,942	20	931	1,011	.....	20	.....	1	229	2	2	6	93
Illinois	6	6	508	6	245	263	.....	6	.....	2	117	.....	.....	.....	.....
Michigan	6	6	225	6	109	116	.....	6	.....	.....	.....	.....	.....	.....	.....
West North Central division:															
Iowa	5	5	583	4	194	204	.....	5	.....	.....	.....	.....	.....	.....	.....
North Dakota	2	2	147	2	72	75	.....	2	.....	.....	.....	.....	.....	.....	.....
Kansas	8	8	484	8	238	246	.....	8	.....	.....	.....	.....	.....	.....	.....
West South Central division:															
Oklahoma	4	4	213	4	100	113	.....	4	.....	.....	.....	1	1	2	64
States with one organization only[1]	5	5	139	5	66	73	.....	5	.....	.....	.....	.....	.....	.....	.....

[1] One organization each in Delaware, Montana, Oregon, Virginia, and Wisconsin.

CHURCH OF GOD IN CHRIST (MENNONITE).

HISTORY.

Largely owing to the difficulty of communication between different sections of the country, the same general reform movement which resulted in the development of the Amish Mennonite Church in Europe and the Reformed Mennonite Church in Pennsylvania, occasioned in 1859 the organization in Ohio of the Church of God in Christ as a separate body. The leader in this movement was John Holdeman, who was born in Ohio in 1832 and united with the Mennonite Church at the age of 21 years. At the age of 25 years, believing that he was called of God to preach, but not being recognized by the church as a properly ordained preacher, he began to hold independent services and soon gathered a company of followers. Asserting that the Mennonite Church had shifted from the old foundation, he directed his efforts chiefly toward the reestablishment and maintenance of the order and discipline of the church as he understood it had been in Menno Simons' time. This included particularly the strict exercise of the ban, or the shunning of expelled members, and the refusal of fellowship with those of other denominations. Holdeman traveled extensively in an effort to bring others to his views, and in 1859 the full organization of the body was completed. As the Russian Mennonites began to come into the country in 1870, several hundred of them joined the movement.

As the years passed by, and even before the death of Holdeman in 1900, the views on discipline were considerably relaxed, and since his death, largely through the influence of the Russian Mennonite membership, increasing leniency has appeared in the attitude of the denomination toward other religious bodies, especially toward the parent body. A tendency is apparent, at least on the part of a considerable portion of the body, toward union with the church from which Holdeman separated.

In addition to the strict interpretation of the letter of the Confession of Faith, some characteristic doctrines are taught, notable among them being the refusal to take interest on money loaned, which is called usury and considered wrong.

STATISTICS.

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

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	21	18	3	(1)
Members	1,125	562	563	100.2
Church edifices	16	2	14	(1)
Value of church property	$23,815	$1,600	$22,215	1,388.4
Debt on church property	$400	.....	$400	.....
Sunday schools:				
Number	10	.....	10	.....
Officers and teachers	40	.....	40	.....
Scholars	675	.....	675	.....

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

From this table it is seen that there has been an increase of 3 in number of organizations, and a large increase in membership—from 562 in 1906, to 1,125 in 1916, a gain of 100.2 per cent. There has been a notable increase in the number of church edifices and in the value of church property, a value of $23,815, with an indebtedness of $400, being reported for 1916, as against a value of $1,600, with no debt, in 1906. Sunday schools, reported for the first time in 1916, numbered 10, with 40 officers and teachers and 675 scholars. No parsonages and no contributions for general benevolent purposes appear.

Items not included in the summary are church expenditures and the languages used in church services.

Church expenditures, amounting to $6,333, reported by 17 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 21 organizations, with 1,125 members, 16, with 1,007 members, reported church services conducted in German and English, and 5, with 118 members, used German only. In 1906 German was the only language reported as used in church services.

The number of ministers on the rolls of the denomination was 17, all of whom returned schedules, but they were too incomplete to tabulate; no salaries were reported.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Church of God in Christ (Mennonite)	21	21	1,125	21	509	616	16	5	16	14	$23,815
East North Central division:											
Michigan	2	2	132	2	62	70	1	1	1	1	2,000
West North Central division:											
Kansas	9	9	697	9	318	379	8	1	8	7	14,190
East South Central division:											
Oklahoma	3	3	155	3	67	88	2	1	2	1	400
Texas	3	3	69	3	32	37	3	.....	3	3	2,725
States with one organization only [1]	4	4	72	4	30	42	2	2	2	2	4,500

[1] One organization each in California, Colorado, Ohio, and South Dakota.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Church of God in Christ (Mennonite)	21	1	$400	17	$6,333	10	10	40	675
East North Central division:									
Michigan	2	.....	.....	2	360	2	2	8	206
West North Central division:									
Kansas	9	1	400	8	2,412	4	4	19	245
East South Central division:									
Oklahoma	3	.....	.....	3	1,096	.....	.....	.....	.....
Texas	3	.....	.....	1	12	2	2	4	106
States with one organization only [1]	4	.....	.....	3	2,453	2	2	9	118

[1] One organization each in California, Colorado, Ohio, and South Dakota.

OLD ORDER MENNONITE CHURCH (WISLER).

HISTORY.

The development of the progressive movement in the Mennonite Church about the middle of the nineteenth century was accompanied by considerable opposition, manifesting itself especially in regard to the introduction of the English language into the church services, the practice of holding evening meetings, revival meetings, Sunday schools, and certain other "innovations" which were regarded as unorthodox. Other minor matters, magnified into important issues, were added to these differences of opinion, and under the lead of Jacob Wisler, the first Mennonite bishop in Indiana, a separation took place in 1870.

He was disowned by the Mennonite Church, and, although various efforts at reconciliation were subsequently made, he and a small following in Indiana and Ohio formed a separate conference, claiming to be the real Mennonite Church.

In 1886 the corresponding conservative element of the Mennonite Church in Canada formed a separate body along practically the same lines; others again in Pennsylvania in 1893 and in Virginia in 1901. All of these separated bodies are now united in their work, and with few exceptions oppose Sunday schools, the use of the English language in public worship, evening and revival meetings, higher education, and missions. Within the past 10 years, in certain states the denomination has divided, mainly on the use of telephones in the houses of the members. The lines of cleavage, however, are not yet fully drawn, and the two branches are reported together in this statement.

In matters of doctrine the Old Order Mennonites adhere very strictly to the Dort Confession of Faith. Each section has a separate district conference. There is no church periodical, and no organized charitable work, though the individual members are generous in case of need among themselves.

STATISTICS.

The general statistics of the Old Order Mennonites (Wisler) for 1916 are given, by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that there has been somewhat of an increase in this denomination. Membership rose from 655 in 1906 to 1,608 in 1916, a gain of 145.5 per cent. The number of church edifices increased from 10 to 23, corresponding to the increase in the number of organizations, and there was an increase of $25,950, or 144.6 per cent, in the value of church property. No parsonages, Sunday schools, or general contributions were reported.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	22	9	13	(1)
Members	1,608	655	953	145.5
Church edifices	23	10	13	(1)
Value of church property	$43,900	$17,950	$25,950	144.6

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

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $185, reported by 5 organizations, cover general running expenses and such other items as passed through the church treasury.

