PRESBYTERIAN CHURCH IN THE UNITED STATES.

HISTORY.

Previous to the Civil War the Presbyterian churches in the United States held widely different positions in regard to slavery. The larger denominations did not take positive ground, but left local bodies free to act as they judged best. Some of the smaller and stricter churches, however, were stringent in their rules, and even went so far as to exclude slaveholders from their communion. As early as 1818 the General Assembly expressed itself very strongly in denunciation of slavery, but at the same time recommended consideration toward those so circumstanced as to be unable to carry out the full recommendation of the church. After the separation between the "Old School" and the "New School," the latter was more aggressive, and the New School Assembly, in 1853, called upon its southern presbyteries to report "the real facts in relation to this subject." The result was that several synods and presbyteries, mostly in the border states, seceded and, in 1858, formed the United Synod of the Presbyterian Church.

When the Civil War broke out, the Old School General Assembly, in session in Philadelphia, through what were known as the "Spring resolutions," pledged its whole constituency to the support of the Federal Government in the contest which was then beginning. The southern churches which were connected with the assembly took the ground that this action violated the constitution of the church, in that it assumed to decide a disputed political question, and would inevitably introduce the strife and rancor of political discussion into the church courts. There was also a deep-seated conviction that the difference of opinion as to the status of slavery was radical and irreconcilable. The great majority of the northern churches, whether or not they gave formal expression to their belief, regarded slavery as sinful. The southern churches refused absolutely to "make slaveholding a sin or nonslaveholding a term [condition] of communion." Accordingly 47 presbyteries formally withdrew from connection with the Old School General Assembly, and their commissioners met in Augusta, Ga., December 4, 1861, and organized the General Assembly of the Presbyterian Church in the Confederate States of America.

In 1864 the United Synod and the General Assembly of the Confederate States came together, and in the following year adopted the name "The Presbyterian Church in the United States." This united church was further enlarged by the accession of several bodies which had proclaimed themselves independent of the Northern Assembly, in protest against any political action by an ecclesiastical body. Of these, the largest were the Synod of Kentucky, which joined in 1869, and the Synod of Missouri, which joined in 1874.

As the discussions connected with the Civil War subsided, fraternal relations were established with the northern churches, in 1882, and in 1888 the two General Assemblies held a joint meeting in Philadelphia in celebration of the centenary of the adoption of the constitution of the church. In 1897 they also united in celebrating the two hundred and fiftieth anniversary of the Westminster Assembly, which formulated the Confession of Faith and Catechism of the Church.

Various efforts have been made to bring together these two great sections of the Presbyterian Church. As yet, however, they have not been successful, owing partly to differences in doctrinal emphasis and church conduct, but chiefly to diversity in community and church life. The northern churches make no distinction between white and Negro; the southern churches have adopted a policy of separation, being moved thereto by the conviction that the best development of the Negroes would be secured by the increased responsibility thus laid upon them, and by apprehension that social embarrassment might result from ecclesiastical relations. So far as may be, the Negro members are organized into separate congregations, and these into separate presbyteries, with reference to an ultimate Colored Presbyterian Church. An independent synod was thus set off by the assembly in 1897, but two presbyteries, composed exclusively of Negroes, owing to remoteness, remained as constituent parts of the synods in whose bounds they are located. However, in 1916, the General Assembly constituted these and two other Negro presbyteries existing within its territory into a synod composed exclusively of Negro ministers and members, yet being a constituent part of the Presbyterian Church in the United States.

DOCTRINE AND POLITY.

In doctrinal matters the church is strictly Calvinistic, adheres closely to the standards, and, while allowing liberty of dissent in minor matters, requires strict creed subscription from all its ministers and office bearers. It particularly excludes from its courts all discussion of political questions, holds to the plenary inspiration of the Bible, and has not abated faith in its inerrancy. It claims that the Scriptures forbid women the public expounding of God's Word, or other functions pertaining to an ordained minister, but admits their services in other lines of Christian work.

In polity the principal distinctive feature is the recognition of ruling elders as entitled to deliver the charge in the installation of a pastor and to serve as moderators of any of the higher courts.

WORK.

The activities of the church are under the care of executive committees appointed annually by the General Assembly and directly responsible to it. The home missionary work is conducted in part by such an executive committee and in part by the presbyteries. The executive committee aids the weaker presbyteries and conducts new work on the frontier, in the mountains, and among foreigners and Negroes. Its aid includes assistance, not merely in the conduct of services, but in the erection of churches and manses. The committee also conducts schools for the Indian tribes in Oklahoma, for the whites in the Appalachian Mountains, and for immigrant children. In the conduct of the local work, appropriations are made by the executive committee to the presbyteries, not to the specific field or the missionaries to be aided, thus securing presbyterial control of the entire work.

The assembly's executive committee in 1917 aided 630 missionaries and 650 churches, and received contributions amounting to $632,637. This takes no account of the 220 ministers and as many churches aided directly by the presbyteries, or of the many individual contributions through other channels, but it does include the amount expended by the presbyteries for local work.

The foreign missionary work is under the care of the executive committee, and is carried on in Africa, Brazil, China, Cuba, Japan, Korea, and Mexico. The report for 1916 shows 55 stations and 642 outstations, occupied by 377 American missionaries and 894 native helpers; 160 churches, with 38,169 members; 556 schools, with 23,600 pupils; 33 hospitals and dispensaries, treating during the year 110,498 patients; 1 home, with 140 inmates; property valued at $810,132; and endowments amounting to $299,303. The amount of contributions for the foreign work was $586,544.

The educational interests of the Presbyterian Church in the United States are represented by 6 theological seminaries, of which 1 is for Negroes; 17 colleges of higher grade, and 1 affiliated college; 10 junior colleges; 21 preparatory schools; 15 elementary schools; and 11 orphans' homes and schools; with a total of 8,724 scholars and students. Of these schools and colleges, 38 are governed by the synods, 30 by presbyteries, and 13 by the assembly's home missionary committee.

The value of school property is estimated at $7,196,914, besides an endowment of $4,130,152. The contributions in 1916 for educational purposes amounted to $826,804.

The philanthropic work of the church in 1916 included 11 orphanages, with 1,029 inmates; 3 hospitals, in which 1,565 patients were treated; and 1 training school for nurses. The orphanages are owned and controlled by the synods in whose territory they are located. They have property valued at $842,000 and endowments amounting to $211,000. The contributions for the support of these institutions included $111,000 for the orphanages, $4,000 for the hospitals, and $6,000 for the nurses' training school.

The young people's societies, generally called Westminster Leagues, with Covenanter companies for boys and Miriam chapters for girls, number 1,490, with 36,082 members. There are also 2,603 women's societies for church work, with 68,259 members. The women's societies raised for general church purposes in 1916 the sum of $500,200; the Westminster Leagues, $38,318; and the Sunday schools, $361,274.

The General Assembly in 1906 authorized the organization of societies composed of men, to be known as Presbyterian brotherhoods, for the purpose of stimulating a more active interest among men in the work and services of the church.

Through the Executive Committee of Ministerial Relief, the church aids in the support of aged or infirm ministers. The amount contributed in 1916 to this cause was $207,737, and the endowment fund now amounts to $543,652. Aid was given in 1916 to 80 ministers, 158 widows, and 25 orphans. For Sabbath school extension and publication there was raised $41,781, and for the Bible cause $12,444.

STATISTICS.

The general statistics of the Presbyterian Church in the United States for 1916 are given, by states and synods and presbyteries, on pages 592 to 595; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is shown on the opposite page.

The denomination shows an increase in each particular. The number of organizations reported in 1916 was 3,368 as against 3,104 in 1906, a gain of 8.5 per cent, and the membership 357,769 as against 266,345, a gain of 34.3 per cent. The number of church edifices also increased by 309, or 10.3 per cent, and the number of churches reporting parsonages by 170, or 18 per cent. The total value of church property advanced from $15,488,489 in 1906 to $23,924,915 in 1916, showing a gain of 54.5 per cent. While the debt on church property advanced in greater proportion, showing an increase of 144.7 per cent, the number of organizations reporting debt in 1916 was 424 as against 239 in 1906. The number of Sunday schools increased from 2,699 to 3,273, or 21.3 per cent, and the scholars from 189,767 to 313,165, or 65 per cent. Contributions for missions and

benevolences increased from $1,214,438 to $2,166,985, a gain of 78.4 per cent, the greater proportional increase being for the foreign work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	3,368	3,104	264	8.5
Members	357,769	266,345	91,424	34.3
Church edifices	3,321	3,012	309	10.3
Value of church property	$23,924,915	$15,488,489	$8,436,426	54.5
Debt on church property	$1,319,344	$539,111	$780,233	144.7
Parsonages:				
Churches reporting	1,112	942	170	18.0
Value	$3,782,057	$2,598,485	$1,183,572	45.5
Sunday schools:				
Number	3,273	2,699	574	21.3
Officers and teachers	32,312	24,327	7,985	32.8
Scholars	313,165	189,767	123,398	65.0
Contributions for missions and benevolences	$2,166,985	$1,214,438	$952,547	78.4
Domestic	$1,580,441	$948,120	$632,321	66.7
Foreign	$586,544	$266,318	$320,226	120.2

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

Church expenditures amounting to $5,809,909 were reported by 3,101 organizations and cover all expenses and items that passed through the church treasury.

The number of members under 13 years of age, as reported by 2,564 organizations in 1916, was 17,221, constituting 5.9 per cent of the 292,660 members reported by these organizations. Assuming that the same proportion would apply to the 65,109 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 21,052.[1]

Of the 3,368 organizations, 3,327, with 353,689 members, reported services conducted in English only; 9, with 2,451 members, reported services in foreign languages and English; and 32, with 1,629 members, used foreign languages only. The number of foreign languages reported was 6, principally Spanish, which was used by 21 organizations, with 1,208 members. As compared with the report for 1906, there was an increase of 1 in the number of foreign languages reported and of 10 in the number of organizations using foreign languages.

The number of ministers on the rolls of the denomination was given as 1,820. Schedules were received from 1,388, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Suplies, assistants, etc.		
United States	1,388	1,098	83	207	$1,351
Alabama	74	52	16	6	1,450
Arkansas	44	33	7	4	1,489
District of Columbia	2	1		1	1,500
Florida	51	35	10	6	1,425
Georgia	113	84	12	17	1,452
Illinois	1			1	
Indiana	2	2			950
Kentucky	79	65	3	11	1,362
Louisiana	44	38	3	3	1,549
Maryland	9	7	1	1	1,850
Michigan	1			1	
Mississippi	73	61	3	9	1,297
Missouri	67	59	1	7	1,411
New Jersey	1			1	
New Mexico	1	1			
New York	2			2	
North Carolina	205	156	4	45	1,247
Oklahoma	28	25	1	2	1,131
South Carolina	112	91	9	12	1,385
Tennessee	80	63	3	14	1,437
Texas	151	124	3	24	1,369
Virginia	189	152	5	32	1,238
Washington	1			1	
West Virginia	58	49	2	7	1,277

Of the 1,388 ministers reporting, 1,181 were in pastoral work and 207 not in pastoral work. Annual salaries averaging $1,351 were reported by 1,091 pastors. There were also 62 supplies or assistants, etc., while 21 reported other occupations. Of those not in pastoral work, 27 were engaged in general denominational work, 69 were on the retired list, and 100 were in educational and editorial or general evangelistic work.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Presbyterian Church in the United States.	3,368	3,365	357,769	2,916	130,633	186,188	3,050	65	3,321	3,041	$23,924,915
West North Central division:											
Missouri	140	140	17,435	111	6,015	9,329	134	2	142	134	1,365,350
South Atlantic division:											
Maryland	13	13	1,580	11	575	868	13	.....	14	13	213,500
District of Columbia	2	2	597	2	205	392	2	.....	2	2	77,000
Virginia	373	373	49,186	333	18,662	26,305	353	9	437	352	3,077,250
West Virginia	137	137	15,705	127	5,255	8,430	128	2	153	126	970,615
North Carolina	518	518	57,836	467	23,456	30,559	482	8	515	481	3,505,615
South Carolina	288	286	30,041	228	10,302	13,421	273	4	285	273	1,949,833
Georgia	230	230	25,181	216	9,723	14,006	221	3	238	221	2,138,600
Florida	111	111	10,170	97	3,790	5,909	96	4	101	95	652,305
East South Central division:											
Kentucky	162	162	22,242	145	8,062	12,055	154	1	167	153	1,632,856
Tennessee	201	200	25,606	164	8,310	12,461	190	.....	200	189	1,753,050
Alabama	220	220	20,428	192	6,826	9,028	211	3	221	210	1,288,900
Mississippi	266	266	19,758	196	6,642	9,224	231	4	242	228	939,050
West South Central division:											
Arkansas	116	116	10,762	113	4,425	6,251	114	1	120	113	740,375
Louisiana	97	97	9,636	92	3,519	5,326	89	3	101	89	789,850
Oklahoma	67	67	3,396	48	1,019	1,532	46	.....	47	46	139,672
Texas	420	420	37,900	368	13,721	20,023	310	21	333	313	2,671,894
Mountain division:											
New Mexico	7	7	310	6	126	169	3	.....	3	3	19,200

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian Church in the United States.	3,368	424	$1,319,344	1,112	$3,782,057	3,101	$5,809,909	2,744	3,273	32,312	313,165
West North Central division:											
Missouri	140	14	105,209	53	154,800	131	292,356	115	128	1,477	13,075
South Atlantic division:											
Maryland	13	1	500	10	54,500	12	44,283	12	15	141	1,192
District of Columbia	2	1	25,000	1	9,500	2	23,356	2	2	42	376
Virginia	373	53	183,824	156	528,200	359	761,318	335	490	4,669	47,100
West Virginia	137	20	70,413	51	194,550	130	229,858	116	180	1,658	16,861
North Carolina	518	72	107,347	156	535,350	499	949,346	452	550	4,897	51,779
South Carolina	288	20	78,040	96	281,700	274	421,912	239	259	2,565	24,747
Georgia	230	26	62,862	80	336,050	220	421,459	196	212	2,398	22,381
Florida	111	18	37,950	37	134,400	98	209,962	86	98	951	10,142
East South Central division:											
Kentucky	162	20	96,530	71	273,400	152	381,546	137	161	1,715	17,185
Tennessee	201	19	100,959	68	257,250	185	420,862	173	191	2,261	20,766
Alabama	220	31	101,155	62	193,200	203	253,944	174	191	1,802	17,346
Mississippi	266	20	40,635	73	212,050	228	225,525	189	204	1,677	13,857
West South Central division:											
Arkansas	116	21	39,412	42	109,700	108	240,996	97	103	1,031	9,378
Louisiana	97	19	93,166	31	119,550	95	173,538	79	97	936	9,013
Oklahoma	67	14	14,931	16	25,150	60	46,545	50	51	421	3,776
Texas	420	52	189,061	107	359,007	339	708,847	287	336	3,630	33,876
Mountain division:											
New Mexico	7	3	2,350	2	3,700	6	4,456	5	5	41	315

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

SYNOD AND PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Presbyterian Church in the United States.	3,368	3,365	357,769	2,916	130,633	186,188	3,050	65	3,321	3,041	$23,924,915
Synod of Alabama:											
Central Alabama	11	11	436	11	181	255	11	.....	11	11	13,175
East Alabama	57	57	5,002	35	1,424	1,886	52	.....	56	51	269,900
Mobile	22	22	2,508	22	873	1,635	22	.....	22	22	195,500
North Alabama	70	70	8,311	64	2,549	3,780	68	1	69	68	567,675
Tuscaloosa	59	59	4,141	59	1,789	2,352	57	2	62	57	241,650
Synod of Appalachia:											
Abingdon	54	54	4,986	46	1,982	2,592	46	5	47	46	295,000
Asheville	29	29	2,384	19	776	1,345	29	.....	32	28	173,400
Holston	44	44	3,511	34	870	1,180	41	.....	44	41	167,420
Knoxville	35	35	4,854	31	1,571	2,729	34	.....	34	34	371,950
Synod of Arkansas:											
Arkansas	35	35	3,635	35	1,342	2,293	35	.....	35	35	257,150
Ouachita	41	41	3,380	40	1,468	1,870	40	1	42	40	216,525
Pine Bluff	28	28	2,524	27	1,149	1,345	27	.....	29	26	177,900
Washburn	12	12	1,223	11	466	743	12	.....	14	12	88,800
Synod of Florida:											
Florida	30	30	2,573	23	894	1,392	27	2	29	26	100,105
St. Johns	43	43	3,773	39	1,450	2,305	35	2	38	35	264,250
Suwanee	38	38	3,824	35	1,446	2,212	34	.....	34	34	287,950
Synod of Georgia:											
Athens	34	34	2,756	34	1,151	1,605	34	.....	36	34	386,250
Atlanta	66	66	9,977	55	3,700	5,408	65	.....	71	65	781,500
Augusta	25	25	2,561	25	1,081	1,480	23	1	25	23	178,100
Cherokee	33	33	3,136	33	1,287	1,849	32	.....	35	32	151,500
Macon	44	44	4,142	43	1,491	2,101	41	2	45	41	436,850
Savannah	29	29	2,639	27	1,023	1,583	27	.....	27	27	205,400
Synod of Kentucky:											
Ebenezer	26	26	2,850	23	1,011	1,689	25	.....	26	25	200,606
Louisville	44	44	7,827	42	2,562	3,911	42	.....	49	42	633,300
Muhlenburg	18	18	1,777	18	664	1,113	17	.....	18	16	109,650
Paducah	11	11	1,706	6	613	959	11	.....	12	11	192,000
Transylvania	22	22	3,227	21	1,249	1,763	22	.....	22	22	177,500
West Lexington	35	35	4,247	30	1,774	2,338	32	.....	35	32	285,100
Synod of Louisiana:											
Louisiana	24	24	2,105	23	858	1,239	23	.....	30	23	119,600
New Orleans	39	39	5,064	36	1,692	2,622	35	1	40	35	524,750
Red River	32	32	2,437	31	961	1,443	29	2	29	29	143,650
Synod of Mississippi:											
Central Mississippi	66	66	5,379	56	2,076	2,781	61	.....	63	61	328,900
East Mississippi	49	49	3,697	43	1,513	1,950	43	.....	45	40	121,950
Ethel	17	17	400	5	38	52	14	.....	14	14	7,300
Meridian	63	63	4,843	40	1,417	2,023	55	.....	58	55	197,600
Mississippi	34	34	2,879	29	915	1,335	32	.....	35	32	154,800
North Mississippi	39	39	2,590	25	691	1,105	28	4	29	28	130,350
Synod of Missouri:											
Lafayette	31	31	3,072	22	889	1,409	31	.....	32	31	181,050
Missouri	27	27	2,830	16	839	1,354	26	.....	26	26	147,500
Palmyra	17	17	1,650	17	656	994	15	1	15	15	63,750
Potosi	24	24	2,536	20	892	1,279	21	1	24	21	162,200
St. Louis	21	21	2,854	18	976	1,742	21	.....	22	21	474,550
Upper Missouri	20	20	4,493	18	1,763	2,551	20	.....	23	20	336,300
Synod of North Carolina:											
Albemarle	50	50	4,456	50	1,928	2,528	44	2	47	45	279,100
Concord	62	62	8,258	62	3,661	4,597	61	1	64	61	330,750
Fayetteville	118	118	12,966	112	5,158	6,617	107	2	114	107	399,345
Kings Mountain	42	42	3,693	37	1,415	1,899	40	.....	40	40	155,200
Mecklenburg	65	65	10,342	49	4,111	4,943	55	1	58	54	1,016,850
Orange	78	78	9,209	71	3,731	5,062	76	2	83	76	713,700
Wilmington	57	57	5,016	54	2,466	3,238	55	.....	62	55	416,750
Synod of Oklahoma:											
Durant	27	27	1,515	21	403	654	18	.....	18	18	59,500
Indian	19	19	573	11	124	172	9	.....	9	9	5,072
Mangum	21	21	1,308	16	492	706	19	.....	20	19	75,100
Synod of South Carolina:											
Bethel	47	47	6,423	27	1,564	1,956	47	.....	51	47	225,300
Charleston	26	26	2,019	21	584	1,005	24	.....	24	23	251,900
Congaree	27	27	2,817	21	1,048	1,357	23	1	25	23	224,550
Enoree	40	40	4,946	33	1,835	2,454	34	3	35	35	363,793
Harmony	31	31	3,176	26	1,070	1,273	31	.....	34	31	197,690
Pee Dee	37	37	3,477	27	1,240	1,615	36	.....	36	36	194,300
Piedmont	37	35	3,064	32	1,279	1,665	36	.....	37	36	224,700
South Carolina	43	43	4,238	41	1,713	2,184	42	.....	43	42	264,600

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

Synod and presbytery.	Total number of organizations.	Members.					Places of worship.			Value of church property.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of Tennessee:											
Columbia	28	28	3,044	14	694	1,013	27	.....	27	27	$176,300
Memphis	75	75	7,885	75	3,209	4,676	68	.....	72	67	547,300
Nashville	40	39	7,265	26	2,262	3,311	39	.....	42	39	545,300
Synod of Texas:											
Brazos	43	43	6,415	42	1,868	2,301	38	3	44	38	459,310
Brownwood	19	19	1,596	11	556	814	13	.....	14	13	109,500
Central Texas	38	38	4,958	36	1,977	2,923	37	1	38	37	371,269
Dallas	53	53	5,806	48	2,303	3,074	40	4	44	40	578,200
Eastern Texas	46	46	2,669	45	1,067	1,602	29	4	31	32	159,550
El Paso	23	23	1,325	19	566	611	18	1	19	18	93,800
Fort Worth	50	50	5,064	33	1,751	2,850	30	2	33	31	271,650
Paris	52	52	3,534	52	1,412	2,122	45	.....	47	45	270,300
Texas, Mexican	22	22	1,260	13	412	464	11	.....	11	10	17,850
Western Texas	81	81	5,583	75	1,935	3,431	52	6	55	52	359,665
Synod of Virginia:											
East Hanover	46	46	8,405	38	3,202	4,418	46	.....	61	46	758,350
Lexington	61	61	13,060	61	5,490	7,570	60	.....	104	60	543,000
Montgomery	62	62	8,388	48	2,966	4,541	56	3	66	56	549,550
Norfolk	29	29	4,592	28	1,809	2,483	28	.....	30	27	462,100
Potomac	33	33	3,980	30	1,452	2,151	30	1	36	30	371,750
Roanoke	56	56	4,480	52	1,442	2,095	54	1	57	54	271,900
West Hanover	46	46	3,429	43	1,345	1,919	45	.....	47	45	150,500
Winchester	50	50	5,110	44	1,577	2,843	48	.....	62	48	273,815
Synod of West Virginia:											
Greenbrier	40	40	3,721	39	1,442	2,140	38	1	46	37	169,800
Kanawha	22	22	4,815	20	1,251	2,058	20	1	24	19	374,000
Tygarts Valley	28	28	2,259	26	811	1,261	26	.....	27	26	121,600

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

Synod and presbytery.	Total number of organizations.	Debt on church property.		Parsonages.		Expenditures for year.		Sunday schools conducted by church organizations.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Presbyterian Church in the United States.	3,368	424	$1,319,344	1,112	$3,782,057	3,101	$5,809,909	2,744	3,273	32,312	313,165
Synod of Alabama:											
Central Alabama	11	4	410	3	2,500	11	3,406	10	13	69	500
East Alabama	57	6	12,400	15	55,000	53	62,795	46	52	463	3,931
Mobile	22	2	25,300	7	23,000	19	32,372	17	17	217	2,336
North Alabama	70	16	57,045	20	67,200	64	109,119	59	66	700	7,143
Tuscaloosa	59	3	6,000	17	45,500	55	46,152	41	42	346	3,401
Synod of Appalachia:											
Abingdon	54	5	10,550	20	66,100	47	94,964	44	68	549	6,076
Asheville	29	5	2,122	9	21,800	23	42,486	23	24	207	2,243
Holston	44	3	16,500	7	21,800	41	42,066	35	40	359	3,262
Knoxville	35	6	14,280	9	30,800	29	79,240	30	32	411	4,007
Synod of Arkansas:											
Arkansas	35	10	25,612	16	42,100	30	67,310	30	32	352	3,123
Ouachita	41	5	2,800	11	24,300	40	71,384	34	35	308	2,934
Pine Bluff	28	5	10,800	10	33,300	26	85,298	23	24	247	2,111
Washburn	12	1	200	5	10,000	12	17,004	10	12	124	1,210
Synod of Florida:											
Florida	30	3	2,125	10	36,500	27	44,691	23	28	263	2,269
St. Johns	43	12	33,300	16	66,800	37	109,276	33	38	374	4,371
Suwanee	38	3	2,525	11	31,100	34	55,995	30	32	314	3,502
Synod of Georgia:											
Athens	34	1	14,000	8	24,750	32	36,225	28	30	310	2,454
Atlanta	66	10	24,323	22	103,750	64	194,907	55	60	962	10,493
Augusta	25	1	2,500	14	62,000	23	43,588	23	24	234	1,915
Cherokee	33	3	1,950	11	35,000	30	31,197	23	25	246	2,148
Macon	44	7	10,039	15	76,400	44	78,493	40	45	384	3,324
Savannah	29	4	10,050	10	34,150	28	37,149	28	29	269	2,082

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

Synod and presbytery.	Total number of organizations.	Debt on church property.		Parsonages.		Expenditures for year.		Sunday schools conducted by church organizations.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of Kentucky:											
Ebenezer	26	2	$2,200	14	$48,100	25	$37,245	21	21	217	2,194
Louisville	44	8	50,700	19	78,800	42	141,952	40	49	597	6,410
Muhlenburg	18	.....	.....	4	16,000	17	19,014	9	10	104	1,048
Paducah	11	2	7,400	5	18,500	9	31,615	8	11	150	1,353
Transylvania	22	1	2,500	13	48,000	21	55,327	21	24	221	2,018
West Lexington	35	4	23,000	14	59,000	33	86,339	32	39	351	3,440
Synod of Louisiana:											
Louisiana	24	2	791	9	29,500	24	33,512	19	26	193	2,302
New Orleans	39	13	91,425	12	56,700	39	104,736	36	45	519	4,751
Red River	32	4	950	9	33,100	30	35,130	22	23	214	1,884
Synod of Mississippi:											
Central Mississippi	66	4	8,665	21	75,950	59	70,675	48	53	451	3,814
East Mississippi	49	4	5,425	15	40,900	42	37,128	30	31	284	2,179
Ethel	17	2	225	2	400	11	533	12	13	44	353
Meridian	63	9	26,220	11	33,900	53	46,080	43	47	386	3,197
Mississippi	34	1	100	11	31,000	34	37,036	30	33	289	2,331
North Mississippi	39	.....	.....	14	30,150	31	34,233	28	30	233	2,059
Synod of Missouri:											
Lafayette	31	.....	.....	15	40,500	30	46,240	27	31	331	2,682
Missouri	27	2	5,659	5	11,300	22	28,079	17	18	187	1,932
Palmyra	17	.....	.....	8	18,500	15	18,910	13	13	135	1,066
Potosi	24	4	8,500	10	21,700	24	31,402	20	22	262	2,299
St. Louis	21	5	78,100	5	16,800	20	73,337	19	20	250	1,816
Upper Missouri	20	3	12,950	10	46,000	20	94,388	19	24	312	3,280
Synod of North Carolina:											
Albemarle	50	8	6,275	18	71,050	49	83,093	42	55	428	4,791
Concord	62	6	4,800	24	76,800	62	86,337	52	54	674	6,798
Fayetteville	118	13	22,815	20	64,850	116	131,145	106	145	1,059	11,046
Kings Mountain	42	5	1,110	14	39,500	42	42,268	34	42	355	3,228
Mecklenburg	65	16	30,600	29	100,400	58	181,418	62	67	851	8,459
Orange	78	14	38,125	31	110,450	76	240,278	71	83	764	9,802
Wilmington	57	5	2,200	10	49,500	57	139,306	48	64	469	4,676
Synod of Oklahoma:											
Durant	27	6	12,440	6	9,950	22	22,634	17	17	156	1,506
Indian	19	1	41	2	1,700	19	3,617	18	18	118	847
Mangum	21	7	2,450	8	13,500	19	20,294	15	16	147	1,423
Synod of South Carolina:											
Bethel	47	3	15,800	17	44,300	44	61,245	38	43	528	5,352
Charleston	26	1	4,600	7	21,300	25	36,026	19	19	185	1,230
Congaree	27	1	13,000	12	44,000	25	43,290	23	27	237	2,483
Enoree	40	5	29,400	9	12,600	38	90,302	32	35	387	4,228
Harmony	31	2	3,900	15	53,400	30	45,631	31	34	270	2,612
Pee Dee	37	2	4,200	14	45,300	37	47,592	32	34	319	3,235
Piedmont	37	2	4,975	13	28,300	34	46,321	31	31	306	2,463
South Carolina	43	3	965	10	33,500	41	52,153	33	36	342	3,191
Synod of Tennessee:											
Columbia	28	.....	.....	12	41,500	21	62,078	23	27	313	2,349
Memphis	75	9	60,709	25	88,850	74	135,219	64	69	747	6,706
Nashville	40	4	18,700	16	78,300	39	112,300	39	44	569	5,678
Synod of Texas:											
Brazos	43	4	18,820	14	56,800	37	99,898	34	47	600	5,794
Brownwood	19	1	500	5	15,000	16	44,163	11	11	115	1,092
Central Texas	38	6	20,006	18	64,857	38	117,701	36	49	474	4,510
Dallas	53	4	43,000	17	72,600	40	171,348	36	40	546	4,980
Eastern Texas	46	3	7,700	6	19,500	37	39,382	21	24	227	2,814
El Paso	23	5	11,350	9	12,700	20	28,021	20	23	199	1,605
Fort Worth	50	8	13,200	16	46,650	38	65,885	31	34	438	3,765
Paris	52	7	22,125	9	26,000	44	41,177	38	39	328	3,030
Texas, Mexican	22	2	750	2	1,100	17	2,667	16	17	107	1,065
Western Texas	81	15	23,960	13	47,500	58	102,861	49	57	637	5,536
Synod of Virginia:											
East Hanover	46	11	66,622	18	62,300	44	160,659	43	57	718	6,272
Lexington	61	6	16,050	39	121,200	61	170,824	61	126	1,245	13,592
Montgomery	62	9	18,800	25	113,500	59	139,934	52	69	693	7,799
Norfolk	29	11	59,500	13	43,700	28	82,948	28	33	453	4,491
Potomac	33	3	40,650	20	90,900	31	90,793	29	37	351	3,107
Roanoke	56	7	2,022	15	49,200	56	50,255	51	62	521	4,610
West Hanover	46	6	3,230	15	43,300	46	41,984	41	54	319	3,039
Winchester	50	7	5,888	22	84,600	49	73,296	40	63	537	5,143
Synod of West Virginia:											
Greenbrier	40	5	6,325	16	41,200	38	45,451	35	54	418	4,122
Kanawha	22	4	51,300	9	52,000	19	86,340	17	25	402	4,588
Tygarts Valley	28	2	800	7	19,750	27	22,847	26	41	322	2,865

ASSOCIATE SYNOD OF NORTH AMERICA (ASSOCIATE PRESBYTERIAN CHURCH).

HISTORY.

The Associate Synod of North America, generally known as the Associate Presbyterian Church, is the direct descendant of the first secession from the Established Church of Scotland in November, 1733. At that time four ministers—Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher—withdrew from the state church, holding that the law of patronage, which deprived the people of any voice in the choice of a pastor, was contrary to the spirit and principles of Presbyterianism. They formed, on December 6, an Associate Presbytery, but did not act judicially as a presbytery until 1736. In 1737 four other ministers joined them. The movement became popular and developed into the Secession Synod of Edinburgh.

To meet the needs of the families which emigrated to this country, this synod sent two missionaries in the fall of 1753, who were reinforced from time to time by others who came out from the mother church, and in 1754 organized the Associate Presbytery. Meanwhile representatives of the Old Covenanter Church had also come, forming in 1774 what was known as the Reformed Presbytery. In 1782 the two bodies, the Associate Presbytery and the Reformed Presbytery, united, taking the name of Associate Reformed Presbyterian Church. Two ministers and three ruling elders, however, refused to enter this union and continued the organization of the Associate Presbytery of Pennsylvania, which was recognized by the mother (Secession) Synod of Scotland. Other presbyteries were organized, and in 1801 they developed into the Associate Synod of North America. In 1858 this Associate Synod and the Associate Reformed Presbyterian Church effected a union, under the name of the United Presbyterian Church of North America.[1] Eleven ministers refused to enter this union and continued the Associate Presbyterian Church.

DOCTRINE.

In doctrine the church is Calvinistic, adhering to the Westminster Confession of Faith and the Larger and Shorter Catechisms, and has a published testimony (the Associate Testimony) explaining its position on many doctrinal points more fully than does the Westminster Confession. It encourages public solemn covenanting, provides against occasional communion, opposes secret societies, and prescribes the exclusive use of the Psalms in praise services.

POLITY.

In polity or government this branch of the church differs in no essential element from other Presbyterian churches. The session is the local court, made up of ruling elders elected by the people, and associated with the pastor. The next higher court is the presbytery, having jurisdiction over the churches of a given territory, and is made up of the ministers resident in this territory, together with a representative elder from each pastoral charge. To this court belongs the prerogative of judging the qualifications of candidates for the ministry. The synod is the court superior to the presbytery. This branch of the church being small, the synod is the highest court, or court of last resort.

WORK.

The only home missionary work is that which itinerant ministers perform in congregations without stated pastors, and is carried on under the jurisdiction of the various presbyteries. The financial support is chiefly from the congregations thus served, though it is supplemented by general contributions. The amount contributed for 1916 was $1,841.

The foreign missionary work of the synod is carried on in Leoni, in the Central Provinces of India, jointly with the United Original Secession Synod of Scotland. This work was begun by the Scottish Synod in 1872, and the American Synod has been associated with it for about 20 years. From Leoni, as the chief center of work, 6 villages are occupied. The report for 1916 shows 1 church organization, with 95 members; 1 American missionary, with 2 Scottish and 16 native helpers; 3 schools, with 407 pupils; 1 dispensary, treating during the year 1,659 patients; and 2 orphanages, with 42 inmates. The contributions for this work during the year were $637.

[1] See United Presbyterian Church, p. 583.

There is a Sunday school in Leoni, having an average attendance of about 100 pupils, and in all the outstations Sunday schools are held, with an attendance ranging from 20 to 60.

The synod has no college or other school under its jurisdiction in the United States and carries on no institutional work.

STATISTICS.

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

From this table it is seen that there has been a considerable decrease in the strength of the denomination during the decade. There were 12 churches reported in 1916 as against 22 in 1906, and a membership of 490 instead of 786, showing a loss in membership of 37.7 per cent. Similarly, there was a loss in number of church edifices, in value of church property, and in Sunday schools. One church reported a parsonage for the first time, valued at $2,500. Contributions for missions and benevolences increased from $1,345 to $2,478, or 84.2 per cent. All the increase was for domestic work, contributions for foreign work having decreased 13.9 per cent.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	12	22	−10	(2)
Members	490	786	−296	−37.7
Church edifices	12	19	−7	(2)
Value of church property	$26,400	$28,825	−$2,425	−8.4
Parsonages:				
Churches reporting	1	.....	1	.....
Value	$2,500	.....	$2,500	.....
Sunday schools:				
Number	6	9	−3	(2)
Officers and teachers	12	13	−1	(2)
Scholars	137	289	−152	−52.6
Contributions for missions and benevolences	$2,478	$1,345	$1,133	84.2
Domestic	$1,841	$605	$1,236	204.3
Foreign	$637	$740	−$103	−13.9

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

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

Church expenditures amounting to $8,114, reported by the 12 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

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

The number of ministers on the rolls of the denomination was 7, of whom 5 sent in schedules showing annual salaries averaging $886.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Synod of North America	12	12	490	12	198	292	12	.....	12	12	$26,400
Middle Atlantic division:											
Pennsylvania	4	4	162	4	68	94	4	.....	4	4	10,200
East North Central division:											
Indiana	1	1	20	1	7	13	1	.....	1	1	1,300
West North Central division:											
Iowa	4	4	199	4	81	118	4	.....	4	4	12,000
Kansas	3	3	109	3	42	67	3	.....	3	3	2,900

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Synod of North America	12	.....	.....	1	$2,500	12	$8,114	5	6	12	137
Middle Atlantic division:											
Pennsylvania	4	.....	.....	1	2,500	4	2,620	.....	.....	.....	.....
East North Central division:											
Indiana	1	.....	.....	.....	.....	1	447	1	1	3	25
West North Central division:											
Iowa	4	.....	.....	.....	.....	4	3,023	2	2	2	47
Kansas	3	.....	.....	.....	.....	3	2,024	2	3	7	65

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

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Synod of North America	12	12	490	12	198	292	12	.....	12	12	$26,400
Clarion	4	4	162	4	68	94	4	.....	4	4	10,200
Iowa	7	7	308	7	123	185	7	.....	7	7	14,900
Northern Indiana	1	1	20	1	7	13	1	.....	1	1	1,300

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

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Synod of North America	12	.....	.....	1	$2,500	12	$8,114	5	6	12	137
Clarion	4	.....	.....	1	2,500	4	2,620	.....	.....	.....	.....
Iowa	7	.....	.....	.....	.....	7	5,047	4	5	9	112
Northern Indiana	1	.....	.....	.....	.....	1	447	1	1	3	25

ASSOCIATE REFORMED PRESBYTERIAN CHURCH.

(Formerly Associate Reformed Synod of the South.)

HISTORY.

The union in 1782 of the Reformed Presbytery, representing the old Scotch Covenanters, and the Associate Presbytery, representing the Associate Synod, Anti-Burgher, of Scotland, in the Associate Reformed Presbyterian Church,[1] was followed by a steady increase in the strength of that body, until it included four synods which were organized under a general synod. One of these synods, the Synod of the Carolinas, became somewhat doubtful of the loyalty of the general synod to the distinctive principles of the Scotch churches, and withdrew in 1821, becoming in the next year an independent body—the Associate Reformed Synod of the South, so called to distinguish it from other Associate Reformed synods in the North. By the union of 1858, which formed the United Presbyterian Church, there ceased to be any other Associate Reformed synods in the North or elsewhere, and there being no longer need of the distinction, the synod, in 1913, dropped the phrase "of the South," and adopted the name Associate Reformed Presbyterian Church.

In doctrine the synod is thoroughly Calvinistic, having the same symbols of faith as the other Reformed Presbyterian churches. In polity it is presbyterian, in close accord with other similar bodies. Its distinctive feature, it claims, is the exclusive use of the Psalms in praise.

WORK.

The home missionary work of the synod, carried on through its Board of Home Missions, founds and fosters churches in southern cities and towns. The report for 1916 shows 40 missionaries employed in this work, 51 churches aided, and contributions amounting to $13,344.

The foreign work, carried on by the Board of Foreign Missions, is in Mexico and India. The report for 1916 shows 23 stations occupied; 11 missionaries; 26 native helpers; 19 organized churches, with 900 members; 2 schools, with 35 pupils; and 2 hospitals, in which 3,246 patients were treated during the year. The synod has property in the foreign field estimated at $80,000, and the amount contributed for this work in 1916 was $21,517.

The educational institutions in the United States include 1 male college, 1 female college, and 1 theological seminary, with a total of 290 students. The value of the property devoted to this work is estimated at $125,000, and there are endowments of $150,000. There is 1 orphanage, valued at $10,000. During the year there were 51 inmates, and $1,856 was contributed for its support.

[1] See Associate Synod of North America (Associate Presbyterian Church), p. 596.

The Young People's Christian Union has about 60 societies, with a membership of 2,142.

STATISTICS.

The general statistics of the Associate Reformed Presbyterian Church for 1916 are given, by states and presbyteries, on pages 600 and 601, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

Item.	1916	1906	Increase:[1] 1906 to 1916.	
			Number or amount.	Per cent.
Organizations	133	141	−8	−5.7
Members	15,124	13,201	1,923	14.6
Church edifices	130	142	−12	−8.5
Value of church property	$667,650	$436,550	$231,100	52.9
Debt on church property	$39,196	$16,680	$22,516	135.0
Parsonages:				
Churches reporting	63	51	12	(2)
Value	$145,165	$96,975	$48,190	49.7
Sunday schools:				
Number	146	131	15	11.5
Officers and teachers	1,379	1,109	270	24.3
Scholars	13,411	9,732	3,679	37.8
Contributions for missions and benevolences	$36,717	$33,563	$3,154	9.4
Domestic	$15,200	$13,913	$1,287	9.3
Foreign	$21,517	$19,650	$1,867	9.5

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

From this table it appears that the denomination has suffered a loss in number of organizations and in church edifices, but has grown in other particulars. There were 133 organizations reported in 1916 as against 141 in 1906, but the membership rose from 13,201 to 15,124, or 14.6 per cent. There was a considerable gain in the number of churches reporting parsonages and in the value of parsonages reported. The number of Sunday schools rose from 131 to 146, or 11.5 per cent, and the number of scholars from 9,732 in 1906 to 13,411 in 1916, or 37.8 per cent. Contributions for missions and benevolences increased from $33,563 to $36,717, or 9.4 per cent, divided about equally between domestic and foreign work.

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

Church expenditures amounting to $178,138, reported by 133 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 114 organizations in 1916, was 1,197,

constituting 9.4 per cent of the 12,756 members reported by these organizations. Assuming that the same proportion would apply to the 2,368 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,419.[1]

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

The number of ministers on the rolls of the church was 106. Of these, as shown in the following table, 80 sent in schedules, 72 reporting annual salaries which averaged $980.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	80	72	8	.....	$980
Alabama	4	4	.....	.....	777
Arkansas	7	5	2	.....	1,095
Florida	2	1	1	.....	1,800
Georgia	5	5	.....	.....	547
Kentucky	1	1	.....	.....	.....
Mississippi	1	1	.....	.....	.....
Missouri	1	.....	1	.....	.....
North Carolina	16	15	1	.....	1,181
South Carolina	27	24	3	.....	977
Tennessee	11	11	.....	.....	938
Virginia	4	4	.....	.....	734
West Virginia	1	1	.....	.....	.....

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Reformed Presbyterian Church	133	133	15,124	126	6,387	7,938	129	4	130	128	$667,650
West North Central division:											
Missouri	2	2	106	2	42	64	2	.....	2	2	9,000
South Atlantic division:											
Virginia	6	6	705	6	318	387	6	.....	6	6	8,500
West Virginia	1	1	75	1	31	44	1	.....	1	1	1,300
North Carolina	24	24	4,248	23	1,727	2,299	23	1	23	23	234,400
South Carolina	47	47	4,923	47	2,218	2,705	46	1	46	46	229,000
Georgia	11	11	927	10	356	459	11	.....	11	11	42,600
Florida	5	5	356	3	145	157	5	.....	5	4	15,000
East South Central division:											
Kentucky	2	2	117	2	51	66	2	.....	2	2	11,000
Tennessee	15	15	1,644	15	750	894	14	1	14	15	56,100
Alabama	8	8	345	7	105	135	7	1	7	7	11,200
Mississippi	4	4	790	3	277	307	4	.....	4	3	7,500
West South Central division:											
Arkansas	8	8	888	7	367	421	8	.....	9	8	42,050

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Reformed Presbyterian Church	133	18	$39,196	63	$145,165	133	$178,138	128	146	1,379	13,411
West North Central division:											
Missouri	2	1	3,300	1	1,000	2	1,595	2	2	12	80
South Atlantic division:											
Virginia	6	.....	.....	5	4,715	6	4,814	6	12	86	791
West Virginia	1	.....	.....	1	1,000	1	630	1	1	6	35
North Carolina	24	7	19,867	8	40,500	24	47,485	24	26	310	2,969
South Carolina	47	4	12,100	20	43,700	47	65,285	46	51	415	4,167
Georgia	11	1	400	6	7,400	11	8,002	11	14	115	1,025
Florida	5	1	80	1	3,000	5	7,843	5	5	45	548
East South Central division:											
Kentucky	2	.....	.....	2	6,500	2	1,763	1	1	13	140
Tennessee	15	2	900	8	19,100	15	19,473	15	16	190	1,688
Alabama	8	1	49	2	3,500	8	5,746	7	7	42	364
Mississippi	4	.....	.....	3	3,700	4	3,937	3	3	45	597
West South Central division:											
Arkansas	8	1	2,500	6	11,050	8	11,565	7	8	100	1,007

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

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Associate Reformed Presbyterian Church.	133	133	15,124	126	6,387	7,938	129	4	130	128	$667,650
Arkansas	8	8	888	7	367	421	8	.....	9	8	42,050
First	45	45	7,378	44	3,155	4,001	44	1	44	44	376,100
Memphis-Louisville	17	17	2,050	16	850	994	16	1	16	16	65,800
Second	42	42	3,076	39	1,291	1,619	41	1	41	40	144,900
Tennessee and Alabama	21	21	1,732	20	724	903	20	1	20	20	38,800

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

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Associate Reformed Presbyterian Church.	133	18	$39,196	63	$145,165	133	$178,138	128	146	1,379	13,411
Arkansas	8	1	2,500	6	11,050	8	11,565	7	8	100	1,007
First	45	9	31,867	19	67,200	45	86,864	45	51	536	5,515
Memphis-Louisville	17	2	3,900	10	22,900	17	18,645	15	16	209	1,979
Second	42	4	580	16	27,400	42	41,751	41	45	349	3,194
Tennessee and Alabama	21	2	349	12	16,615	21	19,313	20	26	185	1,716

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

HISTORY.

The Presbyterian Church of Scotland was organized by John Knox on his return from a conference with Calvin at Geneva, in 1560. As it became evident that the Stuart dynasty was bitterly opposed to the organization, because of its asserted independence of state control, a movement was started in 1580, though apparently not fully organized, for covenanting together in defense of the Presbyterian Church, and this movement secured a quasi indorsement from James VI. On the 28th of February, 1638, in Grayfriars Church, Edinburgh, the Covenant, with important additions, to adapt it to the times, was renewed. Not less than 60,000 people were present and entered enthusiastically into the compact. During the following days it was signed by multitudes in all parts of Scotland.

Anticipating hostile action from the king, the Covenanters prepared for war, and the following years were signalized by constant hostilities, which continued until 1640, when an agreement was signed for commissioners to settle the points in dispute, and the "Solemn League and Covenant" was received by "the English Parliament and the Assembly of Divines in 1643." This covenant consisted in an oath to be subscribed by all sorts of persons in both kingdoms, whereby they bound themselves to preserve the Reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government * * * according to the word of God and practice of the best Reformed churches; and to endeavor to bring the churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church government, directory for worship, and catechising; to "endeavor, without respect of persons, the extirpation of popery, prelacy (that is, church government by archbishops and all other ecclesiastical officers depending on that hierarchy), and whatsoever should be found contrary to sound doctrine and the power of godliness;" to "preserve the rights and privileges of the parliaments, the liberties of the kingdom, and the king's majesty's person and authority in the preservation and defense of the true religion and liberties of the kingdom;" to "endeavor the discovery of incendiaries and malignants hindering the reformation of religion and dividing the king from his people, that they may be brought to trial and receive condign punishment;" finally, to "assist and defend all those that enter into this covenant and not suffer ourselves to be divided or to be withdrawn from this blessed union, whether to make defection or to give ourselves to a detestable indifference or neutrality in this cause."

It was signed by members of both Houses and by civil and military officers, and, very reluctantly, by

Charles II, in 1650, when he was hoping to recover the English throne. After his restoration, a majority in the House of Commons in 1661, ordered it to be burned by the common hangman. In the same year the Scottish Parliament renounced the covenant and declared the king supreme. The Covenanters protested against these wrongs, and, under the name of "Conventiclers" and sometimes "Hamiltonians," were subjected to a fierce and cruel persecution. Without having any special ecclesiastical organization, they formed societies for worship, meeting often in houses, barns, and caves, and continued to do this even after the accession of William and Mary in 1689. At that time there was established what was known as the revolution settlement, which again made the Presbyterian Church the state church of Scotland. Some, however, believing that in this settlement Reformation principles had been seriously compromised, refused to recognize any longer the authority of the General Assembly, and identified themselves with the Covenanters of the previous years; but it was not until 1743 that they perfected an organization called the Reformed Presbytery of Scotland.

The first minister of this body came to this country from Scotland in 1752. As others joined him they constituted, in 1774, the Reformed Presbytery. Eight years later, 1782, this Presbytery united with the Associate Presbytery [1] in the Associate Reformed Presbyterian Church. As in the case of the Associate Presbytery, there were some who were dissatisfied, and in 1798 the Reformed Presbytery was reorganized. At the meeting of the presbytery held in 1800 it was stated that in some of the congregations there were members who owned slaves, and it was resolved that no slaveholder should be retained in their communion. This action was enforced, and accounts for the fact that at the time of the Civil War there were only three Reformed Presbyterian congregations south of Mason and Dixon's line, and these were in the border states.

By 1809 the presbytery had grown so that a synod was constituted. Somewhat later, there arose a difference of opinion as to the practical relation of the members to the Government of the United States, which culminated in 1833 in a division of the church. One party, the Synod of the Reformed Presbyterian Church (Old Light), refused to allow its members to vote or hold office under the present constitution. The other, the General Synod of the Reformed Presbyterian Church (New Light), imposed no such restrictions on its members. The discussion resulted in the framing of a new covenant embodying the engagements of the National Covenant of Scotland and of the Solemn League and Covenant, so far as applicable in this land, and, in 1871, in Pittsburgh, Pa., the synod engaged for the first time in the act of covenanting.

[1] See Associate Synod of North America, p. 596, and United Presbyterian Church, p. 583.

DOCTRINE.

The synod maintains that God is the source of all legitimate power; that He has instituted civil government for His own glory and the good of men; that He has appointed His Son, the Mediator, to headship over the nations; and that the Bible is the supreme law and rule in national as well as in all other things. Its members pledge themselves to "promote the interests of public order and justice; to support cheerfully whatever is for the good of the commonwealth in which they dwell;" and to "pray and labor for the peace and welfare of the country, and for its reformation by a constitutional recognition of God as the source of all power, of Jesus Christ as the Ruler of Nations, of the Holy Scriptures as the supreme rule, and of the true Christian religion." They, however, "refuse to incorporate by any act with the political body until this blessed reformation has been secured," and explain thus their refusal to vote or hold office.

The scriptures of the Old and New Testaments are accepted as the very Word of God, and as the supreme standard in all matters relating to faith and practice. Their teachings with reference to doctrine are summarized in the subordinate standards, the Westminster Confession and Catechisms, and the Reformed Presbyterian Testimony; and their teachings with reference to order and worship are summarized, in substance, in the Westminster Form of Church Government and Directory for Worship. The covenant of 1871 is recognized as binding on those who took it, and on those they represented.