Of the 22 organizations, with 1,608 members, all reported church services conducted in German alone or with English, 2 organizations, with 47 members, using German only. In 1906, 3 organizations, with 168 members, reported German and English, and 6, with 487 members, used German only.

The number of ministers on the rolls of the denomination was 32, and 25 schedules were received, which were not available for tabulation; no salaries are paid by the denomination.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Old Order Mennonite Church (Wisler)	22	22	1,608	22	773	835	21	1	23	18	$43,900	5	$185
Middle Atlantic division:													
Pennsylvania	7	7	960	7	475	485	7	.....	7	7	22,500	.....	.....
East North Central division:													
Ohio	8	8	275	8	121	154	7	1	7	7	10,400	5	185
Indiana	4	4	155	4	68	87	4	.....	6	1	6,000	.....	.....
Michigan	1	1	78	1	39	39	1	.....	1	1	1,000	.....	.....
South Atlantic division:													
Virginia	2	2	140	2	70	70	2	.....	2	2	4,000	.....	.....

REFORMED MENNONITE CHURCH.

HISTORY.

A movement among the Mennonites in Pennsylvania along practically the same lines as that which, under the leadership of Jacob Ammon, had resulted in the division in Europe in 1698 was inaugurated by Francis Herr and his son John Herr and resulted in 1812 in the organization of the Reformed Mennonite Church, with John Herr as pastor and bishop. He condemned the church as "a corrupt and dead body," and labored for the restoration of purity in teaching and the maintenance of discipline.

The Reformed Mennonites accept the 18 articles of the Dort Confession and retain the general features of church organization of the Mennonite Church. They are very strict in their discipline, especially in the use of the ban, have no fellowship whatever with other religious bodies, and hold that the doctrine of nonresistance is one of the cardinal principles of the gospel.

They have no Sunday schools, no educational institutions, and no missionary work, home or foreign, but are very zealous in the performance of every known duty within the confines of their religious life. They are charitable toward those in need, honest and industrious, and generally prosperous.

STATISTICS.

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

This denomination shows a decrease in number of organizations from 34 in 1906 to 29 in 1916, and in membership from 2,079 in 1906 to 1,281 in 1916, a decrease of 38.4 per cent. The number of church edifices remains the same as in 1906—29—but the value of church property has increased from $52,650 to $85,965, a gain of 63.3 per cent. No report is made of debt on church property, parsonages, Sunday schools, or of general contributions.

ITEM.	1916	1906	INCREASE: [1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	29	34	−5	(2)
Members	1,281	2,079	−798	−38.4
Church edifices	29	29		
Value of church property	$85,965	$52,650	$33,315	63.3

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

Church expenditures amounting to $5,606, reported by 27 organizations, cover general running expenses, outlay for repairs and improvements, and such other items as passed through the church treasury.

Of the 29 organizations, 23, with 503 members, reported services conducted in English only, and 6, with 778 members, reported services in German and English. In 1906 none of the organizations were reported as using English only.

The number of ministers on the rolls of the denomination was 26, all of whom returned schedules, but they were too incomplete to tabulate; no salaries were paid by the denomination.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.		EXPENDITURES FOR YEAR.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.					
Reformed Mennonite Church	29	29	1,281	29	474	807	29	.....	29	29	$85,965	27	$5,606
Middle Atlantic division:													
New York	3	3	85	3	35	50	3	.....	3	3	8,000	3	300
Pennsylvania	14	14	671	14	250	421	14	.....	14	14	51,500	14	2,614
East North Central division:													
Ohio	7	7	317	7	119	198	7	.....	7	7	18,475	5	1,775
Indiana	1	1	32	1	8	24	1	.....	1	1	2,000	1	118
Michigan	2	2	108	2	40	68	2	.....	2	2	4,000	2	415
West North Central division:													
Kansas	2	2	68	2	22	46	2	.....	2	2	1,990	2	384

GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA.

HISTORY.

In March, 1859, two small Mennonite congregations in Lee County, Iowa, composed of immigrants from southern Germany, held a conference to discuss the possible union of all the Mennonite bodies in America. Until that time, while in a general way the different organizations had held to the same doctrines, they had not cooperated actively, or at least had taken no concerted part in any particular work. The resolutions adopted at this meeting drew the attention of all the Mennonite bodies. Among those especially interested was John Oberholzer, of Bucks County, Pa., who had taken advanced ground in the matter of aggressive work, and, together with 16 other ministers, having been charged with insubordination to the then established form of church government in his conference and having been disowned by that conference, had organized a separate conference in eastern Pennsylvania in October, 1847. The publication by Oberholzer of the Religiöser Botschafter, founded in 1852 and later styled Christliches Volksblatt, gave wide publicity and strong support to the new union movement, which promised to advance along broader and more liberal lines than his conference had permitted. The Iowa congregations extended a general invitation to all Mennonite congregations and conferences, and in May, 1860, at West Point, Iowa, the first effort was made to hold a general conference of Mennonites in America. While this conference was not completely representative, questions of education, missions, and unity were discussed, and the organization of the General Conference of Mennonites in America was brought about. On the basis of uniting in the support of mission work, other congregations were soon added, and the membership and influence of the body grew rapidly. Many of the congregations whose members had come from Russia and Germany since 1850 and who had become acquainted with the movement before leaving Europe joined the new organization. Among the Amish Mennonites who came from Europe and settled in Ohio about 1840 were some who favored greater leniency in discipline, and who separated from the Amish body on that account. They were known as the Apostolic Mennonite Church, but after the organization of the General Conference of Mennonites they affiliated with that body, and in this report their sole remaining church is included in its statistics.

The church is well organized and aggressive in the various lines of Christian effort, and is rapidly increasing in numbers in the United States and Canada.

DOCTRINE.

In doctrine this body is, with few exceptions, in strict accord with other Mennonites, the main difference being that in most of the congregations the passage in I Corinthians xi, 4–15, is not understood as making obligatory the use of a covering for the head of female members during prayer and worship, and that the passage in John xiii, 4–15, is believed not to command the institution of an ordinance (that of foot-washing) to be observed according to the example there described. In the matter of conformity to the world, some congregations adhere less strictly than others to the articles of faith adopted by the body as a whole. Their common ground of union is contained in the following confession:

> This conference recognizes and acknowledges the sacred Scriptures of the Old and New Testaments as the only and infallible rule of faith and life; for "other foundation can no man lay than that is laid, which is Jesus Christ." In matters of faith it is therefore required of the congregations which unite with the conference that, accepting the above confession, they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the refusal of all oaths, the Christ-taught doctrine of peace and nonresistance, and the practice of a scriptural church discipline.

POLITY.

The local church is autonomous in its government, although appeal may be made to the local and district conferences, which meet annually. The General Conference meets every three years, and is not a legislative, but an advisory body, having no power to act in any way prejudicial to the rights of the individual congregations. Any congregation of any Mennonite body, upon agreeing to and adopting the constitution, may become a member of the General Conference on approval by a majority vote of the conference, every congregation having 1 vote for every 30 communicant members or fraction thereof. This conference elects officers and a board of 9 trustees of which 3 members are chosen at each regular meeting. It also chooses a Board of Home Missions, a Board of Foreign Missions, and a Board of Publication.

WORK.

Home missionary work is carried on through the agency of the Board of Home Missions, and has for its object the supply of small and needy congregations with ministers, sending evangelists to localities where the gospel is seldom preached, and conducting missions in cities. The report for 1916 shows 22 mis-

sionaries employed in this work, 9 churches aided, and contributions to the amount of $25,000. The work among the Indians of this country, usually classed as home work, is under the care of the Board of Foreign Missions. It includes five districts among the Cheyenne, Arapaho, and Moki Indians, in Oklahoma, Montana, and Arizona.

The foreign board has charge of the work among the Indians referred to, and also in the province of Chihli, China, and the Central Provinces, India. The report for 1916 shows 6 stations occupied in these fields, 17 American missionaries, 70 native helpers, 5 churches, with 329 members; 17 primary and day schools, with 704 pupils; 4 dispensaries, treating about 5,000 patients; and 2 orphanages, with 260 inmates. The value of the property in these mission fields is $45,000 and the amount contributed for the work was $22,000.

The educational interests of the General Conference were represented in 1916 by 2 colleges, 1 academy, and 9 preparatory schools in the United States, reporting a total of 1,030 students and pupils. There were also 60 parochial schools, with 1,200 pupils. The amount contributed during the year for the support of these schools was $85,000, and the value of school property, including an endowment of $200,000, was $520,000.

The philanthropic work of the denomination in the United States in 1916 included a home for the aged, a sanitarium, and 4 hospitals, of which some are hospitals and homes combined. The report shows 14 inmates in the home for the aged and in the hospitals and sanitarium, a total of 949 patients and inmates. The total amount contributed for the support of this work during the year was $10,706, and there was property valued at $160,452, including an endowment of $8,704. A Mennonite book concern, located at Berne, Ind., issues a monthly and 2 weekly papers, of which 1 is in German, and general Sunday school literature. There are 90 young people's societies with a membership of 2,486.

STATISTICS.

The statistics for the General Conference of Mennonites for 1916 are given, by states and districts, on pages 432 and 433; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	114	90	24	(1)
Members	15,407	11,661	3,746	32.1
Church edifices	107	89	18	(1)
Value of church property	$544,560	$303,400	$241,160	79.5
Debt on church property	$15,400	$5,690	$9,710	170.7
Parsonages:				
Churches reporting	11	9	2	(1)
Value	$22,200	$19,050	$3,150	16.5
Sunday schools:				
Number	109	89	20	(1)
Officers and teachers	1,377	1,148	229	19.9
Scholars	17,594	12,472	5,122	41.1
Contributions for missions and benevolences	$142,706	$44,600	$98,106	220.0
Domestic	$120,706	$23,100	$97,606	422.5
Foreign	$22,000	$21,500	$500	2.3

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

This table shows a general and in some respects a notable increase during the decade. The number of organizations rose from 90 in 1906 to 114 in 1916, and the membership from 11,661 in 1906 to 15,407 in 1916, a gain of 32.1 per cent. There was an increase of $241,160, or 79.5 per cent, in the value of church property, and 14 organizations reported a debt of $15,400 in 1916, as against $5,690 reported by 9 organizations in 1906. The number of Sunday schools increased from 89 in 1906 to 109 in 1916, and the number of scholars from 12,472 to 17,594, an increase of 41.1 per cent. Contributions for missions and benevolences increased by $98,106, of which $97,606 were for domestic work, chiefly educational.

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

Church expenditures amounting to $149,237, reported by 107 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 76 organizations in 1916, was 108, constituting 1.1 per cent of the 9,825 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 169.[1]

[1] See Introduction, p. 10.

Of the 114 organizations, 33, with 3,125 members, reported services conducted in English only; 32, with 5,800 members, used German with English in their services; and 41, with 6,211 members, used German only; 8 organizations, with 271 members, used the Indian languages alone or with English, 2 of which, with 78 members, used Indian languages only. In 1906 there were but 8 organizations, with 959 members, reported as using English only.

The total number of ministers reported by the denomination was 194. Of these, as shown by the opposite table, 130 sent in schedules, 115 being in pastoral work and 15 not in pastoral work. Of those in pastoral work, 34 reported full salaries, averaging $805 per year, while 52 supplemented their salaries by other occupations, and 29 were supplies or assistants. Those not in pastoral work were chiefly in denominational, editorial, educational, or evangelistic work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	130	34	81	15	$805
Arizona	1	.....	.....	1	.....
California	13	7	4	2	792
Colorado	1	.....	1	.....	.....
Idaho	4	1	3	.....	875
Illinois	2	1	.....	1	600
Indiana	4	1	1	2	1,200
Iowa	2	.....	2	.....	.....
Kansas	41	4	34	3	667
Minnesota	4	1	3	.....	.....
Missouri	1	.....	1	.....	.....
Montana	4	2	1	1	800
Nebraska	10	.....	9	1	.....
New York	1	.....	.....	1	.....
North Dakota	1	.....	1	.....	.....
Ohio	7	4	3	.....	1,124
Oklahoma	12	4	6	2	707
Oregon	2	1	1	.....	300
Pennsylvania	12	5	7	.....	776
South Dakota	6	2	3	1	975
Washington	2	1	1	.....	375

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

STATE.	Total number of organizations.	MEMBERS.				PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.		Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		
General Conference of Mennonites of North America	114	113	15,407	106	7,013	7,034	106	4	107	106	$544,560
Middle Atlantic division:											
Pennsylvania	18	18	1,992	15	796	926	18	.....	18	18	90,000
East North Central division:											
Ohio	8	8	1,954	8	890	1,064	8	.....	8	8	91,100
West North Central division:											
Minnesota	6	6	990	6	475	515	6	.....	6	6	19,000
Iowa	2	2	408	2	204	204	2	.....	2	2	10,000
North Dakota	2	2	107	2	53	54	1	.....	1	2	2,550
South Dakota	5	5	769	4	247	282	4	.....	4	5	31,900
Nebraska	6	6	927	6	441	486	5	1	5	6	26,700
Kansas	27	27	4,937	27	2,422	2,515	26	.....	26	26	118,950
West South Central division:											
Oklahoma	15	15	915	12	317	348	14	1	14	14	37,415
Mountain division:											
Montana	4	4	111	4	41	70	4	.....	4	2	2,300
Idaho	3	3	257	3	140	117	2	1	2	2	6,500
Pacific division:											
Washington	2	2	124	2	65	59	2	.....	2	2	2,200
Oregon	2	2	135	2	58	77	2	.....	2	2	3,525
California	8	8	560	8	277	283	7	1	8	7	30,420
States with one organization only [1]	6	5	1,221	5	587	634	5	.....	5	5	72,000