Only members in regular standing are admitted to the Lord's Supper. The children of church members only are admitted to the ordinance of baptism. The metrical version of the Psalms alone is used in the service of praise. Instruments of music are not allowed in worship. Connection with secret societies is prohibited.

POLITY.

Presbyterianism is considered as the "only divinely instituted form of government in the Christian Church." The church courts are the session, the presbytery, and the synod, there being no general assembly. The officers are of two classes, elders and deacons. Elders include both those who rule and those who also teach; the deacons care for the poor, and are usually intrusted with the temporalities. To the latter office women are eligible. In the church courts the ruling elder and the minister are on an equality.

WORK.

The missionary work of the church is carried on in the home department by the Central Board of Missions, with offices in Pittsburgh, Pa., and the foreign department by the Foreign Mission Board, with offices in Philadelphia, Pa.

The home mission work is chiefly among weak congregations of the denominations, the Indians of Oklahoma, and the Negroes of Alabama. There is also a Jewish mission in Philadelphia, and a Syrian mission in Pittsburgh. The report for 1916 shows 9 persons employed in the Indian work, 18 in the southern work, and 2 in the Jewish mission; 47 churches aided; and contributions amounting to $26,930, including $5,568 for church erection.

The foreign missionary work is carried on in southern China, northern Syria, Asia Minor, and Cyprus. The report for 1916 shows 5 stations occupied by missionaries, and 10 outstations; 48 American missionaries, including wives; 73 native helpers; 3 organized churches, with 522 church members; 1 theological school, with 12 students, and 19 other schools, with 570 pupils; and 5 hospitals, treating annually 4,818 patients. In 1916 collections for foreign work totaled $42,438, or $5.18 per member, which is claimed to be the largest amount per capita contributed by any denomination for foreign missions. The church has an endowment fund of $50,271 for the foreign mission work.

The educational work in the United States includes 1 college, with 546 students; 1 theological seminary, with 8 students; and an enrollment in the southern mission of 639 pupils. The amount contributed in 1916 toward the support of the college and seminary was $4,222. A large part of the expense of the mission schools is included in the amount contributed for home missions. The value of property devoted to educational work is $243,000, and the endowment, $301,085.

The church has a home for the aged, with 19 inmates. The amount contributed for its support in 1916 was $1,123. It has property valued at $50,000, and an endowment of $5,000.

There are 47 young people's societies, with a membership of 1,970.

STATISTICS.

The general statistics of the Synod of the Reformed Presbyterian Church for 1916 are given, by states and presbyteries, on pages 604 and 605, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	103	114	−11	−9.6
Members	8,185	9,122	−937	−10.3
Church edifices	102	116	−14	−12.1
Value of church property	$1,131,600	$1,258,105	−$126,505	−10.1
Debt on church property	$30,511	$48,650	−$18,139	−37.3
Parsonages:				
Churches reporting	27	23	4	(2)
Value	$74,400	$52,800	$21,600	40.9
Sunday schools:				
Number	115	122	−7	−5.7
Officers and teachers	1,204	1,270	−66	−5.2
Scholars	9,498	9,613	−115	−1.2
Contributions for missions and benevolences	$74,713	$74,176	$537	0.7
Domestic	$32,275	$53,211	−$20,936	−39.3
Foreign	$42,438	$20,965	$21,473	102.4

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

The above table shows that there has been a decrease in almost every particular in the returns from the synod. As against the 114 organizations reported in 1906, there were 103 in 1916, a loss of 9.6 per cent, and the membership had fallen from 9,122 to 8,185, a decrease of 10.3 per cent. There was a similar decrease in church edifices, in the value of church property, and in the debt on church property. The number of churches reporting parsonages increased from 23 to 27, while the value of the parsonages increased from $52,800 to $74,400, or 40.9 per cent. The total contributions for missions and benevolences advanced slightly, from $74,176 to $74,713. Contributions for domestic work showed a considerable decrease and those for foreign work a marked increase.

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

Church expenditures amounting to $225,263, reported by 103 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 87 organizations in 1916, was 425, constituting 6.2 per cent of the 6,858 members reported by these organizations. Assuming that the same

proportion would apply to the 1,327 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 507.[1]

Of the 103 organizations 102, with 8,085 members, reported church services conducted in English only, and 1 organization, with 100 members, reported services in Indian and English. As compared with 1906, there was a decrease of 2 in the number of foreign languages reported, and also of 2 in the number of organizations reporting the use of foreign languages.

The number of ministers on the rolls of the synod was 135. As shown in the following table, 107 sent in schedules, 87 being in pastoral work and 20 not in pastoral work. Of those in pastoral work, 73 reported annual salaries averaging $1,171.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	107	73	14	20	$1,171
Alabama	2	1	.....	1	800
California	2	2	.....	.....	1,309
Colorado	1	1	.....	.....	.....
Illinois	4	3	1	.....	1,083
Indiana	4	3	1	.....	944
Iowa	8	7	1	.....	807
Kansas	10	6	2	2	1,133
Massachusetts	2	1	1	.....	1,500
Michigan	1	1	.....	.....	.....
Minnesota	1	1	.....	.....	.....
Missouri	1	1	.....	.....	.....
Nebraska	2	2	.....	.....	1,100
New Jersey	2	1	.....	1	900
New York	15	11	2	2	1,314
Oklahoma	12	9	2	1	1,017
Pennsylvania	36	20	3	13	1,408
Texas	1	.....	1	.....	.....
Vermont	1	1	.....	.....	.....
Washington	1	1	.....	.....	.....
Wisconsin	1	1	.....	.....	.....

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of the Reformed Presbyterian Church of North America	103	103	8,185	100	3,213	4,916	98	2	102	98	$1,131,600
New England division:											
Massachusetts	3	3	242	3	92	150	2	1	2	2	48,000
Middle Atlantic division:											
New York	13	13	1,163	13	388	775	13	.....	13	13	216,000
Pennsylvania	29	29	2,335	27	895	1,424	28	.....	30	28	536,800
East North Central division:											
Ohio	10	10	510	10	192	318	10	.....	11	10	32,500
Indiana	3	3	237	3	97	140	3	.....	4	3	14,000
Illinois	5	5	390	4	143	207	4	.....	4	4	49,000
Michigan	2	2	123	2	56	67	2	.....	2	2	4,000
West North Central division:											
Iowa	6	6	630	6	271	359	6	.....	6	6	33,000
Missouri	3	3	192	3	72	120	3	.....	3	3	27,800
Nebraska	2	2	134	2	55	79	2	.....	2	2	5,000
Kansas	11	11	1,201	11	531	670	11	.....	11	11	60,500
West South Central division:											
Oklahoma	2	2	151	2	60	91	2	.....	2	2	7,000
Mountain division:											
Colorado	4	4	245	4	114	131	4	.....	4	4	21,000
Pacific division:											
California	3	3	215	3	94	121	2	.....	2	2	22,000
States with one organization only[1]	7	7	417	7	153	264	6	1	6	6	55,000

[1] One organization each in Alabama ,Minnesota, New Jersey, Oregon, Vermont, Washington, 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.
Synod of the Reformed Presbyterian Church of North America	103	8	$30,511	27	$74,400	103	$225,263	100	115	1,204	9,498
New England division:											
Massachusetts	3	2	15,400	.....	.....	3	6,603	3	3	27	185
Middle Atlantic division:											
New York	13	2	9,000	3	8,000	13	37,338	13	13	143	1,158
Pennsylvania	29	2	5,650	8	24,100	29	75,474	28	35	395	3,053
East North Central division:											
Ohio	10	.....	.....	2	2,800	10	15,179	9	9	79	535
Indiana	3	.....	.....	1	2,500	3	5,503	3	5	46	334
Illinois	5	.....	.....	2	8,000	5	7,402	5	5	57	528
Michigan	2	.....	.....	.....	.....	2	2,330	2	2	21	133
West North Central division:											
Iowa	6	.....	.....	5	16,000	6	18,294	5	5	66	537
Missouri	3	.....	.....	1	2,000	3	4,699	3	3	26	165
Nebraska	2	.....	.....	1	1,500	2	3,533	2	2	20	120
Kansas	11	2	461	2	6,500	11	22,324	11	14	160	1,215
West South Central division:											
Oklahoma	2	.....	.....	.....	.....	2	2,254	2	5	22	320
Mountain division:											
Colorado	4	.....	.....	.....	.....	4	6,680	4	4	40	256
Pacific division:											
California	3	.....	.....	.....	.....	3	7,398	3	3	34	250
States with one organization only [1]	7	.....	.....	2	3,000	7	10,252	7	7	68	709

[1] One organization each in Alabama, Minnesota, New Jersey, Oregon, Vermont, Washington, and Wisconsin.

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

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Synod of the Reformed Presbyterian Church of North America	103	103	8,185	100	3,213	4,916	98	2	102	98	$1,131,600
Colorado	4	4	245	4	114	131	4	.....	4	4	21,000
Illinois	8	8	635	7	223	372	7	.....	8	7	53,000
Iowa	8	8	646	8	276	370	8	.....	8	8	59,000
Kansas	18	18	1,774	18	765	1,009	18	.....	18	18	89,300
New York	15	15	1,315	15	456	859	13	2	13	13	247,500
Ohio	12	12	644	12	258	386	12	.....	13	12	33,500
Pacific Coast	5	5	362	5	147	215	4	.....	4	4	66,000
Philadelphia	4	4	547	3	178	369	4	.....	4	4	153,000
Pittsburgh	26	26	1,849	25	739	1,094	25	.....	27	25	390,800
Rochester	3	3	168	3	57	111	3	.....	3	3	18,500

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

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Synod of the Reformed Presbyterian Church of North America	103	8	$30,511	27	$74,400	103	$225,263	100	115	1,204	9,498
Colorado	4	.....	.....	.....	.....	4	6,680	4	4	40	256
Illinois	8	.....	.....	3	10,500	8	11,398	8	10	92	919
Iowa	8	.....	.....	6	15,000	8	17,427	7	7	77	570
Kansas	18	2	461	5	14,000	18	37,073	18	24	241	1,960
New York	15	4	24,400	1	3,000	15	42,098	15	15	157	1,292
Ohio	12	.....	.....	2	2,800	12	17,367	11	11	97	640
Pacific Coast	5	.....	.....	.....	.....	5	12,018	5	5	64	540
Philadelphia	4	.....	.....	.....	.....	4	20,450	4	4	60	621
Pittsburgh	26	2	5,650	8	24,100	26	56,366	25	32	348	2,525
Rochester	3	.....	.....	2	5,000	3	4,386	3	3	28	175

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, GENERAL SYNOD.

HISTORY.

The Reformed Presbyterian (Covenanter) Church, which was reorganized in 1798 and developed into a synod in 1809,[1] was divided in 1833 on the question of the relation of its members to the Government of the United States. The two parties were termed "Old Light" and "New Light," the former objecting to any participation in public affairs, the latter leaving the decision with the individual. The former was called the "Synod" and the latter the "General Synod."

The General Synod holds equally with the Synod to the Westminster Standards, to the headship of Christ over nations, to the doctrine of "public social covenanting," to the exclusive use of the Psalms in singing, to restricted communion in the use of the sacraments, and to the principle of "dissent from all immoral civil institutions;" but allows its members to decide for themselves whether the Government of this country should be regarded as an immoral institution, and thus determine what duties of citizenship devolve upon them. They may, therefore, exercise the franchise and hold office, provided they do not in these civil acts violate the principle that forbids connection with immoral institutions. Many of them do participate in elections. Negotiations for the union of the General Synod and the Synod failed in 1890, because the latter would not agree to a basis which interpreted the phrase "incorporate with the political body" as meaning "such incorporation as involves sinful compliance with the religious defects of the written constitution as it now stands, either in holding such offices as require an oath to support the constitution, or in voting for men to administer such offices."

In polity this church is in general accord with other Presbyterian bodies.

WORK.

The church has a sustentation fund for aiding weak congregations, and a Church Extension Board which assists in building church edifices and parsonages.

Foreign missionary work was begun in northern India by Dr. James Campbell in 1836. In 1869 it was suspended, but in 1883 a native Hindu, the Rev. G. W. Scott, was appointed missionary. The report at the close of 1916 showed 4 Americans and 20 native workers; 9 churches, with 755 members; 1 orphanage; 2 leper asylums; contributions by the church in this country amounting to $7,979; and property with an estimated value of $4,000.

The church has a college and a theological seminary located at Cedarville, Ohio. The 2 institutions reported 12 instructors and 206 students; property valued at $60,360; and an endowment of $165,000. There are 11 young people's societies, with about 200 members.

[1] See Synod of the Reformed Presbyterian Church, p. 602.

STATISTICS.

The general statistics of the General Synod of the Reformed Presbyterian Church for 1916 are given, by states and presbyteries, on the opposite page; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906 [1]	INCREASE:[2] 1906 TO 1916. Number or amount.	Per cent.
Organizations	14	28	−14	(3)
Members	2,386	4,060	−1,674	−41.2
Church edifices	15	28	−13	(3)
Value of church property	$279,200	$565,400	−$286,200	−50.6
Debt on church property	$11,000	$30,420	−$19,420	−63.8
Parsonages:				
Churches reporting	5	8	−3	(3)
Value	$15,500	$17,250	−$1,750	−10.1
Sunday schools:				
Number	15	24	−9	(3)
Officers and teachers	198	275	−77	−28.0
Scholars	1,765	2,145	−380	−17.7
Contributions for missions and benevolences	$7,979	$10,306	−$2,327	−22.6
Domestic		$526	−$526	
Foreign	$7,979	$9,780	−$1,801	−18.4

[1] Figures for 1906 include the Reformed Presbyterian Church in the United States and Canada, united since 1906 with this denomination.
[2] A minus sign (−) denotes decrease.
[3] Per cent not shown where base is less than 100.

From this table it appears that the denomination has reported a decrease in every item. As against 28 organizations reported in 1906 there were 14 in 1916, and the membership fell from 4,060 to 2,386, a loss of 41.2 per cent. Similar decreases were reported in church edifices, parsonages, Sunday schools, and contributions. The value of church property dropped from $565,400 to $279,200, a loss of 50.6 per cent, and the debt, as reported, from $30,420 to $11,000, a decrease of 63.8 per cent. Contributions for foreign purposes fell from $9,780 to $7,979, or 18.4 per cent. No contributions were reported in 1916 for domestic purposes.

Church expenditures amounting to $32,001, reported by 14 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 11 organizations in 1916, was 49, constituting 2.2 per cent of the 2,222 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 53.[2]

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

The number of ministers on the rolls of the synod was 15. Of these, 10 sent in schedules showing an average annual salary of $979.

[2] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Presbyterian Church in North America, General Synod	14	14	2,386	14	1,015	1,371	14	.....	15	14	$279,200
Middle Atlantic division:											
Pennsylvania	7	7	1,608	7	680	928	7	.....	8	7	229,400
East North Central division:											
Illinois	4	4	439	4	195	244	4	.....	4	4	22,000
States with one organization only [1]	3	3	339	3	140	199	3	.....	3	3	27,800

[1] One organization each in California, Kansas, and Ohio.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Presbyterian Church in North America, General Synod	14	3	$11,000	5	$15,500	14	$32,001	14	15	198	1,765
Middle Atlantic division:											
Pennsylvania	7	2	9,500	1	3,000	7	20,602	7	8	109	1,091
East North Central division:											
Illinois	4	1	1,500	2	4,000	4	4,554	4	4	49	301
States with one organization only [1]	3	.....	.....	2	8,500	3	6,845	3	3	40	373

[1] One organization each in California, Kansas, and Ohio.

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

PRESBYTERY.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Presbyterian Church in North America, General Synod	14	14	2,386	14	1,015	1,371	14	.....	15	14	$279,200
Ohio	1	1	243	1	93	150	1	.....	1	1	22,000
Philadelphia	3	3	825	3	337	488	3	.....	3	3	61,400
Pittsburgh	4	4	783	4	343	440	4	.....	5	4	168,000
Western	6	6	535	6	242	293	6	.....	6	6	27,800

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

PRESBYTERY.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Presbyterian Church in North America, General Synod	14	3	$11,000	5	$15,500	14	$32,001	14	15	198	1,765
Ohio	1	.....	.....	1	6,500	1	4,557	1	1	22	232
Philadelphia	3	1	1,000	.....	.....	3	9,102	3	3	57	735
Pittsburgh	4	1	8,500	1	3,000	4	11,500	4	5	52	356
Western	6	1	1,500	3	6,000	6	6,842	6	6	67	442

PROTESTANT EPISCOPAL CHURCH.

HISTORY.

The interest of the Church of England in America began with the earliest English voyages of discovery. Frobisher (1578) and Drake (1579) had chaplains with them, interested not merely in the ships' companies, but in the people they found; and the charters of the colonies, started by Sir Humphrey Gilbert (1578 and 1583) and by Sir Walter Raleigh (1584–1587) all included, in some form, provision for "public service according to the Church of England." Later enterprises in the first part of the seventeenth century followed the same general policy. Occasional services were conducted at various places, but permanent worship on this side of the Atlantic was begun in 1607, when the Rev. Robert Hunt, underneath a great sail stretched between two old trees, celebrated the Eucharist for the first time at Jamestown, Va. The spirit of the earliest leaders of this colony was one of kindly toleration for all, but with the passing of the colony under the immediate control of the Crown, the harsh tone prevalent in England manifested itself in Virginia, also, in rigid laws in regard to Puritans and Quakers.

The distance from the ecclesiastical authorities, and the growing disposition on the part of the vestries to hire ministers from year to year in order to avoid the sending out of unfit persons by English patrons, brought about an unfortunate condition which the Bishop of London sought to remedy by sending the Rev. James Blair as a missionary to the colonies. He accomplished much, especially in the direction of education, and in 1693 obtained a charter for William and Mary College, which was founded at Williamsburg, Va., and was endowed with 20,000 pounds of tobacco annually for its maintenance. He also secured pastors for many churches.

In New England isolated attempts at church organization were made, but for many years none proved permanent, since the Puritans applied to the Anglicans the same proscription from which they themselves had fled. With the revocation of the charter of the Massachusetts colony, a Church of England clergyman was appointed in 1686; and King's Chapel in Boston, the first Episcopal church in New England, was opened in 1689. In 1698 an Episcopal church was established at Newport, R. I., and the same year saw the consecration of Trinity Church in New York City.

In Maryland the Protestant element in the community of St. Mary's erected a chapel and held services according to the rites of the Church of England. The growth of the church was slow, but the arrival in 1700 of the Rev. Thomas Bray, the Bishop of London's commissary, gave it new life. His influence was felt also in the other colonies, for it was he who gave the impulse for the organization in England of the Society for the Propagation of the Gospel, which had so large a share in establishing the church in America on a firm foundation.

This society began its work by sending in 1702 a delegation to visit the scattered churches. At that time there does not appear to have been half a dozen clergymen of the Church of England outside of Virginia and Maryland, and the whole number from Maine to Carolina was less than fifty. This mission was the beginning of a new era in the history of the Episcopal Church in America. The number of churches was greatly increased, and a far better grade of ministers was secured for them. There were, however, too many of the class who drift to distant sections, and who, removed from ecclesiastical jurisdiction, were more of a hindrance than a help.

Of the individuals whose influence was felt in the early colonial church, Dean Berkeley, later bishop of Cloyne, in Ireland, undoubtedly took precedence. He came to Newport, R. I., in 1729, with the purpose of founding a university in the colonies. While his purpose remained unaccomplished because of the failure of the financial support promised him, he became the guiding spirit in the sphere of higher education. He was one of the earliest and most munificent benefactors of Yale College, and, after his return to Europe, contributed largely toward forming the charters and directing the course of King's College at New York, now Columbia University, and of the Academy and College of Philadelphia, now the University of Pennsylvania.

A general survey of the situation during the first half of the eighteenth century reveals the causes of the weakness of the church. There was, first, an established church in a few colonies, as, for instance, in Virginia and Maryland, not sufficiently effective to be of positive assistance, but just enough so to arouse the antagonism of the strong dissenting element which feared the introduction of a state church, to avoid which they had left England. There was, secondly, the difficulty of securing competent ministers who were conversant with the needs of the colonies. The impossibility of ordination, except by a tedious and expensive trip to England, deterred many colonial churchmen from application for orders, and as a result the churches were supplied chiefly from abroad, and this often proved a source of weakness rather than of strength. Throughout the whole period repeated urgent appeals for an episcopate were made, but all failed, owing, probably, in part to ignorance in the Church of England as to the real situation, in part to a failure to realize the missionary power and value of the episcopate, and especially to the persistent opposition to an American episcopate shown by English political leaders who feared that if the colonies were provided with bishops they would be in a better position to claim their independence.

Notwithstanding these hindrances, the Church of England enjoyed a slow but steady growth in power up to the Revolutionary War. In the southern colonies it was the predominant church, and people were required by law to contribute to its support, though there was frequently a lack of harmony between clergy and people. In New England and the middle colonies, on the other hand, it was largely an alien institution, opposed by a strong majority of dissenters. Usually it was not strong financially, and its support came largely from the Society for the Propagation of the Gospel; but in Maryland and Virginia the churches were maintained by the local governments and were prosperous.

The close of the war found the Episcopal churches thoroughly disorganized. Many of the clergy were loyal to the Crown and left the country, going either to England or to Canada, and of those who remained few conducted any public services, partly for lack of congregations and partly because of the impossibility of conducting the services in full, including the petition for the royal family. Even the semblance of an establishment was no longer maintained, and few, if any, desired one. There was no episcopacy, and not even any association of churches. Furthermore, so intense was the sentiment of state loyalty that there was little recognition of any relation between the churches of different states. The first move toward an organization was the appearance, in 1782, of a pamphlet entitled "The Case of the Episcopal Churches in the United States Considered," written by the Rev. William White, of Philadelphia, but published anonymously. In this he urged that, without waiting for a bishop the churches should unite in some form of association and common government. He also outlined a plan which embodied most of the essential characteristics of the diocesan and general conventions as adopted later.

Meanwhile the Maryland Legislature had, in 1779, passed an act committing to certain vestries, as trustees, the property of the parishes, but also prohibiting general assessments, and affirming the right of each taxpayer to designate the denomination to whose support his contribution should be applied. The next year a conference was called, consisting of 3 clergymen and 24 laymen, and a petition was sent to the legislature asking that the vestries be empowered to raise money for parish uses by pew rents and other means. As it was essential to the petition that the organization have a title, the name "Protestant Episcopal Church" was suggested as appropriate—the term "Protestant" distinguishing it from the Church of Rome, and the term "Episcopal" distinguishing it from the Presbyterian and Congregational bodies. This name was formally approved by a conference at Annapolis in 1783 and appears to have continued in use until definitely adopted by the General Convention of 1789.

With the close of the war and the desire for a full organization, the Maryland churches elected Dr. William Smith bishop and the Connecticut churches, Dr. Samuel Seabury. No steps were taken by Dr. Smith toward consecration, but Dr. Seabury went to England and applied to the Archbishop of Canterbury. The latter received him cordially but could not see his way clear to accede to his request under the existing political conditions. Dr. Seabury, therefore, applied to the nonjuring Scottish bishops, who, after some hesitation, performed the office, in November, 1784.

As it became evident that the Episcopal churches of the different states were organizing independently, a movement to constitute an Episcopal Church for the whole United States was inaugurated, largely by the initiative of Dr. William White, at an informal meeting at New Brunswick, N. J., in May, 1784. Three states only—New York, New Jersey, and Pennsylvania—were represented, but correspondence with other states resulted in a convention in New York, in October of the same year, with delegates from 8 states. This was also informal, with no recognized authority, and representing very diverse views, but it adopted, with noteworthy unanimity, a recommendation to the churches, embodying the following fundamental principles:

I. There shall be a general convention of the Episcopal Church in the United States of America.

II. That the Episcopal Church in each state send deputies to the convention, consisting of clergy and laity.

III. That associated congregations in two or more states may send deputies jointly.

IV. That the said church shall maintain the doctrines of the gospel as now held by the Church of England and shall adhere to the liturgy of said church, as far as shall be consistent with the American Revolution and the constitution of the respective states.

V. That in every state where there shall be a bishop duly consecrated and settled he shall be considered as a member of the convention ex officio.

VI. That the clergy and laity assembled in convention shall deliberate in one body, but shall vote separately, and the concurrence of both shall be necessary to give validity to any measure.

VII. That the first meeting of the convention shall be at Philadelphia the Tuesday before the Feast of St. Michael next, to which it is hoped and earnestly desired that the Episcopal churches in the respective states will send their clerical and lay deputies duly instructed and authorized to proceed on the necessary business herein proposed for their deliberation.

The project of a general convention aroused varying sentiments. In the South it was feared that too much ecclesiastical authority would be assumed by it, while in the North it was feared that too much would be conceded to it. When the convention next met, in September, 1785, at Philadelphia, 16 clergymen and 24 laymen were present, representing only 7 of the 13 states—New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. New England was thus not represented at all, and there were numerous protests from many quarters against

the proposed plan of organization. The convention adopted, however, with some modifications, the principles already mentioned, and then undertook to draw up a constitution and a liturgy, the latter under the general oversight of Dr. William Smith, and the former under that of Dr. William White. The liturgy, as adopted, involved some radical changes significant of the prevailing tone of the times, but most of these changes were afterwards rejected. The constitution formulated was essentially that of the church as it is to-day.

While no serious disposition to question the validity of Bishop Seabury's consecration was manifested, yet the desire was general to be connected with the Church of England rather than with that of Scotland. Accordingly an address to the archbishops and bishops of the former church was prepared, and the state conventions were urged to elect bishops. The reply from England was on the whole favorable, and before the next meeting of the convention, in 1786, New York had elected as its bishop Dr. Samuel Provoost; Pennsylvania, Dr. William White; Maryland, Dr. William Smith; and Virginia, Dr. David Griffith. Of these four, only Dr. White and Dr. Provoost went to England, where they were consecrated in February, 1787, thus completing the number of three bishops essential to the constitution of the house of bishops. Subsequently, Dr. James Madison was elected bishop of Virginia, and was consecrated in England, so that any objection to the Scottish office was obviated.

In 1789 a union of the different forces was effected and Bishop Seabury joined the other bishops. Two houses were constituted in the General Convention, and the constitution and Book of Common Prayer were adopted. Thus the same year that saw the complete organization of the Federal Government witnessed also the full equipment of the Protestant Episcopal Church. The four bishops above mentioned united in 1792 in the ordination of Dr. Thomas John Claggett, Bishop of Maryland, and thus was inaugurated the distinctively American Episcopate.

For 20 years and more the church had to combat various hostile influences. It was widely distrusted as being really an English institution. Its compact organization and its formality of worship repelled many, especially in an age that was peculiarly fond of emotionalism, and of an untrammeled freedom in religious as well as social and civil life. The loss of the Methodist element, which hitherto had been identified with the church, though somewhat loosely, deprived it of some strength. Growth was slow, and conventions and ordinations were few in number, especially in Virginia and further south. At times it seemed as if the labors of the founders were to be fruitless.

In the second decade of the nineteenth century came a change, coincident with the general change in the tone of spiritual life throughout the country. New bishops were elected and consecrated, who went out into the newly settled sections, especially in the West. In 1821 the Domestic and Foreign Missionary Society was organized, and work was begun both on the foreign field and in the remoter regions of the states. Diocesan organizations took the place of state organizations, and little by little the church began to take its place in the development of the nation. An illustration of the progress made is seen in the fact that the 4 or 5 active ministers laboring in Virginia when Bishop Moore came to Richmond in 1814 increased to nearly 100 during the 27 years of his service, and the number of churches to 170.

In the course of time two parties, or rather tendencies, developed, styled, for convenience, evangelical and high church. Lines were not sharply drawn; leaders in each party practiced the principles of the other; yet a distinction existed which grew clearer as the years went by. The high-church party emphasized the church as a comprehensive, ecclesiastical, authoritative unity; the evangelical party, while not denying the authority of the church, emphasized the spiritual freedom of the individual. The former emphasized the catholic character of the church, as the heir of all the Christian ages, and a portion of the one holy Apostolic Church of Christ, and sought to bring all dissenting Christian bodies within the one fold. The latter would gladly welcome them, but would still cooperate with them as nonconforming Christian bodies, so far as possible, being concerned with the maintaining and developing of personal righteousness, and with endeavors for the salvation of souls rather than with the development of a church fold, however ideal in its doctrine, ritual, and government.

About 1845 Dr. W. A. Muhlenberg, one of the most remarkable men in the history of the church, came into prominence. He founded the system of church schools, organized the first free church of any importance in New York City, introduced the male choir, sisterhoods, and the fresh air movement; while his church infirmary suggested to his mind St. Luke's Hospital, the first church hospital of any Christian communion in the country. He hoped to extend the movement in his own parish to the entire church, transforming it from what he considered a liturgical denomination into a real catholic church. As a result a memorial was drawn up, chiefly by himself, but signed also by a number of prominent clergymen, and addressed to the college of bishops. It raised the query whether the church with "her fixed and invariable modes of worship and her traditional customs and usages" was competent for the great and catholic work before it. In partial answer to this query the memorial suggested "that a wider door might be opened for admission to the gospel ministry

* * * of all men who could not bring themselves to conform in all particulars to our prescriptions and customs, yet are sound in the faith." The memorial made a profound impression, and though it showed no immediate result it had much influence in preparing the way for the issuance of the famous Lambeth Quadrilateral on Church Unity in 1888, and the movement for revision of the prayer book, completed in 1892.

The outbreak of the Civil War caused temporary division in the church. The question of slavery had never been brought up in the General Convention, but each diocese had been left to deal with it as was thought best. In the North there were in the church many ardent antislavery agitators, while in the South the proslavery sentiments of bishops and others were equally strong. Each party, however, recognized the essential Christianity of the other, and no antislavery legislation was passed. With the secession of the Southern states the bishops of the various dioceses in the South, influenced not so much by any thought of disagreement with the church of the North as by a desire to emphasize their loyalty to their respective states, organized the Protestant Episcopal Church in the Confederate States. With the close of the war and the reestablishment of the National Government in the South, the different dioceses became again a part of the General Convention. No definite action was taken; altered conditions were simply recognized and accepted, and the breach immediately healed.

At the close of the war the old controversy between the evangelical and high-church parties was renewed. A determined effort was made to suppress the growing tendency toward ritualism, and in the General Convention of 1871 a declaration was passed that the word "regenerate" as used in the administration of infant baptism did not signify that a moral change was wrought by the service. In 1874 a canon was enacted limiting the ritual that might be employed in the celebration of the communion. But from this time on the interest in the controversy waned, and the canon on ritualism was repealed in 1904.

The height of the ritualistic controversy was marked by the withdrawal from the church in 1873 of some of the extreme evangelicals, under the leadership of Bishop George D. Cummins, of Kentucky, and their organization into the Reformed Episcopal Church.

Following closely upon this was the introduction of a church congress, which gave to churchmen of different types opportunity to compare views and present ideals. Dominated largely by what became known as the broad church element, it has served to emphasize harmony rather than diversity and has formed a strong factor in church life. Similar influence has been exerted by the Brotherhood of St. Andrew, founded in 1886, while the increasing emphasis on missionary work, both at home and abroad, has called forth many latent energies and at the same time has brought the church into sympathetic and cooperative relations with other Christian bodies.

During the last decade the Episcopal Church has been very active in deepening and expanding her endeavors for humanity. Her missionary work in foreign lands, as well as in many portions of our own land, including Alaska and the Rocky Mountain states, for the mountaineers of the Appalachians, and such races as the Eskimos, the Indians, and the Negroes, has been strengthened by the development of central administrative forces, and of methods for the presentation of the cause to the people of the church. The greatest advance over the past has been in the field of religious education which has been organized on national lines under the direction of a strong central commission, and has been developed under local management in the provinces, the dioceses, and the parishes. Provision has been made for improved methods and more thorough supervision not only in the field of Christian instruction in the church and the Sunday school, but also in preparatory and technical schools, in colleges and universities, and in the training of men for the ministry. The measures, the methods, and the aims, both in extent and in quality, are a notable improvement over those prevailing hitherto.

For the work of social service and community welfare, central, provincial, and diocesan boards and commissions have been formed from one end of the country to the other, and are very active not only in the investigation and study of social conditions but also in multiform methods of amelioration.

The Episcopal Church completed a year's campaign for a church pension fund, in order to enable her to retire her aged and infirm clergy with an adequate income. Under the advice of actuaries, a thorough and scientific system was developed which it is believed will secure simple justice to those who have given their lives to the service of the church; will make for efficiency, because parishes will no longer be under compulsion to retain the services of clergymen who are no longer physically fit for service; and will encourage young men to enter the ministry with no fear that there will be no provision for their old age. The aim was to raise $5,000,000; but under the leadership of the Rt. Rev. Wm. Lawrence, Bishop of Massachusetts, the sum of $9,000,000 was secured, which, before the present war, was the largest sum of money ever raised for any Christian purpose in a short period in the history of the United States.

Since the commencement of the war, a special War Commission, again under the leadership of Bishop Lawrence, has undertaken through chaplains in the Army and Navy, and volunteer chaplains, to subserve

the spiritual interests and welfare of the soldiers and sailors, abroad and at home, raising for this purpose the sum of $500,000. Three of the bishops, a large number of the clergy, and a still larger number of lay workers went to France and Flanders, and at home great numbers have served in the cantonments and mobilization camps.

Another important movement during the past decade has been the appointment of a joint commission for the purpose of considering questions touching faith and order, in which all Christian communions throughout the world should be asked to unite. This commission invited representatives of a considerable number of churches, including the Roman Catholic Church and the Eastern Orthodox Churches to join them, and an advisory committee was formed which had several meetings and was planning for a world conference when the war began. The immediate result was that these plans have been held in abeyance, but it is the purpose of the commission and the advisory committee to press them as soon as practicable. The commission has issued a number of publications setting forth its scope and purpose.

DOCTRINE.

The doctrinal symbols of the Protestant Episcopal Church are the Apostles' and Nicene creeds. The Athanasian Creed, one of the symbols of the Anglican Church, was unanimously rejected by the convention of 1789, chiefly because of its damnatory clauses. The Thirty-nine Articles of the Church of England, with the exception of the twenty-first, relating to the authority of the general council, and with some modifications of the eighth, thirty-fifth, and thirty-sixth articles, were accepted by the convention of 1801 as a general statement of doctrine and are appended to the prayer book. Adherence to them as a creed, however, is not generally required either for confirmation or ordination, although this rests with the bishop.

The Episcopal Church expects of all its members loyalty to the doctrine, discipline, and worship of the one holy Catholic Apostolic Church, in all the essentials, but allows great liberty in nonessentials. There is no inclination to be rigid or to raise difficulties, but the fundamental principles of the church, based upon the Holy Scriptures as the ultimate rule of faith, have been maintained whenever a question has arisen demanding decision.

The clergy of the Protestant Episcopal Church, instead of signing the Thirty-nine Articles, as is done in the English Church, make the following declaration:

> I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation, and I do solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

On this general basis, what are known as the Lambeth Articles were formulated in England in 1888 for the unity of Christendom, as follows:

> (*a*) The Holy Scriptures of the Old and New Testaments as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.
>
> (*b*) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
>
> (*c*) The two sacraments ordained by Christ himself—baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.
>
> (*d*) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

In the baptism of children either immersion or pouring is allowed. The child must be presented by sponsors, who may be the parents, who shall answer for the child, accepting the Apostles' Creed, with the implied promise that the child shall be trained to accept the pledges thus made.

For those who have not been baptized in infancy, reception into the church is by baptism, by whatever form may be preferred, and acceptance of the Apostles' Creed. For those who have been baptized, reception is by confirmation by the bishop, after instruction in the catechism of the church. Participation in the sacrament of the Lord's Supper is, according to the rules of the church, limited to those who have been confirmed, though the custom is growing of regarding all baptized persons as virtually members of the church, and as such permitted to partake, if they so desire.

POLITY.

The system of ecclesiastical government includes the parish or congregation, the diocese, the province, and the General Convention. A congregation, when organized, is "required, in its constitution or plan or articles of organization, to recognize and accede to the constitution, canons, doctrine, discipline, and worship of the church, and to agree to submit to and obey such directions as may be from time to time received from the bishop in charge, and council of advice."

Officers of the parish are the rector, who must be a priest; wardens, usually two in number, representing the body of the parish and usually having charge of records, collection of alms, and the repair of the church; and vestrymen, who are the trustees and hold the property for the corporation. The direction of spiritual affairs is exclusively in the hands of the rector. The number, mode of election, and term of office of wardens and vestrymen, with qualifications of voters, vary according to the state of diocesan law. The election of officers, including the rector, rests with the vestry as the elected representatives of the congregation.

A diocese includes not less than six parishes, and must have not fewer than six presbyters who have been for at least one year canonically resident within its bounds, regularly settled in a parish or congregation and qualified to vote for a bishop. The early dioceses were in general identical with the states, but with the growth of the church, necessitating the subdivision of the larger dioceses, and the erection of missionary districts, state lines have not always been observed, and many states have been divided into several dioceses, New York and Pennsylvania, for instance, each now containing five separate bishoprics.

The government of the diocese is vested in the bishop and the diocesan convention, the latter consisting of all the ordained clergy, and of at least one lay delegate from each parish or congregation. This convention meets annually, and election of delegates to it is governed by the specific canons of each diocese. A standing committee is appointed by the convention to be the ecclesiastical authority for all purposes declared by the General Convention. This committee elects a president and secretary from its own body, and meets in conformity to its own rules; its rights and duties, except as provided in the constitution and canons of the General Convention, are prescribed by the canons of the respective dioceses.

Sections of states and territories not organized into dioceses are established by the house of bishops and the General Convention as missionary districts. These districts may be elevated into dioceses or may be consolidated with other parts of dioceses as new dioceses.

The dioceses and missionary districts are assembled into eight provinces, to procure unity and cooperation in dealing with regional interests, especially in the fields of missions, religious education, social service, and judicial proceedings. Each province is governed by a synod consisting of the bishops and of four presbyters and four laymen, elected by each constituent diocese, and missionary district.

The General Convention, the highest ecclesiastical authority in the church, consists of two houses, the house of bishops and the house of deputies. The house of bishops includes every bishop having jurisdiction, every bishop coadjutor, and every bishop who by reason of advanced age or bodily infirmity has resigned his jurisdiction. The house of deputies is composed of delegates elected from the dioceses, including for each diocese not more than four presbyters, canonically resident in the diocese, and not more than four laymen, communicants of the church, resident in the diocese. In addition to the delegates from the dioceses, each missionary district of the church within the boundaries of the United States is entitled to one clerical and one lay deputy with all the qualifications and rights of deputies except the right to vote when the vote is taken by orders. The two houses sit and deliberate separately. On any question, the vote of a majority of the deputies present is sufficient in the house of deputies, unless some special canon requires more than a majority, or unless the clerical or lay delegation from any diocese demands that the vote be taken by orders. In such case the two orders vote separately, each diocese having one vote in the clerical order and one in the lay order, a majority in each order of all the dioceses being necessary to constitute a vote.

In the house of bishops the senior bishop in the order of consecration, having jurisdiction within the United States, is the presiding bishop, and next to him stands the bishop next in seniority by consecration.

The General Convention meets every third year on the first Wednesday in October, unless a different day be appointed by the preceding convention, and at the place designated by such convention, though the presiding bishop of the church has the power, in case of necessity, to change the place.

Three orders are recognized in the ministry, bishops, priests, and deacons. Deacons are ordained to assist the rector in the services and pastoral work, to baptize infants in the absence of the rector, and to preach as specially licensed by the bishop. A course of study and examination are required, and subscription to the declaration referred to above. A deacon after serving a year, provided he be at least 24 years of age, may be ordained to the priesthood and then receives authority to preach, to administer the sacraments, and in general to conduct the parish affairs. A bishop is a priest elected to that office by a diocesan convention and then approved by a majority of the standing committees of all the dioceses in the United States and a majority of the bishops having jurisdiction in the United States. Missionary bishops are appointed in missionary districts by the house of bishops, subject to confirmation, during the session of the General Convention, by the house of deputies, and at other times by a majority of the standing committees of the dioceses. A bishop is consecrated by not less than 3 bishops. He is the administrative head and spiritual leader of his diocese. He presides over the diocesan convention, ordains deacons and priests, institutes rectors, licenses lay readers, and is required to visit every parish in his diocese at least once in three years. In case of the inability of a bishop to perform all the duties of his office, a bishop coadjutor may be elected in the same manner as the bishop, with the understanding that he shall have the right of succession to the bishopric. A suffragan bishop may be elected in the same way, when there is need of additional episcopal services. His authority is limited and he has not the right of succession.

The election of a rector is according to diocesan law, and notice of election is sent to the ecclesiastical authority of the diocese. On acceptance of the

candidate by this authority as a duly qualified minister, notice is sent to the secretary of the convention. Usually a service of institution is performed by the bishop, although this is not essential.

Lay readers and deaconesses are appointed by the bishop or ecclesiastical authority of a diocese or missionary district to assist in public services, in the care of the poor and sick, and in religious training. As such they are under the control of the immediate ecclesiastical authority, and may not serve except as duly licensed.

The support of the rector and the general expenditures of each local church are in the care of the vestry. The salary of the bishop is fixed by the diocesan convention, and the amount is apportioned among the churches of his diocese. No new diocese is allowed to be constituted except as provision is made for the support of the episcopate. Many dioceses possess considerable endowment funds for the support of the episcopate. The missionary bishops draw their salaries from the treasury of the Domestic and Foreign Missionary Society.

WORK.

The missionary activities of the church are conducted through the Domestic and Foreign Missionary Society, established in the year 1820. According to its constitution all baptized persons of the church are members of the society. The presiding bishop of the church is ex officio its president. A Board of Missions, for the purpose of discharging the corporate duties of the society, has been established; it is composed of 48 elected members, 24 being elected by the General Convention of the church and 24 by the several provincial synods. Auxiliary to the Board of Missions are the following: The Woman's Auxiliary, with organized branches in 92 dioceses and districts within the United States; the Sunday School Auxiliary; and the American Church Missionary Society.

The report on domestic missions for the year 1916 shows that the work was carried on for the white population, for the Indians, the Negro communities, the Swedes, the Japanese in California, and the deaf-mutes in the South and West. The domestic mission department also covers the work in Hawaii, the Philippines, Porto Rico, the Panama Canal Zone, and Alaska. In the home department of the work, 23 missionary districts, the Panama Canal Zone, and 39 different dioceses were aided during the year 1915–16 in supplying the entire or partial support of 24 bishops and 1,069 missionaries. The total contributions amounted to $853,452.

In addition to the work of the general society, nearly all the 68 dioceses carry on within their own jurisdictions more or less missionary work, demanding the labors of over 1,000 missionaries, and at a cost of nearly $800,000 per annum.

In addition to this general missionary work, is that of the American Church Building Fund Commission, created in the year 1880. The fund for the first year was reported as $7,897. Since that time it has steadily increased until in 1916 it reached a total of $546,000. During the year the sum of $16,481 was added to the permanent building fund. Interest on loans and investments was $29,245, and loans returned by parishes and missions amounted to $40,735. Gifts of $13,125 were made to complete 37 churches and rectories, and loans amounting to $38,700 were granted to complete 15 churches, rectories, and parish houses.

The combined report for all departments of the home missionary work for 1916 shows 2,069 missionaries employed, 2,026 churches aided, and contributions to the amount of $1,666,577.

The foreign missionary work of the church is being carried on in 7 different countries: Africa (the west coast), China, Japan, Haiti, Brazil, Cuba, and Mexico. In these fields the report for 1915–16 shows 463 stations, 346 American missionaries, 1,349 native helpers, 247 churches and chapels, and 17,551 members. The educational work is represented by 346 schools, including 4 theological schools and 43 colleges and academies, with 12,343 students and pupils; and the philanthropic work by 14 hospitals and dispensaries, caring for 127,326 patients, and 6 asylums and orphanages, having 280 inmates. St. John's College at Shanghai and St. Paul's College at Tokyo are especially to be noted. The contributions in the United States for the foreign work amounted to $822,402 and other income to $140,285, making the gross receipts for the work in the foreign field $962,687. The value of property belonging to the denomination in foreign countries is estimated at $4,731,721, and there are endowments amounting to $101,688.

The educational work of the Protestant Episcopal Church is varied in character. There are 14 institutions for theological instruction, 1 of which, the General Theological Seminary, New York City, is under the care of the General Convention. Others, such as the Theological Seminary of Virginia; the Berkeley Divinity School, Middletown, Conn.; the Episcopal Theological School, Cambridge, Mass., and the Theological Department of the University of the South, are connected with the respective dioceses in which they are located. The total number of students in these theological seminaries, as shown by the report for 1916, was 462. There are 3 distinctively church colleges—the University of the South, Kenyon College, and St. Stephen's College—having in all some 406 students. There are 4 other institutions which are classed as nonsectarian, but which have some

churchly character—Columbia University, Hobart College, Trinity College, and Lehigh University. These have in all 17,419 students. In addition, there are a large number of academic institutions, the figures for which are not available. So far as returns have been received, there are in all 122 colleges and academies; 18,287 students; and also 261 parochial and mission schools, with about 14,086 pupils. The amount contributed in 1916 for the support of these schools was $533,883; the property value was $9,966,884; and the amount of endowment was $24,697,442, not including parochial schools.

So far as available, the statistics for philanthropic work for 1916 show 74 hospitals, in which 47,236 patients received treatment, and 121 other institutions, including orphanages and homes of various kinds. The amount contributed for the support of this work was $1,366,788; the value of property was estimated at $18,052,164; and there are endowments amounting to $28,063,411. Most of these institutions, while closely identified with the church, are not under its direct control.

Chief among the organizations for men and boys are the Brotherhood of St. Andrew, the Knights of St. Paul and the Knights of St. John, the Lay Readers' League, and the Boy Scouts; for girls and women, the Daughters of the King, the Girls Friendly Society, the order of the Camp Fire, 17 sisterhoods, and the order of Deaconesses. The number of young peoples' societies reported was 997, with 37,237 members. There are a large number of other organizations, such as the American Church Sunday School Institute, Evangelical Education Society, Social Service Commission, Church Association for the Advancement of the Interests of Labor, Church Mission to Deaf-Mutes, Church Society for Promoting Christianity among the Jews, Society for the Promotion of Evangelical Knowledge, and the Church Temperance Society. Orders of distinctively religious types are, the Order of Christian Helpers, Order of the Sisters of Bethany, Order of the Holy Cross, the Society of the Mission Priests of St. John the Evangelist, and many others.

There are several financial organizations, such as the Church Pension Fund, the Retiring Fund Society, the Clergymen's Mutual Insurance League, and the Church Endowment Society, formed for the purpose of securing endowments for the episcopate, cathedrals, parishes, churches, asylums, hospitals, and all enterprises of a religious or charitable character.

STATISTICS.

The general statistics of the Protestant Episcopal Church for 1916 are given, by states and dioceses, on pages 616 to 620, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	7,392	6,845	547	8.0
Members	1,092,821	886,942	205,879	23.2
Church edifices	6,726	6,922	—196	—2.8
Value of church property	$164,990,150	$125,040,498	$39,949,652	31.9
Debt on church property	$6,380,117	$4,930,914	$1,449,203	29.4
Parsonages:				
Churches reporting	3,154	2,706	448	16.6
Value	$18,395,182	$13,207,084	$5,188,098	39.3
Sunday schools:				
Number	5,790	5,601	189	3.4
Officers and teachers	55,918	51,048	4,870	9.5
Scholars	489,036	464,351	24,685	5.3
Contributions for missions and benevolences	$4,389,650	$3,214,203	$1,175,447	36.6
Domestic	$3,567,248	$2,665,133	$902,115	33.8
Foreign	$822,402	$549,070	$273,332	49.8

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

From this table it is seen that the denomination has reported an increase in every particular except in the number of church edifices. The number of organizations reported in 1916 was 7,392, as against 6,845 in 1906, a gain of 8 per cent, and the membership rose from 886,942 to 1,092,821, an increase of 23.2 per cent. There was a loss of 196 in the total number of church edifices, the reports for 1916 showing 6,726, as against 6,922 in 1906. The value of church property, however, rose from $125,040,498 to $164,990,150, or 31.9 per cent. Of the total number of organizations, 1,281 reported debt on church property amounting to $6,380,117, as against $4,930,914, reported by 1,011 organizations in 1906. The number of churches reporting parsonages increased from 2,706 to 3,154, a gain of 16.6 per cent, and the value of parsonages advanced in an even greater ratio—39.3 per cent. The number of Sunday schools showed an increase, but at a smaller rate than the number of organizations, and the number of scholars showed a much smaller rate of increase than the membership. Contributions for missions and benevolences advanced from $3,214,203 to $4,389,650, or 36.6 per cent.

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

Church expenditures amounting to $22,509,942 were reported by 6,831 organizations and cover general running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 2,601 organizations in 1916, was 3,760, constituting 1 per cent of the 367,465 members reported by these organizations. Assuming that the same proportion would apply to the 725,356 members reported by the organizations from which no answer

to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 11,182.[1]

Of the 7,392 organizations, 7,271, with 1,066,356 members, reported church services conducted in English only; 72, with 22,854 members, reported the use of foreign languages and English; and 49 organizations, with 3,611 members, used foreign languages only. The number of foreign languages reported was 13. The Indian languages were reported alone, or in connection with English, by 80 organizations, with 4,051 members, of which 38 organizations, with 1,949 members, used the Indian only; next in order was Italian, reported alone or with English by 21 organizations, with 5,411 members, and in connection with Chinese and English by 1 organization with 9,191 members. In 1906, 89 organizations reported the use of foreign languages exclusively.

The number of ministers on the rolls of the church was given as 5,544. Schedules were received from 3,992, distributed, by states, in the opposite table.