[1] One organization each in Arizona, Colorado, Illinois, Indiana, Missouri, and New York.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Conference of Mennonites of North America	114	14	$15,400	11	$22,200	107	$149,237	105	109	1,377	17,594
Middle Atlantic division:											
Pennsylvania	18	8	11,900	1	2,500	18	14,289	16	16	208	2,206
East North Central division:											
Ohio	8	.....	.....	2	6,500	8	19,903	8	8	184	1,790
West North Central division:											
Minnesota	6	.....	.....	.....	.....	5	3,630	6	6	39	1,133
Iowa	2	.....	.....	.....	.....	2	2,084	2	2	35	293
North Dakota	2	.....	.....	.....	.....	2	331	2	2	12	154
South Dakota	5	.....	.....	.....	.....	5	14,325	5	7	65	971
Nebraska	6	.....	.....	.....	.....	5	5,639	6	7	56	1,151
Kansas	27	1	145	1	3,000	27	57,320	26	27	392	5,478
West South Central division:											
Oklahoma	15	1	160	4	4,900	13	5,444	11	11	95	1,308
Mountain division:											
Montana	4	.....	.....	1	1,200	2	599	3	3	14	176
Idaho	3	.....	.....	.....	.....	2	2,412	3	3	37	399
Pacific division:											
Washington	2	.....	.....	.....	.....	2	2,075	2	2	26	220
Oregon	2	.....	.....	.....	.....	2	893	2	2	22	164
California	8	3	2,925	.....	.....	8	7,202	8	8	79	742
States with one organization only [1]	6	1	270	2	4,100	6	13,091	5	5	114	1,409

[1] One organization each in Arizona, Colorado, Illinois, Indiana, Missouri, and New York.

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

DISTRICT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
General Conference of Mennonites of North America	114	113	15,407	106	7,013	7,634	106	4	107	106	$544,560
Eastern	19	19	2,006	16	801	935	18	.....	18	18	90,000
Middle	13	13	3,549	13	1,667	1,882	13	.....	13	13	169,100
Northern	17	17	2,158	16	901	1,017	15	.....	15	15	56,550
Pacific	17	17	1,359	17	674	685	15	2	16	15	59,545
Western	48	47	6,335	44	2,970	3,115	45	2	45	45	170,365

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

DISTRICT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
General Conference of Mennonites of North America	114	14	$15,400	11	$22,200	107	$149,237	105	109	1,377	17,594
Eastern	19	8	11,900	1	2,500	19	14,364	16	16	208	2,206
Middle	13	.....	.....	3	9,500	13	34,792	13	13	321	3,386
Northern	17	.....	.....	1	1,200	14	18,477	16	17	131	2,644
Pacific	17	3	2,925	.....	.....	16	14,637	17	18	184	1,865
Western	48	3	575	6	9,000	45	66,967	43	45	533	7,493

DEFENSELESS MENNONITES.

HISTORY.

About 1860 certain members of the Amish Mennonite Church, under the lead of Henry Egli, separated from that body on the ground that the church did not emphasize sufficiently the need of a definite experience of conversion.

In general doctrine and polity they are not distinguishable from the Mennonite Church, with which body they maintain fraternal relations and in whose educational work they share.

WORK.

This denomination in 1916 employed 1 home missionary and 4 city mission workers, contributing for their support $2,200. It has an orphanage at Flanagan, Ill., which during the year provided for 50 inmates, at a cost of about $2,000. The value of the orphanage property is estimated at $75,000.

The foreign work is carried on in connection with the Central Conference of Mennonites, under the name of the Congo Inland Mission. The report for 1916 shows 2 stations occupied in West Central Africa, 4 missionaries, 1 church, with 50 members, and contributions for foreign work to the amount of $3,200. For charitable purposes not specified about $2,000 was contributed during the year.

The denomination has no educational institution of its own, but aids in the support of Bluffton Mennonite College and Seminary, at Bluffton, Ohio.

STATISTICS.

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

This denomination shows a decrease in most particulars. The number of organizations in 1916 was 11, as against 14 in 1906, and the membership fell from 967 to 854, showing a loss of 11.7 per cent. The value of church property increased from $16,800 reported in 1906 to $33,500 in 1916, a gain of 99.4 per cent, and a debt on church property of $500 was reported by 1 organization. No parsonages were reported in 1916. Sunday schools show a decrease in number, from 13 to 10, but an increase in scholars, from 1,102 in 1906 to 1,423 in 1916, a gain of 29.1 per cent. The close correspondence between the number of organizations, the number of church edifices, and the number of Sunday schools is significant, as is also the large number of Sunday-school scholars as compared with the number of church members. Contributions for missions and benevolences were reported in 1916, amounting to $7,400, of which $4,200 were for domestic and $3,200 for foreign work.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	11	14	−3	[2]
Members	854	967	−113	−11.7
Church edifices	11	13	−2	[2]
Value of church property	$33,500	$16,800	$16,700	99.4
Debt on church property	$500	.....	$500	.....
Parsonages:				
Churches reporting	.....	1	−1	.....
Value	.....	$500	−$500	.....
Sunday schools:				
Number	10	13	−3	[2]
Officers and teachers	144	142	2	1.4
Scholars	1,423	1,102	321	29.1
Contributions for missions and benevolences	$7,400	.....	.....	.....
Domestic	$4,200	.....	$4,200	.....
Foreign	$3,200	[3]	.....	.....

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

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

Church expenditures amounting to $10,241, reported by 10 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by the 11 organizations in 1916, was 7, out of the total of 854 members reported for the denomination as a whole.[1]

Of the 11 organizations, 4, with 190 members, reported services conducted in English only, and 7, with 664 members, reported services in German and English. In 1906 there were no organizations reporting the use of English only in church services.

The number of ministers on the rolls of the denomination was given as 24, of whom 14 returned schedules which were not available for tabulation; no salaries were reported.

[1] See Introduction, p. 10.

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.			
Defenseless Mennonites	11	11	854	11	367	487	11	.....	11	11	$33,500
East North Central division:											
Ohio	4	4	288	4	121	167	4	.....	4	4	8,500
Indiana	3	3	315	3	145	170	3	.....	3	3	7,000
Illinois	2	2	164	2	57	107	2	.....	2	2	11,500
States with one organization only [1]	2	2	87	2	44	43	2	.....	2	2	6,500

[1] One organization each in Kansas and Missouri.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Defenseless Mennonites	11	1	$500	10	$10,241	10	10	144	1,423
East North Central division:									
Ohio	4	.....	.....	4	5,419	3	3	44	411
Indiana	3	.....	.....	3	3,388	3	3	42	456
Illinois	2	1	500	1	1,089	2	2	30	351
States with one organization only [1]	2	.....	.....	2	345	2	2	28	205

[1] One organization each in Kansas and Missouri.

MENNONITE BRETHREN IN CHRIST.

HISTORY.

In 1853 several ministers and members of the Mennonite Church in Pennsylvania united in protracted evangelistic work. Their efforts were successful, and in 1858 they organized a conference in Lehigh County, Pa., under the name "Evangelical Mennonites."

Eleven years later a Mennonite minister in Canada professed conversion, although he had been in the ministry for some time, and by introducing protracted prayer and fellowship meetings into his work, incurred the censure of the bishops who at that time regarded such things as questionable innovations. The movement spread, however, and soon found many adherents in the United States and Canada. Being disowned by the parent body, these met in 1874 in Berlin (now Kitchener), Ontario, and formed an organization known as the "Reformed Mennonites," which is not to be mistaken for the body now known as the Reformed Mennonite Church. The next year they were joined by a small body which had been organized into a separate religious society under the name of the "New Mennonites," the two bodies adopting the name "United Mennonites."