Of the 3,992 ministers reporting, 3,297 were in pastoral work and 695 in other than pastoral work. Of the 3,060 pastors, 2,976 reported annual salaries averaging $1,632; 68 reported other occupations, and 169 were registered as supplies or assistants, etc. Of those not in pastoral work, 294 were on the retired list, 241 were engaged in various lines of denominational work, including the episcopate, 116 in educational and editorial work, and 15 in other occupations.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	3,992	3,060	237	695	$1,632
Alabama	23	18	1	4	1,459
Arizona	8	5	1	2	1,800
Arkansas	13	8	2	3	1,296
California	180	125	18	37	1,330
Colorado	41	32	2	7	1,370
Connecticut	164	123	13	28	1,617
Delaware	18	16	1	1	1,702
District of Columbia	67	41	7	19	1,794
Florida	48	34	2	12	1,240
Georgia	48	41	2	5	1,567
Idaho	12	10	.....	2	1,036
Illinois	135	102	11	22	1,853
Indiana	37	26	3	8	1,414
Iowa	38	33	1	4	1,553
Kansas	31	23	2	6	1,318
Kentucky	36	29	1	6	1,857
Louisiana	25	22	1	2	1,542
Maine	25	21	1	3	1,310
Maryland	137	118	4	15	1,377
Massachusetts	245	185	12	48	1,732
Michigan	102	80	2	20	1,517
Minnesota	76	55	7	14	1,633
Mississippi	22	18	.....	4	1,325
Missouri	52	46	1	5	1,743
Montana	30	21	1	8	1,600
Nebraska	38	34	.....	4	1,325
Nevada	8	7	.....	1	1,277
New Hampshire	41	25	8	8	1,294
New Jersey	234	188	10	36	1,653
New Mexico	10	8	.....	2	1,258
New York	762	573	42	147	1,899
North Carolina	84	60	7	17	1,283
North Dakota	15	11	3	1	1,088
Ohio	136	113	5	18	1,734
Oklahoma	19	13	3	3	1,217
Oregon	25	18	.....	7	1,388
Pennsylvania	389	308	24	57	1,815
Rhode Island	62	51	3	8	1,739
South Carolina	51	43	1	7	1,467
South Dakota	23	18	3	2	1,155
Tennessee	46	29	3	14	1,620
Texas	65	51	2	12	1,588
Utah	11	10	.....	1	1,525
Vermont	36	31	.....	5	1,208
Virginia	148	108	16	24	1,494
Washington	45	37	1	7	1,609
West Virginia	23	20	.....	3	1,324
Wisconsin	89	58	8	23	1,330
Wyoming	19	14	2	3	1,372

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Protestant Episcopal Church	7,392	7,345	1,092,821	5,421	305,275	485,996	6,514	168	6,726	6,454	$164,990,150
New England division:											
Maine	63	63	5,628	56	1,725	3,603	55	4	55	55	781,051
New Hampshire	56	55	6,715	28	1,348	2,143	50	1	52	50	552,995
Vermont	65	65	6,000	63	1,946	3,973	64	.....	65	64	681,956
Massachusetts	256	254	75,217	177	19,584	30,695	242	6	250	241	9,616,175
Rhode Island	67	67	20,176	47	4,296	7,184	60	2	66	60	1,775,430
Connecticut	196	196	48,854	146	13,171	20,723	187	3	190	187	5,488,403
Middle Atlantic division:											
New York	885	876	227,685	575	54,679	83,711	840	17	902	831	66,664,099
New Jersey	289	289	67,996	223	21,645	30,373	264	8	270	262	7,306,612
Pennsylvania	518	515	118,687	384	35,648	54,056	478	9	503	470	17,533,543
East North Central division:											
Ohio	213	212	47,175	166	13,789	22,495	192	9	200	191	5,124,782
Indiana	70	68	8,848	65	3,352	5,073	60	1	60	60	1,115,800
Illinois	205	205	40,725	168	11,879	19,946	198	1	206	194	4,180,068
Michigan	206	203	33,409	153	10,182	15,127	174	9	178	174	2,980,892
Wisconsin	154	154	18,451	131	5,460	9,197	145	.....	147	145	1,976,419

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
West North Central division:											
Minnesota	214	214	22,635	152	6,680	9,952	191	6	192	190	$2,013,077
Iowa	75	75	8,126	45	2,460	4,014	73	.....	74	73	1,082,261
Missouri	112	112	14,309	84	4,563	7,085	103	2	104	101	2,118,953
North Dakota	60	60	2,455	57	960	1,382	45	5	47	45	180,475
South Dakota	157	157	8,156	92	2,196	3,041	119	5	123	116	400,740
Nebraska	125	125	7,931	105	1,998	3,427	89	5	94	88	794,071
Kansas	97	96	5,843	57	1,582	2,309	90	.....	90	92	726,531
South Atlantic division:											
Delaware	40	40	4,656	25	944	1,397	40	.....	40	40	462,500
Maryland	276	270	38,469	197	11,586	18,493	253	1	255	252	4,094,950
District of Columbia	51	51	18,295	34	5,093	8,618	48	1	49	48	3,356,272
Virginia	469	466	33,593	360	9,889	18,271	425	3	434	425	3,710,367
West Virginia	116	115	6,831	72	1,818	3,379	94	1	96	93	667,650
North Carolina	282	279	18,545	222	5,520	8,237	261	8	273	259	1,467,400
South Carolina	133	132	11,000	131	4,198	6,767	114	.....	121	114	1,249,400
Georgia	117	115	11,098	88	3,316	5,521	103	.....	105	102	1,488,000
Florida	152	151	10,399	105	2,887	4,901	137	6	138	135	1,174,624
East South Central division:											
Kentucky	75	73	9,383	71	3,275	5,893	67	3	68	67	1,070,700
Tennessee	95	95	9,910	64	2,248	3,515	72	7	72	71	1,092,775
Alabama	110	110	10,069	87	3,479	5,485	96	1	101	93	1,052,470
Mississippi	97	97	6,132	67	1,786	2,902	77	1	81	77	697,660
West South Central division:											
Arkansas	54	53	4,431	40	1,257	2,280	41	1	45	41	459,987
Louisiana	85	85	11,632	38	2,336	4,940	63	.....	63	57	826,261
Oklahoma	83	83	3,566	62	859	1,566	57	4	59	58	280,310
Texas	184	183	17,116	135	4,684	7,477	161	.....	162	159	1,802,200
Mountain division:											
Montana	95	94	4,607	69	1,079	2,224	53	15	55	53	396,993
Idaho	73	72	2,404	29	515	1,155	44	1	44	44	234,343
Wyoming	53	53	3,890	35	1,049	1,604	45	1	48	43	333,745
Colorado	109	109	8,437	74	2,634	4,585	77	3	77	77	853,107
New Mexico	45	45	1,718	32	578	946	23	1	23	23	98,900
Arizona	19	19	2,318	15	782	1,067	16	1	18	16	191,750
Utah	24	24	1,469	15	380	746	17	3	17	17	264,200
Nevada	32	32	1,207	27	357	839	22	6	22	22	106,000
Pacific division:											
Washington	106	105	10,881	84	3,820	6,217	91	2	93	88	671,474
Oregon	73	73	5,726	46	979	1,982	58	.....	58	57	450,150
California	261	260	30,018	223	8,784	15,480	240	5	241	234	3,341,629

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Protestant Episcopal Church	7,392	1,281	$6,380,117	3,154	$18,395,182	6,831	$22,509,942	5,552	5,790	55,918	489,036
New England division:											
Maine	63	2	875	33	166,120	59	93,798	47	47	278	2,561
New Hampshire	56	8	7,100	32	149,000	52	104,880	41	41	303	2,328
Vermont	65	7	13,330	34	117,100	62	87,557	50	50	250	1,364
Massachusetts	256	45	146,985	142	1,050,010	254	1,627,320	245	253	3,757	29,803
Rhode Island	67	13	56,510	38	219,040	67	409,887	67	69	1,170	10,486
Connecticut	196	16	66,200	129	911,173	193	793,778	178	189	2,278	17,324
Middle Atlantic division:											
New York	885	207	2,148,148	450	4,581,436	860	5,710,850	740	799	9,772	89,094
New Jersey	289	72	284,995	137	1,445,590	285	1,296,176	275	285	3,916	33,101
Pennsylvania	518	97	505,825	243	1,786,951	492	2,749,419	453	482	6,645	65,855
East North Central division:											
Ohio	213	48	168,162	73	283,540	207	782,187	182	185	1,919	16,781
Indiana	70	20	58,059	28	160,400	66	165,661	51	53	407	3,414
Illinois	205	63	319,402	80	611,388	192	883,769	176	182	1,899	14,940
Michigan	206	33	143,970	87	408,159	184	620,531	146	155	1,486	13,537
Wisconsin	154	47	84,844	72	303,750	140	264,053	113	117	851	6,977
West North Central division:											
Minnesota	214	26	125,704	78	358,753	190	357,620	135	138	1,014	7,978
Iowa	75	13	26,115	39	199,362	74	174,250	55	56	402	3,074
Missouri	112	25	174,855	34	232,650	107	335,398	83	87	779	6,623
North Dakota	60	5	2,503	19	65,750	51	49,702	31	33	156	1,499
South Dakota	157	5	12,752	71	90,350	140	76,435	82	85	309	3,186
Nebraska	125	28	43,825	42	134,410	104	140,803	58	60	359	2,810
Kansas	97	28	11,800	36	114,200	81	137,229	64	64	358	2,564
South Atlantic division:											
Delaware	40	7	38,950	21	111,500	39	104,233	29	29	252	2,254
Maryland	276	43	269,655	171	590,856	268	676,704	215	216	1,775	15,434
District of Columbia	51	23	508,086	16	200,542	49	519,928	42	52	323	7,616
Virginia	469	55	154,443	176	615,950	432	768,243	334	340	2,635	24,037
West Virginia	116	11	19,778	45	187,100	97	130,261	74	76	510	3,809
North Carolina	282	34	60,100	99	282,750	261	317,824	222	236	1,482	14,911
South Carolina	133	13	12,397	52	187,600	130	209,672	93	98	765	5,960
Georgia	117	12	40,876	38	163,550	108	216,251	80	86	646	6,277
Florida	152	12	25,894	59	187,604	136	190,423	95	98	594	5,372

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
East South Central division:											
Kentucky	75	18	$51,023	29	$115,600	65	$193,930	54	57	521	4,343
Tennessee	95	5	58,000	33	102,850	69	126,736	52	53	477	3,993
Alabama	110	10	60,557	36	243,000	95	141,713	78	78	551	4,635
Mississippi	97	11	14,322	37	122,804	82	97,463	64	66	423	2,711
West South Central division:											
Arkansas	54	11	30,750	25	55,650	46	81,762	34	36	276	2,016
Louisiana	85	12	33,281	33	158,850	68	175,716	54	54	534	3,871
Oklahoma	83	11	10,257	16	34,525	70	45,482	44	46	207	1,701
Texas	184	25	79,330	67	204,850	167	373,117	126	128	950	8,204
Mountain division:											
Montana	95	16	40,333	24	92,400	89	129,835	44	45	323	2,356
Idaho	73	5	9,650	22	49,300	42	38,926	41	41	193	1,710
Wyoming	53	4	1,747	22	97,900	52	82,284	46	49	238	2,407
Colorado	109	17	125,731	37	107,400	91	164,667	73	75	523	4,275
New Mexico	45	2	1,450	9	18,400	35	20,508	15	15	87	714
Arizona	19	3	5,350	8	30,300	17	42,431	12	12	107	1,104
Utah	24	.....	.....	10	132,610	22	20,503	20	24	149	1,359
Nevada	32	3	10,500	11	33,650	25	22,287	21	21	101	929
Pacific division:											
Washington	106	28	45,712	38	97,450	100	132,357	72	76	552	4,943
Oregon	73	22	50,587	25	84,700	67	84,668	47	47	312	2,265
California	261	60	219,399	98	696,359	249	540,715	199	206	1,604	14,031

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

DIOCESE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Protestant Episcopal Church	7,392	7,345	1,092,821	5,421	305,275	485,996	6,514	168	6,726	6,454	$164,990,150
Alabama	110	110	10,069	87	3,479	5,485	96	1	101	93	1,052,470
Albany	169	164	26,411	111	6,366	10,193	163	.....	174	163	3,384,300
Arizona	19	19	2,318	15	782	1,067	16	1	18	16	191,750
Arkansas	54	53	4,431	40	1,257	2,280	41	1	45	41	459,987
Asheville	85	82	3,976	70	1,565	2,214	78	2	82	77	342,070
Atlanta	52	50	5,624	38	1,773	3,165	49	.....	51	49	888,100
Bethlehem	82	82	16,523	68	5,244	7,140	76	1	85	76	2,161,675
California	89	88	11,734	68	2,806	5,154	85	.....	86	85	1,445,927
Central New York	153	153	26,215	102	6,630	10,764	149	1	163	147	2,487,616
Chicago	110	110	34,170	79	9,815	16,150	109	.....	115	106	3,383,403
Colorado	83	83	7,569	62	2,453	4,218	69	2	69	69	827,007
Connecticut	196	196	48,854	146	13,171	20,723	187	3	190	187	5,433,403
Dallas	40	40	4,791	39	1,770	3,012	38	.....	38	38	653,800
Delaware	40	40	4,656	25	944	1,397	40	.....	40	40	462,500
Duluth	80	80	6,083	45	1,524	2,107	64	3	64	63	474,627
East Carolina	86	86	6,196	63	1,730	2,662	78	1	78	78	473,655
East Oklahoma	48	48	1,890	44	645	1,140	31	2	31	31	130,610
East Oregon	25	25	1,183	25	425	758	14	.....	14	13	63,400
Easton	56	56	3,946	34	920	1,408	53	.....	53	53	322,650
Erie	58	58	8,407	49	2,870	4,343	47	4	47	47	809,484
Florida	62	62	5,356	45	1,617	2,539	56	2	56	54	645,673
Fond du Lac	50	50	6,405	37	1,908	2,704	49	.....	49	49	596,100
Georgia	65	65	5,474	50	1,543	2,356	54	.....	54	53	599,900
Harrisburg	92	92	11,236	65	3,443	5,180	87	1	87	86	1,397,019
Idaho	73	72	2,404	29	515	1,155	44	1	44	44	234,343
Indianapolis	37	37	4,897	36	1,762	2,925	34	.....	34	34	668,500
Iowa	75	75	8,126	45	2,460	4,014	73	.....	74	73	1,032,261
Kansas	63	62	4,703	38	1,286	1,863	62	.....	62	63	562,751
Kentucky	40	38	6,195	36	2,249	3,731	39	.....	40	39	721,050
Lexington	35	35	3,188	35	1,026	2,162	28	3	28	28	349,650
Long Island	154	153	45,881	95	12,541	18,865	147	.....	147	147	6,159,782
Los Angeles	91	91	12,507	79	3,972	6,754	84	2	84	79	1,417,945
Louisiana	85	85	11,632	38	2,336	4,940	63	.....	63	57	826,261
Maine	63	63	5,628	56	1,725	3,603	55	4	55	55	781,051
Marquette	44	44	3,443	33	1,280	1,592	30	4	30	30	232,550
Maryland	158	158	28,445	127	8,950	14,757	151	1	153	150	3,508,300
Massachusetts	193	191	59,703	131	15,160	24,820	184	5	190	183	8,209,952
Michigan	108	105	22,690	76	7,427	10,282	98	3	101	98	2,257,366
Michigan City	33	31	3,951	29	1,590	2,148	26	1	26	26	447,300
Milwaukee	104	104	12,046	94	3,552	6,493	96	.....	98	96	1,380,319

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY DIOCESES: 1916—Contd.

DIOCESE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Minnesota	134	134	16,552	107	5,156	7,845	127	3	128	127	$1,538,450
Mississippi	97	97	6,132	67	1,786	2,902	77	1	81	77	697,660
Missouri	69	69	9,431	50	3,137	4,885	63	1	64	61	1,459,350
Montana	95	94	4,607	69	1,079	2,224	53	15	55	53	396,993
Nebraska	57	57	5,169	48	1,355	2,146	50	1	51	49	629,651
Nevada	32	32	1,207	27	357	839	22	6	22	22	106,000
New Hampshire	56	55	6,715	28	1,348	2,143	50	1	52	50	552,995
New Jersey	153	153	26,502	126	9,249	12,771	145	5	150	145	3,495,435
New Mexico	53	53	2,406	39	902	1,305	27	1	27	26	184,400
New York	249	247	97,309	155	20,292	29,938	235	9	266	228	51,293,538
Newark	136	136	41,494	97	12,396	17,602	119	3	120	117	3,811,177
North Carolina	111	111	8,373	89	2,225	3,361	105	5	113	104	651,675
North Dakota	60	60	2,455	57	960	1,382	45	5	47	45	180,475
North Texas	29	29	1,024	18	245	317	19	.....	19	18	43,450
Ohio	130	129	31,192	96	9,191	14,742	114	5	118	114	3,043,614
Oklahoma	35	35	1,676	18	214	426	26	2	28	27	149,700
Olympia	52	52	7,424	42	2,577	4,166	49	.....	50	46	349,552
Oregon	48	48	4,543	21	554	1,224	44	.....	44	44	386,750
Pennsylvania	198	196	67,415	149	19,495	31,092	190	1	206	184	10,576,726
Pittsburgh	88	87	15,106	53	4,596	6,301	78	2	78	77	2,588,639
Quincy	38	38	2,892	38	1,055	1,837	34	1	34	33	271,800
Rhode Island	67	67	20,176	47	4,296	7,184	60	2	66	60	1,775,430
Sacramento	53	53	3,306	49	1,168	1,995	45	2	45	44	272,100
Salina	34	34	1,140	19	296	446	28	.....	28	29	163,780
San Joaquin	28	28	2,471	27	838	1,577	26	1	26	26	205,657
South Carolina	133	132	11,000	131	4,198	6,767	114	.....	121	114	1,249,400
South Dakota	161	161	8,682	92	2,196	3,041	123	5	127	120	407,210
Southern Florida	90	89	5,043	60	1,270	2,362	81	4	82	81	528,951
Southern Ohio	83	83	15,933	70	4,598	7,753	78	4	82	77	2,081,168
Southern Virginia	244	241	17,733	153	4,826	8,560	216	1	219	216	2,078,642
Spokane	54	53	3,457	42	1,243	2,051	42	2	43	42	321,922
Springfield	57	57	3,663	51	1,009	1,959	55	.....	57	55	524,865
Tennessee	95	95	9,910	64	2,248	3,515	72	7	72	71	1,092,775
Texas	57	56	6,456	36	1,060	1,770	56	.....	56	56	658,250
Utah	24	24	1,469	15	380	746	17	3	17	17	264,200
Vermont	65	65	6,000	63	1,946	3,973	64	.....	65	64	681,956
Virginia	225	225	15,860	207	5,053	9,711	209	2	215	209	1,631,725
Washington	113	107	24,373	70	6,809	10,946	97	1	98	97	3,620,272
West Missouri	43	43	4,878	34	1,426	2,200	40	1	40	40	659,603
West Texas	50	50	4,157	35	1,285	2,019	44	.....	45	44	361,200
West Virginia	116	115	6,831	72	1,818	3,379	94	1	96	93	667,650
Western Colorado	26	26	868	12	181	367	8	1	8	8	25,500
Western Massachusetts	63	63	15,514	46	4,424	5,875	58	1	60	58	1,406,223
Western Michigan	54	54	7,276	44	1,475	3,253	46	2	47	46	490,976
Western Nebraska	64	64	2,236	57	643	1,281	35	4	39	35	157,950
Western New York	160	159	31,869	112	8,850	13,951	146	7	152	146	3,338,863
Wyoming	53	53	3,800	35	1,049	1,604	45	1	48	43	333,745

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

DIOCESE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Protestant Episcopal Church	7,392	1,281	$6,380,117	3,154	$18,395,182	6,831	$22,509,942	5,552	5,790	55,918	489,036
Alabama	110	10	60,557	36	243,000	95	141,713	78	78	551	4,635
Albany	169	11	40,880	107	539,000	163	502,374	111	119	947	7,230
Arizona	19	3	5,350	8	30,300	17	42,431	12	12	107	1,104
Arkansas	54	11	30,750	25	55,650	46	81,762	34	36	276	2,016
Asheville	85	5	17,200	32	75,300	73	67,953	62	62	277	3,407
Atlanta	52	8	26,066	16	101,900	48	122,130	34	38	331	3,341
Bethlehem	82	16	45,473	49	392,700	78	336,516	77	88	1,051	8,803
California	89	22	59,324	31	115,859	86	214,496	73	76	620	5,902
Central New York	153	52	81,942	74	379,235	152	370,571	118	127	1,036	8,937
Chicago	110	47	274,895	42	470,988	106	743,297	108	111	1,509	12,064
Colorado	83	14	124,101	34	102,100	71	156,980	55	56	433	3,678
Connecticut	196	16	66,200	129	911,173	193	793,778	178	180	2,278	17,324
Dallas	40	11	51,425	17	47,050	39	108,686	36	38	250	2,099
Delaware	40	7	38,950	21	111,500	39	104,233	29	29	252	2,254
Duluth	80	8	64,810	22	78,303	67	63,500	49	50	247	2,386

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

DIOCESE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
East Carolina	86	14	$8,744	34	$87,450	80	$90,279	68	72	525	4,535
East Oklahoma	48	6	6,615	5	16,725	40	24,894	24	24	118	864
East Oregon	25	2	550	6	16,000	23	10,615	10	10	62	479
Easton	56	4	8,500	41	96,905	56	62,854	42	42	206	1,735
Erie	58	12	34,485	18	120,140	52	159,301	38	39	351	3,167
Florida	62	3	9,426	25	83,754	59	119,216	43	46	310	2,715
Fond du Lac	50	26	13,100	32	111,300	47	88,824	38	38	227	2,157
Georgia	65	4	14,810	22	61,650	60	94,121	46	48	315	2,936
Harrisburg	92	15	75,710	49	257,413	89	217,121	74	74	715	5,608
Idaho	73	5	9,650	22	49,300	42	38,926	41	41	193	1,710
Indianapolis	37	6	7,655	13	71,500	35	81,331	27	28	220	1,727
Iowa	75	13	26,115	39	199,362	74	174,250	55	56	402	3,074
Kansas	63	27	11,100	29	96,400	58	117,591	48	48	291	2,131
Kentucky	40	10	36,726	15	60,500	39	131,470	36	39	367	2,952
Lexington	35	8	14,297	14	55,100	26	62,460	18	18	154	1,391
Long Island	154	55	362,737	76	733,456	151	820,279	146	157	2,240	21,320
Los Angeles	91	25	138,125	39	497,800	88	237,315	72	75	667	5,266
Louisiana	85	12	33,281	33	158,850	68	175,716	54	54	534	3,871
Maine	63	2	875	33	166,120	59	93,798	47	47	278	2,561
Marquette	44	5	27,840	12	43,400	37	50,651	28	31	205	1,851
Maryland	158	32	248,355	92	411,500	153	555,075	130	131	1,280	11,562
Massachusetts	193	35	121,862	106	786,660	191	1,306,110	185	192	3,033	24,198
Michigan	108	20	105,386	57	276,759	105	460,426	89	95	1,030	9,477
Michigan City	33	14	50,404	15	88,900	31	84,330	24	25	187	1,687
Milwaukee	104	21	71,744	40	192,450	93	175,229	75	79	624	4,820
Minnesota	134	18	60,894	56	280,450	123	294,120	86	88	767	5,592
Mississippi	97	11	14,322	37	122,804	82	97,463	64	66	423	2,711
Missouri	69	16	117,550	20	169,850	68	248,052	55	58	543	4,764
Montana	95	16	40,333	24	92,400	89	129,835	44	45	323	2,356
Nebraska	57	25	32,550	22	83,700	54	105,173	35	37	248	1,827
Nevada	32	3	10,500	11	33,650	25	22,287	21	21	101	929
New Hampshire	56	8	7,100	32	149,000	52	104,880	41	41	303	2,328
New Jersey	153	30	96,110	71	869,400	150	524,474	142	150	1,529	13,453
New Mexico	53	2	1,450	10	20,400	40	37,172	17	17	107	956
New York	249	59	1,578,411	117	2,389,595	243	3,514,707	235	256	4,001	38,353
Newark	136	42	188,885	66	576,190	135	771,702	133	135	2,387	19,648
North Carolina	111	15	34,156	33	120,000	108	159,592	92	102	680	6,969
North Dakota	60	5	2,503	19	65,750	51	49,702	31	33	156	1,499
North Texas	29	.....	.....	7	19,200	26	18,345	10	10	61	414
Ohio	130	31	111,249	49	216,640	126	464,290	110	113	1,205	11,017
Oklahoma	35	5	3,642	11	17,800	30	20,588	20	22	89	837
Olympia	52	17	28,220	17	50,250	49	86,093	40	44	358	3,301
Oregon	48	20	50,037	19	68,700	44	74,053	37	37	250	1,786
Pennsylvania	198	31	209,036	97	840,256	189	1,578,049	189	205	3,664	40,895
Pittsburgh	88	23	150,121	30	176,442	84	458,432	75	76	864	7,382
Quincy	38	5	6,950	12	45,300	34	50,150	23	24	117	985
Rhode Island	67	13	56,510	38	219,040	67	409,887	67	69	1,170	10,486
Sacramento	53	8	10,875	18	52,200	50	53,711	35	35	193	1,783
Salina	34	1	700	7	17,800	23	19,638	16	16	67	433
San Joaquin	28	5	11,075	10	30,500	25	35,193	19	20	124	1,080
South Carolina	133	13	12,397	52	187,600	130	209,672	93	98	765	5,960
South Dakota	161	5	12,752	75	93,360	144	77,620	83	86	312	3,219
Southern Florida	90	9	16,468	34	103,850	77	71,207	52	52	284	2,657
Southern Ohio	83	17	56,913	24	66,900	81	317,897	72	72	714	5,764
Southern Virginia	244	43	137,870	76	275,150	221	396,831	165	168	1,353	13,006
Spokane	54	11	17,492	21	47,200	51	46,264	32	32	194	1,642
Springfield	57	11	37,557	26	95,100	52	90,322	45	47	273	1,891
Tennessee	95	5	58,000	33	102,850	69	126,736	52	53	477	3,993
Texas	57	5	9,864	26	98,100	49	161,196	46	46	377	3,335
Utah	24	.....	.....	10	132,610	22	20,503	20	24	149	1,359
Vermont	65	7	13,330	34	117,100	62	87,557	50	50	250	1,864
Virginia	225	12	16,573	100	340,800	211	371,412	169	172	1,282	11,031
Washington	113	30	520,886	54	282,992	108	578,703	85	95	1,112	9,753
West Missouri	43	9	57,305	14	62,800	39	87,346	28	29	236	1,859
West Texas	50	9	18,041	16	38,500	48	68,226	32	32	242	2,114
West Virginia	116	11	19,778	45	187,100	97	130,261	74	76	510	3,809
Western Colorado	26	3	1,630	3	5,300	20	7,687	18	19	90	597
Western Massachusetts	63	10	22,123	36	263,350	63	321,210	60	61	724	5,605
Western Michigan	54	8	10,744	18	88,000	42	109,454	29	29	251	2,209
Western Nebraska	64	3	11,275	16	47,700	46	34,445	22	22	108	950
Western New York	160	30	84,178	76	540,150	151	502,919	130	140	1,548	13,254
Wyoming	53	4	1,747	22	97,900	52	82,284	46	49	238	2,407

REFORMED BODIES.

GENERAL STATEMENT.

The churches, aside from the Lutheran, that were the direct outcome of the Protestant Reformation, trace their ecclesiastical origin to republican Switzerland, and those leaders in the cause of representative government, Zwingli, Calvin, and Melanchthon. Of these the Swiss, Dutch, and some German churches came to be known as Reformed; the Scotch and English as Presbyterian; and the French as Huguenot; while those in Bohemia and Hungary preserved their national names.

In the early colonization of America, Dutch and Germans, as well as Scotch and English, were prominent, and as a result there are four Reformed Churches, two tracing their origin to Holland, one to the German Palatinate, and one to Hungary. The first church in New Amsterdam was organized by the Dutch in 1628, and for a considerable time the Hollanders were practically limited to that neighborhood. Somewhat later a German colony, driven from the Palatinate by the ruthless persecution of Louis XIV, settled in upper New York and Pennsylvania, and, as it grew, spread westward. Another Dutch immigration, which established its headquarters in Michigan, identified itself with the New York branch, but afterwards a minor part formed its own ecclesiastical organization. The New York branch, known at first as the "Reformed Dutch Church," later adopted the title "Reformed Church in America"; similarly, the German Reformed Church became the Reformed Church in the United States. The third body is known as the Christian Reformed Church; while a fourth is styled the Hungarian (Magyar) Reformed Church. There are also a number of churches, called Netherlands Dutch Church or True Reformed Dutch Church, which have no general ecclesiastical organization and are included under the head of "Independent churches."

In its earlier history each body clung to its ancestral language, a practice which not infrequently checked a natural growth, although it had the advantage of giving to the newcomers a congenial church life, to which is largely due the fact that these communities have grown up loyal to the best interests both of their mother church and of their new country. As conditions changed, the use of English was accepted, and the older churches blended with the general interests of the community.

In their doctrine, polity, and general public life, the Reformed churches remain conservative. New ideas, simply because novel, have not had ready acceptance; yet new forms of organization, such as the various societies for young people and similar enterprises, have found a cordial welcome. In interdenominational relations they have always been friendly, are members of the Alliance of Reformed Churches, and early inaugurated foreign mission work. They have stood for high standards in education and scholarship and have furnished many men prominent in public life.

In doctrine they are generally Calvinistic. Their Heidelberg Catechism emphasizes the general comfort of redemption in Christ, while the Westminster Catechism teaches the same and emphasizes the sovereignty of God. The polity is presbyterian, differing from that of the Presbyterian churches only in the names of church offices and some minor details. They have a consistory instead of a session, a classis instead of a presbytery, and a general synod instead of a general assembly. The denominations grouped under the name "Reformed Bodies," in 1916 and 1906, are listed in the table below, with the principal statistics as reported for the two periods:

COMPARATIVE SUMMARY OF REFORMED BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
REFORMED BODIES.										
1916.										
Reformed Church in America	715	144,929	757	$18,928,383	$1,093,623	528	$2,378,790	799	12,538	123,092
Reformed Church in the United States	1,761	344,374	1,719	20,116,336	2,007,041	786	2,598,115	1,738	29,389	304,250
Christian Reformed Church	226	38,368	233	1,658,308	486,408	184	619,095	214	1,681	24,445
Hungarian Reformed Church in America	46	9,851	38	434,600	189,624	19	112,750	34	94	2,312
1906.										
Reformed Church in America	659	124,938	773	15,558,250	729,225	489	2,022,450	757	12,089	120,705
Reformed Church in the United States	1,736	292,654	1,740	14,067,897	1,360,552	724	1,827,569	1,677	25,191	222,324
Christian Reformed Church	174	26,669	181	903,600	216,287	136	290,250	150	1,424	18,340
Hungarian Reformed Church in America	16	5,253	12	123,500	70,950	6	26,500	4	6	179

REFORMED CHURCH IN AMERICA.

HISTORY.

Of the various ecclesiastical organizations representing the European Reformed churches, none is more closely identified with the early history of the American Church than the Classis of Amsterdam. With the development of Dutch commercial enterprise toward the West, it was natural that the Dutch Church should be interested in the new colonies.

In 1614 the New Netherland Company was chartered by the States General of Holland for the purpose of carrying on trade in the country "lying between Virginia and New France," and this section of the coast was named "New Netherland." Later a charter was granted to the Dutch West India Co., under whose protection some Dutch from Holland and Walloons from southern Belgium in 1623 established themselves in permanent settlements on Manhattan Island, on Long Island, and on the site of Albany. In 1626 Manhattan Island was purchased from the Indians, and in that year two "comforters of the sick" came over and read the Scriptures and creeds to the people every Sunday. The first minister, Jonas Michaelius, arrived in 1628, the same year that Endicott came to Salem, Mass., and a church was organized with at least 50 communicants, both Walloons and Dutch. As immigrants settled along the Hudson, on Long Island, and in New Jersey, other congregations were gathered. Some of these churches are still in existence, and are more than 2 centuries old. The first church building was erected in New Amsterdam in 1633, and in 1642 this wooden church was replaced by a stone church which was built within the fort and was in use for 50 years.

With the development of somewhat rigid ecclesiastical discipline in the other colonies, the Dutch settlement, which had the reputation of being more liberal, attracted a considerable number of English, French, and Germans, who sought the privilege of worship, and these were cordially received. The applications of Dutch Lutherans, Quakers, and Anabaptists, however, were not received very cordially, and an ordinance was issued "forbidding all unauthorized conventicles and the preaching of unqualified persons." This ordinance met with disapproval in Holland, but the West India Co. was slow to grant for New Netherland the toleration enjoyed across the Atlantic.

When the British took possession of New Amsterdam and the surrounding country in 1664, there were 13 Dutch churches and 6 ministers in service, besides a teacher and a "proponent." Under the terms of surrender the Dutch retained their own form of worship and the use of the stone church within the fort.

The early part of the eighteenth century was a period of slow growth. The Dutch churches felt somewhat the impulse of the revival period of The Great Awakening and the preaching of Whitefield. With this growth it became important that some definite ecclesiastical organization should be established; and in 1747 a coetus was formed, under the care of the Classis of Amsterdam, to which the Synod of North Holland had committed the American churches, which were no longer under the care of the West India Co. This coetus, however, was merely advisory, and was in entire subordination to the classis, which reserved all power to itself.

In 1755 a minority of the coetus, dissatisfied with the assumption by that body of larger powers, formed a "conferentie." This was the beginning of a sharp controversy, which ended in 1771 in the union of the two bodies in a self-governing organization, which held, however, a close relation to the Classis of Amsterdam. With the close of the Revolutionary War and the development of the independent republic, and with the growth of self-government, the ecclesiastical autonomy of all denominations was further developed, and in 1792 the present ecclesiastical government of the Reformed Churches in America was perfected.

The stream of Dutch immigration ceased in the latter half of the seventeenth century. This fact, and the retention of the Dutch language in the church services for a long time, account largely for the failure of the church to attain greater numerical strength. About 1800 the Dutch language ceased generally to be the language of worship, and in 1867 the word "Dutch" was eliminated from the title of the church, and the present title was adopted. In consequence of a considerable immigration from Holland in the middle of the nineteenth century, the greater part of which has settled in Michigan and other sections of the West, many congregations have been founded there and a few in the East, in which the Dutch language is again used.

The earliest efforts of the church toward general extension in domestic mission lines were begun in 1786, when the church at Saratoga petitioned the synod for a minister, and a committee was appointed to devise some plan of preaching the gospel in destitute localities. This was followed by similar applications from Dutch families in Pennsylvania and Kentucky, while a number of churches in Canada were also to be cared for. For many years the Classis of Albany acted as agent of the synod in looking after such localities in the North, and the Canada churches were subsequently transferred to the Presbyterians. Collections were taken in order to defray the expenses of ministers

who went on preaching tours, and in 1804 the first legacy for missions was left by Sarah de Peyster. In 1806 the General Synod assumed the management of all missionary operations and it continued to send out itinerants, though not a few of the churches planted failed to develop on account of lack of frequent ministrations.

In 1822 several private individuals formed the Missionary Society of the Reformed Dutch Church, which was soon adopted by the synod. A similar organization was started at Albany in 1828, and in 1831 the Board of Domestic Missions was organized. From that time the movement became more aggressive. In 1837 churches were organized in Illinois, Michigan, and Wisconsin. With the development of Dutch immigration in the West the demand for missionary labor increased, and the board was reorganized in 1849. Five years later the plan of a church building fund to aid needy churches was proposed.

The foreign missionary interests of the church were of early origin, some of the earliest Dutch ministers engaging also in work for the Indians. In 1796 the New York Missionary Society was formed by members of the Presbyterian, Reformed Dutch, and Baptist churches. This was succeeded in 1816 by the United Missionary Society, which in 1826 was merged in the American Board;[1] but in 1832 a plan was adopted by which the Reformed Church in America, retaining its general connection with that board, conducted its own missions, developing work in India, China, Japan, and later in Arabia.

In close connection with these missionary activities was the interest in educational institutions, which was manifested in 1766 in the securing of a charter for a college. Under a revision of this charter four years later, the name given to the institution was Queen's College, but this was changed in 1825 to Rutgers College. Union College developed out of the Schenectady Academy founded in 1785; and Hope College at Holland, Mich., out of Holland Academy, the offspring of a parochial school started in 1850. The theological seminary at New Brunswick, N. J., founded in 1784, was the first distinctively theological institution organized in America.

DOCTRINE.

The Reformed Church in America accepts as its doctrinal symbols the Apostles', the Nicene, and the Athanasian creeds, the Belgic Confession, and the Canons of the Synod of Dort, the Heidelberg Catechism, and is a distinctively Calvinistic body. It has a liturgy for optional use in public worship with forms of prayer. Some parts of the liturgy, as those for the administration of baptism and the Lord's Supper, for the ordination of ministers, elders, and deacons, are obligatory; the forms of prayer, the marriage service, etc., are not obligatory. Children are "baptized as heirs of the kingdom of God and of His covenant"; adults are baptized on profession of repentance for sin and faith in Christ. All baptized persons are considered members of the church, are under its care, and are subject to its government and discipline. No subscription to specific form of words being required, admission to communion and full membership is on confession of faith before the elders and minister.

Ministers, on being ordained, are required to subscribe to the standards and polity of the church

POLITY.

The polity of the Reformed Church is presbyterian. The government of the local church is under the control of a consistory which is composed of the minister, elders, and deacons, who are elected by the members of the church over 18 years of age. The minister and elders have particular care of the spiritual interests, and the deacons of the collection of alms and relief of the poor and distressed. The Collegiate Church (College of Churches) is a collection of worshiping congregations under the general management of one consistory. Each congregation, however, has its own special consistory.

The classis, which has immediate supervision of the churches and the ministry, consists of all the ministers within a certain district, and an elder from each consistory within that district, collegiate churches being entitled to an elder for each worshiping assembly. The classes of a certain district are combined in a particular synod, composed of four ministers and four elders from every classis within its bounds, which acts as an intermediate court in certain cases, but has special supervision of church activities within its borders. The highest court of the church is the General Synod. It consists of ministers and elders from each classis nominated by the classes to the particular synods, which have power to appoint them as delegates to the General Synod. In default of nomination by a classis the particular synod makes appointments. Classes meet semiannually in the spring and fall; the particular synods, annually in May; the General Synod, annually in June.

[1] See Congregational Churches, p. 235.

The Reformed Church in America is a member of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, and of the Council of Reformed Churches holding the Presbyterian System, and has approved the articles of agreement proposed with other Reformed and Presbyterian bodies in the United States. These articles, while leaving each church's judicatories independent in action, secure through a council mutual conference and cooperation in church activities. It is also a constituent member of the Federal Council of the Churches of Christ in America, and is represented on the Commission on a World Conference on Questions of Faith and Order.

WORK.

The home missionary work of the church is carried on largely through the Board of Domestic Missions. This board aids weak churches and founds new churches of the denomination throughout the country, assists by grant or loan in the erection of church buildings, organizes Sunday schools, and employs missionaries in evangelistic work without special reference to the founding of new churches. During 1916 it supported, in whole or in part, 261 churches and missions, reaching 11,408 families and 23,335 Sunday school scholars by the services of 223 ministers, aside from Sunday school teachers. Auxiliary to the Board of Domestic Missions is the Woman's Executive Committee, which raises funds for the general work of the board. The sum raised in 1916 was $97,158. The Young People's Missionary League and other organizations also contribute to this cause. The disbursement is entirely in the hands of the official board of the league, which is appointed by, and makes its annual report to, the General Synod. The total receipts for home mission work in 1916 amounted to $245,917.

The foreign missionary work of the church is carried on by the Board of Foreign Missions, the Arabian Mission having a board of trustees chosen from the Board of Foreign Missions. It conducts work in Arabia, India, China, and Japan, and in 1916 reported 29 stations and 343 outstations; 141 missionaries; 807 native helpers; 61 churches, with 6,827 members; and 321 Sunday schools, with 13,696 scholars. The educational department of the board reports 3 theological schools, 6 colleges and academies, 23 secondary schools, and 235 primary schools, with a total of 15,034 scholars. There were 26 hospitals and dispensaries in which 121,698 patients were treated in 1916, and 2 orphanages, with 105 inmates. The total amount contributed for the foreign work was $302,453, the total value of property is estimated at $750,000, and there are endowments amounting to $255,000. For 25 years after the organization of the board, the church worked in connection with the American Board,[1] and its foreign mission churches were ecclesiastically connected with the American Board under the direction of the General Synod. In 1857 it withdrew and since then has conducted its own missionary enterprise, although in recent years it has united with other boards and societies in Japan, China, and India, adopting such ecclesiastical methods and doctrinal systems as seemed best suited to the needs of the different missions.

The educational work of the church in this country is conducted by various colleges and theological seminaries, under the direction of the General Synod. The Board of Education aids young men studying for the ministry and assists in the support of educational institutions. Of these, there are in the United States 2 theological seminaries, 2 colleges, and 3 academies, with a total of 820 students. The contributions for this work during the year were $92,436, the value of property is estimated at $450,000, and there are endowments amounting to $475,000.

The Board of Publication conducts a general publishing and book business and issues the reports of the boards, the minutes of the General Synod, etc., turning profits into the work of the church.

The General Synod appoints from year to year such special committees as may be needed for specific lines of church work. The Committee on Evangelistic Work raises and disburses funds for different enterprises, as the Tent Campaign in New York City, etc.

General Bible and evangelistic literary work is conducted through the American Bible Society and the American Tract Society, which are recognized by the General Synod as authorized to receive contributions from the churches.

The church as such has no orphanages, asylums, or homes in the United States, and but one hospital, that recently instituted at the Kentucky Mountain Mission. Committees of the General Synod have charge of funds for the relief of disabled ministers and their widows.

There are 727 Endeavor societies with 17,815 members. There are also societies of King's Daughters; brotherhoods of Andrew and Philip; crusader posts; mission bands; and many miscellaneous societies. The total contributions from all the young people's societies and Sunday schools during 1916 amounted to $33,235, of which $18,971 was for foreign missions, and $14,264 for home missions.

[1] The American Board of Commissioners for Foreign Missions, organized in 1810 as an interdenominational society, is now a distinctively Congregational society.

STATISTICS.

The general statistics of the Reformed Church in America for 1916 are given, by states and classes, on pages 626 to 628; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	715	659	56	8.5
Members	144,929	124,938	19,991	16.0
Church edifices	757	773	−16	−2.1
Value of church property	$18,928,383	$15,553,250	$3,375,133	21.7
Debt on church property	$1,093,623	$729,225	$364,398	50.0
Parsonages:				
Churches reporting	528	489	39	8.0
Value	$2,378,790	$2,022,450	$356,340	17.6
Sunday schools:				
Number	799	757	42	5.5
Officers and teachers	12,538	12,089	449	3.7
Scholars	123,092	120,705	2,387	2.0
Contributions for missions and benevolences	$640,806	$349,691	$291,115	83.2
Domestic	$338,353	$169,824	$168,529	99.2
Foreign	$302,453	$179,867	$122,586	68.2

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

The denomination shows a gain in every item, except in the number of church edifices, and in indebtedness. The number of organizations in 1916 was 715 as against 659 in 1906, an increase of 8.5 per cent, and the membership was 144,929 as against 124,938, a gain of 16 per cent. There was a loss of 16 in number of church edifices, but the value of church property reported was $18,928,383 in 1916 as against $15,553,250 in 1906, showing an increase of 21.7 per cent. The number of organizations reporting debt in 1916 was 258 as against 198 in 1906, and the amount of debt reported was $1,093,623 as against $729,225. There was a small increase in Sunday schools and in scholars, and contributions for missions and benevolences increased from $349,691 to $640,806, a gain of 83.2 per cent, the greater increase being for domestic work.

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

Church expenditures amounting to $2,746,065, reported by 705 organizations, cover all running expenses and any other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 539 organizations in 1916, was 1,555, constituting 1.3 per cent of the 115,881 members reported by these organizations. Assuming that the same proportion would apply to the 29,048 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,945.[1]

Of the 715 organizations, 451, with 101,155 members, reported services conducted in English only, and 264, with 43,774 members, reported the use of foreign languages alone or with English. Dutch was reported in connection with English by 151 organizations, with 27,233 members, and 31 organizations, with 3,974 members, used Dutch only. Next in order was German reported in connection with English by 35 organizations, with 6,330 members, while 35 organizations, with 3,843 members, used German only. As compared with the report for 1906, there was an increase of 3 in the number of foreign languages reported, but there was a decrease of 43 in the number of organizations reporting the use of foreign languages exclusively.

The number of ministers on the rolls of the denomination was 756. Schedules were received from 651, distributed among the states as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	651	538	14	99	$1,368
California	3			3	
Colorado	2		1	1	
Illinois	33	27	1	5	1,092
Indiana	2	2			1,000
Iowa	54	45	1	8	1,091
Kansas	3	3			867
Kentucky	2	2			1,200
Maine	2	1		1	
Massachusetts	1			1	
Michigan	67	56	1	10	1,128
Minnesota	8	8			913
Missouri	1			1	
Montana	1	1			
Nebraska	2	2			1,050
New Jersey	155	127	3	25	1,416
New Mexico	1	1			
New York	267	225	6	36	1,588
North Dakota	3	3			933
Ohio	2	2			1,100
Oklahoma	2	2			1,350
Pennsylvania	10	6	1	3	1,200
Rhode Island	1			1	
South Carolina	1	1			
South Dakota	13	11		2	911
Washington	4	2		2	900
Wisconsin	11	11			1,009

Of the 651 ministers reporting, 552 were in pastoral work and 99 not in pastoral work. Of the 538 pastors, 529 reported an average annual salary of $1,368. Of those not in pastoral work, the majority was on the retired list, 19 were in educational work, and 12 in denominational work.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Church in America	715	715	144,929	691	55,896	84,322	695	8	757	690	$18,928,383
Middle Atlantic division:											
New York	300	300	66,773	291	23,705	40,679	297	2	332	294	12,820,035
New Jersey	149	149	37,959	144	14,263	22,613	146	.....	164	144	3,992,235
Pennsylvania	9	9	1,722	9	748	974	9	.....	10	9	243,200
East North Central division:											
Ohio	2	2	297	2	147	150	2	.....	2	2	25,000
Indiana	3	3	267	3	115	152	3	.....	4	3	4,900
Illinois	35	35	7,053	33	2,997	3,615	34	.....	34	34	329,900
Michigan	76	76	14,903	73	6,610	8,178	73	1	75	73	726,238
Wisconsin	13	13	3,076	13	1,463	1,613	13	.....	13	13	132,300
West North Central division:											
Minnesota	15	15	1,109	15	543	566	15	.....	15	15	68,950
Iowa	66	66	7,575	65	3,547	4,000	59	3	59	59	439,075
North Dakota	4	4	265	3	121	126	3	.....	3	3	9,500
South Dakota	20	20	1,214	20	616	598	20	.....	21	20	58,500
Nebraska	3	3	1,094	2	411	403	3	.....	4	3	16,000
Kansas	4	4	290	3	62	63	4	.....	4	4	15,950
South Atlantic division:											
South Carolina	2	2	46	2	19	27	2	.....	2	2	3,500
East South Central division:											
Kentucky	2	2	127	2	71	56	2	.....	2	2	15,000
West South Central division:											
Oklahoma	3	3	486	3	222	264	2	1	3	2	5,000
Mountain division:											
Montana	3	3	136	3	66	70	3	.....	3	3	6,600
Pacific division:											
Washington	3	3	277	3	139	138	3	.....	3	3	6,500
States with one organization only [1]	3	3	260	2	31	37	2	1	4	2	10,000

[1] One organization each in Colorado, Maine, and New Mexico.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in America	715	258	$1,093,623	528	$2,378,790	705	$2,746,065	697	799	12,538	123,092
Middle Atlantic division:											
New York	300	67	524,070	219	1,104,500	293	1,258,565	294	344	5,432	49,609
New Jersey	149	57	259,621	109	602,840	148	702,900	149	188	3,615	35,141
Pennsylvania	9	5	32,600	5	24,500	9	25,644	8	10	153	2,028
East North Central division:											
Ohio	2	1	3,500	1	5,000	2	6,252	2	2	35	236
Indiana	3	2	975	2	2,800	3	4,658	3	3	20	202
Illinois	35	16	40,600	28	107,000	35	128,821	33	35	600	5,828
Michigan	76	47	141,688	57	213,200	75	252,555	74	76	1,282	15,220
Wisconsin	13	7	7,775	13	44,300	13	38,997	13	13	191	2,291
West North Central division:											
Minnesota	15	10	12,889	10	22,700	15	25,969	14	14	105	1,271
Iowa	66	29	53,450	53	180,850	66	227,357	61	62	753	7,319
North Dakota	4	3	2,750	3	11,000	4	8,527	4	4	32	314
South Dakota	20	7	7,955	14	30,500	20	36,962	20	20	122	1,247
Nebraska	3	1	100	3	8,000	3	7,851	3	4	52	452
Kansas	4	2	1,400	3	7,500	4	7,356	4	4	37	327
South Atlantic division:											
South Carolina	2	.....	.....	1	1,000	2	500	2	2	12	100
East South Central division:											
Kentucky	2	.....	.....	1	2,500	2	273	2	5	23	490
West South Central division:											
Oklahoma	3	.....	.....	2	3,800	3	4,566	2	2	14	235
Mountain division:											
Montana	3	2	2,550	1	2,500	3	3,137	3	3	17	141
Pacific division:											
Washington	3	2	1,700	2	2,300	3	4,715	3	3	22	277
States with one organization only [1]	3	.....	.....	1	2,000	2	460	3	5	21	314

[1] One organization each in Colorado, Maine, and New Mexico.