As the purpose of all three organizations was similar, and as there were no vital differences in method of work or form of doctrine, steps were soon taken for further consolidation, and in November, 1879, at a special meeting held at Blair, Ontario, the Evangelical Mennonites of Pennsylvania and the United Mennonites of Ontario, Canada, became one body, and adopted the name "Evangelical United Mennonites."

This body continued to grow in numbers and began the publication of a church periodical and other religious literature. Three years later, in 1882, the Evangelical United Mennonites became acquainted with a small body called the "Brethren in Christ," which had, on account of doctrinal differences, separated from the River Brethren Church in 1838. The two bodies united in 1883, and the present name, "Mennonite Brethren in Christ," was adopted.

DOCTRINE.

The articles of faith are twenty-nine in number, all but three being in close accord with the principles taught in the eighteen articles of the Dort Confession of Faith. Of these three exceptions, one treats of entire sanctification as a separate work of grace arising

from, and necessarily following, justification and regeneration, and holds it to be "an instantaneous act of God, through the Holy Ghost," by which the person is cleansed from inbred sin or original depravity, and by which he is set apart for the continual service of God. Another treats of divine healing of the sick by the "laying on of hands, and anointing with oil, and praying over them." Though not incorporated in the Dort Confession of Faith, this practice is not uncommon among many of the members of the congregations of the Mennonite Church. A third treats of the millennium, expressing views in regard to the second Advent which are in accord with those of the Mennonite Church.

With regard to baptism there is practically no difference between this denomination and other Mennonites in the statement of the doctrine, though the Mennonite Brethren in Christ generally practice immersion, while the other Mennonite bodies practice pouring or sprinkling. There are other slight differences not stated in the respective confessions of faith and apparent only in practice, especially in the matter of attire, resulting from different interpretations of passages of Scripture, notably I Corinthians xi, 4–15.

POLITY.

The form of church government is similar to that of the Methodist Episcopal Church, except that the authority vested by that body in the episcopate is, in the Mennonite Brethren in Christ, placed in the hands of an executive committee. The local church, whether circuit or appointment, is under the direction of a quarterly conference, which governs all local work and appoints all local officers. The annual conference, including all the circuits of a certain conference territory, assigns pastors to the several churches and makes assessments, but makes no rules that in any way affect church government. The General Conference, which meets every four years, decides all questions of church discipline, rules of order, and other matters pertaining to church government which are referred to it; and also appoints the executive committee, the editor of the church periodical, the board of publication, and other officers. The executive committee considers all questions of church government which arise in the interval between the meetings of the General Conference.

WORK.

The home missionary work of the denomination is generally evangelistic, providing church privileges for needy communities and establishing congregations wherever there are sufficient members. During 1916 about $7,500 was contributed for this work, and 130 missionaries were supported in 62 stations in the United States. Sunday schools are conducted at all the various mission stations and the results are apparent in the many new congregations established. In the proportion of missionaries to members, this body is perhaps second only to the Moravian Church.

Foreign missionary work is carried on in China, India, the Sudan, Armenia, and Chile. The report for 1916 shows 20 stations occupied by 40 missionaries, 4 organized churches, and 3 hospitals with 320 patients. The value of property belonging to the denomination in foreign countries is estimated at $50,000, and the amount contributed for the foreign work in 1916 was about $22,000.

The denomination has no educational institution of its own in this country, although 1 or 2 of the conferences composing the body, together with some of the other Mennonite bodies, are recognized as supporting the college and seminary at Bluffton, Ohio. This college was reported in 1916 as having an attendance of 300 students, and property valued at $175,000, while a movement has been started to raise an endowment of $500,000.

STATISTICS.

The general statistics of the Mennonite Brethren in Christ for 1916 are given, by states and conferences, on pages 437 and 438; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	110	68	42	(1)
Members	4,737	2,801	1,936	69.1
Church edifices	92	58	34	(1)
Value of church property	$223,648	$140,747	$82,901	58.9
Debt on church property	$17,195	$756	$16,439	2,174.5
Parsonages:				
Churches reporting	36	23	13	(1)
Value	$61,425	$28,850	$32,575	112.9
Sunday schools:				
Number	104	60	44	(1)
Officers and teachers	1,208	578	630	109.0
Scholars	7,755	3,720	4,035	108.5
Contributions for missions and benevolences	$29,500	$19,000	$10,500	55.3
Domestic	$7,500	$5,000	$2,500	50.0
Foreign	$22,000	$14,000	$8,000	57.1

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

From this table it appears that there has been a considerable increase in every particular in the denomination. The number of organizations advanced from 68 to 110, and the membership from 2,801 reported in 1906 to 4,737 reported in 1916, a gain of 69.1 per cent. Advances are shown in the number of church edifices and in the value of church property, which increased $82,901, or 58.9 per cent. Debt on church property showed an increase, 13 organizations reporting $17,195 as against $756 reported by 8 organizations in 1906. The number of Sunday schools increased by 44, and the scholars increased from 3,720 in 1906 to 7,755 in 1916, a gain of 108.5 per cent. Contributions for missions and benevo-

lences increased by $10,500, or 55.3 per cent, of which increase, $8,000 was for the foreign field.

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

Church expenditures amounting to $91,317, reported by 105 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 86 organizations in 1916, was 306, constituting 8 per cent of the 3,847 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 377.[1]

Of the 110 organizations, 95, with 3,802 members, reported the use of English only in church services, and 15, with 935 members, reported services conducted in German and English. As compared with the report for 1906, the proportion of organizations using a foreign language was about the same.

[1] See Introduction, p. 10.

The total number of ministers on the rolls of the denomination was 95. Of these, 78, as shown by the following table, sent in schedules, 71 being in pastoral work and 7 not in pastoral work. There were 43 pastors, reporting an average annual salary of $520. There were 18 pastors who supplemented their salaries by other occupations, and 10 acted as supplies, etc. Those not in pastoral work were in the employ of the denomination, or in evangelistic work.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	78	43	28	7	$520
Colorado	2		2		
Idaho	1	1			
Indiana	9	2	6	1	420
Iowa	2	2			390
Kansas	3		3		
Michigan	21	10	9	2	577
Missouri	1			1	
Nebraska	6	3	1	2	496
Ohio	5	2	2	1	490
Oklahoma	1		1		
Pennsylvania	21	19	2		564
Washington	6	4	2		187

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Brethren in Christ	110	108	4,737	106	1,774	2,837	90	17	92	91	$223,648
Middle Atlantic division:											
Pennsylvania	30	30	1,799	30	696	1,103	30		32	30	102,655
East North Central division:											
Ohio	8	8	506	8	186	320	8		8	8	23,190
Indiana	9	8	493	8	173	320	8	1	8	8	25,400
Michigan	34	34	1,171	33	456	691	29	3	29	27	49,410
West North Central division:											
Iowa	3	3	102	3	37	65	3		3	3	3,700
Nebraska	8	8	275	8	102	173	5	3	5	5	10,200
Kansas	3	3	59	3	31	28	1	1	1	2	1,420
Mountain division:											
Colorado	5	5	81	5	33	48		5			
Pacific division:											
Washington	7	7	132	7	50	82	5	2	5	6	5,113
States with one organization only [1]	3	2	119	1	10	7	1	2	1	2	2,560