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

CLASSIS.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Church in America	715	715	144,929	691	55,896	84,322	695	8	757	690	$18,028,383
Albany	18	18	3,589	17	1,442	2,087	18	.....	18	18	428,100
Bergen	16	16	2,705	16	1,106	1,599	15	.....	17	14	327,300
Bergen, South	13	13	4,914	13	1,887	3,027	13	.....	14	13	600,000
Cascades	6	6	413	6	205	208	6	.....	6	6	13,100
Dakota	17	17	1,313	16	610	685	16	.....	16	16	62,900
Germania	17	17	781	17	391	390	17	.....	17	17	56,125
Grand River	35	35	5,939	35	2,718	3,221	34	1	36	34	263,500
Greene	6	6	1,510	6	559	951	6	.....	7	6	129,800
Holland	25	25	5,144	24	2,324	2,775	24	.....	24	24	223,250
Hudson	11	11	1,946	11	661	1,285	10	1	11	10	98,400
Illinois	11	11	1,371	10	555	731	10	.....	10	10	60,000
Iowa	46	46	5,605	44	2,613	2,799	40	3	41	40	253,075
Kingston	16	16	2,314	14	850	1,403	16	.....	18	16	200,000
Long Island, North	26	26	5,754	24	1,972	3,419	26	.....	30	25	916,600
Long Island, South	22	22	7,936	21	2,549	4,147	22	.....	26	22	1,258,600
Michigan	18	18	4,117	16	1,715	2,332	17	.....	17	17	264,488
Monmouth	9	9	1,724	9	610	1,114	9	.....	10	9	127,000
Montgomery	34	34	5,370	34	1,956	3,414	34	.....	38	33	563,775
New Brunswick	14	14	3,248	14	1,300	1,948	14	.....	16	14	436,350
New York	33	33	13,757	30	4,549	8,325	30	2	46	29	6,446,700
Newark	20	20	7,308	16	2,332	4,057	19	.....	20	19	977,885
Orange	22	22	4,012	21	1,401	2,521	22	.....	26	22	396,200
Palisades	12	12	3,847	12	1,306	2,541	12	.....	17	12	325,000
Paramus	33	33	6,653	32	2,485	4,004	32	.....	35	32	637,900
Passaic	17	17	3,740	17	1,528	2,212	17	.....	18	17	284,500
Pella	15	15	2,229	15	1,045	1,184	14	1	14	14	145,575
Philadelphia	15	15	2,665	15	1,135	1,530	15	.....	15	14	288,500
Pleasant Prairie	23	23	1,941	23	891	1,050	22	.....	22	22	126,300
Poughkeepsie	12	12	2,164	12	713	1,451	12	.....	12	12	268,150
Raritan	14	14	3,844	14	1,659	2,185	14	.....	15	14	319,500
Rensselaer	14	14	2,189	13	702	1,323	14	.....	14	14	204,900
Rochester	17	17	3,377	17	1,594	1,783	17	.....	18	17	182,400
Saratoga	12	12	1,618	12	572	1,046	12	.....	13	12	151,150
Schenectady	15	15	3,930	15	1,471	2,459	15	.....	17	15	324,700
Schoharie	14	14	1,272	14	482	790	14	.....	14	14	73,300
Ulster	15	15	2,595	15	963	1,632	15	.....	15	15	450,700
Westchester	18	18	3,659	18	1,267	2,392	18	.....	19	18	673,500
Wisconsin	34	34	8,436	33	3,778	4,302	34	.....	35	34	368,600

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

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in America	715	258	$1,093,623	528	$2,378,790	705	$2,746,065	697	799	12,538	123,092
Albany	18	4	24,850	13	55,300	17	66,351	18	24	382	2,755
Bergen	16	5	3,096	11	64,500	15	60,839	16	17	319	2,894
Bergen, South	13	8	45,700	8	64,000	13	76,462	13	16	404	3,689
Cascades	6	4	4,250	3	4,800	6	7,852	6	6	39	418
Dakota	17	10	14,550	12	33,600	17	36,009	17	17	118	1,395
Germania	17	7	5,005	14	30,600	17	25,765	14	14	117	896
Grand River	35	22	43,400	25	81,550	35	102,662	33	35	492	5,871
Greene	6	1	5,000	6	23,000	6	19,745	6	9	111	897
Holland	25	12	30,938	20	68,150	24	79,344	25	25	429	4,885
Hudson	11	.....	.....	10	31,100	11	30,983	11	14	161	1,394
Illinois	11	2	2,450	6	17,500	11	23,049	9	10	164	1,482
Iowa	46	24	40,389	30	101,600	46	143,472	44	44	446	4,966
Kingston	16	1	1,500	10	24,800	14	23,856	15	20	209	1,744
Long Island, North	26	12	58,750	13	92,500	26	100,862	26	28	649	5,459
Long Island, South	22	8	47,100	12	115,800	22	148,162	22	25	698	7,689
Michigan	18	14	70,850	13	68,500	18	76,801	18	18	396	4,750
Monmouth	9	4	16,200	8	37,000	9	24,111	9	10	150	1,132
Montgomery	34	5	3,470	24	76,600	34	75,653	32	35	411	4,044
New Brunswick	14	3	8,000	13	78,350	14	61,572	14	22	279	2,241
New York	33	10	224,000	19	159,300	31	439,739	30	47	750	9,136
Newark	20	8	52,300	11	76,200	20	151,637	20	24	590	6,629
Orange	22	2	1,800	19	79,100	22	48,587	22	25	300	2,378
Palisades	12	6	51,000	8	48,500	12	85,785	12	18	449	5,586
Paramus	33	11	48,850	21	121,290	33	126,752	33	34	684	6,626
Passaic	17	9	30,425	15	73,300	17	71,363	17	23	382	3,514
Pella	15	5	11,000	14	45,850	15	66,785	14	15	211	2,061
Philadelphia	15	6	33,200	10	40,000	15	37,068	14	22	270	2,733
Pleasant Prairie	23	7	8,500	20	64,200	23	55,520	23	23	268	1,972
Poughkeepsie	12	.....	.....	10	61,500	12	41,177	12	14	159	1,541
Raritan	14	3	4,100	14	58,800	14	50,454	14	16	310	2,644
Rensselaer	14	2	17,800	13	43,200	14	26,664	14	16	186	1,402
Rochester	17	8	27,000	12	42,200	16	39,643	17	17	283	2,990
Saratoga	12	1	1,000	11	40,200	11	23,630	11	12	140	1,132
Schenectady	15	5	24,400	15	65,200	15	49,908	15	17	359	2,640
Schoharie	14	1	3,250	10	26,400	13	11,450	14	14	138	1,074
Ulster	15	.....	.....	12	57,000	15	34,185	15	19	197	1,519
Westchester	18	6	83,500	11	89,000	18	66,910	18	19	306	2,475
Wisconsin	34	22	46,000	32	118,300	34	135,258	34	35	582	6,439

REFORMED CHURCH IN THE UNITED STATES.

HISTORY.

The Reformed Church in the United States—for many years known as the "German Reformed Church"—traces its origin chiefly to the German, Swiss, and French people who settled in America early in the eighteenth century. Among its founders it includes Ulrich Zwingli and John Calvin, of Switzerland, while the fact that so many of its early members came from the German Palatinate, gives it close relation to Philip Melanchthon. The Heidelberg Catechism, compiled under Frederick III, Elector of the Palatinate, in 1563, by Zacharias Ursinus, a pupil of Melanchthon, and Caspar Olevianus, a pupil of Calvin, is still the Reformed Church's standard in teaching the Scriptures.

The emigration from these communities during the seventeenth century was small, and there was no continuity between the early, isolated pioneers and the churches in the succeeding century.

Pastorius with a little company of Mystics came to Pennsylvania in 1683, at the invitation of William Penn, and founded Germantown; but it was not until 1709 that these immigrants became at all numerous. About that time more than 30,000 from the Palatinate, who had found their way to England, encamped near London, clamoring for transportation. Some thousands of them were placed on unoccupied lands in Ireland and elsewhere, while large numbers were brought to America where they established settlements in the South, in New York, and in Pennsylvania. These pioneers were almost invariably thoroughly religious in character, and made provision for churches and parochial schools, although they were not well supplied with either preachers or qualified teachers. In some cases they had been attended by their pastors, and in this way John Frederick Hager accompanied one of the parties, arriving in New York in 1709. Among others who proved energetic and useful workers were John Philip Boehm, George Michael Weiss, and John B. Rieger. The general condition of the churches, however, was deplorable; the number of divisions was very great and there were large companies of Mystics. No regular method of securing ordination in this country existed, although Boehm was ordained by the Dutch Reformed ministers of New York, with the assent of the Classis of Amsterdam. Meanwhile the ecclesiastical authorities of the Palatinate, appreciating their own inability to do much for the American churches, made application to the Classis of Amsterdam, and that classis commissioned Michael Schlatter as a missionary evangelist. He arrived in August, 1746, and soon after had a conference with the pastors who were already in the churches. As a consequence, a coetus, or synod, was organized the next year. Some opposition arose to connection with the Holland Church, which, in its turn, was somewhat discouraged by the reports from America, and also by the death in 1749 of Boehm, whose influence had been great.

In 1751 Schlatter made a visit to Europe, and so interested the people of Holland in the churches of Pennsylvania, that he returned the next year with 6 ministers, and a sum estimated at $60,000. This general assistance, however, was so conditioned upon subordination to the Classis of Amsterdam as to occasion a great deal of friction, manifested especially in the development of two distinct parties in the coetus itself, differing in their views of polity, and resembling in a general way the "Old Side" and "New Side" in the Presbyterian Church; the former emphasizing doctrinal regularity, the latter being more in accord with the evangelistic and Pietistic developments of the time. Among the most prominent leaders in the latter company was Philip William Otterbein, later identified with the organization of the United Brethren in Christ. A number of independent ministers declined to identify themselves with the coetus, among whom one of the most prominent was John J. Zubly, pastor of a church in Charleston, S. C., and for a time a member of the Continental Congress.

The latter part of the eighteenth century was not a period of great growth, although the general status of the individual churches was good. With the general development of the feeling of independence and the association with other denominations—particularly the Lutherans under the lead of Muhlenberg—the German Reformed congregations became dissatisfied with the conditions of their connection with the Amsterdam Classis. That connection had proved as heavy a burden for them as for the Dutch churches of New York and New Jersey, and it was finally decided to act independently of the classis.

The first synod of the German Reformed Church met at Lancaster, Pa., April 27, 1793, and reported 178 congregations and 15,000 communicants. Of the congregations at least 55 had no ministers. The churches were scattered through New York, northern New Jersey, Pennsylvania, Maryland, and Virginia, with several congregations west of the Alleghenies. The most important congregations were Philadelphia, Lancaster, and Germantown in Pennsylvania, and Frederick in Maryland. Many churches in sections of Pennsylvania, about which no certain information was available, were reported as vacant. It was difficult for them to secure any ministers, either from their own synod or from the Dutch Reformed Church, especially ministers who could use the German language.

With the development of the Protestant Episcopal Church some congregations joined that body and others joined in the organization of the United Brethren. Various movements sprang up for union with other bodies, such as the Dutch Reformed Church, and especially the Lutheran, at the time of the organ-

ization of the first Lutheran Ministerium. This latter union was especially encouraged by the union in 1817 of the Lutheran and Reformed churches of Prussia. It did not, however, materialize, and after a few years was no longer spoken of.

Then followed the revival period, in which two opposing influences were developed—the liberal and the conservative. The conservative party was anxious to preserve the faith, and the liberal party laid greater stress on fellowship. Another complication arose from the fact that the younger element preferred to use the English language in church services, while the older element preferred the German. As the difficulty of securing trained leaders became more apparent, a theological seminary was founded. During the discussions that followed, a number of churches withdrew and formed, in 1822, the "Synod of the Free German Reformed Congregations of Pennsylvania," later known as the "German Reformed Synod of Pennsylvania and Adjacent States." These churches returned in 1837, and eventually the discussion resulted in the establishment of a theological seminary at Mercersburg, Pa.

Meanwhile the church had been developing westward, but the difficulties of intercommunication made the mutual relations uncertain and the western classis soon developed into the Western Synod, which, while holding generally fraternal relations with the Eastern Synod, was not identified with it. As graduates of Mercersburg found their way into the distant sections, the two synods came into more intimate relations, and in 1844 a convention was called in which the Dutch Reformed Church and the two German Reformed synods were represented. Although the convention was purely advisory, it prepared the way for later union. The western congregations meanwhile had met the same difficulty as those in the East in securing ministers, and had established their own educational institutions, one of which, Heidelberg College, at Tiffin, Ohio, was founded in 1850.

During this period the church developed its general activities. The earliest German church papers were the result of private enterprise, but in 1840 the synod founded a printing establishment at Chambersburg, Pa., which was removed to Philadelphia after the destruction of Chambersburg during the Civil War.

As early as 1755 the Synod of Pennsylvania had organized a society for the relief of ministers and their widows. In 1833 the fund was transferred to the synod and the society placed on a more substantial basis. In 1826 a Board of Domestic Missions was organized, and in 1838 a Board of Foreign Missions, working in relation with the American Board. In all departments of Christian activity there appeared indications of renewed life. The three-hundredth anniversary of the formation and adoption of the Heidelberg Catechism was celebrated by the Reformed Church in 1863, by the union of the two synods in a General Synod. With the organization of the General Synod began the rapid extension of the work of home missions; the German work in the West rapidly assumed unexpected proportions and the English-speaking portion increased also; as a result, separate district synods and specific classes were organized—the latest being the Hungarian Classis—to meet the needs of the Reformed Hungarian churches.

Through these experiences the church has developed strength, and at the same time has entered into the most cordial relations with other bodies. It is a member of the Federal Council of the Churches of Christ in America, of the Alliance of Reformed Churches throughout the World holding the Presbyterian System, and of the American Council of those churches. It has given cordial welcome to consideration of closer union, both with the Reformed Church in America and with the Presbyterian Church in the United States of America.

DOCTRINE AND POLITY.

Both in doctrine and polity the Reformed Church in the United States is in hearty accord with the other Reformed and Presbyterian churches. The Heidelberg Catechism is in universal use in the churches, and the system of church courts corresponds to that of the Reformed Church in America, except that they do not speak of the "particular synod," but of the "synod."

WORK.

The missionary work is under the supervision of boards appointed by, and reporting to, the General Synod. The Board of Home Missions reported in 1916 a total of 201 workers in the cities of the United States, reaching Germans, English, French, Hungarians, Japanese, Italians, Jews, and Bohemians. They cared for 242 churches, and the amount received for this work in its varied departments was $192,848.

The Foreign Mission Board of the General Synod, which carries on work in Japan and China, in 1916 reported 6 stations; 70 American missionaries and 169 native helpers; 35 churches, with 3,768 members; 17 schools, with 1,257 scholars; 3 hospitals and dispensaries, treating 18,606 patients; and 1 orphanage, with 30 inmates. The churches in Japan are united with those of other Reformed and Presbyterian missions in the United Church of Christ, retaining no ecclesiastical connection with the church in the United States. The total value of property in the foreign field is estimated at $331,677, and of endowments at $10,750. The amount contributed during the year for the support of the work was $175,028.

The church has 12 colleges or institutions of high grade, with 2,579 students, property valued at $2,832,466, and endowments of $1,734,483; while approximately $93,000 were contributed in 1916 for the support of the work. There are 5 orphanages, with 456 inmates, supported by the church. The value of property used for philanthropic purposes is estimated

at $625,000, and the amount contributed during the year for their support was about $50,000. The number of young people's societies reported was 861, with a membership of 38,339.

STATISTICS.

The general statistics of the Reformed Church in the United States for 1916 are given, by states and classes, on pages 632 to 634; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	1,761	1,736	25	1.4
Members	344,374	292,654	51,720	17.7
Church edifices	1,719	1,740	−21	−1.2
Value of church property	$20,116,336	$14,067,897	$6,048,439	43.0
Debt on church property	$2,007,041	$1,360,552	$646,489	47.5
Parsonages:				
Churches reporting	786	724	62	8.6
Value	$2,598,115	$1,827,569	$770,546	42.2
Sunday schools:				
Number	1,738	1,677	61	3.6
Officers and teachers	29,389	25,191	4,198	16.7
Scholars	304,250	222,324	81,926	36.8
Contributions for missions and benevolences	$510,876	$299,199	$211,677	70.7
Domestic	$335,848	$203,099	$132,749	65.4
Foreign	$175,028	$96,100	$78,928	82.1

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

From this table it appears that the denomination gained substantially in membership, value of church property, number of churches reporting parsonages, value of parsonages, and in Sunday schools, but suffered a loss in the number of church edifices and made a slight gain only in the number of organizations. The number of organizations reported in 1916 was 1,761 as against 1,736 in 1906, a gain of but 1.4 per cent, and the number of church edifices showed a loss of 21. The membership, however, advanced from 292,654 to 344,374, an increase of 17.7 per cent, and the value of church property from $14,067,897 to $20,116,336, showing a gain of 43 per cent. Debt on church property, reported by 369 organizations in 1916, was $2,007,041, as against $1,360,552, reported by 349 organizations in 1906. There was an increase of 62 in the number of churches reporting parsonages, and of $770,546, or 42.2 per cent, in the value of parsonages. The number of Sunday schools increased from 1,677 in 1906 to 1,738 in 1916, a gain of 3.6 per cent, and the number of scholars from 222,324 to 304,250, representing an increase of 36.8 per cent. General contributions for missions and benevolences increased from $299,199 in 1906 to $510,876 in 1916, or 70.7 per cent.

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

Church expenditures, amounting to $3,247,773, reported by 1,714 organizations, cover general running expenses and any other items passing through the church treasury.

The number of members under 13 years of age, as reported by 897 organizations in 1916, was 1,861, constituting 1 per cent of the 177,616 members reported by these organizations. Assuming that the same proportion would apply to the 166,758 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 3,608.[1]

Of the 1,761 organizations, 1,146, with 203,052 members, reported services conducted in English only, and 615, with 141,322 members, reported the use of foreign languages alone or in connection with English. The principal language reported was German, used in connection with English by 437 organizations, with 119,052 members, and used alone by 158 organizations, with 17,685 members. As compared with the report for 1906, there was an increase of 2 in the number of foreign languages reported, but a decrease of 79 in the number of organizations reporting the use of foreign languages.

The number of ministers on the rolls of the denomination was 1,242. Schedules were received from 1,001, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,001	821	30	150	$1,085
Arkansas	1		1		
California	6	4		2	1,025
Colorado	1	1			
Connecticut	5	4		1	981
District of Columbia	3	2		1	1,640
Illinois	18	12		6	952
Indiana	33	31	1	1	1,184
Iowa	24	21	1	2	894
Kansas	8	6		2	892
Kentucky	8	8			1,057
Maryland	45	40		5	1,081
Massachusetts	1	1			
Michigan	10	10			895
Minnesota	5	5			698
Missouri	8	7		1	1,010
Nebraska	15	14		1	849
New Jersey	4	3		1	833
New York	26	19	1	6	1,029
North Carolina	28	21	2	5	967
North Dakota	8	8			938
Ohio	158	129	4	25	1,122
Oregon	8	8			810
Pennsylvania	496	401	17	78	1,160
South Dakota	8	6		2	1,079
Virginia	9	8	1		831
Washington	1	1			
West Virginia	5	4	1		950
Wisconsin	59	47	1	11	789

Of the 1,001 ministers returning schedules, 851 were in pastoral work and 150 not in pastoral work. Of those in pastoral work, 813 reported annual salaries averaging $1,085. The number reported as supplies or assistants was 20, and those with other occupations, 10. Of those not in pastoral work, 66 were retired, 20 were engaged in denominational work, and 41 in educational work.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Church in the United States	1,761	1,758	344,374	1,573	138,014	173,764	1,670	13	1,719	1,663	$20,116,336
New England division:											
Massachusetts	2	2	271	2	95	176	2	.....	2	2	47,000
Connecticut	4	4	1,600	4	820	780	4	.....	6	4	98,000
Middle Atlantic division:											
New York	22	22	7,218	15	2,212	2,721	22	.....	22	22	514,500
New Jersey	3	3	813	3	358	455	3	.....	3	3	47,000
Pennsylvania	908	908	209,256	823	84,116	105,253	875	5	893	872	12,753,549
East North Central division:											
Ohio	281	281	56,101	250	22,490	29,196	266	1	277	264	2,965,136
Indiana	62	62	10,642	58	4,474	5,754	60	.....	62	60	497,642
Illinois	30	30	2,143	23	799	1,047	27	.....	29	27	179,700
Michigan	17	17	1,890	16	714	1,076	15	1	15	15	73,050
Wisconsin	73	73	10,427	61	4,275	4,779	70	1	70	69	356,181
West North Central division:											
Minnesota	6	6	805	6	363	442	6	.....	6	6	30,500
Iowa	43	43	5,004	40	2,227	2,640	41	.....	48	41	228,900
Missouri	8	8	1,204	8	565	639	8	.....	8	8	85,600
North Dakota	28	28	1,170	28	598	572	23	.....	24	23	44,150
South Dakota	39	39	2,100	20	650	518	25	.....	25	24	41,650
Nebraska	17	17	2,503	17	1,228	1,275	15	2	15	15	68,200
Kansas	12	12	1,130	12	482	648	12	.....	12	12	54,400
South Atlantic division:											
Maryland	79	79	15,801	77	6,158	9,015	78	.....	82	78	1,075,353
District of Columbia	2	2	705	1	152	228	2	.....	2	2	94,000
Virginia	27	27	2,440	23	856	1,215	26	.....	27	26	113,800
West Virginia	6	6	1,015	5	402	595	5	.....	5	5	60,300
North Carolina	56	53	6,109	52	2,488	3,074	56	.....	56	56	243,650
East South Central division:											
Kentucky	11	11	1,931	8	688	809	9	.....	9	9	90,675
Tennessee	3	3	374	1	20	22	3	.....	3	3	7,700
West South Central division:											
Arkansas	2	2	107	1	27	20	1	.....	1	1	2,000
Mountain division:											
Idaho	3	3	83	2	22	18	.....	2	.....	.....	.....
Colorado	2	2	221	2	94	127	2	.....	2	2	3,200
Pacific division:											
Washington	2	2	108	2	48	60	1	1	1	1	1,000
Oregon	8	8	755	8	351	404	8	.....	9	8	78,300
California	5	5	448	5	242	206	5	.....	5	5	260,600

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in the United States	1,761	369	$2,007,041	786	$2,598,115	1,714	$3,247,773	1,658	1,738	29,389	304,250
New England division:											
Massachusetts	2	1	1,100	1	3,500	2	4,435	2	2	23	174
Connecticut	4	4	33,900	4	19,000	4	15,254	4	9	66	717
Middle Atlantic division:											
New York	22	16	128,350	13	72,500	22	66,867	21	23	446	5,704
New Jersey	3	1	1,000	2	10,000	3	30,703	2	2	44	303
Pennsylvania	908	207	1,224,253	340	1,268,180	897	1,905,830	871	928	18,282	193,207
East North Central division:											
Ohio	281	46	183,190	141	476,360	265	527,442	262	265	4,785	50,959
Indiana	62	11	29,975	36	116,050	61	104,613	57	57	913	9,225
Illinois	30	7	33,700	14	28,400	25	25,820	24	24	240	2,006
Michigan	17	3	6,400	10	19,550	15	16,808	15	15	195	1,547
Wisconsin	73	21	42,910	45	117,450	72	79,722	68	68	592	4,431
West North Central division:											
Minnesota	6	1	5,600	6	11,300	6	6,277	6	6	31	289
Iowa	43	6	32,798	27	66,100	41	47,845	38	40	456	3,434
Missouri	8	2	10,000	6	11,800	8	24,605	8	8	136	1,213
North Dakota	28	4	3,980	8	11,300	24	10,582	26	26	66	587
South Dakota	39	1	50	9	18,700	38	15,738	31	35	78	824
Nebraska	17	2	10,000	11	20,600	17	24,942	17	18	164	1,505
Kansas	12	2	1,500	8	15,100	11	18,880	12	12	138	1,102
South Atlantic division:											
Maryland	79	14	96,200	40	159,900	79	184,013	75	76	1,326	12,734
District of Columbia	2	1	6,000	1	7,500	2	8,342	2	3	58	566
Virginia	27	1	400	13	27,300	27	25,465	26	26	326	2,592
West Virginia	6	2	1,500	4	16,000	5	10,860	5	6	69	864
North Carolina	56	5	16,635	25	53,500	54	42,533	52	53	654	6,972
East South Central division:											
Kentucky	11	4	27,700	6	16,025	11	17,622	10	10	133	1,869
Tennessee	3	.....	.....	3	3,900	3	2,812	3	3	30	275
West South Central division:											
Arkansas	2	.....	.....	.....	.....	2	225	1	1	4	24
Mountain division:											
Idaho	3	.....	.....	.....	.....	3	220	3	4	12	133
Colorado	2	2	3,100	2	2,900	2	5,156	2	2	22	218
Pacific division:											
Washington	2	.....	.....	1	1,500	2	1,142	2	2	10	87
Oregon	8	3	5,600	8	20,700	8	16,024	8	9	60	356
California	5	2	101,200	2	3,000	5	6,996	5	5	30	273

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

CLASSIS.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Church in the United States	1,761	1,758	344,374	1,573	138,014	173,764	1,670	13	1,719	1,663	$20,116,336
Allegheny	25	25	4,989	21	1,655	2,152	25	.....	25	25	515,400
Carlisle	22	22	2,558	22	1,058	1,500	22	.....	22	22	149,600
Chicago	13	13	1,143	10	441	452	11	.....	11	11	78,500
Cincinnati	13	13	3,549	10	1,344	1,711	11	.....	11	11	285,336
Clarion	33	33	3,748	25	1,202	1,750	28	.....	28	28	160,800
East Pennsylvania	63	63	15,808	61	7,084	8,267	63	.....	64	62	1,043,600
East Susquehanna	56	56	10,764	45	4,427	5,290	52	1	54	52	378,250
Eastern Ohio	28	28	4,301	26	1,708	2,117	27	.....	27	27	184,200
Erie	21	21	5,471	19	2,218	2,863	21	.....	27	21	254,300
Eureka	25	25	1,402	16	431	383	18	.....	19	17	23,750
German Maryland	9	9	2,570	7	831	1,186	9	.....	9	9	149,400
German Philadelphia	23	23	7,949	19	2,513	3,733	22	.....	23	22	549,500
Gettysburg	33	33	7,939	32	3,576	4,020	33	.....	33	33	380,000
Goshenhoppen	28	28	9,159	24	3,414	3,997	28	.....	32	26	380,000
Heidelberg	25	25	6,128	20	2,582	3,090	25	.....	25	25	375,900
Hungarian	8	8	2,314	7	1,372	912	8	.....	10	8	117,300
Illinois	19	19	924	15	356	521	16	.....	18	16	104,200
Indiana	16	16	3,730	15	1,608	2,032	16	.....	18	16	137,450
Iowa	19	19	1,656	18	646	969	18	.....	24	18	108,400
Juniata	52	52	7,458	50	3,055	4,201	52	.....	53	52	416,200
Kansas	8	8	1,098	8	460	638	8	.....	8	8	64,000
Kentucky	17	17	2,651	13	989	1,166	17	.....	17	17	105,075
Lancaster (Eastern)	52	52	11,632	47	4,140	6,004	50	2	51	50	819,400
Lancaster (Ohio)	25	25	3,245	20	1,271	1,735	20	.....	20	20	124,400
Lebanon	47	47	13,569	44	5,644	7,043	47	.....	51	47	741,000
Lehigh	66	66	23,716	64	10,206	11,322	66	.....	67	66	1,703,534
Lincoln	6	6	590	5	207	309	6	.....	6	6	48,000
Maryland	67	67	13,136	66	5,117	7,619	67	.....	71	67	966,353
Mercersburg	23	23	4,354	23	1,822	2,532	23	.....	23	23	168,650
Miami	50	50	7,734	46	2,690	3,811	48	1	48	48	508,800
Milwaukee	24	24	3,366	18	1,284	1,465	23	.....	23	22	142,731
Minnesota	21	21	2,619	20	1,222	1,375	20	.....	20	20	97,350
Missouri	11	11	1,103	10	526	517	10	.....	10	10	57,400
Nebraska	15	15	2,175	15	1,099	1,076	13	2	13	13	42,400
New York	14	14	3,635	12	1,293	1,808	14	.....	15	14	332,500
North Carolina	56	53	6,109	52	2,488	3,074	56	.....	56	56	243,650
North Dakota	18	18	658	18	328	330	13	.....	13	13	27,850
Philadelphia	36	36	12,002	32	4,177	5,982	35	1	35	35	1,085,815
Portland (Oregon)	18	18	1,304	17	603	688	14	3	15	14	339,900
Reading	29	29	14,694	26	5,208	6,902	29	.....	29	29	980,700
St. John	26	26	8,084	26	3,458	4,626	26	.....	28	26	244,000
St. Joseph	36	36	3,773	35	1,473	2,200	35	.....	35	35	229,492
St. Paul	20	20	3,567	18	1,509	1,885	20	.....	20	20	174,100
Schuylkill	35	35	8,938	35	4,061	4,877	35	.....	36	35	481,300
Sheboygan	44	44	6,336	38	2,643	2,937	41	2	41	41	204,100
Somerset	40	40	4,720	37	1,883	2,364	39	.....	39	39	295,300
South Dakota	24	24	1,210	14	489	377	17	.....	17	17	34,200
Tiffin	31	31	5,323	30	2,174	2,904	31	.....	33	31	266,600
Tohickon	41	41	10,437	33	3,982	4,769	34	.....	34	34	465,850
Toledo	18	18	3,052	16	1,637	1,786	18	.....	18	17	175,650
Tuscarawas	50	50	10,031	42	3,834	5,280	43	.....	43	42	540,100
Ursinus	14	14	2,291	14	1,113	1,178	14	.....	15	14	56,000
Virginia	31	31	3,030	26	1,058	1,585	29	.....	30	29	161,300
West New York	14	14	5,760	9	1,870	2,093	14	.....	14	14	304,700
West Susquehanna	66	66	6,701	48	2,477	3,203	55	.....	56	55	456,800
Westmoreland	41	41	8,039	41	3,591	4,448	40	1	40	40	447,300
Wichita	4	4	393	4	149	244	4	.....	4	4	21,000
Wyoming	44	44	7,933	44	3,562	4,371	44	.....	44	44	377,150
Zion (Potomac)	37	37	8,285	36	3,604	4,656	36	.....	37	36	634,200
Zion (Southwest)	11	11	2,831	9	1,092	1,439	11	.....	11	11	155,000

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

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Church in the United States	1,761	369	$2,007,041	786	$2,598,115	1,714	$3,247,773	1,658	1,738	29,389	304,250
Allegheny	25	7	84,084	12	40,500	25	76,712	25	25	474	4,756
Carlisle	22	3	4,100	8	25,100	22	26,355	22	22	360	2,826
Chicago	13	4	22,300	6	16,000	13	12,165	12	12	95	639
Cincinnati	13	3	11,802	6	27,460	11	35,733	10	10	233	3,174
Clarion	33	2	5,500	9	27,700	32	33,953	31	31	401	3,399
East Pennsylvania	63	22	129,736	17	72,800	62	138,916	61	73	1,596	16,396
East Susquehanna	56	7	5,425	28	61,550	53	53,993	51	52	885	10,071
Eastern Ohio	28	2	9,500	9	20,100	27	35,923	27	27	424	4,046
Erie	21	7	17,450	15	82,600	19	33,437	21	21	319	3,276
Eureka	25	.....	.....	4	8,700	20	8,064	19	19	45	475
German Maryland	9	2	11,200	5	14,500	9	21,120	8	9	157	1,618
German Philadelphia	23	13	58,609	12	41,600	23	60,562	21	22	502	6,258
Gettysburg	33	4	4,600	19	72,550	33	51,696	33	33	686	6,959
Goshenhoppen	28	4	13,700	6	21,500	27	60,850	28	31	597	7,014
Heidelberg	25	1	6,200	19	55,950	25	69,292	25	26	508	5,689
Hungarian	8	8	43,800	6	30,900	8	20,483	8	12	40	697
Illinois	19	6	20,200	6	10,600	14	13,982	13	13	172	1,281
Indiana	16	3	4,500	14	36,700	16	28,585	15	15	276	3,013
Iowa	19	4	22,298	12	26,700	18	19,924	18	19	267	2,036
Juniata	52	6	24,275	20	68,700	52	60,835	51	52	722	6,778
Kansas	8	3	4,900	6	10,200	7	18,808	8	8	144	1,388
Kentucky	17	4	22,800	11	23,125	17	22,369	14	14	163	2,127
Lancaster (Eastern)	52	17	91,075	17	75,200	52	113,294	50	50	1,083	11,081
Lancaster (Ohio)	25	2	450	10	29,750	20	26,562	25	25	376	2,803
Lebanon	47	11	40,406	15	72,050	47	126,107	44	52	1,074	10,670
Lehigh	66	16	237,315	10	55,130	65	210,204	64	87	1,800	21,251
Lincoln	6	3	17,000	2	4,500	5	8,259	6	6	85	785
Maryland	67	11	73,000	33	133,100	67	143,463	64	65	1,138	10,974
Mercersburg	23	1	85	13	51,600	21	35,320	20	20	383	4,639
Miami	50	9	38,905	20	68,200	49	89,680	48	48	910	7,850
Milwaukee	24	6	17,760	15	41,600	24	35,289	23	23	196	1,675
Minnesota	21	4	9,400	14	32,550	21	21,937	21	21	167	1,135
Missouri	11	1	7,000	6	10,300	11	24,117	10	10	102	780
Nebraska	15	1	2,200	11	20,600	15	20,997	15	16	121	1,013
New York	14	11	57,000	8	48,500	14	63,703	13	16	271	3,321
North Carolina	56	5	16,635	25	53,500	54	42,533	52	53	654	6,972
North Dakota	18	4	3,980	5	6,600	18	8,299	16	16	42	303
Philadelphia	36	20	207,115	20	88,300	36	177,999	36	37	988	12,557
Portland (Oregon)	18	5	106,800	11	25,200	18	24,382	18	20	112	849
Reading	29	9	95,375	5	21,800	29	116,272	29	34	1,232	12,299
St. John	26	2	5,003	15	48,750	26	51,542	25	28	485	6,148
St. Joseph	36	5	20,550	15	36,800	35	45,188	34	34	492	4,622
St. Paul	20	4	36,100	7	19,900	20	42,890	18	18	278	3,452
Schuylkill	35	14	46,170	16	80,000	35	68,256	34	34	700	7,967
Sheboygan	44	14	24,950	29	74,600	43	40,601	39	39	344	2,448
Somerset	40	7	30,300	16	56,800	40	77,545	39	39	505	4,508
South Dakota	24	1	50	8	14,700	24	9,957	22	26	57	573
Tiffin	31	5	16,830	16	52,600	31	52,136	31	31	516	5,352
Tohickon	41	6	5,850	9	58,000	41	77,262	39	40	934	8,659
Toledo	18	4	33,600	14	31,350	17	28,400	16	16	214	2,348
Tuscarawas	50	8	33,350	23	67,400	44	107,558	40	40	940	11,464
Ursinus	14	.....	.....	9	23,400	14	16,923	10	11	81	731
Virginia	31	2	1,100	15	40,300	30	32,625	29	29	367	3,106
West New York	14	8	62,450	13	51,200	14	47,122	14	14	257	2,889
West Susquehanna	66	6	12,325	26	76,100	64	54,549	61	61	928	8,086
Westmoreland	41	9	35,961	23	90,400	41	113,432	39	39	707	7,633
Wichita	4	1	500	3	7,800	4	3,956	4	4	50	347
Wyoming	44	9	31,947	19	51,800	44	70,048	42	43	726	7,803
Zion (Potomac)	37	11	54,200	11	39,200	37	80,921	36	36	832	9,207
Zion (Southwest)	11	2	7,325	9	43,000	11	31,685	11	11	176	1,974

CHRISTIAN REFORMED CHURCH.

HISTORY.

In 1846–47 a colony from Holland settled in Michigan and gave the names of their old provinces to their new homes, such as Zeeland, Vriesland, Holland, etc. Those in Iowa chose the significant name of "Pella" for their place of refuge. Practically all joined the Dutch Reformed Church in 1849, but when this union was formed, they made an express condition that "they would be most perfectly free at any time they found an ecclesiastical connection opposed to their religious prosperity and enjoyment to bid (the Reformed Church) a fraternal adieu and be by themselves."

After some years a number of the members and two of the ministers of these Michigan congregations considered that various things in the doctrines and discipline of the church they had joined were opposed to their prosperity and enjoyment, and after considerable friction, they withdrew, April 8, 1857. Delegates from six churches met in Holland, Mich., in May, 1857, and effected a separate organization. Two years later the name of "Holland Reformed Church" was adopted as the denominational title, but in 1861 it was changed to "True Dutch Reformed." In 1880 the name "Holland Christian Reformed Church in America" was chosen, but in 1890 the word "Holland" was dropped, and in 1904 the words "in America" were eliminated, so that the official title to-day is "Christian Reformed Church."

At first the growth was slow. Two of the congregations disappeared from the roll the year after organization, and one of the clergymen returned to the Reformed Church, leaving as sole pastor of the denomination the Rev. K. Van den Bosch. Owing to different opinions in regard to ecclesiastical customs, considerable agitation arose among the members. In 1864, the Rev. D. J. Van der Werp, an earnest preacher and a talented writer, came from the Netherlands to settle as pastor of the church at Graafschap, Allegan County, Mich. Coming into relations with recent immigrants from the Netherlands and from Germany (Bentheim and East Friesland), and finding many who were dissatisfied with the conditions in the Reformed Church, he succeeded within a few years in organizing a number of congregations in Wisconsin, Iowa, and Illinois, as well as in Michigan. He also began to train young men for the ministry, thus laying the foundation of the present theological school and Calvin College, which were formally opened in 1876 in Grand Rapids. In 1868 he began the publication of a biweekly paper, De Wachter (The Watchman), and through this medium was able to extend the influence of the movement in many directions.

In 1880 the first home missionary was ordained for the organization of churches among the Reformed Hollanders and East Friesians, scattered in different parts of the United States. This home mission work, aided by increasing immigration and a constantly growing number of graduates from the theological school, has been the chief instrument in causing the comparatively rapid growth of the church in recent years.

The denomination was strengthened considerably in 1882 by the accession of half a dozen churches which, with their pastors, had left the Reformed Church because of the refusal of its General Synod to condemn freemasonry and to discipline communicant members who were members of that organization. A further considerable increase came in 1890, when the Classis of Hackensack united with the denomination. This classis was the remnant of the True Reformed Dutch Church, which in 1822 had withdrawn from the Synod of the Reformed Church in America (then called the Reformed Protestant Dutch Church) because of its alleged departure from Calvinistic teaching and preaching and from the administration of church discipline.

In their early history the language of the churches was almost exclusively Dutch, but what became known as the "Americanization movement" in Michigan was strengthened by the formation of an English-speaking congregation in Grand Rapids, Mich., and the addition of the Hackensack Classis, which had been using English for many years. In the city congregations in many instances the use of English is increasing rapidly. In Iowa there are about a dozen German churches, which in 1916 opened the Christian Reformed College at Grundy Center, Iowa.

DOCTRINE AND POLITY.

The creeds of the Christian Reformed Church are those of the Reformed Churches which trace their origin to Holland, namely, the Belgic Confession of Faith, the Heidelberg Catechism, and the Canons of Dort.

As its constitution the church adopted the eighty-six articles of church government (the Church Order) approved by the National Synod of Dort in 1619, in so far as they were suited to American civil conditions. These articles provide for a strictly presbyterian order of polity, including the parity of the ministry and the joint rule of the elders of the different congregations.

The first organization of all the congregations was called a "classis" (presbytery). From 1865 to 1879 general assemblies were held annually. In 1880 the name "synod" was adopted for the annual meeting of all the churches as one body. At present six delegates from each classis—three ministers and three elders—meet biennially as a synod, the highest church court in the organization. This corresponds to the General Synod of the Reformed Church in America, with no intermediary court corresponding to the particular synod.

In the congregational worship, the Psalms are sung exclusively, except that a few "Spiritual Songs" are used as a supplement to the Psalter, and in some congregations 52 hymns are used, selected as being appropriate to the 52 Lord's days of the Heidelberg Catechism.

WORK.

The activities of the church include work among the Indians, under the supervision of a Board of Heathen Missions appointed by the Synod, with headquarters at Grand Rapids, Mich.; work among the Mormons at Ogden, Utah; among the Jews at Paterson, N. J.; among the Dutch sailors and Dutch immigrants at Hoboken, N. J., and Ellis Island; and general mission work carried on by the different classes and a joint committee of the Synod. During 1906, 7 home missionaries, 6 missionaries to the Indians, 6 missionary helpers to the Indians, and 2 workers among Mormons and Jews were engaged in this work, and 32 churches were aided. The total amount of contributions was $90,400, including $41,400 for the Indian work, $31,800 for the salaries of home missionaries and for weak congregations, $13,700 in part for the purchase of a building for mission work among the Jews, $1,500 for Mormon work, and $2,000 for the immigration work and sailors' home. The missionaries for the Indians are located at Rehoboth, Zuni, Gallup, Crown Point, Toadlene, and Tohatchi, all in New Mexico.

The chief educational institution is at Grand Rapids, Mich., and includes a theological seminary (the Calvin College) and a preparatory school, with 17 teachers and 359 students; the Christian Reformed College, at Grundy Center, Iowa, opened in 1916, has a faculty of 12 and an enrollment of 75 students. There are in addition 65 parochial or "Christian" schools, many of which are the property of independent societies for Christian instruction, composed almost exclusively of members of the Christian Reformed Church. These have a total of 10,000 pupils. The amount contributed in 1916 for education was $37,000 for the support of the colleges and $175,000 for that of the parochial schools. The value of the school property is estimated at $150,000 for the institution at Grand Rapids, Mich.; $25,000 for the schools for the Indians; $700,000 for the parochial schools; and $25,000 for the school at Grundy Center, Iowa. The theological school at Grand Rapids has a special endowment valued at $40,000. The various congregations, in addition to the Sunday schools, have week-day classes for the children and young people for training in Bible history and doctrine by means of a graded system of catechisms.

One hospital for Indians, at which 180 patients were treated in 1916, is maintained by the Board of Heathen Missions. It is located at Rehoboth, N. Mex. The building is valued at $10,000; the annual maintenance is $6,000.

Five other institutions of a philanthropic character are in part supported by Christian Reformed people, in conjunction with members of the Reformed Church in America. There are homes for aged Hollanders in Grand Rapids, Mich., Pella, Iowa, and Paterson, N. J., and, on a similar plan, 1 Christian Psychopathic Hospital is maintained at Cutlerville, near Grand Rapids, Mich., and a hospital for tuberculosis sufferers (Bethesda Sanitarium), at Denver, Colo. These 5 institutions cost approximately $200,000; and annual contributions of the Christian Reformed people, for their support, have approximated $26,000. The Christian Reformed denomination has 227 young people's societies, with 6,464 members.

There are three denominational periodical publications: One English weekly, "The Banner," published at Grand Rapids, Mich.; one Dutch weekly, "De Wachter," published in Holland, Mich.; and one German monthly, "Der Reformierte Bote," published at Wellsburg, Iowa.

STATISTICS.

The general statistics of the Christian Reformed Church for 1916 are given, by states and classes, on pages 637 and 638, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	226	174	52	29.9
Members	38,668	26,669	11,999	45.0
Church edifices	233	181	52	28.7
Value of church property	$1,658,308	$903,600	$754,708	83.5
Debt on church property	$486,408	$216,287	$270,121	124.9
Parsonages:				
Churches reporting	184	136	48	35.3
Value	$619,095	$290,250	$328,845	113.2
Sunday schools:				
Number	214	150	64	42.7
Officers and teachers	1,681	1,424	257	18.0
Scholars	24,445	18,340	6,105	33.3
Contributions for missions and benevolences	$159,400	$129,661	$29,739	22.9
Domestic	$159,400	$129,661	$29,739	22.9
Foreign				

From this table it appears that there has been a somewhat uniform increase in the denomination during the decade. The number of organizations rose from 174 in 1906 to 226 in 1916, an increase of 29.9 per cent, and the membership advanced from 26,669 to 38,668, a gain of 45 per cent. The increase in the number of church edifices was 52, or 28.7 per cent, and the value of church property rose from $903,600 to $1,658,308, or 83.5 per cent. Debt on church property amounting to $486,408 was reported by 151

organizations, an increase over the total for 1906 of $270,121. There was a considerable increase—35.3 per cent—in the number of churches reporting parsonages, and a still greater increase—113.2 per cent—in the value of parsonages reported. Sunday schools increased 42.7 per cent in number, but had a smaller increase in scholars—33.3 per cent—and in officers and teachers—18 per cent. Contributions for missions and benevolences were $159,400, an increase of $29,739, or 22.9 per cent.

Church expenditures amounting to $715,193, reported by 221 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 226 organizations, 23, with 4,292 members, reported services conducted in English only; 52, with 8,796 members, reported services in foreign languages in connection with English; and 151 organizations, with 25,580 members, used foreign languages only. Of the 3 foreign languages reported, the principal language was Dutch, used exclusively by 143 organizations, with 24,990 members, and in connection with German by 3 organizations, with 233 members; there were also 48 organizations, with 8,363 members, using Dutch and English. As compared with the report for 1906, there was an increase of 50 in the number of organizations reporting the use of a foreign language, and an increase of 9,241 in the membership of such organizations.

The number of ministers on the rolls of the denomination was given as 185. Schedules were received from 151, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	151	133	2	16	$1,073
California	1	1			
Colorado	1	1			
Idaho	1	1			
Illinois	13	12	1		1,158
Indiana	2	2			975
Iowa	26	23		3	1,039
Kansas	1	1			
Massachusetts	1	1			
Michigan	66	55		11	1,078
Minnesota	4	3	1		1,000
Montana	2	2			1,150
New Jersey	10	10			1,175
New Mexico	3	2		1	1,350
New York	2	2			1,000
Ohio	2	2			950
South Dakota	5	5			920
Washington	4	3		1	1,100
Wisconsin	7	7			1,011

Of the 151 ministers reporting, 135 were in pastoral work and 133 of them reported an average annual salary of $1,073. Of the 16 not in pastoral work, 9 were retired, and the others were in educational or evangelistic work.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Reformed Church	226	226	38,668	216	17,064	18,171	211	12	233	209	$1,658,308
Middle Atlantic division:											
New York	5	5	389	5	182	207	4	1	4	3	21,500
New Jersey	13	13	3,067	13	1,363	1,704	12	1	12	12	195,722
East North Central division:											
Ohio	4	4	446	4	209	237	4		4	4	28,800
Indiana	4	4	719	4	362	357	4		4	4	21,500
Illinois	14	14	3,093	13	1,501	1,553	14		14	14	186,046
Michigan	88	88	20,645	79	8,286	8,965	87	1	103	87	835,528
Wisconsin	9	9	1,344	9	656	688	9		9	9	39,800
West North Central division:											
Minnesota	16	16	1,205	16	600	605	13	2	14	14	46,087
Iowa	34	34	4,276	34	2,136	2,140	32	2	34	31	163,850
North Dakota	3	3	152	3	77	75	2	1	2	1	2,025
South Dakota	11	11	1,107	11	569	538	9	1	9	9	22,700
Kansas	2	2	338	2	172	166	2		2	2	16,000
Mountain division:											
Montana	5	5	351	5	174	177	5		5	5	27,850
Colorado	4	4	262	4	132	130	4		4	4	8,200
New Mexico	2	2	119	2	52	67		2			
Pacific division:											
Washington	5	5	627	5	329	298	4		6	4	12,800
California	4	4	164	4	88	76	3	1	3	3	12,900
States with one organization only [1]	3	3	364	3	176	188	3		4	3	17,000

[1] One organization each in Massachusetts, Nebraska, and Idaho.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Reformed Church	226	151	$486,408	184	$619,095	221	$715,193	188	214	1,681	24,445
Middle Atlantic division:											
New York	5	2	6,125	3	8,000	5	8,732	4	5	24	327
New Jersey	13	9	52,625	12	65,498	13	73,863	13	13	190	2,385
East North Central division:											
Ohio	4	2	2,050	3	7,100	4	10,740	4	4	24	255
Indiana	4	2	3,200	4	13,100	4	11,366	1	1	16	165
Illinois	14	11	46,000	14	63,483	14	59,546	12	16	128	2,091
Michigan	88	66	269,568	77	269,564	87	342,395	83	100	977	14,096
Wisconsin	9	6	11,785	8	27,600	9	24,481	5	5	25	366
West North Central division:											
Minnesota	16	10	14,230	8	18,500	15	17,575	11	12	49	836
Iowa	34	20	39,950	30	86,400	33	98,530	26	27	146	2,465
North Dakota	3	.....	.....	1	4,300	3	5,411	3	3	10	110
South Dakota	11	6	5,550	8	13,600	11	18,001	5	5	16	366
Kansas	2	1	5,000	2	5,300	2	6,771	2	2	12	170
Mountain division:											
Montana	5	4	13,950	3	7,950	5	9,509	3	3	5	63
Colorado	4	4	3,225	2	4,000	4	9,850	3	5	18	129
New Mexico	2	.....	.....	.....	.....	2	508	2	2	9	109
Pacific division:											
Washington	5	2	1,700	3	6,700	4	7,243	4	4	7	216
California	4	3	8,250	3	7,900	3	3,292	4	4	10	93
States with one organization only [1]	3	3	3,200	3	9,500	3	7,380	3	3	15	203

[1] One organization each in Massachusetts, Nebraska, and Idaho.

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

CLASSIS.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Christian Reformed Church	226	226	38,668	216	17,064	18,171	211	12	233	209	$1,658,308
East Friesland	14	14	1,199	14	602	597	13	1	14	13	42,187
Grand Rapids, East	21	21	5,087	17	1,559	1,768	20	1	22	20	221,300
Grand Rapids, West	20	20	5,368	18	2,136	2,537	20	.....	21	20	271,350
Hackensack	5	5	509	5	197	312	5	.....	5	4	71,722
Holland	13	13	3,781	11	1,534	1,538	13	.....	15	13	106,944
Hudson	14	14	3,226	14	1,480	1,746	12	2	13	12	159,500
Illinois	26	26	5,056	25	2,461	2,556	26	.....	26	26	257,346
Muskegon	25	25	3,962	25	1,927	2,035	25	.....	27	25	157,234
Orange City	21	21	2,140	21	1,085	1,055	19	1	21	19	74,200
Pacific	11	11	1,018	11	527	491	10	.....	12	10	42,650
Pella	24	24	2,171	24	1,081	1,090	20	4	20	20	87,450
Sioux Center	19	19	2,284	19	1,141	1,143	15	3	15	14	72,925
Zeeland	13	13	2,867	12	1,334	1,303	13	.....	22	13	93,500

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

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Christian Reformed Church	226	151	$486,408	184	$619,095	221	$715,193	188	214	1,681	24,445
East Friesland	14	6	7,450	11	23,300	13	21,693	14	15	82	924
Grand Rapids, East	21	17	93,975	15	50,600	21	94,741	19	29	234	3,351
Grand Rapids, West	20	17	100,065	18	80,300	20	100,618	19	26	271	3,644
Hackensack	5	3	15,500	4	23,998	5	16,181	4	4	99	1,102
Holland	13	7	18,383	13	44,827	13	51,792	13	13	191	2,518
Hudson	14	9	44,950	12	55,500	14	71,714	14	15	124	1,740
Illinois	26	20	62,485	25	99,983	26	94,843	18	22	165	2,582
Muskegon	25	19	42,515	22	57,837	25	67,514	23	23	188	2,835
Orange City	21	15	22,480	15	35,600	20	42,072	11	12	63	1,037
Pacific	11	7	16,750	7	17,150	10	17,932	8	8	14	309
Pella	24	14	82,225	18	53,000	23	55,116	20	22	95	1,384
Sioux Center	19	10	14,450	12	35,200	19	44,857	13	13	43	1,076
Zeeland	13	7	15,180	12	41,800	12	36,120	12	12	112	1,943

HUNGARIAN REFORMED CHURCH IN AMERICA.

HISTORY.

This youngest of the Reformed Churches in this country is the outcome of a desire to bring together into one organization and into close relationship with the Reformed Church of Hungary, the numerous congregations that had been formed as a result of the immigration into this country. A considerable number of these congregations had become identified with the Reformed Church in the United States, or with the Presbyterian Church in the United States of America, although some were included in various other denominations—Congregational, Baptist, etc. As a difficulty arose in regard to securing for these different churches ministers who were acquainted with the Hungarian language, and who understood the general type of the people, an appeal was made to the Church in Hungary for assistance. Accordingly a representative of that church, Count Joseph Degenfeld, curator-general of the Reformed Church in Hungary, visited the different Reformed and Presbyterian congregations. Becoming convinced that these American Hungarian congregations should be connected with the mother church in Hungary, he put the question definitely to all, whether they were willing to join that mother church. On his return from the United States, and as a result of his report on the situation in the United States, the General Convention of the Reformed Church in Hungary decided to give what assistance it could to those congregations which voted to submit themselves to its care and supervision. This assistance was to take the form of sending properly trained ministers and of granting such financial aid as might be needed.

On October 7, 1904, the Hungarian Reformed Church in America was organized in the city of New York by six congregations and six ministers, and other congregations have since united with it. While under the general care and supervision of the Reformed Church in Hungary, this is a distinctively American body, receiving its ministers and financial aid from Hungary in the same way that the congregations of the German Reformed Church received aid from Holland until they became strong enough to provide for themselves.

In doctrine, discipline, and polity the Hungarian Church is in general accord with the other Reformed Churches.

WORK.

There is no organized home or foreign missionary work or any regular educational system. A parochial school with 150 pupils was maintained in 1916 at a cost of $600. There are 6 young people's societies connected with the denomination, with a membership of 450.

STATISTICS.

The general statistics of the Hungarian Reformed Church in America for 1916 are given, by states and classes, in the tables on page 640; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	46	16	30	(1)
Members	9,851	5,253	4,598	87.5
Church edifices	38	12	26	(1)
Value of church property	$434,600	$123,500	$311,100	251.9
Debt on church property	$189,624	$70,950	$118,674	167.3
Parsonages:				
Churches reporting	19	6	13	(1)
Value	$112,750	$26,500	$86,250	325.5
Sunday schools:				
Number	34	4	30	(1)
Officers and teachers	94	6	88	(1)
Scholars	2,312	179	2,133	1,191.6

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

From this table it is seen that the denomination has materially increased in strength in every particular. The number of organizations reported for 1916 was 46 as against 16 in 1906, and the membership 9,851 as against 5,253, a gain of 87.5 per cent. Church edifices had increased in number from 12 to 38, and the value of church property from $123,500 to $434,600, an increase of 251.9 per cent. Debt on church property reported by 9 organizations in 1906 was $70,950, while in 1916 there was a debt of $189,624 reported by 31 organizations. Churches reporting parsonages increased from 6 to 19 and the value of parsonages from $26,500 to $112,750. Sunday schools increased from 4 to 34 and their scholars from 179 to 2,312, a gain of 1,191.6 per cent. Contributions for general purposes were not reported.

Church expenditures amounting to $133,511, reported by 44 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

Of the 46 organizations, 43, with 8,673 members, reported the use of Magyar only in the conduct of church services, and 3, with 1,178 members, reported Magyar and Slavic. In 1906 there were 15 organizations, with 5,153 members, reported as using Magyar only, and 1, with 100 members, using Magyar and Slavic.

The number of ministers on the rolls of the denomination was 30, all of whom were in pastoral work, and 27 reported annual salaries averaging $1,290.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hungarian Reformed Church in America.	46	46	9,851	46	6,829	3,022	38	2	38	39	$434,600
New England division:											
Connecticut	2	2	574	2	338	236	2	.....	2	2	26,000
Middle Atlantic division:											
New York	6	6	670	6	515	155	2	.....	2	2	58,000
New Jersey	11	11	3,254	11	2,095	1,159	10	.....	10	10	99,550
Pennsylvania	12	12	1,813	12	1,406	407	11	1	11	11	97,350
East North Central division:											
Ohio	8	8	2,031	8	1,477	554	7	1	7	8	97,200
Illinois	3	3	285	3	232	53	3	.....	3	3	34,700
Michigan	3	3	1,186	3	731	455	3	.....	3	3	21,800
South Atlantic division:											
Virginia	1	1	38	1	35	3	.....	.....	.....	.....	.....

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hungarian Reformed Church in America.	46	31	$189,624	19	$112,750	44	$133,511	32	34	94	2,312
New England division:											
Connecticut	2	2	13,800	2	14,000	2	5,963	2	2	6	174
Middle Atlantic division:											
New York	6	2	43,700	2	16,000	6	33,448	5	5	6	148
New Jersey	11	9	33,750	5	24,450	11	31,997	7	8	11	603
Pennsylvania	12	5	40,542	5	36,000	11	19,102	6	6	19	409
East North Central division:											
Ohio	8	7	28,450	2	15,800	8	16,569	6	7	29	537
Illinois	3	3	20,861	1	1,000	2	7,197	2	2	8	132
Michigan	3	3	8,521	2	5,500	3	18,485	3	3	14	294
South Atlantic division:											
Virginia	1	.....	.....	.....	.....	1	750	1	1	1	15

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

CLASSIS.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Hungarian Reformed Church in America.	46	46	9,851	46	6,829	3,022	38	2	38	39	$434,600
Eastern	24	24	4,915	24	3,241	1,674	17	1	17	17	206,050
Western	22	22	4,936	22	3,588	1,348	21	1	21	22	228,550

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

CLASSIS.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Hungarian Reformed Church in America.	46	31	$189,624	19	$112,750	44	$133,511	32	34	94	2,312
Eastern	24	14	97,917	10	69,450	23	75,324	16	17	30	1,014
Western	22	17	91,707	9	43,300	21	58,187	16	17	64	1,298

REFORMED EPISCOPAL CHURCH.

HISTORY.

At the sixth conference of the Evangelical Alliance in New York in October, 1873, a communion service was held in the Fifth Avenue Presbyterian Church, in which Dr. Payne Smith, Dean of Canterbury, and Bishop George David Cummins, of Kentucky, participated. This was at the time of the intense discussion in the Protestant Episcopal Church concerning ritual, and Dean Smith and Bishop Cummins were subjected to some very severe and unfriendly criticisms for participating in this union communion service. Bishop Cummins had for some time felt disturbed at the apparently ritualistic tendencies of his church, and the loss—as he thought—of true catholicity, and so keenly did he feel these criticisms as new evidence of these tendencies that, on November 10, he withdrew. A number of others shared his opinions, and on a call from him, 7 clergymen and 20 laymen met in New York City on December 2, and organized the Reformed Episcopal Church. Bishop Cummins was chosen as presiding bishop, and the Rev. Dr. Charles Edward Cheney was elected a bishop and was subsequently consecrated in Chicago.

The name Reformed Episcopal was chosen because of the belief of the founders of the new movement that the same principles were adopted which were the basis of the Anglican Church at the Reformation—which is known in law as the "Reformed Church of England"—and also of the Protestant Episcopal Church when fully organized after the American Revolution.

The Reformed Episcopal Church has identified itself with the various movements for church unity, is a constituent member of the Federal Council of the Churches of Christ in America, and is in close relation with the Liturgical Free Churches of England.

DOCTRINE.

In doctrine the Reformed Episcopal Church declares its belief in the Scriptures as the Word of God, and the sole rule of faith and practice; and accepts the Apostles' Creed, the divine institution of the sacraments of baptism and the Lord's Supper, and the doctrines of grace, substantially as set forth in the Thirty-nine Articles of the Protestant Episcopal Church. It rejects the doctrine that the Lord's table is an altar on which the oblation of the body and blood of Christ is offered anew to the Father; that the presence of Christ in the Lord's Supper is a presence in the elements of bread and wine; and that regeneration is inseparably connected with baptism.

POLITY.

The polity accords with that of the Protestant Episcopal Church, except that it looks upon episcopacy as an ancient and desirable form of church government rather than as of divine right. It rejects, as erroneous doctrine and contrary to God's Word, the position that the Church of Christ consists of only one order of ecclesiastical polity; and that Christian ministers are priests in any other sense than that in which all other believers are "a royal priesthood."

The Reformed Episcopal Church recognizes the Christian character of members of other branches of Christ's Church and receives them on letters dimissory. It does not demand the reordination of clergymen, duly ordained in other communions, who enter its ranks. It holds, however, that, through its bishops, who alone have the right to confirm and ordain, it has preserved intact the historic succession of the ministry. Unlike the General Convention of the Protestant Episcopal Church, the bishops do not constitute a separate house in the General Council. They preside over synods or jurisdictions which correspond to dioceses and jurisdictions of the Protestant Episcopal Church.

For worship the church accepts the Book of Common Prayer as revised by the General Convention of the Protestant Episcopal Church in 1785, but holds that no liturgy should be imperative or repressive of freedom in prayer, and reserves full liberty to alter, abridge, enlarge, and amend the same, as may seem best, "provided that the substance of the faith be kept entire."

WORK.

The Board of Home Missions cares for the weak parishes in the organization, conducts work among Negroes in the South, and provides a part of the salaries of missionary bishops. The report for 1916 shows 17 missionaries employed; 35 churches aided; and contributions for the support of the work, amounting to $3,137.

The Board of Foreign Missions carries on work in India, in 8 stations, with 6 missionaries and 20 native helpers. There are 17 primary schools; 2 hospitals, in which about 45,000 persons received treatment during the year; and 1 orphanage, with 53 inmates. The property in India is valued at $20,000, and there is an endowment of $72,000. The amount contributed for the foreign work in 1916 was $16,453.

The educational work in the United States is confined to a theological seminary in Philadelphia, with 9 students. The seminary has also a preparatory department. The property is valued at $60,000, and there is an endowment of $140,349. The contributions for educational work during the year were $6,854.

There are 90 Christian Endeavor societies, with 2,250 members.

STATISTICS.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	75	81	−6	(2)
Members	11,050	9,682	1,368	14.1
Church edifices	74	87	−13	(2)
Value of church property	$1,702,187	$1,469,787	$232,400	15.8
Debt on church property	$94,198	$67,143	$27,055	40.3
Parsonages:				
Churches reporting	12	14	−2	(2)
Value	$67,000	$48,950	$18,050	36.9
Sunday schools:				
Number	72	89	−17	(2)
Officers and teachers	878	959	−81	−8.4
Scholars	8,603	9,864	−1,261	−12.8
Contributions for missions and benevolences	$26,444	$27,020	−$576	−2.1
Domestic	$9,991	$18,861	−$8,870	−47.0
Foreign	$16,453	$8,159	$8,294	101.7

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

From this table it is seen that in number of organizations, church edifices, parsonages, and Sunday schools, there was somewhat of a falling off between 1906 and 1916. The membership, however, advanced from 9,682 to 11,050, showing a gain of 14.1 per cent, and the value of church property increased by $232,400, or 15.8 per cent. There was also an increase of $18,050, or 36.9 per cent, in the value of parsonages. Contributions for general benevolent purposes fell from $27,020 to $26,444. The loss was in contributions for domestic work, those for foreign work having risen from $8,159 to $16,453, or 101.7 per cent.

Church expenditures amounting to $180,880, reported by 75 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 43 organizations in 1916, was 131, constituting 1.8 per cent of the 7,474 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 194.[1]

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

The number of ministers on the rolls of the church was given as 88. Of these, 46 sent in schedules, and 28 reported annual salaries averaging $1,415. The following table gives the principal facts in regard to the ministers from whom schedules were received:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	46	28	5	13	$1,415
California	1			1	
Florida	1			1	
Illinois	5	2		3	2,400
Maryland	3	3			1,133
Massachusetts	1			1	
Michigan	1	1			
New Jersey	2	2			1,405
New York	5	2		3	2,250
Ohio	1	1			
Pennsylvania	13	10		3	1,580
South Carolina	11	5	5	1	334
Tennessee	1	1			
Virginia	1	1			

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Episcopal Church	75	74	11,050	68	4,194	6,550	74	1	74	74	$1,702,187
Middle Atlantic division:											
New York	7	7	744	6	262	432	7		7	7	511,500
New Jersey	3	2	234	2	72	162	3		3	3	47,500
Pennsylvania	15	15	4,352	15	1,852	2,500	15		15	14	719,000
East North Central division:											
Ohio	2	2	476	2	160	316	2		2	2	71,000
Illinois	5	5	1,501	5	556	945	5		5	5	208,000
South Atlantic division:											
Maryland	4	4	485	4	175	310	4		4	4	62,500
Virginia	2	2	54	2	25	29	2		2	2	2,825
South Carolina	35	35	3,017	30	1,012	1,749	34	1	34	35	45,862
States with one organization only[1]	2	2	187	2	80	107	2		2	2	34,000

[1] One organization each in Delaware and Michigan.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Episcopal Church	75	28	$94,198	12	$67,000	75	$180,880	70	72	878	8,603
Middle Atlantic division:											
New York	7	3	31,200	.....	.....	7	15,879	7	7	69	507
New Jersey	3	.....	.....	1	4,000	3	5,534	3	3	20	187
Pennsylvania	15	4	21,600	3	15,000	15	83,377	15	16	400	4,430
East North Central division:											
Ohio	2	.....	.....	2	10,000	2	8,600	2	2	24	205
Illinois	5	2	6,000	2	20,000	5	41,100	5	6	126	1,198
South Atlantic division:											
Maryland	4	3	14,500	1	4,500	4	12,029	4	4	83	510
Virginia	2	2	1,300	.....	.....	2	750	2	2	12	50
South Carolina	35	13	2,598	3	4,500	35	9,243	30	30	103	1,266
States with one organization only[1]	2	1	17,000	.....	.....	2	4,368	2	2	35	250

[1] One organization each in Delaware and Michigan.

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

SYNOD.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Reformed Episcopal Church	75	74	11,050	68	4,194	6,550	74	1	74	74	$1,702,187
Chicago	8	8	2,089	8	771	1,318	8	.....	8	8	305,000
New York and Philadelphia	32	31	5,944	30	2,411	3,483	32	.....	32	31	1,351,325
Special Missionary Jurisdiction of the South	35	35	3,017	30	1,012	1,749	34	1	34	35	45,862

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

SYNOD.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Reformed Episcopal Church	75	28	$94,198	12	$67,000	75	$180,880	70	72	878	8,603
Chicago	8	3	23,000	4	39,000	8	53,000	8	9	176	1,578
New York and Philadelphia	32	12	68,600	5	23,500	32	118,637	32	33	599	5,759
Special Missionary Jurisdiction of the South	35	13	2,598	3	4,500	35	9,243	30	30	103	1,266

ROMAN CATHOLIC CHURCH.

HISTORY.

The Holy Catholic Apostolic Roman Church, more generally known as the "Roman Catholic Church," includes that portion of the Christian Church which recognizes the Bishop of Rome as Pope, the Vicar of Christ on earth, and the Visible Head of the Church. It dates its origin from the selection by Jesus Christ of the Apostle Peter as "chief of the Apostles," and it traces its history through his successors in the bishopric of Rome.

Until the tenth century practically the entire Christian Church was recognized as one. Divergent views on various matters, particularly the doctrine of the Procession of the Holy Ghost and the primacy of the Bishop of Rome, culminated in the eleventh century in a separation between the Western and Eastern sections. The Western Church, which held to the Procession of the Holy Ghost from both the Father and the Son, and recognized the primacy of the Bishop of Rome, included western and southern Europe and North Africa, except Egypt. With the incursions into southern Europe of the tribes from the north the missionary activities of the church were developed, and it grew in strength and became more thoroughly organized. The discoveries of the fifteenth and sixteenth centuries contributed new life to it and resulted in wider extension. Africa, India, China, and Japan were visited by the missionary fathers, numerous Catholic converts were made, and many Catholic communities were established. The discovery of America opened still another field. Missionaries accompanied the various Spanish expeditions of discovery and settlement in the first half century after Columbus made the first voyage to America, and they always raised the cross and conducted divine worship.

The first Catholic congregation in the territory now constituting the United States was founded at St. Augustine, Fla., in 1565, although Catholic services had been held on the soil of Florida long before that date, and from that point many companies of missionaries went along the coast, particularly toward the north, and labored among the Indians. That date also marks the evangelization of practically all present Latin America.

Missionaries in connection with Coronado's exploring expedition in 1540 preached among the Indians of New Mexico, but they soon perished. After the founding of Santa Fe, the second oldest town in the United States, missionary work was more successful and many tribes of Indians accepted the Catholic faith. On the Pacific coast Franciscans accompanied the expeditions to California about 1600, and on the Atlantic coast French priests held worship on Neutral Island, on the coast of Maine, in 1609, and three years later on Mount Desert Island. Jesuit missions, begun on the upper Kennebec in 1646, were more successful and permanent, many Indian converts being among their fruits. In 1665 Catholics sought to convert the Onondagas and other tribes in New York, while similar attempts among the Indians on the Great Lakes had been made as early as 1641.

The history of the Catholic Church among the English colonists began with the immigration of English and Irish Catholics to Maryland in 1634, and the founding of the town of St. Marys in that year. Religious toleration was from the beginning the law of the colony; but in later years the Catholics were restricted and even disfranchised, and the restrictions were not entirely removed until after the War of the Revolution. In Virginia, the Carolinas, Georgia, and New England, severe laws against Catholics were enforced for many years. In New York there were, it is said, no more than 7 Catholic families in 1696, and the few Catholics living on Manhattan Island 80 years later had to go to Philadelphia to receive the sacraments. In a report to the Propaganda in 1763, Bishop Challoner gives the number of missionaries in Maryland as 12, of Catholics, including children, 16,000; in Pennsylvania, missionaries 5, Catholics 6,000 or 7,000. The Roman Catholic missionaries in Maryland and the other English colonies were under the jurisdiction of ecclesiastical superiors in England, although this was based on common law rather than on any formal document. The first authoritative act dates from 1757, when Bishop Petre, vicar apostolic of London, was given jurisdiction for 6 years over all the colonies and islands in America subject to the British Empire. The same grant was renewed in 1759 for 6 years more to Bishop Challoner, who, on account of his necessary absence from the field, recommended the nomination of a vicar apostolic for America, and suggested that, as long as Canada and Florida were under British rule, the Bishop of Quebec might have his jurisdiction extended, although he preferred separate vicariates for America.

Catholics, almost to a man, took sides with the colonists in the War of the Revolution. Among the signers either of the Articles of Confederation, the Declaration of Independence, or the Constitution, were three Catholics—Thomas Fitzsimmons, Daniel Carroll, and Charles Carroll, of Carrollton, who saw in the Declaration "the basis for a future charity and liberty for his church"; while Thomas Sim Lee was war governor of Maryland. Volunteers joined the Army and Navy, and a regiment of Catholic Indians from Maine was enlisted for the colonial forces, while the accession of the French Government to the American cause brought to the service of the Republic a number of Catholic officers from Europe.

Following the war religious liberty was not established by all the colonies at once, but the recommendation of the Continental Congress in 1774, "that all former differences about religion or politics * * * from henceforth cease and be forever buried in oblivion," had its effect, and some of the states promptly removed the existing restrictions on the Catholics, admitting members of that church to all rights of citizenship. Religious equality, however, became universal and complete only after the Philadelphia Convention of 1787, in which the present Constitution of the United States was adopted. During the discussion of the Constitution a memorial was presented by the Rev. John Carroll, recently appointed (1784) superior of the missions in the United States, which undoubtedly contributed to the adoption of the provision of the sixth article which abolishes religious tests as a qualification for any office or public trust, and of that portion of the first amendment which says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Revolutionary War left the Catholic Church in America without any immediate hierarchical superior. The vicar apostolic of London held no intercourse with the church in America and refused to exercise jurisdiction in the United States. The Maryland clergy took steps to secure their property and maintain some kind of discipline, and application was made to Rome for the appointment of a superior with power to administer confirmation and with other privileges not strictly of the episcopal order. At that time Franklin represented the United States in Paris, and French influence was brought to bear to secure a Frenchman as ecclesiastical superior in the colonies, with a view to making the church a dependency of the Church of France. The matter was referred to the Continental Congress, which announced that it had no power or jurisdiction in the case, those "being reserved to the several states individually." After considerable investigation and delay the Propaganda proposed the name of John Carroll as the superior or prefect apostolic of the church in the thirteen original states, with the power to administer confirmation. This nomination was confirmed and was followed by a decree making the church in the United States a distinct body from that in England.

Already the question of foreign jurisdiction had arisen, and the new superior in 1785 urged that as Catholics were not admitted to any office in the state unless they renounced all foreign jurisdiction, civil or ecclesiastical, some plan should be adopted by which an ecclesiastical superior might be appointed "in such a way as to retain absolutely the spiritual jurisdiction of the Holy See and at the same time remove all ground of objecting to us [Catholics] as though we [they] held anything hostile to the national independence." Accompanying this letter was a statement of the number of Catholics in the United States, according to which there were 15,800 in Maryland; in Pennsylvania, 700; in Virginia, 200; and in New York, 1,500. In the territory bordering on the Mississippi there were said to be many Catholics, for whom there were no priests.

In the early history of the church various perplexing situations appeared. One of the first was occasioned by what was known as "trusteeism." In 1785 the board of "Trustees of the Roman Catholic Church in the city of New York" was incorporated, and purchased a site for a church. These trustees were not content with holding the property, but held that the congregation represented by them had the right not only to choose its pastor but to dismiss him at pleasure, and that no ecclesiastical superior, bishop or prefect, had any right to interfere. Such a situation, as Dr. Carroll wrote to the New York trustees, "would result in the formation of distinct and independent societies in nearly the same manner as the Congregational Presbyterians," and several churches for a time firmly resisted the authority of the bishops. Subsequently the present system[1] was adopted.

Another problem was that of providing a body of native clergy in place of the older missionaries, who were mostly members of the Society of Jesus, and were fast passing away. The immediate difficulty was solved in a measure by the coming of a number of priests of the Congregation of St. Sulpice in Paris, during the French Revolution (1791). They founded an ecclesiastical seminary in Baltimore, and made their special work the preparation for the priesthood of those who were native to America, and were thoroughly identified with the new national life.

The general policy of the earlier episcopate was to avoid the antagonisms often occasioned by different nationalities, languages, and training. To accomplish this an effort was made to incorporate the non-English speaking Catholics in the same churches with those whose habitual language was English, and whose spirit was thoroughly American. As immigration increased, however, great pressure was brought to bear for the appointment of clergy native to the various countries and familiar with the languages and customs—as Irish, German, French, and Slavic. The Church of the Holy Trinity, opened for Germans in Philadelphia in 1789, was the first effort to meet this demand, and since then the immediate needs of these foreign communities have been met, in the main, by the appointment of priests of their own nationality, although the general policy of the church has been to extend the use of the English language as much as possible.

[1] See under Polity, p. 650.

In this connection, mention should be made of what are known as the "Uniat churches," some of which were formerly connected with the Eastern or Oriental Churches, particularly in southeastern Europe and the Levant. They recognize the authority of the Pope, and teach the same doctrine and have the same polity as the Roman Catholic Church, but differ from it in some matters of discipline, and use their own languages, as Greek, Syriac, Slavonic, Armenian, etc., in the liturgy. Among them are the Maronite, the Greek Catholic or United Greek, and Slavonic Catholic Churches, all of which are branches of the Roman Catholic Church and are included in its statistics.

A serious difficulty which the church faced during the second quarter of the nineteenth century was the "Know-nothing" movement. A certain part of the nation, thoroughly imbued with the idea that no Roman Catholic could be a loyal American citizen, and believing that the obedience which the hierarchy was pledged to give to the Pope must inevitably affect not merely their ecclesiastical, but their social, and even their civil and national relations, looked upon the Roman Catholics as not merely un-American, but anti-American and absolutely disloyal. Riots occurred in various cities and considerable property of Catholics was destroyed, but the storm soon spent its force.

During the same period the school question arose. As the elementary school system developed it was under the control of Protestants, who introduced Protestant forms of religious observance. While not objecting to a religious element in the schools, the Catholics objected to conditions which constrained their children to attend, or take part in, non-Catholic services or instruction. The result was the absolute separation of public education from the control of any religious body and the development within the church of the parochial school system, in order to meet what was felt by the clergy to be an absolute necessity for the religious instruction of the children of Catholic families.

Of a somewhat similar nature to this was a question which arose in regard to Government assistance in missionary education, especially in the West. The church had organized extensive schools among the Indians, and Protestant bodies had done the same. The question arose as to the relation of the Government to such religious teaching, and the result was that Government aid was withdrawn from all alike.

In these questions two men stand out preeminently as leaders: Archbishop Carroll, of Baltimore, and Archbishop Hughes, of New York. Their influence, however, was not confined to distinctively church matters; the former was one of a committee sent to Canada in 1776 by the Continental Congress, in order to induce the Canadian Catholics to join the Revolutionary forces; while the latter was sent by President Lincoln as an envoy to France and Spain during the Civil War, and succeeded in materially checking the movement in Europe in favor of the Confederacy.

The growth of the church is indicated by the increase in its membership, the development of its dioceses, and its councils and congresses.

In 1807 about 80 churches were reported, and a Catholic population of 150,000. Since that date a number of estimates have been made by different historians, some of them differing very widely. Thus Prof. A. J. Schemm gives the total Roman Catholic population in 1860 as 4,500,000, while John Gilmary Shea estimates it at 3,000,000. According to the census report of 1890 the number of communicants or members, not including those under 9 years of age, was 6,231,417.

The first diocese was that of Baltimore, erected in 1789, followed by New Orleans in 1793. In 1808 Baltimore was made an archdiocese, and the dioceses of Boston, New York, and Philadelphia were erected. Others followed: Charleston, S. C., 1820; Cincinnati and Richmond, 1821; St. Louis, 1826; Mobile, 1829; Detroit, 1833; Indianapolis, 1834; Dubuque, Nashville, and Natchez, 1837; Chicago, Hartford, Little Rock, Milwaukee, and Pittsburgh, 1843; Oregon City, 1846. In 1847 St. Louis in turn became an archdiocese, and three years later Cincinnati, New York, New Orleans, and Oregon City were elevated into provinces, while other dioceses were formed—Albany, Buffalo, Cleveland, and Galveston in 1847; and St. Paul, Santa Fe, Monterey and Los Angeles, Nesqually (Seattle), Savannah, and Wheeling, in 1850. In 1853 San Francisco was established as an archdiocese, and in 1875 the dioceses of Philadelphia, Santa Fe, Boston, and Milwaukee became archdioceses. Among other archdioceses formed have been those of Chicago in 1880, St. Paul in 1888, and Dubuque in 1893.

Three plenary or national councils have been held in Baltimore, in 1852, in 1866, and in 1884. The Catholic laymen have held two congresses, one in Baltimore in 1889, in conjunction with the centennial of the establishment of the hierarchy in the United States, and another in Chicago in 1893. Other items of interest are the promotion to the cardinalate of Archbishop McCloskey of New York, in 1875, and of Archbishop Gibbons of Baltimore, in 1886; the establishment of the Catholic University of America at Washington, D. C., by the decree of the Third Plenary Council of Baltimore (1884); and the establishment of the apostolic delegation at Washington, in 1893.

DOCTRINE.

The Roman Catholic Church bases its doctrines upon the Canonical Books of the Sacred Scriptures, explaining and supplementing them by tradition expressed in written documents, the more important of which are the dogmatic definitions issued either by an Ecumenical or General Council, or by the Pope speaking "ex Cathedra," or as Head of the Church. Such definitions are not considered as constituting or establishing new doctrines, but only as official statements that the particular doctrine was revealed by God, and is contained in the "Depositum Fidei," or Sacred Depository of Faith of the Church.

The Apostles' Creed, the Nicene Creed, and the Athanasian Creed are regarded as containing the essential truths accepted by the church. A general formula of doctrine is presented in the "profession of faith," to which assent must be given by those who join the church. It includes the rejection of all such doctrines as have been declared by the church to be wrong, a promise of obedience to the church's authority in matters of faith, and acceptance of the following statement of belief:

One only God, in three divine Persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

The Catholic doctrine of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ; and the personal union of the two Natures, the divine and the human; the divine Maternity of the most holy Mary, together with her most spotless Virginity;

The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

The seven Sacraments instituted by Jesus Christ for the salvation of mankind; that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, Matrimony;

Purgatory, the Resurrection of the dead, Everlasting Life;

The Primacy, not only of honor, but also of jurisdiction, of the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ; the veneration of the Saints and of their images; the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret, and understand, only in the sense which our holy mother the Catholic Church has held, and does hold; and everything else that has been defined, and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined, and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

The sacrament of baptism is administered to infants or adults by pouring, and "cleanses from original sin." Confirmation is the sacrament through which "the Holy Spirit is received" by the laying on of hands of the bishop, and the anointing with the holy chrism in the form of a cross. The Eucharist is "the sacrament which contains the body and blood, soul and divinity, of the Lord Jesus Christ, under the appearances of bread and wine." It is usually to be received fasting, and is given to the laity only in one kind, the form of bread. Penance is a sacrament in which the sins committed after baptism are forgiven. Extreme unction is a sacrament in which the sick who are in danger of death receive spiritual succor by the anointing with holy oil and the prayers of the priest. The sacrament of orders, or holy orders, is that by which bishops, priests, and other ministers of the church are ordained and receive power and grace to perform their sacred duties. The sacrament of matrimony is the sacrament which unites a Christian man and woman in lawful marriage, and such marriage "can not be dissolved by any human power."

The chief commandments of the church are: To hear mass on Sundays and holy days of obligation; to fast and abstain from meat on the days appointed; to confess at least once a year; to receive the Holy Eucharist during Easter time; to contribute toward the support of pastors, and to observe the regulations in regard to marriage.

POLITY.

The organization of the Roman Catholic Church centers in the Bishop of Rome as Pope, and his authority is supreme in matters of faith and in the conduct of the affairs of the church. Next to the Pope is the College of Cardinals, who act as his advisers and as heads or members of various commissions called Congregations, which are charged with the general administration of the church. These never exceed 70 in number, and are of three orders: Cardinal deacons, cardinal priests, and cardinal bishops. These terms do not indicate their jurisdictional standing, but only their position in the cardinalate. With few exceptions the cardinal priests are archbishops or bishops, and the cardinal deacons are generally priests. In case of the death of the Pope the cardinals elect his successor, authority meanwhile being vested in the body of cardinals. Most of the cardinals reside in Rome, and their active duties are chiefly in connection with the various congregations or commissions which have the care of the different departments of church activity.

These congregations constitute the Roman Curia, which has been reorganized and includes the following, as described in the official Catholic Directory:

Congregation of the Holy Office.—Its object is to guard the teaching of faith and morals; to judge on heresy; the dogmatic doctrine of the sacraments; all matters concerning indulgences; and certain matrimonial questions.

Consistorial Congregation.—Its office is: (*a*) To prepare all matters for consistories, and in places not subject to the Propaganda to found new dioceses and chapters, both cathedral and collegiate; to elect bishops, apostolic administrators, etc.; (*b*) to regulate all matters concerning the government of the dioceses not subject to the Propaganda; (*c*) to solve all doubts concerning the competence of the Sacred Congregations; (*d*) to provide for the spiritual care of emigrants.

Congregation of the Sacraments.—To this congregation is assigned the entire legislation concerning the discipline of the seven sacraments, except their dogmatic doctrine, which is committed to the Holy Office, and their ceremonies, which belong to the Congregation of Sacred Rites. To it appertain, therefore, all dispensations of matrimony in *foro externo*, legitimation of birth, dispensations for candidates for orders, dispensations concerning the reception, the reservation of the most holy sacrament, etc. The same congregation decides also questions regarding the discipline of the sacraments.

Congregation of the Council.—To this congregation is committed the universal discipline of the secular clergy and the Christian people. Its province, therefore, is to oversee the observance of the precepts of the church, such as fasts, abstinences, tithes, the observation of feasts, the government of parish priests and canons, of sodalities, pious works, honorariums for masses, benefices or offices, ecclesiastical property, etc. To it also appertains all that regards the summoning and examination of councils and gatherings or conferences of bishops. This congregation, too, is the competent tribunal in all causes in its sphere.

Congregation of the Affairs of Religious.—This congregation decides those matters throughout the world, which relate to the affairs of Religious, whether bound by simple or solemn vows, and also of the secular third orders, and whether the matters to be treated are between Bishops and Religious, or between Religious themselves; it is also the competent tribunal in all causes, when a Religious is either defendant or complainant; finally to this congregation is reserved the concession of dispensations from the common law for Religious.

Congregation of the Index.—Its office is not only to examine the books submitted, to prohibit them, and to concede dispensations, but also officially to investigate whether writings of any kind, that should be condemned, are being circulated; and to remind the ordinaries how solemnly they are bound to condemn pernicious writings and to denounce them to the Holy See.

Congregation of Sacred Rites.—It has the office to watch over the diligent observance of the Sacred Rites and Ceremonies in the Latin Church; to grant opportune dispensations; to bestow, relating to the Sacred Rites and Ceremonies, insignia and privileges of honor, both personal and local. It has to deal with everything relating to the beatification and canonization of the saints or to the sacred relics. To this congregation are joined: The Liturgical Commission, the Historico Liturgical Commission and the Commission for Sacred Music.

Congregation of Ceremonies.—This congregation arranges all the pontifical ceremonies to be observed in the pontifical chapel and court and in the sacred functions, which the cardinals perform outside the pontifical chapel; it decides questions affecting the precedence of the cardinals and of the legates, whom many nations send to the Holy See.

Congregation of Seminaries and Universities.—To this congregation is committed the regulation of all things pertaining to the seminaries and the studies in the Catholic universities, including those administered by the members of religious societies. It examines and approves new institutions, grants the power to confer academic degrees, and may confer degrees itself on men distinguished for special learning.

The Congregation for the Propagation of Faith and the Congregation for Extraordinary Ecclesiastical Affairs have no direct relation to the United States.

The Sacred Penitentiary.—This sacred tribunal is entirely limited in its jurisdiction to those matters which regard the internal forum nonsacramental as well as sacramental, and decides questions of conscience.

For the same internal forum it concedes favors, absolutions, dispensations, commutations, donations and condonations.

The Sacred Roman Rota.—To this tribunal devolve all contentious cases, requiring judicial procedure with trial proofs, civil as well as criminal (not major ones), which are treated in the Roman Curia.

The Apostolic Segnatura.—This is the Supreme Tribunal of the Roman Curia. It is the court of appeal from the Rota.

Any questions arising in any part of the church, in whatever country, which are not settled within that particular territory, are referred, or can be referred, to one of these congregations, which then passes upon the question and makes its recommendation to the Pope, who has full authority to accept or change a decision, although, as a matter of fact, it is very rarely the case that the decision of the congregation is not indorsed.

The highest office of the regular hierarchy, next to the Pope, is that of patriarch. There are 14 patriarchs, most of them in the East, including those of Constantinople, Alexandria (Latin and Coptic Rites), Antioch (Melchite, Maronite, Syriac, and Latin Rites), Jerusalem, Babylon of the Chaldeans, and Cilicia of the Armenians. There are also the honorary patriarchs of Lisbon, the East Indies, the West Indies, and Venice.

The organization of the church in the United States includes an apostolic delegate, 14 archbishops, of whom three are cardinals (the cardinalate in the United States is honorary, not of jurisdiction), about 100 bishops, and 20,000 priests. The special province of the apostolic delegate is the settling of difficulties that may arise in the conduct of the dioceses. An archbishop has the care of his archdiocese, and has precedence and a certain limited competence in his province. There are 14 provinces. Within each diocese authority is vested in the bishop, although appeal may be made to the archbishop or to the apostolic delegate, and in the last resort to one of the

congregations in Rome. In addition to the bishop the organization of a diocese includes a vicar-general, who, under certain conditions, acts as the bishop's representative; a chancellor or secretary; a council of consultors, usually 6 in number, 3 of whom are nominated by the bishop and 3 by the clergy of the diocese; and different boards of examination and superintendence. Special appointments are also made of persons to conduct specific departments of the diocesan work.

In the parish the pastor is in charge, subject to the bishop; he alone has authority to administer the sacraments, though he has the assistance of other priests as may be needed. Appointment to a parish rests absolutely with the bishop or archbishop, and in most cases the priest is removable at the discretion of his superior. There are, however, certain parishes whose rectors are regarded as irremovable, and can be removed only on the basis of charges presented by the bishop or archbishop to an ecclesiastical court, or to the apostolic delegate, or to the appropriate congregation in Rome. In case of a grievance arising between a priest and the bishop, appeal can be had to the archbishop or apostolic delegate, or alternatively to a congregation in Rome.

Appointment to a bishopric rests with the Holy See at Rome, but names are recommended by the hierarchy in this country. The bishops of each province send each year to the Holy See the names of priests suitable for the office. When a vacancy occurs they may individually make suggestions as to the best one for the see. The appointment is made by the consistorial congregation and approved by the Pope. Within three months of his appointment the bishop-elect is consecrated by an archbishop or bishop assisted by two other bishops.

The clergy are all who are tonsured. The orders of the clergy consist of those in minor orders, and of subdeacons, deacons, and priests. Candidates for orders, living and studying in divinity schools, are termed "seminarians." There are two recognized divinity schools—The Cathedral College or preparatory seminary, and the grand seminary. On taking the vow of chastity a seminarian is ordained by the bishop as subdeacon, and after a time of service, if approved, as deacon, and then as priest. The priest has the privilege of conducting the church services, administering the sacraments, and alone is authorized to celebrate the mass. A deacon may, under peculiar circumstances, preach and administer sacraments, but only by special authorization. All men in orders exercise some functions of the ministry. The bishops and archbishops and higher orders of the clergy are chosen from the ranks of the priesthood.

An important element in the polity of the Roman Catholic Church is furnished by the religious orders. These are of two kinds—the monastic orders, the members of which take solemn vows of obedience, poverty, and chastity, and the religious congregations of priests and the various brotherhoods and sisterhoods. They are governed ultimately by a general or president, or superior, who is represented in the different countries by subordinates and by councils of various forms, though some form independent communities. The clerical members are ordained, and constitute what is known as the "regular" clergy, in distinction from the parish priests, known as the diocesan or "secular" clergy. The term "regular" is from the Latin *regula*, a rule, and is applied to these priests because they live under a special rule in a community. They can enter a diocese or parish only on the special authorization of the bishop and priest. Their jurisdiction may be for a limited time or indefinite, and may be withdrawn by the bishop. Any complaint is referred to the apostolic delegate or to the Congregation for the Affairs of Religious.

The orders are generally divided into provinces or communities, and the different members, wherever they may happen to be located, are under the general supervision of the head of the particular province or community. Thus the Jesuit Fathers of the Missouri Province number 403, but by no means all of them are within the bounds of that province. Some are in foreign lands, while others are engaged in educational or church work in other parts of this country. The situation is essentially the same in regard to the other orders. Thus, while at the close of 1916 there were 5,254 regular clergy within the United States, the total number of fathers under the supervision of superiors in the United States was considerably larger.

The regular clergy pass through the same form of induction into the priesthood as the diocesan clergy. Ordination is absolutely in the hands of the bishop, and the superiors of the orders have to do simply with the control of the movement and the duties of the clergy in those orders. The orders also have lay members who take the vows but are not inducted into the priesthood. The lay brothers assist in the conduct of the ordinary business of the order; thus, among the Benedictines, organized originally as an agricultural order, the clergy and brothers are obliged to share in the ordinary farm work.

Members of the brotherhoods and sisterhoods take the vows but are not ordained, and are not of the clergy. They are subject to the general rules of each order and to the discipline of their superior, and have duties of various kinds. Most of them are engaged in educational work. Others have philanthropic and charitable work as their special province, and serve in hospitals, asylums, or in general care for the poor. All are spiritually under the jurisdiction of the bishop, but their appointments are made by their own superiors.

A prominent feature in the organization of the Roman Catholic Church, and an important factor in its history, is the system of ecclesiastical councils.

These are, general or ecumenical, plenary or national, and provincial. A general council is convoked by the Pope, or with his consent, is presided over by him or his legates, and includes all the Roman Catholic bishops of the world. A plenary or national council is an assembly of all the bishops of a country, as the United States. A provincial council includes the bishops within the territory of a metropolitan or archbishop. There is, in addition, the diocesan synod, which is a gathering of the priests of a diocese.

The acts of a general council, to be binding, must be confirmed by the Pope; those of a plenary or provincial council must be submitted to the Holy See before promulgation, for confirmation and for any needed correction. The scope of the general council includes doctrine and matters of discipline concerning the church in the whole world. Plenary and provincial councils do not define, but repeat the doctrine defined by the general councils, and apply universal discipline, determined by those councils and the Holy See, by explicit statutes to each country or province, or they initiate such discipline as the peculiar circumstances may demand.

The procedure and working of these councils are similar to those of an ordinary legislative body. A plenary council is summoned either in response to a petition by the hierarchy to the Holy See or by a direct order from Rome. The president is appointed by the Pope and commissioned with the title and powers of an apostolic delegate, and has been in each case the archbishop of Baltimore. The topics are presented in the form of bills or *schemata*, prepared under the general superintendence of the hierarchy, often after special consultation with authorities at Rome. The conduct of the business is in private committees, committee of the whole, and public sessions. At the close, the minutes of the debates, called "*acta*," and the bills passed, called "*decreta*," are sent to Rome, where they are examined by commissions who may make amendments, usually in the wording rather than in the matter. Their report is submitted to the Pope, whose approval is not, however, meant to be such an act as entails papal infallibility. As confirmed by the Holy See, these decrees are sent back to the president of the council, are promulgated and communicated to the bishops by him, and then become laws.

Provincial councils and diocesan synods make further promulgation and application of these decrees, applying thus the legislation to the priests and laymen of each diocese.

The laity have no voice in the conduct of the church, nor in the choice of the local priest, but they are consulted in the management of parish affairs. In a few cases the church property is in the hands of a board of trustees appointed by the bishop, including certain ecclesiastics and some laymen. This is the normal tenure, and the one which the church wishes introduced, but at present the prevailing tenure is that of the "corporation sole", under which the entire property is held under the title of "The Roman Catholic (Arch) Bishop of ———." Thus property is held officially, not personally, and passes automatically to successors in the see.

The income of the church is from pew rents, plate collections, and offerings for baptisms, marriage ceremonies, masses, etc. In general, all moneys pass through the hands of the priest, who retains only so much as is allowed for his personal salary and the running expenses of the church, and the balance is credited to and used for that church. Collections for charities are either disbursed by the priest or are handed over by him to societies for distribution. The salaries of priests are settled for each diocese and are uniform throughout the diocese, the rector of a city church receiving no higher salary than the priest in a country village. The reception by the priest of the full amount of salary depends, however, upon the amount collected. In cities and the larger towns, the house and at least a portion of his living expenses are generally provided for the priest.

Church membership begins with baptism in infancy and there is no method of induction into formal membership corresponding to confirmation or admission to the church in Protestant bodies, except as there is a renewal of baptismal vows connected with the first communion and confirmation.

It is seldom that there are as many Roman Catholic churches in a community in proportion to the number of communicants as is the case in other religious bodies, and, as a result, comparatively few edifices are large enough to accommodate all the members of the parish at the same time. In view of this fact it is the custom to hold the Sunday morning services, or masses, at different hours. The more important service, or "high mass," in which some parts of the liturgy are sung by the officiating clergyman and other parts by the choir, and at which a regular sermon is delivered by one of the priests, is celebrated between 10 a. m. and noon. At the other services, called "low masses," from 5 a. m. to 12 m., the mass is read and a short instruction is given. At these services, varying from 2 to 7 in number, the congregations attending are always quite different. Vespers are also sung on Sunday afternoon or evening, mass is said daily by each priest, and special services are held on Fridays and on all holy days. The churches are kept open through the day for individual worship and confession. The liturgy is the same for all Roman Catholic Churches and is in Latin, except in such Uniat churches as have the privilege of using their own language. The sermons and instructions, however, are always in the language spoken by the congregation, and the Scriptures are read in the same language.

WORK.

The special activities of the Roman Catholic Church—missionary, educational, and philanthropic—are carried on by three distinct classes of agencies—(1) general societies organized for some specific phase of such work, chiefly missionary, (2) local churches and dioceses, and (3) the religious orders both for men and women.

For the home missionary work of the church there are a number of general organizations, including the Catholic Church Extension Society of Chicago; the Marquette League of New York City; the Bureau of Catholic Indian Missions, Washington, D. C.; the Catholic Board for Missionary Work among the Colored People, New York City; the Commission for Catholic Missions among Colored People and Indians, with headquarters in Baltimore; the Society for the Preservation of the Faith among Indian Children, at Washington; American Catholic Truth Society of Brooklyn; the St. Joseph Society for Colored Missions, at Baltimore; and the Missionary Aid Society of Pittsburgh. There are various other associations but these are the principal ones. The Catholic Church Extension Society devotes its time and all the money collected to the erection of churches, to the assistance of needy parishes, and to the support of the clergy in the poorer districts, especially in the country and among the immigrants. Membership in this society is based on contributions varying from $5,000 to $1 a year, or 2 cents a week.

The different dioceses and archdioceses take up special collections for the assistance of needy parishes and rural pastors. The Archdiocese of New York sets apart a certain Sunday in Lent of each year for this collection and other dioceses carry on a similar work, the funds being controlled by the ecclesiastical authorities of the diocese. There are also special home mission collections and scores of guilds are organized, especially in the West, for assisting in the erection and maintenance of churches and schools in those districts where the church is not firmly established. In the conduct of this work representatives of the poorer dioceses are in the habit of visiting the larger and more flourishing parishes of the great cities and, under permission from the bishops of the dioceses, making collections for the extension of their work. In all the Catholic churches in the land each year there is a special collection for the Indian and Negro missions. They are conducted by the special societies for that purpose or by other organizations.

A large amount of mission work is also carried on by the various orders, such as the Franciscan, Jesuit, Redemptorist, Vincentian, Dominican, Oblate, and Passionist Fathers. The Paulist Fathers have as their peculiar province the conduct of missions with the view of converting non-Catholics, but other orders carry on evangelistic or revival services which are called missions. These are not planned on any general system, but when, in the judgment of the parish priest or of his immediate superior, there is an opening for such services, application is made to some one of the orders and certain ones are then commissioned to conduct the service under the general direction of, or in consultation with, the parish priest.

There are also certain orders of sisters or nuns who devote their entire time to work which should be classed as home missionary work, especially among the Indians and Negroes.

In view of the impossibility of collecting returns from all these different sources a detailed statement of the amount contributed for home missions is impracticable, but a general estimate places it as something over $1,000,000.

For the foreign missionary work the foremost Roman Catholic organization in the United States is probably the Society for the Propagation of the Faith, with headquarters in New York City, and with 35 or more diocesan branches. Other organizations included are, the Society of the Divine Word, an order of priests, with headquarters at Techny, Ill., which devotes a great deal of its time to foreign missionary work and makes a specialty of training young men for that work; the Society of the Holy Childhood, for the redemption of children of infidels; the Catholic Foreign Missionary Society of America; the Society of St. Peter Claver for African Missions; the American Missionary Association of Catholic Women; and the Commissariat of the Holy Land. Before the war broke out there were in the United States at nearly all times bishops, vicars-general, or clergymen from foreign dioceses who were collecting funds for their work. Also many of the religious orders, both of men and women, do a great deal of foreign missionary work. Thus a call came some years ago from the Caroline Islands for sisters and nuns to take charge of the schools, and the Sisters of St. Francis, with headquarters at Milwaukee, Wis., volunteered for the service, being supported in their work by the organization in this country. Among the orders especially interested in foreign work are the Franciscan and Jesuit Fathers. The dioceses frequently take up special collections, and the Archdiocese of New York is credited with making a larger contribution for foreign missions than any other diocese or archdiocese in the world.

As in regard to the work of home missions, so also in regard to that in the foreign field, detailed statements of the work or of contributions are not available. A conservative estimate of the contributions places the amount at about $1,200,000 annually.

The educational system of the Roman Catholic Church in the United States is well developed and thoroughly organized. Among the agencies or societies engaged in it are 41 religious orders of men, including the orders of priests and brothers. There are also 129 religious orders of women represented in the

educational field, and the secular clergy are deeply interested in it. Some of the foremost institutions in the land, such as the Catholic University, at Washington, D. C., are under the care of the secular clergy, while among those conducted by the orders are certain institutions such as Georgetown University, at Washington; Fordham University in New York City; College of the Holy Cross, Worcester, Mass., under Jesuit supervision; St. John's University, at Collegeville, Minn.; St. Vincent's Seminary and College, near Pittsburgh; St. Benedict's College, Newark, N. J., and others, under the care of the Benedictine Fathers; St. John's Theological Seminary and College, at Brooklyn; Niagara University, at Niagara Falls, N. Y., under the care of the Vincentian Fathers; Gethsemani College in Kentucky, under the care of the Trappist Fathers (Order of Reformed Cistercians).

The schools of the Christian Brothers are for the most part identified with churches, rather than incorporated as separate institutions. They have, however, a number of colleges at Oakland, Calif., Baltimore, Washington, Ellicott City, Md., Memphis, Sacramento, and New York. The sisterhoods are also active in educational work. Trinity College for Women, at Washington, D. C., under the care of the Sisters of Notre Dame de Namur, ranks with the best colleges. There are also schools under the care of the Sisters of Charity of St. Vincent de Paul, the Franciscan, Benedictine, and Dominican Sisters, Sisters of the Sacred Heart, Sisters of Mercy, the Ursuline and Visitation Nuns, and others. Many of the schools conducted by sisters are parochial schools connected with churches. As no record is kept during the year of the amount contributed for the support of these schools, even an estimate is impracticable but it is claimed that the total amount runs into many millions of dollars. In all the dioceses there are regular school boards, examiners of teachers, and educational committees.

At the end of 1916 there were under the auspices of the Roman Catholic Church in the United States 102 ecclesiastical seminaries, with 6,898 seminarians; 216 colleges for boys, with 49,813 students; 676 academies for girls, with 96,194 pupils; and 5,687 parochial schools, with an attendance of 1,537,644 children.

The philanthropic work of the Roman Catholic Church is very widely extended and includes a great variety of agencies. Practically all of the institutions and many of the religious orders of men are engaged in philanthropic work of one kind or another, while many of these devote their entire time to this work. Among these are the Little Sisters of the Poor, who provide homes for aged people of both sexes, regardless of creed or nationality, and at the end of 1916 were conducting 53 homes, with about 9,000 inmates; and the Alexian Brothers who make a specialty of conducting hospitals and insane asylums. The order of the Brothers of the Poor of St. Francis Seraphicus provides for the protection of poor and homeless boys, and the Brothers of the Holy Infancy and Youth of Jesus also make a specialty of looking after boys. The chief work, however, is in the conduct of hospitals, sanitariums, infant asylums, orphan asylums, homes for the aged, homes for the deaf, homes for the blind, insane asylums, retreats for incurable cancer, etc., in all parts of the country. There are also a considerable number of organizations engaged in specific work; thus, the Daughters of Charity of St. Vincent de Paul conduct a Leper Home, at Carrville, La.; the Sisters of Our Lady of Charity of the Good Shepherd devote their entire time to the reformation of girls, and conduct industrial schools for girls exposed to dangers of various kinds. The Little Sisters of the Assumption, the Sisters of Notre Dame De Bon Secours, the Company of Mary, and others, nurse sick poor in their own homes, accepting no remuneration. Other orders of sisters conduct catechism classes in rural districts and immigrant settlements, visit the sick and poor in their homes, and give religious instruction to women and children in penal institutions and almshouses, etc. At the end of 1916 there were reported 543 hospitals, sanitariums, and dispensaries, and the number of patients was given as 484,842, not including outdoor patients or those treated in dispensaries, which were reported by only a few institutions.