[1] One organization each in Idaho, Missouri, and Oklahoma.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Brethren in Christ	110	13	$17,195	36	$61,425	105	$91,317	101	104	1,208	7,755
Middle Atlantic division:											
Pennsylvania	30	5	11,075	16	38,850	30	49,898	27	27	525	3,364
East North Central division:											
Ohio	8	2	2,000	1	1,050	8	6,247	8	9	96	734
Indiana	9	1	400	1	2,000	8	3,999	9	9	109	645
Michigan	34	4	3,660	10	12,050	34	21,037	30	30	252	1,658
West North Central division:											
Iowa	3	.....	.....	2	1,750	3	965	3	3	34	80
Nebraska	8	1	60	1	2,000	8	3,374	8	10	75	564
Kansas	3	.....	.....	1	500	2	1,277	3	3	25	153
Mountain division:											
Colorado	5	.....	.....	.....	.....	5	469	4	4	25	130
Pacific division:											
Washington	7	.....	.....	2	1,075	4	832	6	6	43	245
States with one organization only [1]	3	.....	.....	2	2,150	3	3,219	3	3	24	182

[1] One organization each in Idaho, Missouri, and Oklahoma.

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

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Brethren in Christ	110	108	4,737	106	1,774	2,887	90	17	92	91	$223,648
Indiana-Ohio	20	19	1,048	19	372	676	19	1	19	19	51,790
Michigan	33	33	1,163	32	455	684	28	3	28	26	47,910
Nebraska	21	20	534	20	213	321	9	11	9	11	15,380
Pacific	8	8	234	7	50	82	6	2	6	7	7,613
Pennsylvania	28	28	1,758	28	684	1,074	28	.....	30	28	100,955

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

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Brethren in Christ	110	13	$17,195	36	$61,425	105	$91,317	101	104	1,208	7,755
Indiana-Ohio	20	3	2,400	3	3,850	19	11,211	19	20	215	1,429
Michigan	33	4	3,660	10	12,050	33	20,798	30	30	252	1,658
Nebraska	21	1	60	5	4,400	20	7,204	20	22	170	998
Pacific	8	.....	.....	3	3,075	5	2,932	7	7	56	356
Pennsylvania	28	5	11,075	15	38,050	28	49,172	25	25	515	3,314

MENNONITE BRETHREN CHURCH OF NORTH AMERICA.

(FORMERLY SCHELLENBERGER BRUEDER-GEMEINDE.)

HISTORY.

In the early part of the nineteenth century a number of Mennonite ministers and members in the Crimea and along the Molotchna River, in Russia, believing that the church was drifting from the true foundation and becoming lax in religious life, effort, and discipline, separated from the great body of the Mennonites in that Empire. Both bodies joined in the immigration from Russia in 1873 to 1876 and settled chiefly in Kansas, Nebraska, and Minnesota, but afterwards spread into other states and Canada. The communities differed in some details, but preserved their identity, the community from the Crimea being known as the Krimmer Brueder-Gemeinde, the other as the Schellenberger Brueder-Gemeinde. This latter body has dropped the name "Schellenberger" and is now known as the Mennonite Brethren Church of North America. In many matters they affiliate in much the same way as the Mennonite and Amish Mennonite churches, and are frequently classed together as a Bundes, or Union, Conference.

In matters of doctrine the two bodies are in general harmony with other Mennonites, except that they baptize by immersion. Here again, however, there is a distinction; the Krimmer Brueder-Gemeinde baptize backward, the Mennonite Brethren Church of North America baptize forward. Each division has its own annual general conference and maintains its own church periodicals.

WORK.

This body is zealous in its missionary work. During the year 1916 it had 20 evangelists in the field for all or part of their time. It also employed 2 missionary workers among the Indians in Oklahoma, and 8 city mission workers, the contributions for the support of this work amounting to about $8,900.

Foreign missionary work is carried on in India and China. The report for 1916 shows, for both countries, 5 stations occupied, besides many substations; 11 American missionaries, with more than 50 native helpers; 27 organized churches, with 2,300 communicants; and contributions to the foreign work amounting to about $20,000. The value of property belonging to the denomination in India is estimated at $24,000, and in China at $5,000.

The educational interests are represented by 1 college and seminary, at Hillsboro, Kans., for the support of which $2,500 were contributed during the year.

STATISTICS.

The general statistics of the Mennonite Brethren Church for 1916 are given, by states, in the table on page 440; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	53	13	40	(1)
Members	5,127	1,825	3,302	180.9
Church edifices	47	13	34	(1)
Value of church property	$131,605	$13,000	$118,605	912.3
Debt on church property	$1,700	.....	$1,700	.....
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$800	.....	$800	.....
Sunday schools:				
Number	60	15	45	(1)
Officers and teachers	506	120	386	321.7
Scholars	7,716	2,550	5,166	202.6
Contributions for missions and benevolences	$31,400	.....	.....	.....
Domestic	$11,400	.....	$11,400	.....
Foreign	$20,000	(2)	.....	.....

[1] Per cent not shown where base is less than 100. [2] Not reported.

This denomination showed a marked increase in every respect during the decade. In 1916, 53 organizations were reported, as against 13 in 1906, and a membership of 5,127 as against 1,825, showing a gain in membership of 180.9 per cent. An advance was made in the number of church edifices corresponding to the increase in the number of organizations, and the value of church property increased from $13,000 reported in 1906 to $131,605 in 1916. Debt on church property, reported by 10 organizations, amounted to $1,700, and 1 church reported a parsonage, valued at $800. The number of Sunday schools rose from 15 to 60, and the number of scholars from 2,550 in 1906 to 7,716 in 1916. Contributions for missions and benevolences were reported in 1916, amounting to $31,400, of which $11,400 were for domestic and $20,000 for foreign work.

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

Church expenditures amounting to $38,101, reported by 53 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 39 organizations in 1916, was 50, constituting 1.3 per cent of the 3,729 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 69.[1]

Of the 53 organizations, 10, with 93 members, reported English only in church services; 41, with 4,933 members, German alone or with English; 1, with 54 members, Indian (American) and English; and 1 organization, with 47 members, Russian only. In 1906 there were no organizations reporting English only in their services.