Asylums and homes for orphans to the number of 645 were reported, with 131,671 inmates. As in the case of the educational work it is impracticable to give even an estimate of the amount contributed for the philanthropic work.

The most prominent single organization is a society of laymen, the Society of St. Vincent de Paul, organized in Paris, France, in 1833, by a band of college students. Its general plan of organization and its objects and methods were based upon the various works of charity instituted early in the seventeenth century by St. Vincent de Paul, for whom the society was named. The main office is in Paris, and branches are established in all parts of the world. In 1916 there were in the United States 7 metropolitan and 4 diocesan central councils, 45 particular councils, and 886 conferences (reporting). The number of active members was 15,314, of honorary members, 1,526, and of subscribers, 4,794. During the year 29,326 families, with 122,645 persons, were assisted, and 264,990 visits were made. The total expenditures for this work were $993,889, and in default of better figures this sum is given, as a partial report.

Following the entrance of the United States Government into the war, and in response to a general movement throughout the church, a convention met at the Catholic University of America, Washington, D. C., in August, 1917. At the convention it was decided that all Catholic war activities should be unified and coordinated for greater efficiency; that

local boards should be established in the various dioceses; and that the Knights of Columbus should be recognized as the body representing the church in the recreational welfare of the soldiers in the camps. In accordance with this action the National Catholic War Council was organized, consisting of the 14 archbishops, Administrative and Executive Committees, and a General Committee consisting of clerical and lay representation from each diocese and the various Catholic societies. There are also an Advisory Finance Committee, a Committee on Special War Activities, and the Knights of Columbus Committee on War Activities. In addition to these there is a Catholic Army and Navy Chaplain Bureau which has charge of the securing of an adequate number of chaplains for service, the supply of their needs, and the general superintendence of their activities in this country and on the field in connection with the Chaplains' Aid Association of the War Council. This latter organization had furnished by the fall of 1918 large numbers of prayer books (including those in Polish, Slovak, and Italian), rosaries, scapulars, pamphlets, and books, besides other supplies, and editions of an Army and Navy Testament. The Knights of Columbus activities included the establishment of buildings in the military, naval, or allied centers in the United States and in France, and the appointment of secretaries and volunteer chaplains. In all this the church has worked in cordial cooperation with other activities, as the Red Cross, the Council of National Defense, the Food and Fuel Administrations, the Young Men's Christian Association, the General War Time Commission of the Federal Council of the Churches of Christ in America, the Boy Scouts, and other organizations.

STATISTICS.

The general statistics of the Roman Catholic Church in 1916 are given, by states and archdioceses, dioceses, etc., on pages 655 to 659, and the relation of these statistics to those of other bodies is given in the general tables in Part I. A comparative summary of the principal items for 1916 and 1906 is shown in the next column.

As shown by this table, the Roman Catholic Church has reported an increase in every particular. The number of organizations increased from 12,482, as reported in 1906, to 17,487, as reported in 1916, showing a gain of 40.1 per cent, and the membership rose from 14,210,755 in 1906 to 15,721,815 in 1916, or 10.6 per cent. This increase is based on corrected figures of membership for 1906. In the report for that year, as in 1890, the number of baptized members as returned by the individual organizations was reduced by 15 per cent, to cover children under 9 years of age, and thus make the statistics more nearly conform to those of other denominations. But in 1916 the entire baptized membership has been reported and in order to show the membership on the same basis for 1916 and 1906, it was necessary to restore the 15 per cent of membership deducted in 1906. In this connection it is to be said that 112 organizations made no report of membership and these included some of the larger churches in the cities. The number of church edifices as reported in 1916 was 15,120 as against 11,881 in 1906, a gain of 27.3 per cent, and the value of church property rose from $292,638,787 to $374,206,895, or 27.9 per cent. The debt on church property as reported by 6,024 organizations in 1916 was $68,590,159, as against $49,488,055 as reported by 4,104 organizations in 1906. The number of organizations reporting parsonages increased from 6,360 to 8,976, or 41.1 per cent, and the value of parsonages rose from $36,302,064 to $61,338,287, or 69 per cent. The number of Sunday schools increased from 11,172 in 1906 to 12,800 in 1916, or 14.6 per cent, and the number of scholars from 1,481,535 to 1,860,836, or 25.6 per cent. There was no statement of the contributions for missions and benevolences in 1906; the figures given for 1916 were $3,193,889, of which $1,200,000 was for foreign work and the remainder for domestic work.

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	17,487	12,482	5,005	40.1
Members	15,721,815	[1] 14,210,755	1,511,060	10.6
Church edifices	15,120	11,881	3,239	27.3
Value of church property	$374,206,895	$292,638,787	$81,568,108	27.9
Debt on church property	$68,590,159	$49,488,055	$19,102,104	38.6
Parsonages:				
Churches reporting	8,976	6,360	2,616	41.1
Value	$61,338,287	$36,302,064	$25,036,223	69.0
Sunday schools:				
Number	12,800	11,172	1,628	14.6
Officers and teachers	71,370	62,470	8,900	14.2
Scholars	1,860,836	1,481,535	379,301	25.6
Contributions for missions and benevolences	$3,193,889	(2)		
Domestic	$1,993,889	(2)		
Foreign	$1,200,000	(2)		

[1] Corrected figures; see text above. [2] Not reported.

The number of members under 13 years of age, as reported by 14,469 organizations in 1916, was 3,219,732, constituting 25 per cent of the 12,898,788 members reported by these organizations. Assuming that the same proportion would apply to the 2,823,027 members reported by the organizations from which no answer to this inquiry was received, the

total number of members under 13 years of age for the entire denomination would be 3,924,402.[1]

Of the 17,487 organizations, 11,411, with 8,044,644 members, reported church services conducted in English only; and 6,076, with 7,677,171 members, reported services in foreign languages alone or in connection with English, and of these 2,230 organizations, with 3,306,439 members, used foreign languages only. The number of foreign languages reported was 27. Of these, the principal were: German, reported alone or in connection with English by 1,890 organizations, with 1,672,690 members, of which 206, with 191,347 members, used German only; Spanish alone or with English by 841 organizations, with 552,244 members, of which 530, with 278,748 members, used Spanish only; Polish alone or with English by 735 organizations, with 1,425,193 members, of which 466, with 1,165,064 members, used Polish only; French alone or with English by 699 organizations, with 1,026,966 members, of which 200, with 478,255 members, used French only; and Italian alone or with English by 476 organizations, with 1,515,818 members, of which 149, with 420,511 members, used Italian only. The Bohemian language was reported alone or in connection with English by 178 organizations, with 133,911 members, of which 76, with 67,827 members, used Bohemian only; Slavic alone or in connection with English by 113 organizations, with 118,264 members, of which 98, with 106,927 members, used Slavic only; and Slovak alone or with English by 109 organizations, with 125,687 members, of which 69, with 78,447 members, used Slovak only. In addition to the number of organizations reporting the various languages named, alone or in connection with English, there were also, as may be seen from the table of languages in detail (Part I, p. 74), quite a large number of other organizations reporting these same languages in connection with other foreign languages as well as English. If these were to be added the total number of organizations reporting these several languages would be considerably greater. The same combination will be seen with respect to many other languages shown in the table. As compared with 1906, this shows an increase of 4 in the number of foreign languages reported, an increase of 54 organizations, with 242,003 members, using foreign languages only, and of 1,311 organizations, with 2,093,145 members, reporting foreign languages and English.

[1]See Introduction, p. 10.

The number of ministers on the rolls of the church was given as 20,287. Schedules were received from 13,435, distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	13,435	7,943	3,539	1,953	$838
Alabama	76	36	7	33	583
Arizona	37	17	10	10	755
Arkansas	55	37	4	14	605
California	387	212	119	56	695
Colorado	133	76	35	22	616
Connecticut	259	142	89	28	1,028
Delaware	21	13	6	2	1,067
District of Columbia	144	22	49	73	916
Florida	43	22	8	13	341
Georgia	40	15	17	8	464
Idaho	31	21	4	6	574
Illinois	970	555	277	138	835
Indiana	360	206	65	89	830
Iowa	448	354	52	42	966
Kansas	301	213	28	60	846
Kentucky	204	127	62	15	703
Louisiana	214	120	45	49	1,049
Maine	72	48	20	4	747
Maryland	280	106	100	74	885
Massachusetts	893	430	387	76	702
Michigan	415	287	90	38	745
Minnesota	451	319	69	63	923
Mississippi	37	31	2	4	555
Missouri	533	293	111	129	770
Montana	81	49	18	14	476
Nebraska	225	181	19	25	665
Nevada	12	10	2	.....	1,471
New Hampshire	101	59	34	8	985
New Jersey	520	308	168	44	906
New Mexico	69	43	23	3	677
New York	1,886	945	733	208	899
North Carolina	28	17	2	9	558
North Dakota	112	98	6	8	785
Ohio	703	425	141	137	869
Oklahoma	68	49	4	15	799
Oregon	108	58	17	33	387
Pennsylvania	1,417	904	378	135	985
Rhode Island	166	70	89	7	825
South Carolina	16	10	5	1	578
South Dakota	119	98	11	10	879
Tennessee	13	8	4	1	733
Texas	265	177	41	47	645
Utah	13	8	.....	5	434
Vermont	73	56	7	10	793
Virginia	51	33	16	2	808
Washington	153	79	28	46	554
West Virginia	67	50	13	4	721
Wisconsin	746	493	121	132	834
Wyoming	19	13	3	3	688

Of the 13,435 ministers reporting, 11,482 were in pastoral work and 1,953 not in pastoral work. Of the pastors, 7,401 reported annual salaries averaging $838. A number of assistants reported salaries averaging $550, while a considerable number reported no salaries at all, many of these being rectors who were members of orders and as such received no stated salaries. There were 3,539 assistants reported; and of those not in pastoral work, 186 were on the retired list, while 1,346 were engaged in educational and editorial work, and 195 were in missionary and philanthropic work. The number reported as in denominational work was 226.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Roman Catholic Church	17,487	17,375	15,721,815	14,675	6,149,035	6,420,360	14,808	720	15,120	14,489	$374,206,895
New England division:											
Maine	155	146	148,530	143	72,533	75,822	134	15	136	136	2,192,800
New Hampshire	136	135	136,020	96	43,201	46,266	108	2	110	104	2,939,500
Vermont	109	109	78,178	74	26,956	28,568	102	1	106	101	1,839,200
Massachusetts	603	599	1,410,208	472	519,486	578,845	575	14	586	570	27,686,437
Rhode Island	107	105	261,312	86	112,664	117,291	102	2	106	104	4,993,440
Connecticut	265	261	483,834	243	203,224	202,938	245	7	251	243	10,242,250
Middle Atlantic division:											
New York	1,506	1,496	2,745,552	1,262	1,019,745	1,144,528	1,402	21	1,449	1,365	81,238,931
New Jersey	517	513	790,764	463	325,385	337,484	415	14	423	397	15,353,158
Pennsylvania	1,413	1,411	1,830,532	1,223	791,876	756,062	1,322	30	1,344	1,315	42,572,040
East North Central division:											
Ohio	688	687	843,856	615	394,191	381,260	671	6	685	658	20,988,798
Indiana	369	369	272,288	262	92,717	93,637	361	5	365	359	8,454,127
Illinois	959	955	1,171,381	799	431,649	427,313	896	12	924	826	30,189,660
Michigan	582	579	572,117	489	219,512	216,619	554	11	559	543	11,144,676
Wisconsin	908	908	594,836	827	258,972	268,428	857	11	869	855	15,022,291
West North Central division:											
Minnesota	714	713	415,664	574	165,796	176,808	647	10	653	642	13,550,005
Iowa	588	588	262,513	520	110,398	115,036	570	3	577	568	9,855,028
Missouri	521	520	445,352	470	151,867	163,237	482	26	494	482	12,439,970
North Dakota	352	352	95,859	308	41,425	40,688	316	19	320	316	2,538,205
South Dakota	339	339	72,113	306	29,748	31,913	294	9	298	292	2,060,853
Nebraska	383	383	135,537	372	64,308	68,202	363	9	366	363	5,038,598
Kansas	379	377	128,948	348	56,136	57,184	372	1	378	370	4,321,692
South Atlantic division:											
Delaware	37	34	30,183	24	8,576	8,092	24	3	24	21	678,600
Maryland	225	221	219,530	187	90,812	104,287	206	2	214	184	5,129,624
District of Columbia	29	28	51,421	23	20,271	24,300	27	2	27	28	1,677,677
Virginia	143	143	36,671	116	15,530	15,015	82	9	83	73	1,380,350
West Virginia	162	161	60,337	150	30,215	24,567	127	20	130	121	1,205,805
North Carolina	89	77	4,989	68	2,353	2,611	51	4	51	48	397,310
South Carolina	49	48	9,514	45	3,803	4,713	32	.....	36	32	727,700
Georgia	97	97	18,214	94	8,811	9,401	49	4	49	47	1,200,900
Florida	153	153	24,650	145	11,552	12,627	78	6	81	78	817,170
East South Central division:											
Kentucky	255	255	160,185	208	58,345	63,636	227	9	229	205	4,817,296
Tennessee	142	142	23,015	99	2,724	3,162	49	15	49	47	922,775
Alabama	174	174	37,482	149	14,332	14,924	84	34	84	77	1,306,050
Mississippi	141	140	32,160	118	12,251	15,098	104	18	104	100	735,540
West South Central division:											
Arkansas	205	204	21,120	182	9,697	10,622	95	20	97	95	809,406
Louisiana	360	350	509,910	221	134,426	152,543	299	5	308	292	4,493,890
Oklahoma	260	260	47,427	195	18,645	19,665	158	59	158	160	951,266
Texas	607	600	402,874	450	140,584	153,822	488	28	495	461	4,552,377
Mountain division:											
Montana	398	398	78,113	342	31,551	31,982	188	35	189	184	1,328,675
Idaho	169	169	17,947	121	6,052	6,307	59	14	61	59	337,000
Wyoming	69	69	12,801	59	5,770	6,111	43	25	43	43	386,615
Colorado	230	230	104,982	207	40,705	42,675	193	25	198	192	1,980,518
New Mexico	476	466	177,727	369	58,697	65,461	370	47	392	381	875,400
Arizona	160	157	84,742	70	19,884	23,916	93	5	100	67	506,970
Utah	15	15	10,000	13	4,247	4,181	9	3	9	9	572,800
Nevada	30	30	8,742	20	2,820	3,477	18	7	18	17	142,440
Pacific division:											
Washington	348	345	97,418	304	41,073	41,884	217	32	217	217	2,204,121
Oregon	245	244	49,728	193	20,743	21,726	154	12	160	155	1,105,600
California	626	620	494,539	551	202,777	205,426	496	51	515	487	8,301,361

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Roman Catholic Church	17,487	6,024	$68,590,159	8,976	$61,338,287	13,722	$72,358,136	11,748	12,800	71,370	1,860,836
New England division:											
Maine	155	63	497,723	84	466,700	136	604,160	113	130	1,683	20,097
New Hampshire	136	66	643,154	76	557,775	116	666,723	99	100	893	20,457
Vermont	109	49	213,119	66	375,200	87	226,406	84	86	337	9,610
Massachusetts	603	281	3,921,931	450	4,846,828	493	5,567,935	534	607	12,152	190,092
Rhode Island	107	65	1,015,068	77	912,240	94	971,757	100	113	2,227	38,618
Connecticut	265	147	2,243,900	181	1,976,711	237	2,362,332	228	257	2,698	60,164
Middle Atlantic division:											
New York	1,506	805	19,122,247	981	10,339,760	1,214	12,417,734	1,123	1,231	10,200	280,264
New Jersey	517	258	4,016,512	290	2,951,135	460	4,156,431	344	375	2,706	83,820
Pennsylvania	1,413	671	7,441,995	964	7,966,414	1,192	9,433,879	1,032	1,204	8,037	242,535
East North Central division:											
Ohio	688	293	3,313,712	518	3,358,304	636	4,528,385	539	597	2,452	107,393
Indiana	369	165	1,639,470	259	1,272,385	329	1,659,255	274	310	1,006	39,209
Illinois	959	441	7,436,869	611	4,894,463	765	5,310,525	664	736	3,564	124,432
Michigan	582	154	1,376,255	324	2,204,219	518	2,444,939	429	445	1,916	72,985
Wisconsin	908	386	2,352,879	559	2,672,367	844	3,117,886	676	704	2,081	80,110
West North Central division:											
Minnesota	714	278	2,131,473	410	2,173,218	593	2,802,738	513	539	1,863	58,411
Iowa	588	192	1,088,053	408	2,136,445	546	2,092,894	467	486	1,553	41,721
Missouri	521	186	1,430,189	322	1,538,785	469	2,152,195	323	336	1,152	37,382
North Dakota	352	162	535,369	125	449,417	320	661,202	224	235	472	12,367
South Dakota	339	79	227,515	128	472,950	304	566,129	212	216	461	9,833
Nebraska	383	101	335,443	204	886,050	355	903,309	292	297	693	19,103
Kansas	379	97	328,385	222	860,139	350	1,125,636	266	273	512	15,861
South Atlantic division:											
Delaware	37	8	59,050	15	121,000	21	100,792	24	25	192	4,930
Maryland	225	63	635,397	115	770,026	176	953,908	175	207	1,202	28,616
District of Columbia	29	15	441,133	21	296,000	27	302,782	29	34	825	9,999
Virginia	143	11	50,981	30	205,200	93	182,655	68	74	329	5,591
West Virginia	162	38	228,353	62	259,530	124	296,655	109	122	324	7,909
North Carolina	89	1	20,500	15	54,400	50	41,313	41	43	97	1,289
South Carolina	49	4	19,000	14	108,000	23	51,941	26	30	160	1,601
Georgia	97	11	66,700	31	138,200	43	95,695	43	46	320	3,964
Florida	153	19	163,906	24	84,350	66	110,202	62	65	207	2,889
East South Central division:											
Kentucky	255	58	473,395	136	597,861	195	743,088	177	188	681	24,020
Tennessee	142	13	58,666	28	201,100	76	138,753	43	44	158	3,881
Alabama	174	17	88,379	42	214,504	122	125,041	90	97	371	7,370
Mississippi	141	18	34,626	45	167,200	102	88,463	85	95	232	5,119
West South Central division:											
Arkansas	205	20	96,640	44	105,700	81	107,418	91	94	179	4,103
Louisiana	360	67	384,481	163	731,060	273	648,290	165	207	780	24,996
Oklahoma	260	33	111,204	65	186,473	157	241,241	137	144	284	6,040
Texas	607	93	431,006	203	743,019	398	594,118	348	376	1,155	31,013
Mountain division:											
Montana	398	74	161,575	54	289,789	249	486,460	200	206	652	10,388
Idaho	169	16	17,750	21	49,250	60	43,930	49	50	79	1,760
Wyoming	69	10	24,300	12	51,500	36	89,110	35	42	82	1,544
Colorado	230	52	378,639	73	320,440	161	383,590	160	167	515	13,095
New Mexico	476	34	47,550	57	115,100	276	117,904	206	249	402	15,775
Arizona	160	17	40,745	31	80,730	55	85,059	44	51	126	4,327
Utah	15	4	45,700	6	34,950	8	47,917	11	13	79	1,029
Nevada	30	4	9,100	9	22,810	9	17,682	16	16	43	864
Pacific division:											
Washington	348	94	969,632	83	359,525	221	551,275	216	218	580	13,193
Oregon	245	73	304,392	63	174,090	143	257,260	118	123	329	6,439
California	626	213	1,907,098	255	1,536,075	419	1,683,144	444	497	2,329	54,617

ORGANIZATIONS, MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ARCHDIOCESES, DIOCESES, ETC.: 1916.

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Roman Catholic Church	17,487	17,375	15,721,815	14,675	6,149,035	6,420,360	14,808	720	15,120	14,489	$374,206,895
Archdiocese:											
Baltimore	213	211	266,308	191	109,694	127,163	206	4	214	192	6,679,601
Boston	294	292	848,712	250	323,537	371,711	286	8	296	288	16,086,487
Chicago	332	329	833,448	257	294,433	288,640	315	3	335	290	20,731,735
Cincinnati	200	200	208,756	185	91,650	100,490	199	1	203	195	6,928,210
Dubuque	233	233	105,350	209	42,439	44,602	231	1	233	231	4,269,157
Milwaukee	292	292	264,683	276	110,968	114,335	289	3	290	288	7,713,176
New Orleans	284	274	458,273	164	117,867	135,331	227	3	236	221	4,193,180
New York	395	394	961,072	289	295,474	359,314	346	5	360	340	39,228,420
Oregon City	112	111	42,117	97	16,874	18,670	102	4	106	103	804,150
Philadelphia	326	326	664,212	240	241,041	248,108	308	9	315	307	15,612,578
St. Louis	315	314	355,224	273	113,347	120,589	280	23	292	282	9,384,720
St. Paul	266	266	214,007	208	80,569	86,438	257	4	259	251	8,159,969
San Francisco	205	203	295,561	163	115,626	117,951	185	13	203	180	5,011,252
Santa Fe	422	421	142,713	337	52,695	58,209	330	43	351	339	699,085
Diocese:											
Albany	184	181	217,001	155	88,049	98,616	174	3	187	171	6,901,137
Alexandria	76	76	51,637	57	16,559	17,212	72	2	72	71	300,710
Alton	160	160	81,309	127	25,736	27,222	139	2	144	129	2,089,650
Altoona	133	133	98,758	108	39,487	35,128	105	3	107	104	2,657,980
Baker City	133	133	7,611	96	3,869	3,056	52	8	54	52	301,450
Belleville	129	129	73,430	98	26,803	27,342	122	.....	123	101	1,380,700
Bismarck	138	138	41,181	129	17,726	17,835	137	1	140	137	873,500
Boise	169	169	17,947	121	6,052	6,307	59	14	61	59	337,000
Brooklyn	243	243	781,742	211	316,906	345,001	225	4	231	207	15,884,475
Buffalo	222	221	313,911	193	122,969	133,813	212	4	229	210	7,404,405
Burlington	109	109	78,178	74	26,956	28,568	102	1	106	101	1,839,200
Charleston	49	48	9,514	45	3,803	4,713	32	.....	36	32	727,700
Cheyenne	69	69	12,801	59	5,770	6,111	43	25	43	43	386,615
Cleveland	221	221	413,049	209	210,775	193,227	215	1	218	216	7,442,753
Columbus	128	128	101,173	120	46,972	45,078	127	.....	132	126	3,108,255
Concordia	105	104	31,892	101	15,100	15,320	104	.....	107	104	1,065,450
Corpus Christi	113	113	87,725	78	25,662	29,912	99	4	102	87	323,530
Covington	91	91	55,696	77	21,001	22,312	78	9	79	78	2,435,724
Crookston	84	84	25,772	42	7,516	7,698	53	1	54	53	516,140
Dallas	112	112	32,405	80	10,778	11,658	90	5	92	89	1,092,960
Davenport	124	124	59,063	108	23,471	24,790	117	1	118	117	2,108,241
Denver	230	230	104,982	207	40,705	42,675	193	25	198	192	1,980,518
Des Moines	92	92	36,331	79	16,528	16,669	86	1	88	84	1,040,280
Detroit	219	216	332,857	184	123,713	122,394	216	3	217	206	6,463,576
Duluth	115	115	56,348	102	25,108	28,567	90	4	91	90	921,521
El Paso	121	105	99,987	78	29,217	31,010	85	12	86	75	635,076
Erie	162	161	117,113	142	51,127	50,128	150	2	151	149	3,068,345
Fall River	97	95	174,657	82	68,361	73,825	94	1	94	91	3,793,600
Fargo	213	213	54,521	178	23,610	22,785	178	18	179	178	1,656,705
Fort Wayne	169	169	136,709	130	52,105	51,358	164	3	165	163	4,167,160
Galveston	117	117	78,661	94	32,535	34,823	113	1	115	112	1,359,861
Grand Rapids	220	220	131,423	185	52,157	53,420	211	4	215	211	2,983,575
Great Falls	183	183	35,002	168	15,430	15,142	107	25	108	108	737,675
Green Bay	228	228	156,129	224	74,540	79,071	221	3	228	221	3,603,040
Harrisburg	87	87	67,883	76	27,948	28,072	82	2	82	80	2,060,400
Hartford	257	253	475,474	235	198,935	198,867	237	7	243	235	9,957,250
Helena	215	215	43,111	174	16,121	16,840	81	10	81	76	591,000
Indianapolis	198	198	134,011	130	39,682	41,641	195	2	198	194	4,261,967
Kansas City	104	104	55,342	98	22,071	25,126	103	1	103	102	1,820,900
Kearney (Grand Island)	102	102	22,462	101	10,794	11,531	88	7	88	88	591,925
La Crosse	231	231	122,312	209	51,469	53,525	223	4	227	223	2,635,025
Lead	168	168	18,852	159	7,579	8,309	130	8	131	128	271,203
Leavenworth	125	125	58,940	110	25,104	25,326	124	.....	126	124	1,720,600
Lincoln	132	132	34,654	125	15,832	16,686	132	.....	135	132	1,424,750
Little Rock	205	204	21,120	182	9,697	10,622	95	20	97	95	809,406
Louisville	164	164	104,489	131	37,344	41,324	149	.....	150	127	2,381,572
Manchester	135	134	135,770	95	43,051	46,166	107	2	109	103	2,935,500
Marquette	141	141	105,876	118	42,311	40,175	125	4	125	124	1,683,025
Mobile	177	177	37,537	152	14,358	14,953	87	34	87	80	1,311,150
Monterey and Los Angeles	272	269	151,508	247	62,438	66,500	197	26	198	193	2,408,769
Nashville	143	143	23,033	100	2,736	3,168	49	16	49	47	922,775
Natchez	141	140	32,160	118	12,251	15,098	104	18	104	100	735,540
Newark	236	235	587,630	193	221,120	239,000	227	1	230	210	10,492,100
Ogdensburg	156	156	96,966	122	30,738	31,913	148	3	152	146	2,155,250
Oklahoma	260	260	47,419	194	18,636	19,651	157	60	157	159	950,766
Omaha	149	149	78,421	146	37,682	39,985	143	2	143	143	3,021,923
Peoria	233	232	118,142	215	51,923	53,105	220	4	221	221	4,202,275
Pittsburgh	361	361	521,523	329	252,931	228,819	347	8	353	347	11,655,544
Portland	155	146	148,530	143	72,533	75,822	134	15	136	136	2,192,800
Providence	106	104	260,412	85	112,184	116,871	101	2	105	103	4,988,440

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

Archdiocese, diocese, etc.	Total number of organizations.	Members.					Places of worship.			Value of church property.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Diocese—Continued.											
Richmond	129	129	37,591	103	15,839	15,651	81	7	81	77	$1,432,050
Rochester	154	150	170,369	146	75,859	80,250	149	1	150	143	4,496,344
Rockford	100	100	58,922	97	29,124	28,504	95	3	96	80	1,615,300
Sacramento	168	167	53,361	151	26,674	23,460	124	19	124	123	1,001,340
St. Augustine	150	150	24,595	142	11,526	12,598	75	6	78	75	812,070
St. Cloud	128	128	64,640	123	29,638	29,927	126	1	127	127	1,857,475
St. Joseph	100	100	33,486	97	15,759	16,912	97	2	97	96	1,213,350
Salt Lake	26	26	12,851	23	5,106	5,173	17	3	17	17	595,240
San Antonio	199	199	139,133	153	48,403	53,685	142	8	142	141	1,317,765
Savannah	97	97	18,214	94	8,811	9,401	49	4	49	47	1,200,900
Scranton	234	233	253,537	224	120,807	122,343	224	6	230	222	5,711,988
Seattle	224	222	72,890	188	30,865	30,314	140	9	140	139	1,509,800
Sioux City	139	139	61,769	124	27,960	28,975	136	.....	138	136	2,437,350
Sioux Falls	171	171	53,261	147	22,169	23,604	164	1	167	164	1,789,050
Spokane	124	123	24,528	116	10,208	11,570	77	23	77	78	694,321
Springfield	210	210	385,742	138	126,995	132,805	194	5	195	190	7,776,350
Superior	157	157	51,712	118	21,995	21,497	124	1	124	123	1,071,050
Syracuse	133	132	178,910	129	77,523	84,837	131	1	132	131	4,670,300
Toledo	124	123	107,852	89	38,889	37,689	118	4	120	109	3,269,980
Trenton	269	266	185,978	258	94,867	90,726	176	13	181	175	4,546,550
Tucson	160	157	84,742	70	19,884	23,916	93	5	100	67	506,970
Wheeling	159	158	56,810	146	28,586	22,644	125	22	129	115	1,130,105
Wichita	148	147	38,101	137	15,932	16,538	144	.....	145	142	1,535,642
Wilmington	89	84	34,233	56	9,757	9,431	48	3	48	39	793,300
Winona	119	118	53,883	97	22,349	23,780	119	.....	120	119	2,078,900
Ruthenian Diocese of the United States	188	187	189,206	175	100,391	78,093	178	.....	178	176	3,473,313
Vicariate-Apostolic:											
North Carolina and Belmont Abbey	88	76	4,271	67	2,341	2,605	51	3	51	48	397,310

ORGANIZATIONS, DEBT ON CHURCH PROPERTY, PARSONAGES, EXPENDITURES, AND SUNDAY SCHOOLS, BY ARCHDIOCESES, DIOCESES, ETC.: 1916.

Archdiocese, diocese, etc.	Total number of organizations.	Debt on church property.		Parsonages.		Expenditures for year.		Sunday schools conducted by church organizations.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Roman Catholic Church	17,487	6,024	$68,590,159	8,976	$61,338,287	13,722	$72,358,136	11,748	12,800	71,370	1,860,836
Archdiocese:											
Baltimore	213	74	1,069,186	125	1,036,826	186	1,236,783	186	223	1,989	38,073
Boston	294	127	1,667,506	231	2,953,738	262	3,529,854	276	316	8,243	117,353
Chicago	332	218	6,261,061	229	2,966,468	260	3,434,233	206	233	2,251	82,470
Cincinnati	200	81	1,013,045	156	963,580	189	1,397,182	157	188	758	28,916
Dubuque	233	72	362,292	167	906,935	227	852,392	197	202	627	17,228
Milwaukee	292	146	1,430,907	208	1,161,997	287	1,510,511	243	249	910	37,296
New Orleans	284	60	365,331	134	675,660	231	605,773	121	154	624	20,528
New York	395	214	9,147,341	235	4,300,670	293	4,826,183	303	345	4,014	114,245
Oregon City	112	46	269,152	49	140,090	97	207,751	70	74	235	5,148
Philadelphia	326	185	2,848,835	241	2,488,253	276	3,268,556	236	282	2,845	87,903
St. Louis	315	125	1,100,369	204	1,020,435	271	1,600,124	167	170	735	26,459
St. Paul	266	116	1,417,321	186	1,068,925	223	1,442,756	188	208	904	28,983
San Francisco	205	106	1,262,328	119	944,650	156	1,086,872	164	199	1,379	33,851
Santa Fe	422	29	40,950	45	88,850	248	96,938	193	235	364	14,580
Diocese:											
Albany	184	78	1,057,960	118	997,300	144	1,114,972	146	158	1,258	25,285
Alexandria	76	7	19,150	29	55,400	42	42,517	44	53	156	4,468
Alton	160	61	202,856	94	391,350	125	386,761	105	111	282	9,855
Altoona	133	46	268,937	76	528,920	105	558,894	78	84	376	12,625
Baker City	133	27	35,240	14	34,000	46	49,509	48	49	94	1,291
Belleville	129	48	284,355	76	272,970	94	285,045	91	106	240	9,665
Bismarck	138	80	208,860	43	141,210	132	264,513	115	120	237	6,619
Boise	169	16	17,750	21	49,250	63	43,930	49	50	79	1,760
Brooklyn	243	139	3,556,320	170	2,073,400	142	2,281,548	136	153	1,787	49,285
Buffalo	222	169	2,972,097	172	1,064,290	203	1,613,934	168	181	1,080	38,185
Burlington	109	49	213,119	66	375,200	87	226,406	84	86	337	9,610
Charleston	49	4	19,000	14	108,000	23	51,941	26	30	160	1,601
Cheyenne	69	10	24,300	12	51,500	36	89,110	35	42	82	1,544
Cleveland	221	112	1,451,200	181	1,387,534	206	1,856,769	197	212	1,051	53,277
Columbus	128	42	212,137	89	420,790	115	411,815	98	105	346	12,767

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

ARCHDIOCESE, DIOCESE, ETC.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Diocese—Continued.											
Concordia	105	16	$42,510	61	$223,900	98	$269,960	68	74	125	3,897
Corpus Christi	113	7	23,050	22	34,035	73	71,321	70	77	184	6,499
Covington	91	20	248,118	52	285,500	73	442,782	65	68	221	8,590
Crookston	84	29	74,084	29	132,825	43	126,398	37	37	91	2,189
Dallas	112	17	61,300	46	206,000	66	102,268	73	76	210	4,712
Davenport	124	46	242,459	84	383,435	107	390,167	95	105	347	9,027
Denver	230	52	378,039	73	320,440	161	383,590	160	167	515	13,095
Des Moines	92	28	134,378	56	238,100	77	286,180	63	63	216	5,726
Detroit	239	92	1,113,684	139	1,312,594	200	1,543,941	162	163	1,030	40,114
Duluth	115	45	212,068	39	218,153	91	318,143	86	89	303	8,946
El Paso	121	8	16,700	24	101,414	46	43,081	31	37	143	4,113
Erie	162	34	337,681	91	640,365	131	616,312	122	132	594	16,755
Fall River	97	57	936,615	59	561,000	79	783,951	78	84	1,096	23,239
Fargo	213	82	326,500	82	308,207	187	396,489	103	115	235	5,748
Fort Wayne	169	79	788,803	114	647,815	143	956,095	130	135	524	21,853
Galveston	117	30	200,417	57	226,450	105	213,139	78	82	335	7,411
Grand Rapids	220	20	87,150	104	572,450	200	575,559	171	172	556	19,268
Great Falls	183	40	75,970	23	99,800	111	199,085	120	125	435	5,229
Green Bay	228	100	430,637	151	732,645	221	807,254	175	188	527	21,810
Harrisburg	87	46	290,613	67	412,300	83	439,401	74	89	499	12,209
Hartford	257	140	2,114,900	177	1,935,711	229	2,303,243	221	250	2,691	59,409
Helena	215	34	85,605	31	189,989	138	287,375	80	81	217	5,159
Indianapolis	138	84	845,367	143	604,070	184	689,790	142	173	474	17,181
Kansas City	104	35	207,595	70	320,350	101	324,170	88	97	270	7,088
Kearney (Grand Island)	102	21	70,008	40	130,100	84	129,921	86	88	149	3,348
La Crosse	231	76	222,227	142	596,850	211	564,871	147	150	412	13,275
Lead	168	25	29,456	33	67,050	139	131,895	77	79	139	1,972
Leavenworth	125	42	177,242	85	367,289	123	479,095	95	95	212	7,233
Lincoln	132	35	98,035	75	319,350	128	290,396	94	94	167	4,338
Little Rock	205	20	96,640	44	105,700	81	107,418	91	94	179	4,103
Louisville	164	38	225,277	84	312,361	122	300,306	112	120	460	15,421
Manchester	135	65	641,154	75	550,775	115	662,723	98	99	892	20,408
Marquette	141	41	167,695	79	313,675	116	314,563	95	103	329	13,563
Mobile	177	17	88,379	42	214,504	125	127,941	93	100	375	7,403
Monterey and Los Angeles	272	81	523,938	100	470,525	172	484,873	172	187	655	15,855
Nashville	143	13	58,666	28	201,100	76	138,753	44	45	159	3,837
Natchez	141	18	34,626	45	167,200	102	88,463	85	95	232	5,119
Newark	236	159	3,092,403	166	1,972,085	199	2,897,423	163	174	1,553	55,348
Ogdensburg	156	61	317,099	92	450,950	143	349,280	123	134	572	10,199
Oklahoma	260	38	111,204	65	186,473	157	241,241	137	144	284	6,040
Omaha	149	45	167,400	89	437,500	143	482,992	112	115	377	11,417
Peoria	233	73	335,825	151	937,975	209	899,936	177	197	515	14,264
Pittsburgh	361	222	2,507,821	256	2,153,986	350	3,172,763	308	384	2,181	74,883
Portland	155	63	497,723	84	466,700	136	604,160	113	130	1,683	20,097
Providence	106	65	1,015,068	76	909,240	93	969,851	99	111	2,225	38,556
Richmond	120	13	56,581	30	200,700	91	187,326	72	78	341	5,785
Rochester	154	79	932,746	98	674,075	147	1,111,450	120	124	633	20,960
Rockford	100	36	250,272	57	349,700	72	276,005	82	86	273	7,799
Sacramento	168	28	124,432	41	135,900	97	121,115	121	124	326	5,615
St. Augustine	150	49	163,906	24	84,350	63	107,302	59	62	203	2,862
St. Cloud	128	55	203,685	94	423,140	127	533,404	104	106	245	10,305
St. Joseph	100	24	115,125	46	190,000	95	221,001	67	68	146	3,809
Salt Lake	26	6	51,200	10	41,760	11	55,883	14	16	91	1,189
San Antonio	199	36	136,139	66	201,370	136	185,275	109	118	321	9,473
Savannah	97	11	66,700	31	138,200	43	95,695	43	46	320	3,964
Scranton	234	66	607,036	152	1,269,800	142	889,131	131	144	1,432	27,747
Seattle	224	64	662,810	59	263,525	146	372,887	146	148	403	9,974
Sioux City	139	46	348,924	101	607,975	135	564,155	112	116	363	9,740
Sioux Falls	171	54	198,059	95	405,900	165	434,234	135	137	322	7,911
Spokane	124	30	306,822	24	96,000	75	178,388	70	70	177	3,219
Springfield	210	96	1,297,310	160	1,332,090	151	1,249,401	179	206	2,812	49,465
Superior	157	64	269,108	58	180,965	125	235,250	111	117	232	7,729
Syracuse	133	50	813,928	83	703,075	127	1,014,090	113	120	836	20,944
Toledo	124	47	526,830	82	520,900	116	801,277	80	85	290	11,754
Trenton	269	89	765,209	116	938,550	249	1,160,686	172	192	1,142	27,238
Tucson	160	17	40,745	31	80,730	55	85,059	44	51	126	4,327
Wheeling	159	35	214,253	61	261,030	120	287,208	103	116	307	7,616
Wichita	148	39	108,633	76	268,950	129	376,581	103	104	175	4,731
Wilmington	89	9	57,394	27	162,200	41	115,605	40	41	217	5,426
Winona	119	32	219,815	60	315,875	107	370,046	97	98	319	7,897
Ruthenian Diocese of the United States	188	132	1,477,354	130	790,090	170	906,239	135	144	191	15,249
Vicariate-Apostolic:											
North Carolina and Belmont Abbey	88	1	29,500	15	54,400	50	41,313	40	42	96	1,283

SALVATION ARMY.

HISTORY.

William Booth, a minister of the English body known as the "New Connexion Methodists," was from his earliest preaching, which began when he was 16 years of age, deeply impressed with the fact that an important percentage of the crowds which filled the towns and cities of England lay outside the influence of the Christian churches. In an effort to reach these people, he inaugurated a series of open-air meetings in London, holding the first on July 5, 1865. As the attendance increased, the meetings were held in a tent, and afterwards in a theater, and the movement became known as the East End Mission, and later as the Christian Mission. For 13 years little attention was drawn to it, but then a great revival took place among the workers and as a result the crowds increased, the interest extended, and evangelists were sent out in different directions. One of these evangelists, working in a seaport, was spoken of as "Captain," in order to attract the sailors who had come into port. On the coming of Mr. Booth, a visit was announced as from the "General," and the secretary in preparing the program wrote, "The Christian Mission is a Volunteer Army." Mr. Booth glanced over the secretary's shoulder, took up the pen, erased the word "volunteer" and wrote in "salvation." The title "Salvation Army" was at once accepted as the most appropriate that could be devised for the special work which they were undertaking, which, as they phrased it, was an effort "to destroy the fortresses of sin in the various communities." In the early years of the work General Booth, with whom his wife, Mrs. Catherine Booth, was always most intimately associated, looked upon the army as primarily supplementary to the churches, but as it enlarged it developed into a distinctive movement with a people of its own.

From the beginning, efforts were made to care for the physical needs of the destitute, soup kitchens being the first institutions established for relief. Experiments of various kinds were made, and out of these grew the scheme developed in "Darkest England and the Way Out," which outlined a plan of social redemption for what came to be known as the "submerged tenth," under three divisions: City colonies, land colonies, and over-sea colonies. In the carrying out of its schemes, however, the army has always been elastic, expansive, and progressive, adapting itself easily to new conditions, and entering new fields as need was manifest.

Although the movement was English in origin, it has extended rapidly into other countries, not so much through the plans of its founders as through circumstances. Converts from England, finding homes in the United States, Canada, Australia, and other distant lands, have begun work according to the methods of the army and have followed their efforts by urging the General to send them trained leaders from the international headquarters in London. The first country thus entered was France, in 1880, followed by the United States, in 1881. Notwithstanding considerable opposition, the movement has spread rapidly all over the country, until it has become one of the most prominent forces in work of this character.

DOCTRINE.

The Salvation Army has no formal creed, and gives little attention to the discussion of doctrinal differences, yet it is in general strongly Arminian rather than Calvinistic. The special features emphasized are a belief in the ruinous effects of sin, and the ample provision made for entire deliverance from its power by the salvation of God. In its attitude toward the sacraments of baptism and the Lord's Supper it is neutral, acting in harmony with the followers of George Fox in regarding the sacraments that save as spiritual. Admission to its membership is not founded upon any acceptance of creed alone, but is based upon the most solemn pledges to Christian and humane conduct, including total abstinence from intoxicating liquors and all harmful drugs. These pledges are known as the "Articles of War," and must be signed by every soldier.

POLITY.

The government of the Salvation Army is military in its character, but sufficiently democratic to include within its ranks persons of every social grade. Its lower officers may be promoted to high commands, and thus it is believed the usual dangers which threaten a hierarchy are avoided. The ideal of its founder was the parental and patriarchal model, namely, that the officer of higher rank should regard those beneath him as a father regards his children, and thus protect and guide their lives. While this spirit controls in general, the actual government of the army is practically autocratic, though the Commanding Officer is assisted in decisions by officers of every grade and rank. These officers are commissioned, after passing through training schools or giving other evidence of ability sufficient to qualify them for their work. Mental qualifications are not ignored, although an educational test is not emphasized, and the applicant is urged to improve himself mentally and socially as well as religiously. Soldiers are chiefly persons pursuing their usual avocations during the day and giving their services during the evening, and are seldom if ever paid. Officers receive their support, but no more, and each corps is expected to meet its own expenses.

The form of worship is elastic, and no prescribed regulation is given for the conduct of services. The desire is that, so far as possible, the services be spontaneous, and great liberty is encouraged, although extravagances are frowned upon, and if regarded as dangerous are suppressed. These services include open-air meetings, salvation meetings for the conversion of the impenitent, holiness meetings for the deepening of the spiritual life among the soldiers and adherents, junior meetings, and Sunday schools for the conversion and training of children.

The international headquarters of the army are in London, but each country has its own organization under the direction of a commander, who is assisted by responsible officers for provinces. These provinces are again divided into divisions, and so on until the local corps is reached, which is usually commanded by a captain and a lieutenant assisted by local officers, as a sergeant-major, treasurer, secretary, etc.

WORK.

During the years of the army's development, it has evolved two important branches of work known among Salvationists as the "Field" and the "Social" departments of the army. The "Field" work includes the societies or corps organizations for religious meetings, which aim at the conversion of the sections of a community not reached by the church, especially the vicious and criminal classes. The social department includes, in the United States, 25 rescue homes for straying women, 121 industrial homes for stranded and unemployed men, 86 night shelters and hotels for men and for women of the street, as well as general relief work by all the officers engaged in field work. These social institutions have nightly accommodations for 11,812 persons.

The income of the society is derived chiefly from contributions and from the sales of the "War Cry." The finances are controlled by financial and business boards, and the contributions of one country do not go to the support of the work of another, except that annual self-denial collections are taken for home and foreign missionary purposes. The property of the army is used for philanthropic purposes and for church services, and no distinction is made between church edifices and homes or other institutions. Accordingly, the total value of church property, as reported by the individual organizations and given in the general tables, may legitimately be considered to represent the value of property used for philanthropic work. This property in the United States, valued at $7,013,255, is held in the name of the Salvation Army, incorporated under the laws of the state of New York.

In the strict sense, no foreign missionary work is conducted by the Salvation Army in the United States, although the corps in the United States encourages the work of the army in missionary countries by contributing men and money annually. Under the general auspices of the international headquarters in London, work is carried on in 62 countries and colonies, under the direction of 23,688 commissioned officers and assistants, who receive the gratuitous help of 64,527 local officers and 29,023 bandsmen, with the added services of soldiers and adherents. This work includes distinctly missionary efforts in South Africa, India, Japan, Korea, Java, China, etc.

The army conducts Sunday schools, and also has corps cadet brigades, formed for the benefit of young people who look forward to officership in the army. In 1916, in this country, the corps cadets training for future leadership numbered 1,883. A Young People's Legion has also been organized along the lines of the Christian Endeavor and other young people's societies.

In view of the character of the work of the army, although records of its operations are carefully kept, and yearly reports issued from international and national headquarters, no figures can indicate accurately either its extent or its direct influence.

The army has everywhere entered most heartily into the various phases of war work, sending its representatives to the army front, and providing such relief work at home as seemed most needed.

STATISTICS.

The general statistics for the Salvation Army for 1916 are given, by states, on pages 663 and 664, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	749	694	55	7.9
Members	35,954	22,908	13,046	56.9
Church edifices	167	159	8	5.0
Value of church property	$2,230,158	$3,175,154	−$944,996	−29.8
Debt on church property	$939,586	$1,154,901	−$215,315	−18.6
Parsonages:				
Churches reporting	2	7	−5	(2)
Value	$2,857	$21,500	−$18,643	−86.7
Sunday schools:				
Number	716	579	137	23.7
Officers and teachers	4,680	2,437	2,243	92.0
Scholars	41,295	17,346	23,949	138.1

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

From this table it appears that there has been an increase in the number of organizations and edifices, and also in the membership, but a decrease in the value of church property, in the debt on church property, in the organizations reporting parsonages, and in the value of the parsonages. Compared with 694 organizations in 1906, there were 749 reported in 1916, and the membership advanced from 22,908

to 35,954, showing a gain of 56.9 per cent. There was a loss of $944,996, or 29.8 per cent, in value of church property; and the debt on church property, as reported by 127 organizations, was $939,586 as against $1,154,901 in 1906. The highest per cent of increase was in Sunday school scholars, 138.1, and the next highest in Sunday school officers and teachers, 92. Contributions for general missions and benevolences were not reported, inasmuch as the entire work of the denomination is along these lines.

Church expenditures amounting to $1,722,120 were reported by 744 organizations. This amount covers the running expenses which would appear to be the entire cost of the conduct of the army.

The number of members under 13 years of age, as reported in 1916, was 5,914, constituting 16.4 per cent of the 35,954 members reported for the denomination as a whole.[1]

Of the 749 organizations, 675, with 32,590 members, reported the use of English only in church services; 1 organization each used Chinese, German, and Spanish with English in church services; 1 organization used Italian only; and 70 organizations, with 3,235 members, reported services in Scandinavian languages, principally Swedish, which was used alone by 50 organizations, with 2,276 members. Swedish was the principal language reported in 1906.

The ministerial rolls of the Salvation Army include all commissioned officers, whatever may be the immediate duty to which they are assigned. The entire number reported was 2,848. From 1,500 of these schedules were received, distributed, by states, in the opposite table.

Under the head of "Pastors" are given the commanding officers, and these reported an average annual salary of $515. There were also 343 assistants, with salaries varying greatly, and 420 assistants without salaries.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,500	737	763	.....	$515
Alabama	19	8	11	.....	458
Arizona	8	4	4	.....	692
Arkansas	9	3	6	.....	639
California	61	31	30	.....	429
Colorado	23	12	11	.....	367
Connecticut	41	20	21	.....	574
Delaware	2	1	1	.....	390
District of Columbia	3	2	1	.....	417
Florida	12	6	6	.....	733
Georgia	16	8	8	.....	684
Idaho	8	4	4	.....	355
Illinois	109	48	61	.....	421
Indiana	56	29	27	.....	482
Iowa	37	18	19	.....	478
Kansas	25	11	14	.....	466
Kentucky	12	4	8	.....	713
Louisiana	5	2	3	.....	849
Maine	18	10	8	.....	506
Maryland	14	6	8	.....	603
Massachusetts	99	54	45	.....	422
Michigan	64	33	31	.....	535
Minnesota	47	21	26	.....	429
Mississippi	11	6	5	.....	616
Missouri	26	14	12	.....	400
Montana	24	10	14	.....	621
Nebraska	8	5	3	.....	359
Nevada	3	1	2	.....	491
New Hampshire	24	12	12	.....	455
New Jersey	44	23	21	.....	496
New Mexico	4	2	2	.....	362
New York	154	74	80	.....	571
North Carolina	23	12	11	.....	646
North Dakota	21	9	12	.....	593
Ohio	80	41	39	.....	613
Oklahoma	14	7	7	.....	562
Oregon	14	8	6	.....	353
Pennsylvania	150	76	74	.....	534
Rhode Island	8	4	4	.....	637
South Carolina	13	7	6	.....	658
South Dakota	17	7	10	.....	501
Tennessee	12	6	6	.....	679
Texas	36	16	20	.....	501
Utah	4	2	2	.....	752
Vermont	9	5	4	.....	340
Virginia	24	10	14	.....	590
Washington	34	18	16	.....	394
West Virginia	21	10	11	.....	781
Wisconsin	28	14	14	.....	493
Wyoming	6	3	3	.....	525

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Salvation Army	749	742	35,954	742	17,003	18,951	167	298	167	164	$2,230,158
New England division:											
Maine	10	10	550	10	272	278	1	9	1	1	43,648
New Hampshire	12	12	334	12	158	176	2	10	2	2	8,650
Vermont	6	6	120	6	60	60		6			
Massachusetts	45	45	3,002	45	1,378	1,624	15	30	15	15	221,407
Rhode Island	4	4	252	4	109	143	2	2	2	2	28,000
Connecticut	19	19	797	19	389	408	8	10	8	8	122,500
Middle Atlantic division:											
New York	75	74	4,361	74	1,975	2,386	41	34	41	40	730,516
New Jersey	23	23	915	23	395	520	13	10	13	13	132,123
Pennsylvania	73	73	3,457	73	1,597	1,860	25	48	25	23	399,338
East North Central division:											
Ohio	43	42	2,206	42	1,098	1,108	22	21	22	22	185,571
Indiana	28	28	963	28	409	554	7	21	7	7	83,399
Illinois	50	49	2,725	49	1,265	1,460					
Michigan	35	35	2,575	35	1,269	1,306	13	16	13	13	100,050
Wisconsin	13	13	552	13	259	293					
West North Central division:											
Minnesota	21	21	1,161	21	575	586					
Iowa	19	19	904	19	440	464					
Missouri	13	13	629	13	280	349					
North Dakota	9	8	454	8	186	268					
South Dakota	7	7	336	7	161	175					
Nebraska	5	5	136	5	64	72					
Kansas	15	15	597	15	262	335					
South Atlantic division:											
Maryland	8	8	274	8	132	142	1	7	1	1	6,421
District of Columbia	2	2	84	2	39	45		2			
Virginia	12	11	350	11	167	183		12			
West Virginia	11	11	287	11	117	170	2	9	2	2	33,400
North Carolina	13	13	530	13	273	257	1	12	1	1	4,100
South Carolina	6	6	193	6	93	100	1	5	1	1	8,200
Georgia	8	8	367	8	180	187	2	6	2	2	18,300
Florida	7	7	261	7	126	135	4	3	4	4	41,635
East South Central division:											
Kentucky	7	7	227	7	105	122	4	3	4	4	50,400
Tennessee	6	6	109	6	68	41	1	5	1	1	7,000
Alabama	10	8	370	8	200	170		10			
Mississippi	7	7	189	7	85	104	2	5	2	2	5,500
West South Central division:											
Arkansas	4	4	224	4	95	129					
Louisiana	3	3	62	3	34	28		1			
Oklahoma	6	6	196	6	82	114					
Texas	16	16	415	16	200	215					
Mountain division:											
Montana	11	11	645	11	331	314					
Idaho	4	4	180	4	87	93					
Wyoming	3	3	81	3	39	42					
Colorado	12	12	533	12	242	291					
New Mexico	2	2	63	2	26	37					
Arizona	3	3	144	3	79	65					
Utah	2	2	111	2	68	43					
Pacific division:											
Washington	19	19	1,000	19	511	489					
Oregon	8	8	480	8	225	255					
California	32	32	1,439	32	746	693					
States with one organization only [1]	2	2	114	2	52	62		1			

[1] One organization each in Delaware and Nevada.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Salvation Army	749	127	$939,586	2	$2,857	744	$1,722,120	705	716	4,680	41,295
New England division:											
Maine	10	1	18,000			10	22,450	9	9	38	303
New Hampshire	12	2	5,000			12	22,302	12	12	49	353
Vermont	6					6	7,764	5	5	11	130
Massachusetts	45	14	116,200			45	115,278	38	38	271	1,810
Rhode Island	4	2	18,500			4	13,972	3	3	13	174
Connecticut	19	7	40,500			19	47,430	15	15	86	652
Middle Atlantic division:											
New York	75	33	339,977			75	228,267	70	70	531	4,274
New Jersey	23	10	56,174			23	54,534	22	23	132	1,167
Pennsylvania	73	23	179,648			72	165,632	68	69	520	4,926
East North Central division:											
Ohio	43	12	55,917			43	115,609	43	43	336	2,948
Indiana	28	5	29,900			28	44,896	27	27	157	1,518
Illinois	50					49	95,940	47	47	311	2,652
Michigan	35	8	17,120	1	357	35	65,258	35	36	269	2,407
Wisconsin	13					12	27,653	13	13	100	727
West North Central division:											
Minnesota	21					21	46,006	20	20	127	878
Iowa	19					19	36,491	18	18	120	1,251
Missouri	13					13	19,846	12	12	67	670
North Dakota	9					9	25,778	9	9	85	869
South Dakota	7					7	18,349	7	7	46	614
Nebraska	5					5	7,247	4	4	18	81
Kansas	15					15	27,867	15	15	107	1,091
South Atlantic division:											
Maryland	8	1	4,750			7	13,054	8	8	50	488
District of Columbia	2					2	6,866	2	2	14	115
Virginia	12					12	42,587	11	11	90	741
West Virginia	11	2	10,400			11	36,617	11	12	76	931
North Carolina	13					13	30,136	12	12	62	844
South Carolina	6					6	13,558	6	7	31	495
Georgia	8	2	10,500			8	24,386	8	10	41	533
Florida	7	2	6,500			7	22,558	7	8	38	339
East South Central division:											
Kentucky	7	3	30,500			7	17,893	6	7	31	256
Tennessee	6			1	2,500	6	13,784	6	7	22	211
Alabama	10					10	14,604	9	9	36	574
Mississippi	7					7	12,636	7	7	49	465
West South Central division:											
Arkansas	4					4	14,285	4	4	29	309
Louisiana	3					3	9,672	2	2	13	49
Oklahoma	6					6	10,049	5	5	34	436
Texas	16					15	44,264	16	16	124	755
Mountain division:											
Montana	11					11	28,927	11	11	72	623
Idaho	4					4	4,387	3	3	14	111
Wyoming	3					3	4,047	3	3	17	184
Colorado	12					12	23,329	11	11	66	624
New Mexico	2					2	3,165	2	2	12	98
Arizona	3					3	7,601	3	4	12	127
Utah	2					2	6,729	2	2	17	139
Pacific division:											
Washington	19					19	34,619	19	19	106	603
Oregon	8					8	13,042	8	8	57	450
California	32					32	53,496	29	29	147	1,178
States with one organization only [1]	2					2	7,260	2	2	26	122

[1] One organization each in Delaware and Nevada.

SCANDINAVIAN EVANGELICAL BODIES.

GENERAL STATEMENT.

The movement away from the State Churches in Sweden, Norway, and Denmark has found expression in the United States in the formation of three bodies: The Swedish Evangelical Mission Covenant of America, the Swedish Evangelical Free Church (formerly the Free Mission), and the Norwegian-Danish Free Church.

The bodies included in this group in 1916 and 1906 are listed below with the principal statistics as reported for the two periods. The name given to the group has been changed from Swedish to Scandinavian, due to the inclusion in 1916 of the Norwegian-Danish Free Church, rendering the term "Swedish" inappropriate as descriptive of the group.

COMPARATIVE SUMMARY OF SCANDINAVIAN EVANGELICAL BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
SCANDINAVIAN EVANGELICAL BODIES.										
1916.										
Swedish Evangelical Mission Covenant of America	324	29,164	310	$2,295,172	$205,132	134	$375,200	322	3,464	30,937
Swedish Evangelical Free Church	102	6,208	98	480,966	49,405	43	74,840	99	910	8,672
Norwegian-Danish Free Church	32	2,444	31	277,700	85,138	5	13,300	32	274	2,092
1906.										
Swedish Evangelical Mission Covenant of America	281	20,760	268	1,225,220	121,694	91	184,500	291	2,862	24,888
Swedish Evangelical Free Mission	127	6,952	121	413,455	73,293	31	54,026	127	932	7,616

SWEDISH EVANGELICAL MISSION COVENANT OF AMERICA.

HISTORY.

The great body of the Swedish immigrants were in their own country connected with the State Church of Sweden, and on coming to this country identified themselves with the Swedish Augustana Synod in connection with the Lutheran General Council. There are, however, quite a number of churches which represent the results of the great spiritual awakening which visited Sweden in the middle of the nineteenth century, and which corresponded very closely to kindred awakenings in Norway, and to the Pietist movement in Germany. The ordained state clergy seemed to some unable to satisfy the deep spiritual needs of the communities, and services were conducted by uneducated laymen. This procedure was followed by persecution by the State Church, but without avail. Congregations were organized, edifices erected, and a strong spiritual life developed. These congregations were represented, to a considerable degree, in the Swedish immigration to this country and, as the necessity of organization became apparent, two synods were formed, the Ansgarii Synod and the Mission Synod. These were afterwards dissolved, and in their place the Swedish Evangelical Mission Covenant of America was formed in 1885.

DOCTRINE AND POLITY.

In doctrine the Covenant is strictly evangelical, accepting the Bible as the inspired Word of God unto men, the only infallible guide in matters of faith, doctrine, and practice, and His message regarding both this life and the life that is to come.

In government, the church is purely congregational. The local churches are associated in state conferences, and in an annual conference in which all matters of common interest are considered by the delegates assembled, and important business, such as making appropriations for missions and receiving sister churches into fellowship, is transacted. This conference has been incorporated in the state of Illinois.

WORK.

The special object and purpose of the Covenant is to organize and carry on missionary work in the United States and foreign countries; to build and support churches; to govern and support schools and seminaries of learning in the United States and foreign countries; to educate and ordain ministers of the gospel, and to license ministers and missionaries and assign them to duty; and to build and maintain hospitals and asylums for charitable and benevolent purposes.

Home missionary work is carried on by 15 state or district associations, working in harmony with the annual conference. Traveling evangelists and special representatives are maintained in connection with work of special interest to the churches, and particular attention is paid to caring for the Scandinavian immigrants as they land in New York. Three missions and an orphanage are also supported among the Eskimos and Indians in Alaska.

The foreign missionary work is carried on in central China, and the report for 1916 shows 5 stations and 40 outstations, occupied by 27 American missionaries and 81 native helpers; 39 churches, with

2,063 members; 10 schools, with 983 students; and 4 hospitals and dispensaries, where about 10,500 patients were treated.

The educational interests of the Covenant are represented by two schools, one, North Park College and Theological Seminary, in Chicago, and the other, Minnehaha Academy, located in Minneapolis, Minn. In Chicago, there is also a church hospital and home for the aged and infirm. A new hospital is under construction in the same city, the old one to become an addition to the old people's home.

In connection with the Covenant's headquarters in Chicago is a Book Concern, and in the same place the official organ of the denomination, a weekly paper called "The Covenant Weekly," is published.

STATISTICS.

The general statistics of the Swedish Evangelical Mission Covenant for 1916 are given, by states and conferences, on pages 667 and 668, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE: 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	324	281	43	15.3
Members	29,164	20,760	8,404	40.5
Church edifices	310	268	42	15.7
Value of church property	$2,295,172	$1,225,220	$1,069,952	87.3
Debt on church property	$205,132	$121,694	$83,438	68.6
Parsonages:				
Churches reporting	134	91	43	(1)
Value	$375,200	$184,500	$190,700	103.4
Sunday schools:				
Number	322	291	31	10.7
Officers and teachers	3,464	2,862	602	21.0
Scholars	30,937	24,888	6,049	24.3

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

From this table it appears that the denomination has increased materially during the decade. The number of organizations reported in 1916 was 324, as against 281 in 1906, a gain of 15.3 per cent; the number of church edifices rose proportionately from 268 to 310, and the membership rose from 20,760 to 29,164, showing a gain of 40.5 per cent. The value of church property increased heavily, as did also debt on church property, which increased from $121,694, reported by 83 organizations in 1906, to $205,132 reported by the same number of organizations in 1916. The number of churches reporting parsonages likewise increased considerably and the value of parsonages more than doubled. The Sunday schools reported a gain of 31, or 10.7 per cent, in number, and the number of scholars was 30,937 in 1916, as against 24,888 in 1906, a gain of 24.3 per cent. No report was made of contributions for missions or general purposes.

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

Church expenditures amounting to $522,352, reported by 311 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the local church treasury.

The number of members under 13 years of age, as reported by 228 organizations in 1916, was 749, constituting 3.4 per cent of the 22,169 members reported by these organizations. Assuming that the same proportion would apply to the 6,995 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 985.[1]

Of the 324 organizations, 8, with 28 members, reported services conducted in English only; 71, with 9,929 members, reported services in Swedish and English; and 244 organizations, with 19,194 members, used Swedish only; 1 organization, with 13 members, used Norwegian and Swedish. Since 1906 there has been a considerable decrease in the number of organizations using foreign languages only, and an increase in the number of organizations using foreign languages in connection with English.

The number of ministers on the rolls of the denomination was given as 342, all of whom sent in schedules. These are distributed, by states, in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	342	263	33	46	$884
Alabama	1	1			
California	24	13	5	6	1,109
Colorado	2	2			860
Connecticut	7	7			810
Idaho	2	2			720
Illinois	59	41	6	12	1,160
Indiana	3	1	1	1	480
Iowa	26	23	1	2	799
Kansas	19	16	2	1	643
Massachusetts	22	18	1	3	1,067
Michigan	21	19	1	1	750
Minnesota	64	47	8	9	749
Missouri	1	1			
Montana	6	5		1	693
Nebraska	22	20	2		850
New Hampshire	2	2			1,080
New Jersey	3	3			873
New Mexico	1			1	
New York	14	12	1	1	940
Oklahoma	1			1	
Oregon	4	3	1		960
Pennsylvania	8	7	1		715
Rhode Island	2	1		1	1,200
South Dakota	5	2	1	2	780
Texas	1			1	
Utah	1	1			
Washington	8	6		2	1,360
Wisconsin	12	9	2	1	677
Wyoming	1	1			

Of the 342 ministers who reported, 296 were in pastoral work and 46 not in pastoral work, 22 of the latter being on the retired list. Of the 263 pastors, 208 reported annual salaries averaging $884.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Swedish Evangelical Mission Covenant of America	324	324	29,164	306	10,593	14,435	303	3	310	312	$2,295,172
Middle Atlantic division:											
New York	6	6	1,679	4	310	392	4	.....	4	4	94,000
Pennsylvania	10	10	474	10	201	273	10	.....	10	10	37,400
East North Central division:											
Indiana	5	5	216	5	105	111	5	.....	5	5	13,243
Illinois	43	43	7,708	39	2,642	4,411	42	.....	42	42	583,043
Michigan	29	29	2,040	28	767	992	29	.....	31	28	176,825
Wisconsin	16	16	689	14	255	279	14	2	14	16	49,329
West North Central division:											
Minnesota	102	102	6,506	100	2,427	3,024	88	1	89	95	458,646
Iowa	25	25	2,235	24	926	1,259	25	.....	25	25	160,406
South Dakota	10	10	368	10	184	184	10	.....	10	10	22,800
Nebraska	24	24	2,284	23	876	990	23	.....	24	24	133,532
Kansas	18	18	1,328	17	540	660	18	.....	20	18	82,925
Mountain division:											
Montana	5	5	193	5	77	116	5	.....	5	5	24,500
Idaho	2	2	98	1	30	33	2	.....	2	2	10,500
Colorado	2	2	172	1	15	15	2	.....	2	2	14,700
Pacific division:											
Washington	6	6	774	6	322	452	6	.....	6	6	179,000
Oregon	2	2	150	.....	.....	.....	2	.....	2	2	35,000
California	13	13	1,594	13	703	891	13	.....	14	13	160,423
States with one organization only [1]	6	6	566	6	213	353	5	.....	5	5	58,900

[1] One organization each in Alabama, Massachusetts, Missouri, New Hampshire, New Jersey, and Wyoming.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical Mission Covenant of America	324	83	$205,132	134	$375,200	311	$522,352	305	322	3,464	30,937
Middle Atlantic division:											
New York	6	.....	.....	.....	.....	1	480	5	5	120	1,208
Pennsylvania	10	4	2,850	5	13,100	10	10,387	9	10	72	414
East North Central division:											
Indiana	5	1	350	.....	.....	5	3,839	5	5	38	219
Illinois	43	16	53,457	13	58,050	41	155,823	43	44	899	10,110
Michigan	29	10	21,100	14	26,400	29	35,611	26	30	295	2,416
Wisconsin	16	6	4,875	5	10,200	15	14,680	16	17	95	740
West North Central division:											
Minnesota	102	14	28,400	31	77,950	100	104,955	91	96	825	6,633
Iowa	25	8	19,100	18	65,800	25	42,572	25	26	269	2,414
South Dakota	10	1	300	2	4,300	10	6,433	9	9	50	321
Nebraska	24	2	2,250	19	56,800	24	48,301	22	22	228	1,915
Kansas	18	3	900	14	32,925	18	22,778	18	18	177	1,345
Mountain division:											
Montana	5	1	2,500	2	2,500	3	3,272	5	5	30	222
Idaho	2	.....	.....	1	2,500	2	2,705	2	2	14	98
Colorado	2	1	3,000	1	1,200	2	4,746	2	2	19	150
Pacific division:											
Washington	6	4	36,300	.....	.....	6	16,708	6	7	92	679
Oregon	2	2	6,000	.....	.....	2	3,457	2	3	15	150
California	13	8	12,700	6	18,875	13	33,825	13	14	153	1,389
States with one organization only [1]	6	2	11,050	3	4,600	5	11,780	6	7	73	514

[1] One organization each in Alabama, Massachusetts, Missouri, New Hampshire, New Jersey, and Wyoming.

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

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Swedish Evangelical Mission Covenant of America	324	324	29,164	306	10,593	14,435	303	3	310	312	$2,295,172
Alabama	1	1	22	1	10	12	1	.....	1	1	1,500
California	13	13	1,594	13	703	891	13	.....	14	13	160,423
Eastern	2	2	427	2	149	278	2	.....	2	2	53,000
Illinois	48	48	8,014	44	2,747	4,522	47	.....	47	47	596,286
Iowa	25	25	2,235	24	926	1,259	25	.....	25	25	160,406
Kansas	19	19	1,378	18	563	687	19	.....	21	19	83,825
Michigan	29	29	2,040	28	767	992	29	.....	31	28	176,825
Minnesota	102	102	6,506	100	2,427	3,024	88	1	89	95	458,646
Montana and Idaho	7	7	291	6	107	149	7	.....	7	7	35,000
Nebraska	27	27	2,491	25	907	1,024	26	.....	27	27	151,732
New York	7	7	1,711	5	325	409	4	.....	4	4	94,000
Northwest Coast	2	2	150	.....	.....	.....	2	.....	2	2	35,000
Pennsylvania	10	10	474	10	201	273	10	.....	10	10	37,400
South Dakota	10	10	368	10	184	184	10	.....	10	10	22,800
Washington	6	6	774	6	322	452	6	.....	6	6	179,000
Wisconsin	16	16	689	14	255	279	14	2	14	16	49,329

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

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical Mission Covenant of America	324	83	$205,132	134	$375,200	311	$522,352	305	322	3,464	30,937
Alabama	1	.....	.....	.....	.....	1	354	1	1	7	40
California	13	8	12,700	6	18,875	13	33,825	13	14	153	1,389
Eastern	2	2	11,050	1	2,000	2	10,377	2	3	44	350
Illinois	48	17	53,807	13	58,050	46	159,662	48	49	937	10,329
Iowa	25	8	19,100	18	65,800	25	42,572	25	26	269	2,414
Kansas	19	3	900	15	33,525	19	22,927	19	19	184	1,395
Michigan	29	10	21,100	14	26,400	29	35,611	26	30	295	2,410
Minnesota	102	14	28,400	31	77,950	100	104,955	91	96	825	6,633
Montana and Idaho	7	1	2,500	3	5,000	5	5,977	7	7	44	320
Nebraska	27	3	5,250	21	60,000	27	53,947	25	25	253	2,107
New York	7	.....	.....	.....	.....	1	480	6	6	129	1,240
Northwest Coast	2	2	6,000	.....	.....	2	3,457	2	3	15	150
Pennsylvania	10	4	2,850	5	13,100	10	10,387	9	10	72	414
South Dakota	10	1	300	2	4,300	10	6,433	9	9	50	321
Washington	6	4	36,300	.....	.....	6	16,708	6	7	92	679
Wisconsin	16	6	4,875	5	10,200	15	14,680	16	17	95	740

SWEDISH EVANGELICAL FREE CHURCH.

HISTORY.

At the time of the union of the Swedish Ansgarii Synod and the Mission Synod in 1885, forming the Swedish Evangelical Mission Covenant of America, a number of congregations did not share in the consolidation, but united in an organization known as the Swedish Evangelical Free Mission, more recently known as the Swedish Evangelical Free Church. The first general conference was held at Boone, Iowa, at which plans were made for work, particularly in Utah.

The Swedish Evangelical Free Church has no written confession of faith, but accepts the Bible as the Word of God and the only perfect rule of faith and practice. Regarding doctrinal questions, such as the atonement, baptism, and the holy communion, ministers are at liberty to believe according to their convictions. The qualifications for membership are conversion and a Christian life.

The local congregations are self-governing. An annual conference is held, to which the local congregations send delegates, and at which regulations are

made concerning charitable institutions, schools, etc.; but these regulations are advisory in character, and the congregations are privileged either to accept or to reject them. In addition to the conference there is a society of ministers and missionaries, organized in 1894, which has for its object the supervision of doctrine and conduct, the reception of worthy candidates, and the rejection of those who are unworthy.

STATISTICS.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	102	127	−25	−19.7
Members	6,208	6,952	−744	−10.7
Church edifices	98	121	−23	−19.0
Value of church property	$480,966	$413,455	$67,511	16.3
Debt on church property	$49,405	$73,293	−$23,888	−32.6
Parsonages:				
Churches reporting	43	31	12	(2)
Value	$74,840	$54,026	$20,814	38.5
Sunday schools:				
Number	99	127	−28	−22.0
Officers and teachers	910	932	−22	−2.4
Scholars	8,672	7,616	1,056	13.9

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

From this table it appears that there has been somewhat of a decrease in the strength of the denomination. The number of organizations reported in 1916 was 102 as against 127 in 1906, a loss of 19.7 per cent, and the membership fell from 6,952 to 6,208, a loss of 10.7 per cent. So, also, there was a decrease of 23, or 19 per cent, in the number of church edifices. Church property, however, increased in value, and the debt on church property decreased from $73,293, as reported by 42 organizations in 1906, to $49,405 as reported by 35 organizations in 1916. The number of churches reporting parsonages increased, and the parsonages increased in value; while Sunday schools decreased in number and in the number of officers and teachers, but increased in number of scholars. Contributions for general purposes were not reported.

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

Church expenditures amounting to $144,303, reported by 98 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the local church treasury.

The number of members under 13 years of age, as reported by 81 organizations in 1916, was 71, constituting 1.3 per cent of the 5,425 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 81.[1]

Of the 102 organizations, 2, with 96 members, reported the use of English only in church services; 31, with 1,651 members, reported services conducted in the Scandinavian languages and English; and 69, with 4,461 members, used the Scandinavian languages alone. The principal of these was Swedish, but 3 organizations, with 59 members, reported the use of other Scandinavian languages. In 1906, 2 organizations reported the use of English in connection with the Scandinavian languages in church services.

The number of ministers on the rolls of the denomination was 96. As shown by the following table, 95 sent in schedules, showing that 78 were in pastoral work, 67 of them being pastors and reporting annual salaries averaging $752.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	95	67	11	17	$752
California	6	5	1		924
Colorado	3	2		1	1,170
Connecticut	1	1			
Illinois	10	7	3		1,024
Iowa	9	7	1	1	766
Michigan	2	1		1	600
Minnesota	24	15	3	6	680
Missouri	1	1			
Nebraska	11	14		5	676
New York	1	1			
North Dakota	1	1			
Oregon	1	1			
Pennsylvania	2	1		1	1,320
South Dakota	7	6	1		678
Texas	3	2		1	483
Utah	1			1	
Washington	2	1	1		600
Wisconsin	2	1	1		420

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Swedish Evangelical Free Church	102	102	6,208	99	2,670	3,304	98	3	98	98	$480,966
East North Central division:											
Illinois	9	9	1,294	9	531	763	9	.....	9	9	130,500
Michigan	2	2	154	2	69	85	2	.....	2	2	5,200
Wisconsin	8	8	177	8	86	91	8	.....	8	8	9,285
West North Central division:											
Minnesota	22	22	1,271	21	511	657	22	.....	22	22	102,000
Iowa	10	10	530	10	248	282	9	.....	9	9	48,550
South Dakota	10	10	381	10	172	209	9	1	9	9	26,250
Nebraska	17	17	1,003	15	424	448	16	1	16	16	54,060
West South Central division:											
Texas	4	4	158	4	73	85	4	.....	4	4	3,300
Mountain division:											
Colorado	7	7	419	7	182	237	7	.....	7	7	33,821
Utah	2	2	71	2	31	40	2	.....	2	2	4,000
Pacific division:											
Washington	2	2	123	2	48	75	2	.....	2	2	11,000
California	5	5	378	5	182	196	4	1	4	4	25,000
States with one organization only [1]	4	4	249	4	113	136	4	.....	4	4	28,000

[1] One organization each in Missouri, North Dakota, Oregon, and Pennsylvania.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Swedish Evangelical Free Church	102	35	$49,405	43	$74,840	98	$144,303	95	99	910	8,672
East North Central division:											
Illinois	9	6	25,000	1	1,050	8	25,366	8	8	152	2,294
Michigan	2	.....	.....	2	3,500	2	2,639	2	2	15	83
Wisconsin	8	3	410	1	1,200	8	2,683	7	8	33	267
West North Central division:											
Minnesota	22	8	9,210	6	13,100	22	32,719	22	23	201	1,813
Iowa	10	.....	.....	6	12,800	9	13,306	8	8	89	719
South Dakota	10	4	780	5	10,500	9	11,645	9	9	57	673
Nebraska	17	2	1,900	12	16,490	17	22,182	17	18	148	1,166
West South Central division:											
Texas	4	1	700	3	3,000	3	3,136	4	4	27	231
Mountain division:											
Colorado	7	1	1,500	1	2,500	7	7,222	6	6	62	575
Utah	2	2	500	2	2,000	2	2,436	1	1	5	21
Pacific division:											
Washington	2	1	1,500	.....	.....	2	5,625	2	2	20	109
California	5	3	2,000	2	4,000	5	9,446	5	5	60	381
States with one organization only [1]	4	4	5,905	2	4,700	4	5,898	4	5	41	340

[1] One organization each in Missouri, North Dakota, Oregon, and Pennsylvania.

NORWEGIAN-DANISH FREE CHURCH.

HISTORY.

The Norwegian and Danish Free Church movement traces its origin to the spiritual awakening that swept over Norway in the early part of the nineteenth century, and to the conditions which made it necessary for those who were brought under the influence of the movement later to separate from the State Church and organize what were called Free Churches.[1] Similar movements were spreading in other countries, with which the movement from Norway and Denmark has found bonds of fellowship, especially that earlier movement in England, which resulted in the founding of the Congregational denomination.

In the latter part of the nineteenth century there was a sufficient number of Norwegian and Danish Free churches in the United States to organize into two associations, one in the Eastern states and one in the Middle West. These associations, as well as each church, held bonds of fellowship with the Congregational denomination.

In the year 1910 representatives of the two associations met in Chicago and organized the Norwegian and Danish Evangelical Free Church Association of North America, still maintaining the Eastern and Western associations as district organizations to look after local work. In the national organization all the churches, represented by delegates, and with their pastors and teachers, meet annually for conference and business.

In doctrine, the association is strictly evangelical, believing the Bible to be the inspired Word of God, and accepting without question its authority in all things. The local churches have the congregational form of government.

WORK.

Home missionary work is now being carried on through four district associations, working in harmony with the national organization, and partly, also, through the Congregational Home Missionary Society. Foreign missionary work is carried on in South Africa, South America, India, and China, conducted through the Scandinavian Missionary Alliance.

Two orphanages are conducted, one in Jersey City and one in Chicago. A school is located in Minneapolis, Minn. In connection with a full theological course, this school also furnishes business and academic courses.

STATISTICS.

The general statistics of the Norwegian-Danish Free Church for 1916 are given, by states, in the next table, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

This denomination, as reported for the first time in 1916, shows 32 organizations, with a membership of 2,444; 31 church edifices; church property valued at $277,700; and a debt on church property of $85,138, reported by 23 organizations. The number of churches reporting parsonages was 5, and the value of these parsonages, $13,300. There were 32 Sunday schools, with 2,092 scholars and 274 officers and teachers. Church expenditures amounting to $55,880, reported by 32 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury. No contributions were reported for missionary or general purposes.

The number of members under 13 years of age, as reported by 24 organizations in 1916, was 21, constituting 1.3 per cent of the 1,572 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 33.[2]

Of the 32 organizations, all reported services conducted in the Scandinavian languages, either alone or with English, 11, with 448 members, reporting the Scandinavian languages only. The leading language was Norwegian, reported in connection with English by 14 organizations, with 1,651 members, and used alone by 8 organizations, with 346 members.

The total number of ministers on the rolls of the denomination was 68. Of these, 39 reported, showing 30 in pastoral work and 9 not in pastoral work. Of those in pastoral work, 26 were in full charge and 4 were supplies, etc. The average annual salary for those drawing full salaries was $755. Of those not in pastoral work, 7 were in educational, evangelistic, and other work of the kind.

[1] See Scandinavian Evangelical bodies, p. 665.

[2] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Norwegian-Danish Free Church	32	32	2,444	32	960	1,484	31	1	31	32	$277,700
Middle Atlantic division:											
New York	5	5	631	5	248	383	4	1	4	5	82,500
East North Central division:											
Illinois	4	4	665	4	237	428	4	.....	4	4	62,000
Wisconsin	7	7	264	7	104	160	7	.....	7	7	30,900
West North Central division:											
Minnesota	2	2	70	2	26	44	2	.....	2	2	9,300
Iowa	3	3	112	3	51	61	3	.....	3	3	5,000
North Dakota	3	3	113	3	53	60	3	.....	3	3	7,500
Nebraska	3	3	80	3	43	37	3	.....	3	3	6,500
States with one organization only [1]	5	5	509	5	198	311	5	.....	5	5	74,000

[1] One organization each in Connecticut, Massachusetts, Michigan, New Jersey, and Oregon.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Norwegian-Danish Free Church	32	23	$85,138	5	$13,300	32	$55,880	31	32	274	2,092
Middle Atlantic division:											
New York	5	5	36,200	.....	.....	5	13,138	5	5	60	462
East North Central division:											
Illinois	4	4	14,550	1	5,000	4	16,940	4	4	56	620
Wisconsin	7	6	9,488	3	5,800	7	5,815	7	7	36	184
West North Central division:											
Minnesota	2	1	800	.....	.....	2	1,580	2	2	12	67
Iowa	3	.....	.....	.....	.....	3	1,423	3	3	17	132
North Dakota	3	2	1,500	.....	.....	3	3,680	3	3	13	95
Nebraska	3	.....	.....	.....	.....	3	620	2	2	17	90
States with one organization only [1]	5	5	22,600	1	2,500	5	12,684	5	6	63	442

[1] One organization each in Connecticut, Massachusetts, Michigan, New Jersey, and Oregon.

SCHWENKFELDERS.

HISTORY.

Among the early enthusiastic advocates of the Reformation was Kaspar von Schwenkfeld, a councilor at the court of the Duke of Liegnitz in Silesia. At the time of Luther's manifesto he was a young man, 25 years of age, and threw himself into the new movement with energy. Although never ordained as a clergyman, he took a prominent part in religious work, and it was mainly through his efforts that the Reformation gained a stronghold in Silesia. He was, however, independent in his thinking, and developed certain lines of belief which were not acceptable to other reformers.

Strongly opposed to the formation of a church, he did no more than gather congregations, and was compelled to flee from one place to another to escape persecution, until he died in Ulm in 1561. After his death, under the conditions of the times, any ecclesiastical organization of his followers was impracticable, although meetings, and occasional conferences, were held in Silesia, Switzerland, and Italy.

Early in the eighteenth century the question arose of emigration to America, and in September, 1734, about 200 persons landed at Philadelphia. Allegiance to the civil authorities having been pledged on September 23, they devoted the next day to thanksgiving for their deliverance from oppression, and they have continued to celebrate it as a memorial day ever since. Unable to secure land as they desired for a distinct community, they obtained homes in Montgomery, Bucks, Berks, and Lehigh Counties, Pa., where the greater number of their descendants are now to be found. The character of their early life in this country is indicated by their literary and doctrinal activities, the adoption of a school system in 1764, and the establishment of a charity fund in 1774, through which they have since cared for the unfortunate members of the community.

Toward the close of the Revolutionary War it became evident that a closer church organization was necessary, and one was formed and a constitution adopted in 1782. In common with the Quakers, Mennonites, and other kindred bodies, they gave their testimony against war, secret societies, and the taking of oaths. More recently a responsiveness to modern influences has taken the place of their early clannish exclusiveness; all rules and regulations against secret societies have been dropped; the participation in war has been left to the individual conscience; and, in the war with Germany, not only was no exemption asked on the ground of religious belief, but a considerable number of the young men entered the national service.

The establishment of the Perkiomen School has had a marked effect in increasing the number of college graduates in the churches and the general interest in higher education. As a result, they have gained in strength and in numbers.

DOCTRINE.

The church holds that theology should be constructed from the Bible alone, but affirms that the Scriptures are dead without the indwelling Word. Christ's divinity, it is held, was progressive, His human nature partaking more and more of the divine nature without losing its identity. They believe that an absolute change through faith and regeneration, and subsequent spiritual growth, are primary essentials to salvation, but that justification by faith should not obscure the positive righteousness imparted by Christ, imitation of whom is the fundamental feature of the Christian life. The Lord's Supper, symbolic of both His humanity and His divinity, is regarded as a means of spiritual nourishment without any change in the elements, such as is implied in consubstantiation or transubstantiation. They look upon infant baptism as not apostolic, and the mode of baptism as of no consequence.

The Christian Church is held to be a unity, whose discipline should be rigorous, and whose members should be those who give experimental evidence of regeneration, and who pass a satisfactory examination in the doctrines and customs of the church. The activity of the laity is considered to fulfill the doctrine of the Christian priesthood. The right of the state to force the conscience of the citizen is denied.

POLITY.

The only officers are ministers, deacons, and trustees, who are elected and ordained by the local churches; the ministers for an unlimited period, the deacons for a term of three years, or until their successors are chosen, and the trustees annually. The public worship is simple and flexible as to time and manner.

Until the close of the nineteenth century, ministers served without compensation, but since then most of them have received financial support, and at present the younger clergy are all college-bred men, graduates of the best institutions in the country. There has been, also, a notable change in the type of church edifice, the plain, small buildings in use in earlier days having been replaced frequently by large and well-equipped churches, with Sunday school rooms, and rooms for social purposes.

The members of the local churches meet in a district conference at least once a year. The district conferences are members of the General Conference, in which all church members have equal rights and privileges without distinction of sex. The General Conference has original and appellate jurisdiction in all matters relating to the Schwenkfelder Church. It elects the members of the mission board, the trustees of Perkiomen School, and the members of the board of publication.

WORK.

During the year 1916, about $4,200 were contributed toward the support of the home mission work, and $721 in aid of foreign mission work carried on by boards of other churches, in India, Africa, and Japan. Special emphasis is placed upon Sunday schools, which have been maintained since the migration in 1734; and upon catechetical instruction of the young in the doctrines of the church. It maintains a fund to help the poor and suffering, and has a board of publication and a board of missions. The Perkiomen School, for both sexes, at Pennsburg, Pa., has 261 students, property valued at $70,000, and an endowment of $10,000. The amount contributed toward the support of educational work in 1916 was $450. There are 8 Christian Endeavor societies, with 410 members.

STATISTICS.

All of the 6 organizations reported in 1916 by the Schwenkfelders were in the state of Pennsylvania. Of the 1,127 members, 484 were males and 643 females. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	6	8	−2	(2)
Members	1,127	725	402	55.4
Church edifices	6	8	−2	(2)
Value of church property	$76,000	$38,700	$37,300	96.4
Debt on church property	.....	$1,700	−$1,700	.....
Sunday schools:				
Number	6	5	1	(2)
Officers and teachers	131	101	30	29.7
Scholars	1,511	991	520	52.5
Contributions for missions and benevolences	$5,371	$4,000	$1,371	34.3
Domestic	$4,650	$3,500	$1,150	32.9
Foreign	$721	$500	$221	44.2

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

This table shows a reduction in the number of organizations and church edifices, but an increase in membership, value of church property, Sunday schools, and general contributions. There were 1,127 members reported in 1916, as against 725 in 1906, showing a gain of 55.4 per cent. Against 8 organizations and 8 church edifices as reported in 1906, there were 6 of each in 1916, but the value of church property rose from $38,700 to $76,000, a gain of 96.4 per cent. A debt on church property of $1,700 reported in 1906 had disappeared in 1916. Sunday schools increased from 5 to 6, and the number of scholars from 991 to 1,511, a gain of 52.5 per cent. Contributions for general purposes advanced from $4,000 to $5,371, or 34.3 per cent, the larger amount of increase being for domestic work.

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

Church expenditures amounting to $6,552, reported by 6 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 5 organizations in 1916, was 10, constituting 1.6 per cent of the 633 members reported by these organizations. Based upon the same proportion, the total number of members under 13 years of age for the entire denomination would be 18.[1]

Of the 6 organizations, 4, with 383 members, reported the use of English only in church services, and 2, with 744 members, reported services conducted in German and English. As compared with the report for 1906, this shows a decrease of 4 in the number of organizations reporting the use of a foreign language, and an increase of 2 in the number reporting English only.

The total number of ministers reported as connected with the body was 4, but no schedules were received and no salaries were reported.

[1] See Introduction, p. 10.

SOCIAL BRETHREN.

HISTORY.

At the close of the Civil War a number of persons who had become dissatisfied with certain teachings and practices in the denominations to which they belonged, gathered some congregations in Illinois. For about 20 years they continued under a somewhat loose organization, but in 1887 adopted a discipline containing a statement of doctrine and rules for the government of the churches and for the ordination of ministers.

The Confession of Faith, consisting of 10 articles, pronounces against political preaching, declares the right of all lay members to free speech and free suffrage, and recognizes 3 modes of baptism as the applicant may prefer. It rejects infant baptism, however, and accepts only believers as candidates for that rite.

Annual associations are held, composed of ministers and lay delegates, and a biennial general assembly, whose membership includes ordained ministers, licensed preachers and exhorters, the general superintendent of Sunday schools, and lay delegates from each association.

The churches conduct no special mission work, home or foreign, and have no denominational schools or philanthropic institutions.

STATISTICS.

All of the 19 organizations reported in 1916 by the Social Brethren were in the state of Illinois, and together formed the Union Association. Of the 950 members, 391 were males and 559 females. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	19	17	2	(2)
Members	950	1,262	−312	−24.7
Church edifices	18	15	3	(2)
Value of church property	$15,000	$13,800	$1,200	8.7
Sunday schools:				
Number	8	6	2	(2)
Officers and teachers	57	23	34	(2)
Scholars	421	180	241	133.9

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

The denomination has added 2 organizations, 3 church edifices, and 2 Sunday schools, between 1906 and 1916, but reports a decrease of 312, or 24.7 per cent, in membership. The value of church property increased from $13,800 reported in 1906 to $15,000 in 1916, a gain of 8.7 per cent. No debt on church property, no parsonages, and no contributions for general purposes were reported. The Sunday schools increased from 6 to 8, and the scholars increased from 180 to 421, or 133.9 per cent.

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

Church expenditures amounting to $817, reported by 10 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the local church treasury.

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

The number of ministers on the rolls of the denomination was 10. Of these, 7 sent in schedules and 6 reported annual salaries averaging $243.

SOCIETY FOR ETHICAL CULTURE.

HISTORY.

The New York Society for Ethical Culture was founded by Prof. Felix Adler in 1876. Four similar societies—in Chicago, Philadelphia, St. Louis, and Brooklyn—have since been formed; and in 1886 the American Ethical Union was organized, including the societies at that time in existence. The movement has since extended to England, Germany, and other countries, including Japan, and in 1896 the International Ethical Union was organized, with temporary headquarters in Berlin.

DOCTRINE AND POLITY.

The Ethical societies have no formal expression of doctrine. Their purpose, as expressed in the Constitution of the International Union, is "to assert the supreme import of the ethical factor in all the relations of life—personal, social, national, and international—apart from all theological and metaphysical considerations." While they have no formal rites or ceremonies, the meetings are regarded by the majority of members as religious meetings. The interest aroused in human perfection, it is held, takes the place of formal creeds; and the very striving for the normal life becomes itself devotion. Meetings are held on Sunday, at which addresses on various aspects of the moral life are given by the leaders of the societies and others who are in sympathy with the work. The leaders, who take the place of ministers in other churches, are not regarded as clergymen, but only as teachers and directors of the work and policies of the societies. These leaders, however, officiate at funerals of members of the society; and by special act of the legislature of New York state, they perform marriage ceremonies.

As the Ethical Union is only a federation for mutual helpfulness and general work, each society is autonomous in government.

WORK.

The activities of each society are carried on through a variety of organizations, each independent in its management, so far as the American Ethical Union is concerned, but represented vocationally at the annual conference of the union by delegates. Thus the interests of each society invited to elect representatives to such conferences are, the women's interests, teachers' interests (both day and Sunday schools), industrial interests, and the young men's and young women's organizations. As many as 40 different kinds of group activities carried on by members of the New York society, for instance, are classified under these 5 general divisions.

The group activities within the New York organization include a day school (The Ethical Culture School), with 84 teachers and officers and 659 pupils, of whom about 40 per cent are on a free scholarship basis, the scholarships being supported through contributions of members of the parent society, amounting in some years to $40,000. The school plant and property represents an investment of $700,000. The school ranks as one of the foremost experimental stations in educational matters, and is yearly visited by large numbers of educators from all parts of the world. Systematic ethical instruction is one of its special features.

There is a Sunday school for those children of members and others who do not attend the day school and

a normal course for kindergarten teachers. In the field of general social work this society maintains two "settlement" centers, the Hudson Guild and the Madison House, in each of which special emphasis is laid on ethical training of young and old, though no attempt is permitted to proselytize for the Ethical movement. In the nature of work among adults, in the society itself, there are evening groups for advanced study in practical ethical problems for young men and young women, and, under the general charge of a women's conference, groups for study of civic problems, district nursing relief groups, a problem literature group, sewing groups that provide work for handicapped women, the products being sold to help support the relief work, etc. There is also a large number of "child nature" study groups, engaged in educating mothers to an intelligent understanding of the problems of child life, and a fresh-air fund managed by the younger men, which annually sends many hundred children from the tenements to a summer recreation center owned by the society in Orange County.

There are a number of public forums maintained by the New York society for the discussion of questions of the day, but the main center of the organization activities is in its Sunday platform. These meetings are now held Sunday morning and evening in the Meeting House, built in 1911 at a cost of approximately $275,000, at Central Park West and Sixty-fourth Street. The leaders and associate leaders of the society discuss the problems of community life and of the personal life from the ethical point of view. The principles of ethics are not considered as fixed like a creed, but as bases of judgment which are alive, being constantly developed and enriched by the effort of those who conscientiously try to get in right relationship with their fellows. It is this process of getting into right relationship, living the better life, and making it possible for others to live the more worthwhile life that is the fundamental purpose of the Ethical movement.

STATISTICS.

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	5	5	.....	.....
Members	2,850	2,040	810	39.7
Sunday schools:				
Number	4	5	−1	(2)
Officers and teachers	45	64	−19	(2)
Scholars	436	466	−30	−6.4
Contributions for missions and benevolences	$40,000	$70,454	−$30,454	−43.2
Domestic	$40,000	$70,454	−$30,454	−43.2
Foreign	.....	.....	.....	.....

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

The number of organizations in this society remained the same as in 1906—5—but the membership increased from 2,040 to 2,850, or 39.7 per cent. The number of Sunday schools decreased 1, and there was a decrease of 19 in officers and teachers and of 30 in scholars. There was also a considerable decrease, 43.2 per cent, in contributions for benevolent purposes.

Expenditures amounting to $80,661, reported by the 5 organizations, cover running expenses, and other items passing through the treasury of the local society.

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

In the strict sense, there are no ministers connected with this body. Five leaders are reported, four of whom reported annual salaries averaging $2,538.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.							
Society for Ethical Culture	5	5	2,850	5	1,494	1,356	.....	5	.....	5	$80,661	4	4	45	436
Middle Atlantic division: New York	2	2	1,450	2	867	583	.....	2	.....	2	52,615	2	2	18	180
States with one organization only[1]	3	3	1,400	3	627	773	.....	3	.....	3	28,046	2	2	27	256

[1] One organization each in Illinois, Missouri, and Pennsylvania.

SPIRITUALISTS.

GENERAL STATEMENT.

In 1906 the only organized Spiritualist body was the National Spiritualists' Association. It was claimed by this association and by others that there were numbers of individuals, and even of small communities, that were not included in its enrollment, and more recently a new body has been formed under the name "Progressive Spiritual Church." This is so akin to the older body that it has seemed appropriate to combine them under one general head. A general review of the history and doctrine of the Spiritualists as a religious body is given in connection with the older body.

The principal statistics as reported for 1916 and 1906 for the National Spiritualists' Association, and those for 1916 for the Progressive Spiritual Church are given below.

COMPARATIVE SUMMARY OF SPIRITUALIST BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
SPIRITUALISTS.										
1916.										
Spiritualists (National Spiritualists' Association)	346	23,197	75	$440,955	$79,469	3	$10,000	81	450	3,180
Progressive Spiritual Church	11	5,831	3	51,500	.....	.....	.....	1	14	50
1906.										
Spiritualists (National Spiritualists' Association)	455	35,056	100	958,048	79,570	4	3,700	76	436	2,699

SPIRITUALISTS (NATIONAL SPIRITUALISTS' ASSOCIATION).

HISTORY.

Spiritualism is popularly supposed to date from 1848, and the 31st of March of that year is assumed to be the day on which it was first made known. The present organization, however, traces its origin to the writings of Andrew Jackson Davis, the "Poughkeepsie Seer," whose work, "The Principles of Nature; Her Divine Revelation; A Voice to Mankind," was published in 1845. Phenomena of an extraordinary character were observed all through the earlier years of the nineteenth century, but they did not hold the attention of the people. If there had been nothing more than the "Hydesville raps" or "Rochester knockings" upon which to rest, Spiritualism as now known, it is claimed, would scarcely have come into being.

The writings of Davis aroused the attention of thinking men in all countries. Scholarly men, prominent among whom were the Rev. S. B. Brittan, Hon. John W. Edmonds, Dr. George Dexter, Prof. James J. Mapes, and others in the United States, took them up, and, prompted by the phenomena that appeared in many places, began the propagandism of a cult which they named "Spiritualism," but which was held to be really little more than the presentation of old ideas in a new form.

In the first half of the nineteenth century almost no religious denomination taught or believed in the possibility of communion with those who had passed to the spirit world. Very little emphasis was laid upon the universal fatherhood of God and brotherhood of man. Furthermore, the idea of progression after death was entertained by very few. In view of these and other facts, Mr. Davis and his followers, representing nearly every religious denomination, as well as the Materialists, felt that it was necessary to go outside of the accepted orders of thought and establish an entirely new movement.

From 1850 to 1872 public interest in Spiritualism was widespread, and thousands of people attended the meetings held in all of the large cities and towns throughout the country. Local organizations sprang up throughout the United States, but no attempt was made to organize a national association until 1863. This first organization was loosely constructed, and continued in existence for a period of only nine years. In 1893 the National Spiritualists' Association of the United States of America was organized, and has since held yearly conventions.

As a class, Spiritualists are tolerant in their attitude toward other religious denominations. They fellowship with the ministers of all faiths, as well as those who have no faith, with the hope of presenting some thought that will benefit all alike. They maintain a free platform, and representatives of all denominations are welcome to express their convictions therefrom. They are in favor of every movement for the uplifting of humanity, and seek to establish peace and harmony among men.

DOCTRINE.

With few exceptions, Spiritualists ignore doctrinal questions, such as are formulated in the creeds and confessions of the historic churches, and seldom consider ecclesiastical topics, holding that these issues belong to past ages, and that other topics are of greater moment at the present hour. They lay special emphasis on right living here upon earth, believing that their condition in the spirit life depends entirely upon what they do while in mortal form.

The Declaration of Principles contains the following:

We believe in Infinite Intelligence; and that the phenomena of Nature, physical and spiritual, are the expressions of Infinite Intelligence.

We affirm that a correct understanding of such expressions, and living in accordance with them, constitute the true religion; that the existence and personal identity of the individual continue after the change called "death;" and that communication with the so-called "dead" is a fact scientifically proven by the phenomena of Spiritualism.

We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."

We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

Spiritualists believe that the spirit world is a counterpart of the visible world, only more beautiful and perfect, and that those who enter it must be free from the impress of evil wrought while in the body. They are almost unanimous in their belief in progression after the death of the body, and in the final restoration of all souls to a state of happiness; and they hold that those who die in childhood grow to maturity in spirit life. They further believe that punishment for wrongdoing continues beyond the grave until every vestige of it has been cleared away through honest effort. They are opposed to war, to capital punishment, to restrictive medical laws, and to every form of tyranny, political or religious. They declare there is no forgiveness for sin and assert that every man must work out his own destiny. Their views with regard to God are widely divergent, but the great majority of them accept Theism, using the word in the broadest possible sense, as the foundation of their philosophy.

No religious test is required of anyone desiring to become a member of a Spiritualist church; but he must present evidence of good character and be well recommended by members of the organization. Some local societies have public services for acceptance of members, and require all candidates to give public assent to belief in Spiritualism and to the principles upon which it rests.

POLITY.

The organization of the Spiritualists is congregational. Local societies are associated in state organizations, and these again in the national organization. It is true, however, that many Spiritualists decline to affiliate with any organized society, lest their freedom as individuals might be abridged thereby. Others live at remote points or in states which have neither local nor state organizations. It therefore follows that the state and local societies represent only a small percentage of the actual followers of this movement. On the other hand, it is not known what proportion of the people who attend independent meetings are believers in Spiritualism, the average attendance at every meeting of an active society being three times its membership.

The National Association is incorporated under the laws of the District of Columbia, and has headquarters in the city of Washington; all of the state associations and a large majority of the local societies are affiliated with it. A board of nine trustees, elected annually by delegates from the chartered auxiliaries assembled in convention, exercises general supervision over the entire movement in America.

The Spiritualists have their manual of services providing for the ordination of ministers, and a regular ritual for use at public meetings, marriages, baptisms, and funerals. The ministry includes three classes—ordained clergymen, who hold papers as such from some state association approved by the National Association; lay ministers or licentiates, who have been appointed leaders of local societies in the absence of regular speakers, and who in time may be advanced to full ordination; and associate ministers, who are generally known as "mediums." These associate ministers are not eligible to full ordination.

Candidates for ordination are recommended by the local societies over which they are to preside as pastors, but are ordained by a state Spiritualist association, or, where no state association exists, by an ordination commission of the National Spiritualists' Association, and receive certificates from the board of trustees of the National Association. Lay ministers, recommended by the local societies to which they belong, receive appointment from the state association or directly from the national body itself. All associate ministers must present evidence of membership in some local society for a period of two years before they are entitled to appointment. Special emphasis is laid upon the moral and educational qualifications of candidates for the ministry, and all possible care is exercised to prevent unworthy persons from being admitted into fellowship.