The number of ministers on the rolls of the denomination was 81, and 55 schedules were received, but they were not available for tabulation; no salaries were reported.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Mennonite Brethren Church of North America	53	53	5,127	52	2,360	2,609	46	7	47	49	$131,605
East North Central division:											
Michigan	2	2	44	2	23	21	.....	2	.....	.....	.....
West North Central division:											
Minnesota	2	2	358	1	100	100	2	.....	2	2	12,500
North Dakota	11	11	702	11	369	333	9	2	9	11	13,180
Nebraska	3	3	354	3	146	208	2	1	2	3	3,650
Kansas	12	12	1,434	12	692	742	11	1	12	11	53,400
West South Central division:											
Oklahoma	13	13	1,473	13	683	790	13	.....	13	13	28,600
Mountain division:											
Colorado	2	2	85	2	40	45	1	1	1	1	500
Pacific division:											
Oregon	2	2	107	2	46	61	2	.....	2	2	3,925
California	4	4	486	4	217	269	4	.....	4	4	12,150
States with one organization only [1]	2	2	84	2	44	40	2	.....	2	2	3,700

[1] One organization each in South Dakota and Texas.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Mennonite Brethren Church of North America	53	10	$1,700	1	$800	53	$38,101	53	60	506	7,716
East North Central division:											
Michigan		.....	.....	.....	.....	2	363	2	2	10	77
West North Central division:											
Minnesota	2	.....	.....	.....	.....	2	3,750	2	2	31	375
North Dakota	11	7	750	.....	.....	11	1,813	11	11	44	803
Nebraska	3	.....	.....	.....	.....	3	2,751	3	3	27	453
Kansas	12	.....	.....	.....	.....	12	10,590	12	13	129	2,175
West South Central division:											
Oklahoma	13	1	150	1	800	13	11,205	13	14	157	2,399
Mountain division:											
Colorado	2	.....	.....	.....	.....	2	880	2	4	18	160
Pacific division:											
Oregon	2	.....	.....	.....	.....	2	705	2	3	19	151
California	4	1	700	.....	.....	4	5,264	4	4	60	891
States with one organization only [1]	2	1	100	.....	.....	2	780	2	4	11	232

[1] One organization each in South Dakota and Texas.

KRIMMER BRUEDER-GEMEINDE.

HISTORY.

The general statement of this body is given in connection with that of the Mennonite Brethren Church of North America. The two bodies are closely affiliated in many ways and, as previously stated, are frequently spoken of as a Bundes, or Union, Conference.

WORK.

The Krimmer Mennonite Brethren maintain a mission station for Negro people at Elk Park, N. C., where in 1916 they employed 2 missionaries and contributed $375 toward their support.

Their work in the foreign field includes 2 churches, 1 in China and 1 in Mexico, with a total membership of 319; and 1 orphanage in China, the property of which is valued at about $20,000, and which in 1916 accommodated about 300 inmates. The total amount contributed during the year for the foreign work was $8,000.

Their educational work is represented by an academy at Inman, Kans., which reports 52 students and school property valued at $6,000. They maintain a home and hospital valued at $20,000 at Hillsboro, Kans., in which 30 patients were treated during the year, and for which $700 were contributed.

STATISTICS.

The general statistics of the Krimmer Mennonite Brueder-Gemeinde for 1916 are given by states, in the table below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 is given in the next column.

From this table it appears that the denomination has increased somewhat. Thirteen organizations were reported in 1916, as against 6 in 1906, and the membership advanced from 708 to 894, showing a gain of 26.3 per cent. The number of church edifices increased from 6 to 14, and the value of church property from $17,900 to $31,700, or 77.1 per cent. Sunday schools increased from 7, with 680 scholars, to 18, with 1,556 scholars, an increase in scholars of 128.8 per cent. There was a debt of $1,000 reported in 1916, as against $100 in 1906. The value of the parsonage reported increased from $400 to $700. Contributions for missions and benevolences were reported in 1916, amounting to $9,075, of which $1,075 were for domestic and $8,000 for foreign work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	13	6	7	(1)
Members	894	708	186	26.3
Church edifices	14	6	8	(1)
Value of church property	$31,700	$17,900	$13,800	77.1
Debt on church property	$1,000	$100	$900	900.0
Parsonages:				
Churches reporting	1	1		
Value	$700	$400	$300	75.0
Sunday schools:				
Number	18	7	11	(1)
Officers and teachers	117	61	56	(1)
Scholars	1,556	680	876	128.8
Contributions for missions and benevolences	$9,075			
Domestic	$1,075		$1,075	
Foreign	$8,000	(2)		

[1] Per cent not shown where base is less than 100. [2] Not reported.

Church expenditures amounting to $13,075, reported by the 13 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 13 organizations 2, with 55 members, reported the use of English only in church services; 10, with 795 members, German only; and 1 organization, with 44 members, German and English. The report for 1906 showed the use of German only.

The number of ministers on the rolls of the denomination was given as 34, and 23 schedules were received from them, but they were not available for tabulation; no salaries were reported.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Krimmer Brueder-Gemeinde	13	13	894	13	413	481	11	1	14	12	$31,700
West North Central division:											
South Dakota	2	2	192	2	95	97	2		4	2	4,600
Kansas	6	6	501	6	227	274	6		6	6	21,000
West South Central division:											
Oklahoma	2	2	91	2	45	46	1		1	1	1,200
States with one organization only [1]	3	3	110	3	46	64	2	1	3	3	4,900

[1] One organization each in Illinois, Nebraska, and North Carolina.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Krimmer Brueder-Gemeinde	13	1	$1,000	1	$700	13	$13,075	13	18	117	1,556
West North Central division:											
South Dakota	2					2	1,515	2	2	18	277
Kansas	6	1	1,000			6	5,634	6	8	55	850
West South Central division:											
Oklahoma	2					2	976	2	2	13	163
States with one organization only [1]	3			1	700	3	4,950	3	6	31	266

[1] One organization each in Illinois, Nebraska, and North Carolina.

KLEINE GEMEINDE.

HISTORY.

From 1812 to 1819 there was in progress in the Mennonite Church the movement which resulted in the Kleine Gemeinde (Little Congregation) in southern Russia. The cause of the division was mainly a matter of discipline, and the stricter element became finally separated from the main body of Mennonites. At various times efforts, more or less successful, were made to bring about an understanding and a reconciliation between the Kleine Gemeinde and the main body, but none were able to wipe out the division entirely. In the migration from Russia to America in the seventies, the Kleine Gemeinde had its share. The separate organization has been kept up, though there is no difference in doctrine and little difference in practice between the Kleine Gemeinde and the other Russian Mennonites. The majority of the denomination is in Manitoba, Canada.

STATISTICS.

The churches of the Kleine Gemeinde were reported separately for the first time in 1916. The statistics are given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

There were but 3 organizations in 1916, all in the state of Kansas. Of the 171 members reported, 76 were males and 95 were females. There were 2 church edifices, church property valued at $3,200, and a debt on church property of $390. The 4 Sunday schools reported had 14 officers and teachers and 66 scholars. No parsonages were reported, and no contributions for missions and benevolences.

Church expenditures amounting to $25, reported by 2 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

German was the only language reported in the conduct of church services in this denomination.

The number of ministers on the rolls of the denomination was 7. Only 4 schedules were received, not available for tabulation; no salaries were reported.

CENTRAL CONFERENCE OF MENNONITES.

HISTORY.

At the time of the organization of the Western District Conference of the Amish Mennonite Church a number of congregations in Illinois, to whom the requirements of membership in this conference seemed too rigid, did not unite with it, but remained independent of all conference affiliations. In 1899 these congregations organized a conference, which has since met annually. At first it was known as the Central Illinois Conference, but since it has spread into other states the term "Illinois" has been dropped. While these congregations never formally separated from the Amish Mennonite Church and hold the same confession, they are less strict in discipline and rules of order than the parent church.

WORK.

The denomination has established a city mission in Chicago and one in Peoria, Ill., having in each city a building devoted to this work.

The foreign mission work is carried on in connection with the Defenseless Mennonites in West Central Africa, under the name of the Congo Inland Mission, and the information concerning it is given in connection with that body.

The denomination has no educational institution of its own but contributes toward the support of the Mennonite Seminary, at Bluffton, Ohio, which, with other Mennonite conferences, it helped to found.

They carry on philanthropic work in various institutions, such as the Moody Bible Institute, at Chicago,

Ill., a home for fallen girls, at Springfield, Ill., and other places all over the United States, also contributing freely to the Red Cross work, etc.

STATISTICS.

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

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	17	13	4	(1)
Members	2,101	1,363	738	54.1
Church edifices	16	12	4	(1)
Value of church property	$91,500	$25,900	$65,600	253.3
Sunday schools:				
Number	16	12	4	(1)
Officers and teachers	225	116	109	94.0
Scholars	2,059	958	1,101	114.9

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

From this table it appears that the denomination has grown. Seventeen organizations were reported in 1916 as against 13 in 1906, and a membership of 2,101 as against 1,363, showing a gain of 54.1 per cent. Church edifices and the number of Sunday schools have each increased by 4, and there was a gain of 1,101, or 114.9 per cent, in the number of Sunday school scholars. No debt was reported, nor the amount contributed for missions and benevolences.

Church expenditures amounting to $21,621, reported by the 17 organizations, cover general running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 14 organizations in 1916, was 114, constituting 6 per cent of the 1,904 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 126.[1]

Of the 17 organizations, 12, with 1,320 members, reported services conducted in English only, and 5, with 781 members, reported services in German and English. As compared with 1906, there was a somewhat smaller proportion of organizations using German and English.

The number of ministers on the rolls of the denomination was 33. Schedules were received from 24, but they were too incomplete to tabulate; no salaries were reported.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Central Conference of Mennonites	17	17	2,101	17	960	1,141	16	.....	16	16	$91,500
East North Central division:											
Illinois	14	14	1,894	14	865	1,029	13	.....	13	13	87,000
States with one organization only [1]	3	3	207	3	95	112	3	.....	3	3	4,500

[1] One organization each in Indiana, Kansas, and Nebraska.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Central Conference of Mennonites	17	.....	.....	17	$21,621	16	16	225	2,059
East North Central division:									
Illinois	14	.....	.....	14	20,393	14	14	199	1,860
States with one organization only [1]	3	.....	.....	3	1,228	2	2	26	199

[1] One organization each in Indiana, Kansas, and Nebraska.

CONFERENCE OF THE DEFENSELESS MENNONITES OF NORTH AMERICA.

(FORMERLY NEBRASKA AND MINNESOTA CONFERENCE OF MENNONITES.)

HISTORY.

This body includes a part of the Mennonites who came from Russia in 1873–74. They hold the same doctrine and have the same polity as the Mennonite Church. They have, however, a distinct ecclesiastical organization and are classed as a separate body.

This conference supports two missionaries in India in connection with the American Mennonite Mission, maintained by the Mennonite Board of Missions and Charities of the Mennonite Church.

STATISTICS.

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

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	15	8	7	(1)
Members	1,171	545	626	114.9
Church edifices	13	6	7	(1)
Value of church property	$30,625	$9,000	$21,625	240.3
Sunday schools:				
Number	14	10	4	(1)
Officers and teachers	135	45	90	(1)
Scholars	1,757	782	975	124.7

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

This denomination shows an increase of 7 organizations and 7 church edifices, and the membership as reported in 1916 was 1,171 as against 545 in 1906, showing a gain of 114.9 per cent. The value of church property rose from $9,000 to $30,625. An increase of 4 is noted in the number of Sunday schools, and the number of scholars showed a gain of 975, or 124.7 per cent, for the decade. No debt on church property, no parsonages, and no contributions for general purposes were reported.

Certain items not included in the above summary are church expenditures and the languages used in church services.

Church expenditures amounting to $8,239, reported by 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 15 organizations, 3, with 30 members, reported the use of English only in church services; 9, with 684 members, German only; and 3, with 457 members, German and English. In 1906 there were no organizations reported as using English only in church services.

The number of ministers on the rolls of the denomination was 22, and 17 schedules were received, but were not available for tabulation; no salaries were reported.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Conference of Defenseless Mennonites	15	15	1,171	15	549	622	12	2	13	12	$30,625
East North Central division:											
Illinois	3	3	196	3	79	117	2	.....	2	2	9,000
West North Central division:											
Minnesota	3	3	577	3	277	300	3	.....	4	3	13,575
Nebraska	3	3	178	3	84	94	2	1	2	2	5,500
Mountain division:											
Montana	2	2	102	2	54	48	2	.....	2	2	800
States with one organization only [1]	4	4	118	4	55	63	3	1	3	3	1,750

[1] One organization each in Idaho, Kansas, Oregon, and South Dakota.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Conference of Defenseless Mennonites	15	.....	.....	12	$8,239	14	14	135	1,757
East North Central division:									
Illinois	3	.....	.....	2	3,844	2	2	42	422
West North Central division:									
Minnesota	3	.....	.....	3	1,520	3	3	29	577
Nebraska	3	.....	.....	3	1,761	3	3	24	341
Mountain division:									
Montana	2	.....	.....	1	600	2	2	18	177
States with one organization only [1]	4	.....	.....	3	514	4	4	22	240

[1] One organization each in Idaho, Kansas, Oregon, and South Dakota.

STAUFFER MENNONITES.

HISTORY.

About the decade 1840–1850, in the Groffdale Mennonite congregation, Lancaster County, Pa., certain questions arose with regard to the discipline of unruly members. The dispute became so sharp that the congregation divided, one wing adhering to the main body of the church and the other, the more strict element in adhering to the discipline of the church, separating and continuing to the present time under the name of the Stauffer Mennonites, after Jacob Stauffer, leader of this party. Their principal house of worship is located on the Hinkletown and Blue Ball Pike, hence they have locally been called "Pikers."

The largest body of these people is still in the community where they originated, though there are some members in Lebanon, Snyder, and Union Counties, Pa.

In doctrine and polity they very closely resemble the Reformed Mennonites, have the same Confession of Faith as that used by the Mennonite Church (in the German language), and use the German language exclusively in their worship.

They have no Sunday schools, no evening meetings, and no continued evangelistic meetings.

STATISTICS.

The general statistics of the Stauffer Mennonites for 1916 are given, by states, in the table which follows; the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This body was reported as a separate organization for the first time in 1916. There were 5 organizations, with a membership of 209, 3 church edifices, and church property valued at $3,000. German was the only language reported in the conduct of church services in this denomination. No further items of any kind were given, except that 9 ministers were on the rolls of the denomination. No schedules, however, were received from them, nor any report of salaries.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Stauffer Mennonites	5	5	209	4	85	109	3	.....	3	3	$3,000
Middle Atlantic division:											
Pennsylvania	4	4	199	3	80	104	3	.....	3	3	3,000
East North Central division:											
Michigan	1	1	10	1	5	5	.....	.....	.....	.....	.....