The local organizations have in great numbers adopted the name of "church," and incorporate as

such. They have erected edifices they call "temples," of which there are 100 or more in the United States. The system of itinerant speakers serving a month or two in a place is passing away, and local ministers or mediums serving permanently are taking their place. Many local churches have called regular pastors, on yearly contracts.

The conventions of the National Association are held annually, these conclaves being movable and composed of delegates from subsidiary organizations.

The unification of Spiritualists in the one national body is rapidly being consummated; and with this its mental, moral, and spiritual influence is strengthened.[1]

WORK.

The first Sunday school or "lyceum" was organized by Andrew Jackson Davis in 1863, and for a number of years it was a very popular feature, but of late interest in it has declined. The exercises were of a unique character, typifying some principle in everyday life, or some element in nature, and including calisthenic exercises and marching with music and flags. Bands of mercy in behalf of dumb animals, and sunflower clubs, clubs largely of a social character, are organizations designed for children of different ages.

Many local societies received substantial aid from what are known as "women's unions" and "ladies' aid societies." Home circles are held for the purpose of investigating the phenomena that may be developed at such gatherings, with the hope that some intelligent message may be received from the spirit world. A few scientific organizations have been formed, for a number of years, for the purpose of sifting all reported psychical manifestations with the hope of ultimately being able to separate the genuine from the spurious.

During the last few years the missionary work has been carried on through the agency of a small number of missionaries at large, who are authorized to organize societies, solicit funds, etc. These are mostly itinerant ministers who have charges of their own and spend only a part of their time in this work, and receive no compensation for it. A fund, now amounting to about $11,000, is being developed for the purpose of carrying on general propaganda work.

The camp meetings, or summer assemblies, lasting from 10 days to 10 weeks, employ from 4 to 20 speakers each season; each being a separate organization on its own financial basis. The Association maintains a relief fund for the benefit of aged and indigent ministers and mediums, amounting in 1916 to about $8,000.

The National Association has 1 school, the Morris Pratt Institute, established in Wisconsin in 1902, which in 1916 reported 4 teachers, 23 students, property valued at $25,000, and an endowment of $70,000. It also has a large circulating library at its headquarters, and sends out thousands of tracts annually to all quarters of the globe. A few of the churches of the denomination conduct during a part of each year a term of scholastic work, mainly for the education of workers. The literature of spiritualism, aside from the works of Andrew Jackson Davis, has been developed since 1852, and it is estimated that not less than 2,000 volumes bearing upon this subject have been published in the last half century. Five weekly journals and 3 monthly magazines are published in its interest in the United States.

Many of the societies which formerly met in halls are now erecting church edifices; 100 or more already own their places of meeting. The National Association has property in Washington, D. C., valued at $50,000, and it is proposed to erect there a National Temple.

STATISTICS.

The general statistics of the National Spiritualists' Association for 1916 are given, by states, on pages 680 and 681, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	346	455	−109	−24.0
Members	23,197	35,056	−11,859	−33.8
Church edifices	75	100	−25	−25.0
Value of church property	$440,955	$958,048	−$517,093	−54.0
Debt on church property	$79,469	$79,570	−$101	−0.1
Parsonages:				
Churches reporting	3	4	−1	(2)
Value	$10,000	$3,700	$6,300	170.3
Sunday schools:				
Number	81	76	5	(2)
Officers and teachers	450	436	14	3.2
Scholars	3,180	2,699	481	17.8

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

From this table it appears that, except in Sunday schools and value of parsonages, there has been a considerable loss in the denomination during the decade. The number of organizations reported for 1916 was 346 as against 455 in 1906, showing a loss of 24 per cent. The membership fell from 35,056 to 23,197, or 33.8 per cent, church edifices from 100 to 75, and but 3 churches reported parsonages as against 4 in 1906. The value of the parsonages, however,

[1] It is to be noted that this statement relates simply to the National Spiritualists' Association as a religious body, and has no reference to the work of the Society for Psychical Research, that being a purely scientific body, though its members, as Prof. Hyslop, Sir Oliver Lodge, Sir Conan Doyle, and others, affirm very strongly its intimate relation to religious belief and life.

increased from $3,700 to $10,000, a gain of 170.3 per cent. Sunday schools increased somewhat in number and in number of officers and teachers, and 17.8 per cent in number of scholars. No contributions for general purposes were reported.

Church expenditures amounting to $173,048, reported by 278 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 244 organizations in 1916, was 628, constituting 3.8 per cent of the 16,744 members reported by these organizations. Assuming that the same proportion would apply to the 6,453 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 870.[1]

Of the 346 organizations, 326, with 21,749 members, reported services conducted in English only; 1, with 157 members, reported the use of French and English; 15, with 1,153 members, the use of German and English; 1, with 22 members, used Magyar and English; and 3, with 116 members, reported Magyar alone. There is a slight decrease in the number of organizations reporting the use of foreign languages since 1906.

The number of ministers reported as on the rolls of the denomination was about 500, though it is claimed that this does not represent the entire number of ordained persons; no schedules were received.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Spiritualists (National Spiritualists' Association)	346	343	23,197	328	8,249	12,365	73	201	75	116	$440,955
New England division:											
Maine	13	13	1,084	11	357	587	2	10	3	4	6,535
New Hampshire	3	3	84	3	35	49	.....	3	.....	.....	.....
Vermont	4	4	421	3	138	208	2	2	2	2	13,800
Massachusetts	24	23	1,510	23	542	968	5	16	5	14	44,361
Rhode Island	5	5	160	5	65	95	.....	3	.....	2	250
Connecticut	2	2	84	2	35	49	1	1	1	1	800
Middle Atlantic division:											
New York	18	18	1,116	18	419	697	2	13	2	2	8,500
New Jersey	6	6	360	6	115	245	1	3	1	1	3,000
Pennsylvania	32	32	1,802	31	702	1,086	5	22	5	12	39,489
East North Central division:											
Ohio	35	35	2,320	34	1,017	1,218	5	19	5	10	63,165
Indiana	21	21	1,161	19	496	627	7	10	7	12	24,095
Illinois	24	23	2,031	23	815	1,216	5	11	5	7	42,275
Michigan	16	16	1,450	16	607	843	3	10	3	8	11,250
Wisconsin	8	8	579	8	269	310	2	6	2	2	2,300
West North Central division:											
Minnesota	10	10	806	10	350	456	3	5	3	4	24,020
Iowa	8	8	467	8	176	291	3	5	4	2	35,000
Missouri	13	13	732	13	269	463	4	8	4	6	7,890
Kansas	3	3	232	3	94	138	.....	2	.....	.....	.....
South Atlantic division:											
Maryland	2	2	77	2	28	49	1	1	1	1	6,900
District of Columbia	2	2	254	2	96	158	.....	2	.....	1	50
West Virginia	4	4	261	4	97	164	1	3	1	1	20,000
Florida	3	3	139	3	70	69	.....	2	.....	.....	.....
East South Central division:											
Kentucky	5	5	316	4	34	132	2	1	2	3	7,110
West South Central division:											
Oklahoma	7	7	382	7	186	196	2	4	2	3	2,530
Texas	2	2	57	2	33	24	1	.....	1	2	6,540
Mountain division:											
Montana	3	3	82	3	43	39	.....	1	.....	1	100
Colorado	5	5	210	5	84	126	.....	5	.....	.....	.....
Pacific division:											
Washington	11	11	1,180	10	410	670	3	4	3	3	16,200
Oregon	4	4	289	3	71	87	2	2	2	2	7,135
California	47	46	2,214	42	533	1,031	10	23	10	9	47,600
States with one organization only[1]	6	6	1,337	5	63	74	1	4	1	1	60

[1] One organization each in Arizona, Delaware, Idaho, Nebraska, Nevada, and Tennessee.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Spiritualists (National Spiritualists' Association)	346	34	$79,469	3	$10,000	278	$173,048	75	81	450	3,180
New England division:											
Maine	13	1	1,000			9	3,812	2	2	4	50
New Hampshire	3					3	837				
Vermont	4	1	7,500			2	5,450				
Massachusetts	24	5	12,225			21	20,835	10	11	99	554
Rhode Island	5					5	2,875	1	1	6	35
Connecticut	2					1	1,117				
Middle Atlantic division:											
New York	18	1	1,200			18	17,681	5	5	25	170
New Jersey	6	1	1,500	1	1,500	5	4,365	2	3	20	83
Pennsylvania	32	3	11,775			30	19,323	4	5	18	155
East North Central division:											
Ohio	35	3	3,416			28	15,219	6	6	49	290
Indiana	21	2	4,900			17	10,575	1	1	8	60
Illinois	24	2	7,200			20	8,995	4	4	28	337
Michigan	16	1	300	1	1,500	14	6,993	7	7	41	275
Wisconsin	8					4	3,468	2	3	5	75
West North Central division:											
Minnesota	10	2	7,130			8	6,137	5	5	27	149
Iowa	8	1	1,500			7	4,225	1	1	1	20
Missouri	13	3	2,100	1	7,000	12	5,404	4	4	20	144
Kansas	3					2	436	1	1	6	50
South Atlantic division:											
Maryland	2					1	1,567				
District of Columbia	2					2	1,440	1	1	1	52
West Virginia	4	1	7,500			2	1,452	1	1	3	75
Florida	3					2	362				
East South Central division:											
Kentucky	5	1	500			5	560				
West South Central division:											
Oklahoma	7	1	50			4	1,102	1	1	2	66
Texas	2					2	976	2	2	8	33
Mountain division:											
Montana	3					3	534				
Colorado	5					4	1,106	1	1	8	55
Pacific division:											
Washington	11	1	5,000			8	2,536	3	3	16	126
Oregon	4					3	2,688	1	1	5	35
California	47	4	4,673			32	20,420	8	10	44	257
States with one organization only[1]	6					4	558	2	2	6	34

[1] One organization each in Arizona, Delaware, Idaho, Nebraska, Nevada, and Tennessee.

PROGRESSIVE SPIRITUAL CHURCH.

HISTORY.

The Progressive Spiritual Church was established to embrace the rapidly increasing number of individuals who had come to regard spirit communication not only as a scientifically demonstrated fact, but as a revelation no less divine in its origin than those recorded in the Holy Scriptures; and who believed that God did not cease His revelations 2,000 years ago, but that the increased facility of spirit communication of the present day is but a logical development in the spiritual evolution of the human race.

It was founded by Rev. G. V. Cordingley, who was one of the organizers of the Illinois State Spiritualist Association. He withdrew from that association because of their insistence upon adopting a "Declaration of Principles," rather than a "Confession of Faith," based upon the authority of the Holy Bible. He thereupon organized the Progressive Spiritual Church, at Chicago, with 200 members, and was granted a charter by the state of Illinois, March 5, 1907. This church now has 15 branches established in various parts of the United States, and in Shanghai, China. Missionary activity at present is not devoted to individuals, but rather to the absorption of independent bodies of Spiritualists already organized. This policy has enabled the church to extend its organization in spite of its very limited financial resources.

The church was founded primarily to lift spiritualism above mere psychic research, establish it upon a sound, religious basis, and secure its recognition among other Christian denominations. It is therefore especially interested in preserving the worship and guarding against any encroachment thereon by legislative enactment; but it is just as anxious to promote legislation for the purpose of suppressing fraud, deception, fortune telling, and other nefarious activities practiced under the guise of spiritualism. It aspires to the redemption of spiritualism from the

degradation of its false phases and is devoted to the organization of the multitudes who may find in these later revelations a broader creed than those of the older denominations.

DOCTRINE AND POLITY.

The doctrine of this church is, in general, that of conventional Christianity, modified by later divine revelations received in spirit communications. These revelations have confirmed many of the vital dogmas of the older creeds, such as immortality, the existence of superior beings or angels, and an ever-ascending hierarchy, in which the Christ spirit abides, culminating in that infinite exaltation with which is associated the idea of God. They have likewise illuminated many obscure and controversial matters of doctrine, more than any exegesis of speculative theologians has done, and have furnished a basis for the reconciliation of faith and reason. The product of these revelations has been incorporated in the "Confession of Faith."

The Progressive Spiritual Church believes: (1) In the communion of spirits, the resurrection of the soul but not the flesh, the constant voice and presence of God as Absolute Divine Spirit, and in angels as departed spirits who communicate with the living by means of mediums; (2) that Jesus Christ was a medium controlled by the Spirit of Elias, and the Spirit of Moses, and the Spirit of John the Baptist, who after his death and resurrection materialized before his disciples; (3) that Moses and the Nun of Kent received communications direct through God; (4) that all these spirits have desires and through the material body can commune together, imparting knowledge concerning human affairs; (5) that the fingers of the hands of a medium under control can write and deliver divine messages and visions, that the stars divine the pathway of life of every character, and that the rewards of divinations are in the hands of every character; (6) that divine metaphysics guide the mind of the medium from the visible to the invisible, and that it is only through this channel that the cause of disease can be detected and overpowered; (7) that the Holy Bible is the inspired Word of God, a guide to spirit life and to all phases of spiritualism such as prophecies, spiritual palmistry, spiritual automatic writing, spiritual suggestions and radiations, spiritual materialization, spiritual trumpet speaking, spiritual healing by magnetized articles, spiritual levitation, and spiritual tests, and that when a person does not understand these things a reader or teacher may be employed for compensation; (8) that heaven and hell are conditions, not locations; (9) that in order to be properly guided in our daily life by messages received from the spirit realm it is important to be in harmony with the spirits of the departed and their love and desires; (10) that the change called death should be met without fear; and (11) that our sins stay with us forever, provided we have not lived in obedience to the laws of spiritual harmony.

The sacraments of baptism, marriage, spiritual communion, and funeral are observed and extended to all who become members of the church by subscribing to the "Confession of Faith."

Candidates for ordination to the ministry of this church may be of either sex, but must be of good moral character, well qualified in some phase of mediumship, and shall have successfully pursued a course of instruction in the spiritual interpretation of the Scriptures in a seminary maintained by the church for that purpose.

The officers of this church consist of a supreme pastor, a board of trustees, a secretary, and a treasurer, elected by the congregation of the Mother Church. Branch churches elect their own officers, but are subject to the constitution and by-laws of the Mother Church.

STATISTICS.

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

This denomination was reported for the first time in 1916. There were 11 organizations; a membership of 5,831—2,174 males and 3,657 females; 3 church edifices; church property valued at $51,500; and 1 Sunday school, with 14 officers and teachers and 50 scholars. No debt on church property, no parsonages, and no contributions for missions or general purposes were reported.

Church expenditures amounting to $22,634, reported by 11 organizations, cover running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

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

The number of ministers on the rolls of the denomination was 20. Of these, 12 reported as pastors and were in receipt of an average annual salary of $975.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Progressive Spiritual Church	11	11	5,831	11	2,174	3,657	3	.....	3	3	$51,500
East North Central division:											
Illinois	4	4	5,448	4	2,059	3,389	1	.....	1	1	50,000
West South Central division:											
Texas	2	2	89	2	45	44	1	.....	1	1	500
States with one organization only [1]	5	5	294	5	70	224	1	.....	1	1	1,000

[1] One organization each in California, Indiana, Massachusetts, New York, and Ohio.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Progressive Spiritual Church	11	.....	.....	11	$22,634	1	1	14	50
East North Central division:									
Illinois	4	.....	.....	4	18,154	1	1	14	50
West South Central division:									
Texas	2	.....	.....	2	870	.....	.....	.....	.....
States with one organization only [1]	5	.....	.....	5	3,610	.....	.....	.....	.....

[1] One organization each in California, Indiana, Massachusetts, New York, and Ohio.

TEMPLE SOCIETY IN THE UNITED STATES (FRIENDS OF THE TEMPLE).

HISTORY.

The Temple Society, also known as "Friends of the Temple," was founded in Wurttemberg, Germany, in 1853, by the Rev. Christopher Hoffmann. Adherents of the society emigrated to America a few years later, and within 10 years an organization was effected. At present there are 2 local congregations, while a number of sympathizers, mostly members of other churches, are scattered over the country.

The Temple Society has no ecclesiastical forms or doctrines which are binding upon its members. It holds that the sum and substance of the New Testament is the teaching of the Kingdom of God, the essence of which is contained in the words of Jesus, "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself," and emphasizes the spiritual development of the kingdom.

Accepting in full the prophecies of the Old Testament in regard to the future of the Holy Land, one great aim of the organization is the establishment of Christian colonies in the Holy Land, and the results of its efforts are manifest in six colonies in Palestine, which have achieved a measure of success.

The Society in Jerusalem is regarded as the chief organization, and its president exercises general supervision over the branches in Germany and America. In the American branch, a general committee, with a presiding elder, keeps up the connection with Jerusalem. The individual churches have preachers and elders, and hold Sunday preaching services and Sunday schools.

As it is numerically a small society, it has no missions apart from the colonization work in Palestine and the establishment of schools in that country; and in regard to this work, there is practically no information since the outbreak of the war. In the United States it has no educational or charitable institutions.

STATISTICS.

In 1916 the Temple Society in the United States (Friends of the Temple) had but 2 organizations, 1 in New York and 1 in Kansas. Of the total membership of 260—108 males and 152 females—the larger proportion was in New York. The general statistics of the society are shown, with their relation to the statistics for other bodies, in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	2	3	−1	(2)
Members	260	376	−116	−30.9
Church edifices	2	3	−1	(2)
Value of church property	$10,500	$11,000	−$500	−4.5
Parsonages:				
Churches reporting	1	1		
Value	$300	$1,000	−$700	−70.0
Sunday schools:				
Number	2	3	−1	(2)
Officers and teachers	18	21	−3	(2)
Scholars	140	168	−28	−16.7

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

From this table it appears that in comparison with the figures reported for 1906, the society has decreased in every particular. There were 2 organizations reported in 1916 as against 3 in 1906, and the membership was 260 as against 376, showing a loss of 30.9 per cent. A single church reported a parsonage, but at a decreased value. Sunday schools decreased 1 in number and 28, or 16.7 per cent, in number of scholars.

Church expenditures amounting to $1,610 reported by both organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported in 1916 was 37, constituting 14.2 per cent of the 260 members reported for the denomination as a whole.[1]

Of the 2 organizations, 1, with 162 members, reported services conducted in English only, and 1, with 98 members, reported the use of German and English. The report for 1906 shows no organization using English only in church services.

The 2 ministers connected with the body reported annual salaries averaging $558.

[1] See Introduction, p. 10.

THEOSOPHICAL SOCIETIES.

GENERAL STATEMENT.

History.—The original Theosophical Society was founded in New York in 1875, under the name "Theosophical Society and Universal Brotherhood," with Col. Henry S. Olcott as its life president. Chief among its founders were Mme. Helena Petrovna Blavatsky, Col. Henry S. Olcott, and William Q. Judge. For some years special attention was given to the education of the members in the Theosophical philosophy, and to the development of the organization both in America and in Europe. In 1879 Mme. Blavatsky and Col. Olcott went to India and established headquarters at Adyar, Madras, while Mr. Judge remained in charge in America. After the death of Mme. Blavatsky in 1891, Mr. Judge took entire charge in America, while Col. Olcott gave special attention to the work in India, and Mrs. Annie Besant became the most active worker in Europe.

In 1894 friction arose between Mrs. Besant and Mr. Judge, and two parties developed. Early in the next year a majority of the American Section voted to support Mr. Judge and to organize as a separate society known as the Theosophical Society in America. Soon afterwards similar action by minorities was taken in several European countries, and these organizations affiliated with the new Theosophical Society in America. The dissenting members retained the original name, the Theosophical Society, its three divisions being known as the American Section, European Section, and Indian Section, all continuing under the original presidency of Col. H. S. Olcott and thus maintaining unbroken the continuity of the original society.

On the death of Mr. Judge in 1896, Katherine Tingley became leader of the newly formed Theosophical Society in America and of the related societies in Europe. Two years later she organized the Universal Brotherhood; and soon afterwards the Theosophical Society in America, in convention at Chicago, voted to merge itself in the new organization, which then took the name "Universal Brotherhood and Theosophical Society." Again, however, there were dissenting members who retained the old organization and name.

There were thus three societies in this country—the original Theosophical Society, American Section; the primary offshoot, the Theosophical Society in America; and the offshoot from that, the Universal Brotherhood and Theosophical Society—all tracing their origin as organizations to the original Theosophical Society. About the same time there was formed in New York an independent organization called the Theosophical Society, New York.

These societies, while varying somewhat in particulars, unite in emphasizing as their principal object the universal brotherhood of humanity, and require sympathy with this object as a condition of admission to membership.

In order to secure a full comprehension of what is meant by the "brotherhood of humanity," it is deemed essential that there should be a study of the ancient and modern religions, philosophies, and sciences; also an investigation of unexplained laws of nature and the powers latent in man. Hence all these societies are more or less investigative in their character. The Universal Brotherhood and Theosophical Society emphasizes the practical application of the results of this investigation to existent conditions; and the American Section seeks to infuse its principles into the practical affairs of life, especially through its Bureau for Social Reconstruction.

Doctrine.—The Theosophical philosophy is presented in the most concentrated form in the "Secret Doctrine," by Madame Blavatsky. The voluminous works by Mrs. Annie Besant, C. W. Leadbeater, and others, while containing much original contribution to theosophical knowledge, are largely interpretive of this great work of Madame Blavatsky. The three fundamental propositions of this work are as follows:

(1) An omnipresent, eternal, boundless, and immutable principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude.

(2) The absolute universality of the law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature.

(3) The fundamental identity of all souls with the Universal Oversoul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every soul—a spark of the former—through the Cycle of Incarnation or Necessity, in accordance with cyclic or Karmic law.

A brief summary of doctrine as accepted by most members of the Theosophical societies follows:

God is infinite and absolute, therefore not to be limited by thought, attribute, or description. Evolution is accepted, but it is only half a law—the other half being involution. Humanity is one great family; all souls are the same in essence, though they differ in degrees of development. Man is essentially a spiritual intelligence inhabiting a soul and a body. By purification and training of the body, the emotions, and the mind, the latent divine powers will develop and become active. Man is composed of seven principles, which are grouped as a lower or mortal nature—constituting his personality—and a higher or immortal nature. Death is the dissolution of the mortal principles and the absorption of their experiences by the higher or universal principles. Heaven is the state of bliss and rest attained by the threefold higher nature of spirit, intuition, and mind. Reincarnation is the return of the higher nature to physical life, after having enjoyed its rest; it must not be confused with the ignorant and impossible idea of the transmigration of human souls into animal bodies. Karma is the action and interaction between desire and mind, the law of balance, of action and reaction, of effect inevitably connected with preceding cause; applied to man, it is a moral law of unerring justice, to which all other laws, physical or otherwise, are subservient. Karma is inseparable from reincarnation; Karma is the cause, reincarnation the mode, of accomplishing the effect.

Polity.—The Theosophical societies have no church edifices, services being held in halls and private houses.

There is, also, no regular ministry connected with any of them; but the Theosophical Society, American Section, maintains a corps of national and divisional lecturers, who travel throughout the United States and Canada, wherein the American Section has 187 local bodies known as lodges, containing over 7,000 active members, as of January 1, 1918, with some thousands of inactive members. In addition, a "liberty membership" has been established for soldiers and sailors during the period of the war.

Statistics.—The bodies grouped under the name Theosophical societies, in 1916 and in 1906, are listed in the table below, with the number of organizations and members as reported for the two periods. Certain changes in name will be noted, as referred to above; also the lack of any general statistics for the "Universal Brotherhood and Theosophical Society."

COMPARATIVE SUMMARY OF THEOSOPHICAL SOCIETIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.
THEOSOPHICAL SOCIETIES.		
1916.		
Theosophical Society	17	199
Theosophical Society, New York	1	72
Theosophical Society, American Section	157	5,097
Universal Brotherhood and Theosophical Society	1	.....
1906.		
Theosophical Society in America	14	166
Theosophical Society, New York	1	90
Theosophical Society, American Section	69	2,080
Universal Brotherhood and Theosophical Society	1	.....

THEOSOPHICAL SOCIETY.

(Formerly Theosophical Society in America).

HISTORY.

This society claims to be the original Theosophical Society, sections of which, under Mrs. Besant and Mrs. Tingley, left the parent body before and after Mr. Judge's death—the first because of differences on the question of brotherhood (which Mr. Judge defined as excluding attacks and charges) and the second because of differences on the question of organization, which Mrs. Tingley desired to change so as to create a leader and official head. The headquarters of the society are in New York City.

In general accord with other Theosophical societies, it seeks to form the nucleus of a Universal Brotherhood of Humanity and to make full investigation as to the different religions, sciences, laws of nature, psychical powers latent in man, etc. It emphasizes the right of every member to believe or disbelieve in any religious system or philosophy, without thereby affecting his standing in the society. In 1906 it reported: "It

works in close harmony with a number of autonomous national societies formed in 1895. A strong movement for union has arisen in these organizations, and the entire body now exists as an international body of students united in the search for truth in complete tolerance and spiritual liberty, believing that this method will in time break down all barriers of race and hostility between creeds and classes, and will unite mankind in a free spiritual brotherhood." The union of autonomous societies was realized in the next few years, with the title "The Theosophical Society."

STATISTICS.

The general statistics of the Theosophical Society for 1916 are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. As appears from the preceding general summary of the principal items of inquiry in 1916 and 1906, only 2 items were reported—17 organizations in 1916, as against 14 in 1906; and a membership of 199, as against 166.

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

ORGANIZATIONS AND MEMBERS, BY STATES: 1916.

STATE.	Total number of organizations.	MEMBERS.				
		Number of organizations reporting.	Total number reported.	Sex.		
				Number of organizations reporting.	Male.	Female.
Theosophical Society	17	17	199	17	61	138
New England division:						
Rhode Island	2	2	23	2	4	19
Middle Atlantic division:						
New York	2	2	67	2	22	45
East North Central division:						
Ohio	3	3	34	3	12	22
Indiana	1	1	11	1	10	1
Michigan	1	1	6	1	1	5
West North Central division:						
Minnesota	1	1	5	1	.....	5
South Atlantic division:						
District of Columbia	1	1	9	1	2	7
North Carolina	1	1	4	1	2	2
Mountain division:						
Colorado	1	1	9	1	.....	9
Pacific division:						
Washington	1	1	11	1	2	9
California	3	3	20	3	6	14

THEOSOPHICAL SOCIETY, NEW YORK.

HISTORY.

After the separation of the Theosophical Society in America from the original Theosophical Society, a number of individuals in New York who "cared for neither organization or leaders, nor for factional dispute," formed, in 1899, an independent society. Its objects were stated as follows: "To form a nucleus of the Universal Brotherhood without distinction of race, creed, caste, or sex; to study and make known the ancient religions, philosophy, and sciences; to investigate the laws of nature; and develop the divine powers latent in man."

Requiring the acceptance of no other authority or dogma than that of one's own judgment, the society expects that opinions will be the "result of investigation and not of blind credulity." It believes that purity of purpose is the way, and individual effort the means, by which one can attain wisdom. The universe is divided into nature and into mind. The duty of man, which means a mind, is to raise the parts of nature in his charge, so that they shall be conscious in ever higher degrees, until nature, matter, becomes self-conscious as mind. His duty to himself is to become conscious in ever higher degree until he is consciously immortal and sees himself in others and others in himself. His duty is to have his own mind in alignment with the Supreme Intelligence of the universe. Accepting in general the doctrine of Theosophy, as already stated, the society adheres to its religious purpose and considers that the basis of the Theosophical system of ethics is the performance of the duty of the moment. It conducts free public lectures, holds classes, and seeks especially to promote the dissemination of Theosophical literature. It has no branches or foreign missions of any kind. It has nothing to do with politics, economic questions, religious rites, dogmas, or institutions.

STATISTICS.

The general statistics of the Theosophical Society, New York, for 1916 show 1 organization, 72 members, 40 males and 32 females, a loss of 18 since 1906; and expenditures of various kinds amounting to $1,176. English was the only language reported in the conduct of church services in this denomination. The president of the society acts as leader and editor. A Sunday school, with 5 officers and teachers and 45 scholars, was reported in 1906, but none in 1916.

THEOSOPHICAL SOCIETY, AMERICAN SECTION.

HISTORY.

This society represents that portion of the original Theosophical Society which refused to unite in the Theosophical Society in America, and which continued the old organization with 3 sections—American, European, and Indian. Its international headquarters are at Adyar, a suburb of Madras, India. The latest report of the Theosophical Society showed a growth from these 3 original sections to 19 sections, existing in all parts of the world. Before the war there were 23 sections, but communications with the Central Empire sections have been interrupted for the time being.

While seeking to form a nucleus of the Universal Brotherhood of Humanity, this society is primarily investigative in its character, and welcomes members of every religion or of none, expecting each to show the same toleration of other beliefs as he expects for his own. It promotes the dissemination of the fruits of study by the publication and distribution of literature; its propaganda is in no sense an effort to build up a religious or philosophical sect, but merely for the purpose of reaching and awakening minds and stimulating them to further inquiry.

On its purely intellectual side, this society aims at individual improvement through reading, study, and investigation; on its ethical side, it contemplates the expansion of benevolence, scientific philanthropy, the furtherance of all those activities which tend to human fraternity and right dealing, and the maintenance of social and international peace; and on its spiritual side, it contemplates the gradual dominance of the highest principle in man, the subordination of the flesh to the spirit, and the development of the loftiest virtues and the most religious sentiments. Beyond all these, there is that stage of evolution known as "Occultism"—the course by which individuals of high ideals and devout purpose are systematically trained along those lines which culminate in the production of what are known as "masters."

At its international headquarters the society owns a beautiful estate of over 200 acres, whereon it has business offices, a publishing house, a printing plant, a bank, homes, an auditorium, an editorial office, and a separate building containing a large and valuable oriental library, partly in palm leaf manuscripts.

"Krotona," the national headquarters of the American Section, consists of an estate of 23 acres, beautifully located in the hills of Hollywood, Los Angeles, Calif., on which there are buildings used as offices, homes, auditoriums, a library, a cafeteria, and for religious services of several religions. The situation is at once secluded, yet in touch with the life of a great city's population.

STATISTICS.

The general statistics of the Theosophical Society, American Section, are given, by states, in the table which follows, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. As appears from the preceding general summary of the principal items of inquiry in 1916 and 1906, the society reported a considerable increase in number of organizations, from 69 to 157, and in membership, from 2,080 to 5,097. The sex of members was not reported. Property valued at $300 was reported by 1 organization in 1906, and there were 4 Sunday schools, with 5 officers and teachers and 33 scholars, but in 1916 there was no report of value of property or of Sunday schools.

Of the 157 organizations, 153, with 5,004 members reported the use of English only in church services; 2, with 42 members, reported services conducted in Finnish only; 1, with 40 members, in Scandinavian (not specified) only; and 1, with 11 members, in Spanish only. The 1906 report shows 1 organization, with 27 members, using Norwegian and English, but none using a foreign language exclusively.

ORGANIZATIONS AND MEMBERS, BY STATES: 1916.

STATE.	Total number of organizations.	Total number of members reported.
Theosophical Society, American Section	157	5,097
New England division:		
Maine	1	10
Massachusetts	7	232
Connecticut	2	32
Middle Atlantic division:		
New York	16	525
New Jersey	5	85
Pennsylvania	5	209
East North Central division:		
Ohio	8	277
Indiana	2	32
Illinois	14	232
Michigan	9	175
Wisconsin	4	87
West North Central division:		
Minnesota	7	338
Iowa	4	46
Missouri	2	211
North Dakota	1	8
Nebraska	3	97
Kansas	1	10
South Atlantic division:		
Maryland	2	36
South Atlantic division—Continued.		
District of Columbia	1	131
Virginia	1	16
West Virginia	1	8
Georgia	1	45
Florida	1	8
East South Central division:		
Kentucky	1	45
Tennessee	2	59
Alabama	2	63
West South Central division:		
Louisiana	3	85
Oklahoma	2	65
Texas	9	250
Mountain division:		
Montana	4	106
Idaho	1	16
Wyoming	1	12
Colorado	4	116
Utah	1	26
Nevada	1	11
Pacific division:		
Washington	5	328
Oregon	1	79
California	22	977

UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY.

HISTORY AND ACTIVITIES.

The Universal Brotherhood and Theosophical Society is the continuation of the original Theosophical Society which was founded in New York in 1875 by a Russian lady, Helena Petrovna Blavatsky. Mme. Blavatsky died in 1891 and was succeeded as Leader and Teacher in the Theosophical movement by her pupil and colleague, Wm. Quan Judge, who, on his death in 1896, left Mme. Katherine Tingley as his successor, "and present leader and teacher of the Theosophical movement throughout the world." The society was reorganized under Mme. Tingley in 1898, being merged into the Universal Brotherhood, founded by her in New York, January 13, 1898. The full title of the organization now is The Universal Brotherhood and Theosophical Society, and its international headquarters are at Point Loma, Calif. Its objects are as follows: "Ordained and established for the benefit of the people of the earth and all creatures: (1) This organization declares that Brotherhood is a fact in nature; (2) the principal purpose of this organization is to teach brotherhood, demonstrate that it is a fact in nature and make it a living power in the life of humanity; (3) the subsidiary purpose of this organization is to study ancient and modern religion, science, philosophy, and art, and to investigate the laws of nature and the divine powers in man. This brotherhood is a part of a great and universal movement which has been active in all ages."

The Universal Brotherhood and Theosophical Society is essentially a philanthropic organization and holds to the original purpose for which the society was founded, as stated in the following words: "The noblest title of the Theosophical Society is the Brotherhood of Man." "The true theosophist is the philanthropist." And as Mme. Blavatsky wrote in 1888: "The society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufacture of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism, and the worship of the dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings, which are but another form of materialism." Mme. Blavatsky further wrote, in one of her principal works for students, The Key to Theosophy, "Theosophist is who Theosophy does."

Among the most important departments and activities at the International Theosophical Headquarters are: The School of Antiquity (Inc.); the International Brotherhood League; Literary Department; Propaganda Department; Aryan Theosophical Press; and Theosophical Publishing Company.

The School of Antiquity was incorporated for the principal purpose of establishing colleges, academies, etc., for the study of Raja-Yoga—that is, an understanding of the laws of nature, and particularly those laws governing the individual being; and to promote the physical, mental, and moral education and spiritual welfare of people in all lands. In carrying out this purpose, the school has power to acquire property and conduct commercial enterprises. The Raja-Yoga College, Academy, and School, situated at Point Loma, is a department of the School of Antiquity. Founded by Mme. Tingley in 1900, and beginning with five pupils, it now has several hundred. The Raja-Yoga system of education includes in its curriculum the studies taught in primary and high schools, and in colleges and universities, placing special emphasis upon the building and development of character and self-reliance, as based upon the essential divinity of

man. There is also a department of divinity and ministry in the teachings of Theosophy, for those students who intend to take up this as their life work.

The Isis League of Music and Drama, in connection with the Raja-Yoga system of education, emphasizes the importance of these features as true educational factors, and as being most potent in the formation of character, in accordance with the true philosophy of life.

The International Brotherhood League carries on the humanitarian work of the organization along two lines—one of temporary application, the other of far-reaching and permanent results. The specific objects are: To help men and women to realize the nobility of their calling and their true position in life; to educate children of all nations on the broadest lines of universal brotherhood; to ameliorate the condition of unfortunate women and those who are, or have been, in prison; to abolish capital punishment; to bring about a better understanding between so-called savage and civilized races; to relieve human suffering resulting from flood, famine, war, and other calamities; and, generally, to extend aid, help, and comfort to suffering humanity throughout the world.

The Literary and Publishing Departments are, as their names signify, for the purpose of disseminating Theosophical teachings throughout the world. The Aryan Theosophical Press has a complete and modern equipment. It publishes all the standard Theosophical works in different languages, and three periodicals: The Theosophical Path (the official publication of the Universal Brotherhood and Theosophical Society), The Raja-Yoga Messenger (conducted by pupils of the Raja-Yoga College and Academy), and The New Way, originally established for free distribution among prisoners, several thousand copies being so distributed monthly, and a special edition being also printed (since April, 1917) for soldiers and sailors.

The Universal Brotherhood and Theosophical Society is a world-wide organization with National Centers in many countries. The statistics of the membership are not published, but it is very large, reaching into many thousands. None of the officers of the Universal Brotherhood and Theosophical Society, the School of Antiquity, Raja-Yoga College, nor of any of the departments of Theosophical work, receives any salary or financial recompense, but all are volunteer, unsalaried workers.

No statistics were reported.

UNITARIANS.

HISTORY.

Unitarianism may be defined in the most general terms as the religious doctrine of those holding belief in one God in one person (as distinguished from the Trinitarian belief in one God in three persons) and the related belief in the strict humanity of Jesus (as contrasted with the belief in His Deity). While Unitarians assert that these beliefs were held in the first Christian centuries, before ever the Trinitarian dogmas were developed, yet the Unitarianism of to-day originated historically in the first half century of the Protestant Reformation. In one form or another it was espoused in the sixteenth century by a number of Anabaptist leaders and by numerous independent thinkers in Italy or Switzerland. Its most influential leaders on the Continent, where it was variously known as Arianism, Socinianism, or Unitarianism, were Michael Servetus in Switzerland, Faustus Socinus in Poland, and Francis David in Transylvania.

In England Unitarianism gradually developed during the eighteenth century, largely under Socinian influences, and chiefly among the Presbyterian churches, though there were also important accessions from other religious bodies. While such men as Newton, Locke, Milton, and Penn in the seventeenth century are known to have held Unitarian views, no movement toward a distinct denomination began till late in the eighteenth century; and the most distinguished leaders of Unitarianism since its separate organization have been Joseph Priestley, Theophilus Lindsey, and James Martineau.

In America Unitarianism developed out of New England Congregationalism, whose churches had as a rule unwittingly left the way open for doctrinal changes, by requiring members upon joining the church simply to join in a covenant, rather than to subscribe to a creed. Thus many of the Congregational churches of eastern Massachusetts, including most of the oldest and most important ones, gradually moved far toward Unitarian beliefs in the second half of the eighteenth century, though the first church distinctly to avow such beliefs was the Episcopal King's Chapel at Boston, in 1785. These churches preferred to call themselves simply Liberal Christians, and the name Unitarian was only slowly and reluctantly accepted. The formation of a new denomination out of the liberal wing of the Congregational Church was a gradual process, which went on in one congregation after another. The cleavage was hastened by the election of Henry Ware, a liberal, as Professor of Theology at Harvard University in 1805, in spite of orthodox protests, and by the fastening of the name Unitarian upon the liberals by the conservatives in 1815, after which the former were more and more refused religious fellowship by the latter, who desired thus to exclude them from the denomination. At length, in 1819, William Ellery Channing, of Boston, acknowledged leader of the liberals, preached at Baltimore an ordination sermon which defined and defended the

views held by Unitarians and was thenceforth accepted by them as their platform.

In 1825 the American Unitarian Association was formed to do aggressive missionary work and to promote the interests of the churches concerned, and thus the new denomination became organized separately. The Unitarians of this period were much averse to fostering sectarian spirit. They had been only loosely welded together, and their own fundamental principles were not clearly settled; so that for nearly 40 years the denomination was stagnant and was divided and weakened by internal controversy centering mainly about the question of miracles. But by the end of the Civil War this controversy had been largely outgrown; a national conference was organized in 1865, and a period of rapid extension and of aggressive denominational life ensued, which has continued down to the present time. For a generation past emphasis has been laid much less upon doctrinal points than upon personal religion, moral advancement, and civic and social reform.

DOCTRINE.

The Unitarians have never adopted a creed and do not require of members or ministers profession of a particular doctrine.

The constitution of the General Conference states simply that "These churches accept the religion of Jesus, holding in accordance with His teaching that practical religion is summed up in love to God and love to man." The declared object of the American Unitarian Association is "to diffuse the knowledge and promote the interests of pure Christianity." And the covenant most generally used in local churches reads: "In the love of truth, and in the spirit of Jesus, we unite for the worship of God and the service of man."

The most distinguishing marks of Unitarianism to-day are its insistence upon absolute freedom in belief, its reliance upon the supreme guidance of reason, its tolerance of difference in religious opinion, its devotion to education and philanthropy, and its emphasis upon character, as the principles of fundamental importance in religion. There is, however, a general consensus upon the unipersonality of God, the strict humanity of Jesus, the essential dignity and perfectibility of human nature, the natural character of the Bible, and the hope for the ultimate salvation of all souls, in distinction from the views traditionally taught on these points.

POLITY.

The Unitarians are congregational in polity, each congregation being entirely independent of all the others. But for purposes of fellowship, mutual counsel, and the promotion of common ends, they unite in local or state conferences, in a General Conference meeting biennially, and in an international congress formed "to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and cooperation among them." Besides the national missionary organization, the American Unitarian Association, with headquarters at Boston, and offices at New York, Chicago, and San Francisco, other national organizations include the Alliance of Unitarian Women, the Unitarian Sunday school Society, the Young People's Religious Union, the Laymen's League, the Unitarian Temperance Society, etc.

WORK.

The missionary work of the churches of the Unitarian fellowship is carried on chiefly by the American Unitarian Association. In 1916 this Association acknowledged receipts amounting to $203,629, which amount was expended in the support of new churches; for circuit preachers; for books and tracts; for assistance to theological students; and for educational work in certain selected schools and communities, not necessarily under Unitarian control. The property (endowment) amounts to nearly $2,900,000. In addition to the work done by the Association, home missionary work is carried on also by the Women's National Alliance, the Young People's Religious Union, and the district and state conferences.

The foreign work of the Unitarian churches is conducted chiefly through the International Council of Unitarian and Other Liberal Thinkers and Workers. The international council has correspondents in all countries, and through them and such organizations as the Japanese Unitarian Association, the Hungarian Consistory, the Brahmo-Somaj of India, and the various liberal Christian bodies in Europe, it carries on active propaganda.

Unitarians are profound believers in education, but not in sectarian education. Many leading schools and universities are practically under Unitarian administration, but not one of them is sectarian in purpose or spirit. The Unitarian ministry is educated chiefly in 3 theological seminaries, the Harvard Divinity School founded in 1819, the Meadville Theological School established in Pennsylvania in 1844, and the Pacific School opened at Berkeley, Calif., in 1904; but in none of these are either teachers or students ever submitted to dogmatic tests. They have been described as "undenominational schools of rational theology." For general educational institutions large sums of money have been given by Unitarians, but no record is kept of such gifts. The same may be said in regard to philanthropic movements, as hospitals, asylums, and the like.

STATISTICS.

The general statistics of the Unitarian churches for 1916 are given, by states, on pages 692 and 693, and the relation of these statistics to those of other bodies is

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

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	414	461	−47	−10.2
Members	82,515	70,542	11,973	17.0
Church edifices	399	463	−64	−13.8
Value of church property	$15,247,349	$14,263,277	$984,072	6.9
Debt on church property	$447,174	$332,330	$114,844	34.6
Parsonages:				
Churches reporting	129	115	14	12.2
Value	$819,912	$584,750	$235,162	40.2
Sunday schools:				
Number	334	364	−30	−8.2
Officers and teachers	3,064	3,592	−528	−14.7
Scholars	19,675	24,005	−4,330	−18.0
Contributions for missions and benevolences	$203,629	$185,000	$18,629	10.1
Domestic	$203,629	$185,000	$18,629	10.1
Foreign				

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

From this table it appears that, as in a number of bodies, there has been a decrease in the number of organizations and church edifices, but an increase in the membership. Thus, there were 414 organizations in 1916 as against 461 in 1906, a loss of 10.2 per cent, while the membership has advanced from 70,542 to 82,515, a gain of 17 per cent. The situation is essentially the same in regard to church edifices and value of church property, the number of church edifices showing a decrease of 13.8 per cent while their value increased $984,072, or 6.9 per cent. The highest per cent of increase was in the value of parsonages, 40.2, and the next highest in debt on church property, 34.6. Sunday schools show a decrease in every particular, a loss of 30 schools, 528 officers and teachers, and 4,330 scholars. Contributions of $203,629 for missions and benevolences, all of which were for home missions, were $18,629, or 10.1 per cent, larger than in 1906.

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

Church expenditures amounting to $1,485,556, reported by 369 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

Of the 414 organizations, 408, with 81,975 members, reported the use of English only in church services; 2, with 115 members, reported services conducted in Finnish; 2, with 400 members, in Norwegian; and 2, with 25 members, in Swedish. There has been an increase of 2 in the number of organizations using foreign languages only since 1906.

The total number of ministers on the rolls of the denomination was 531. Schedules were received from 414 of these, distributed, by states, in the following table.

The entire number of ministers in pastoral work was 309, and 105 were not in pastoral work. Of the former, 286 reported annual salaries averaging $2,080. Of those not in pastoral work, 72 were retired and 21 engaged in denominational, educational, or editorial work. Nine in pastoral work were also engaged in other occupations.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	414	287	22	105	$2,080
Alabama	1	1			
Arizona	1			1	
California	22	13	1	8	2,404
Colorado	4	2		2	1,440
Connecticut	4	2	1	1	2,300
Delaware	1	1			
District of Columbia	1	1			
Florida	4	3		1	1,600
Georgia	1	1			
Idaho	1			1	
Illinois	15	9	1	5	2,167
Indiana	1	1			
Iowa	8	5	1	2	1,680
Kansas	1	1			
Louisiana	1	1			
Maine	15	14	1		1,549
Massachusetts	203	140	12	51	2,003
Michigan	6	4		2	2,675
Minnesota	6	6			2,167
Missouri	3	2		1	3,500
Montana	2	2			1,600
Nebraska	2	2			2,200
New Hampshire	13	11	1	1	1,600
New Jersey	9	8		1	1,959
New York	28	16	2	10	2,648
North Carolina	2	1		1	1,000
Ohio	11	7	1	3	3,286
Oklahoma	2	1		1	2,000
Oregon	5	2	1	2	2,100
Pennsylvania	15	7		8	2,318
Rhode Island	4	4			2,825
South Carolina	2	1		1	1,200
Tennessee	1	1			
Texas	3	3			2,100
Utah	1	1			
Vermont	4	4			1,575
Virginia	3	3			1,467
Washington	5	3		2	2,167
West Virginia	1	1			
Wisconsin	2	2			2,350

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Unitarians	414	411	82,515	352	22,503	33,360	394	12	399	393	$15,247,349
New England division:											
Maine	19	18	2,488	17	834	1,254	17	1	17	17	349,500
New Hampshire	23	22	3,890	17	760	1,135	23	.....	23	23	351,400
Vermont	6	6	1,833	3	112	171	6	.....	6	6	133,000
Massachusetts	179	179	41,587	152	10,346	16,726	176	1	178	175	8,119,288
Rhode Island	3	3	1,412	3	589	823	3	.....	3	3	257,500
Connecticut	4	4	316	4	130	186	3	.....	3	3	125,000
Middle Atlantic division:											
New York	26	26	6,288	20	1,369	2,167	24	2	27	24	1,966,217
New Jersey	12	12	1,291	12	527	764	11	.....	11	11	162,764
Pennsylvania	9	9	1,828	7	664	664	9	.....	9	9	358,700
East North Central division:											
Ohio	6	6	1,700	6	705	995	6	.....	6	6	387,000
Indiana	2	2	376	2	147	229	2	.....	2	2	41,977
Illinois	17	17	1,593	15	623	855	17	.....	17	17	390,000
Michigan	8	7	1,478	5	404	514	8	.....	8	8	350,100
Wisconsin	4	4	508	3	164	244	4	.....	4	4	61,500
West North Central division:											
Minnesota	10	10	1,898	10	952	946	9	.....	9	9	250,034
Iowa	7	7	1,004	7	418	586	7	.....	7	7	154,000
Missouri	3	3	911	3	367	544	3	.....	3	3	117,700
Nebraska	2	2	549	2	256	293	1	1	1	1	25,000
Kansas	3	3	258	3	106	152	3	.....	3	3	40,500
South Atlantic division:											
Virginia	5	5	235	5	130	105	3	2	3	3	34,000
West Virginia	2	2	265	1	92	23	1	1	1	1	25,000
North Carolina	5	5	994	3	145	149	5	.....	5	5	6,500
Florida	6	6	184	6	100	84	4	2	4	4	40,300
East South Central division:											
Tennessee	2	2	124	2	62	62	2	.....	2	2	28,000
West South Central division:											
Texas	3	3	414	2	53	61	1	1	1	1	60,000
Mountain division:											
Montana	4	4	375	3	85	140	4	.....	4	4	45,700
Colorado	5	5	638	5	277	361	5	.....	5	5	117,000
Pacific division:											
Washington	5	5	2,176	2	277	299	5	.....	5	5	117,000
Oregon	4	4	532	4	214	318	4	.....	4	4	108,500
California	21	21	3,343	19	806	1,272	19	1	19	19	568,669
States with one organization only [1]	9	9	2,027	9	789	1,238	9	.....	9	9	455,500

[1] One organization each in Delaware, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Oklahoma, South Carolina, and Utah.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Unitarians	414	93	$447,174	129	$819,912	369	$1,485,556	331	334	3,064	19,675
New England division:											
Maine	19	2	5,100	11	54,000	18	46,310	15	15	149	915
New Hampshire	23	3	3,300	11	39,300	20	42,605	17	17	136	755
Vermont	6	1	600	2	16,000	5	12,750	4	4	38	253
Massachusetts	179	37	190,130	68	456,312	163	737,959	155	157	1,594	10,146
Rhode Island	3	1	14,000	2	20,000	3	28,325	3	3	43	219
Connecticut	4	1	9,000			3	17,086	2	2	14	70
Middle Atlantic division:											
New York	26	8	21,150	6	36,000	23	157,937	20	20	185	1,285
New Jersey	12	7	29,500	2	11,000	12	35,021	11	11	82	470
Pennsylvania	9	5	35,100	5	58,500	9	46,676	7	7	78	580
East North Central division:											
Ohio	6	1	13,000	1	5,000	6	45,199	6	6	84	482
Indiana	2	2	8,224			2	11,656	2	2	18	141
Illinois	17	2	1,030	5	24,500	14	32,723	11	11	61	331
Michigan	8	2	10,300	1	8,000	5	17,685	3	3	26	238
Wisconsin	4	1	10,200	2	30,000	3	10,870	3	3	26	162
West North Central division:											
Minnesota	10	4	2,850	2	5,800	9	19,986	7	7	43	397
Iowa	7	3	4,100	3	14,000	7	19,949	7	7	63	442
Missouri	3	1	4,600			3	23,532	3	4	26	201
Nebraska	2					2	7,210	2	2	19	136
Kansas	3	2	390	1	5,000	3	5,768	2	2	15	92
South Atlantic division:											
Virginia	5			1	8,000	5	4,938	4	4	32	229
West Virginia	2										
North Carolina	5			1	1,500	2	910	2	2	11	89
Florida	6					3	3,372	2	2	8	38
East South Central division:											
Tennessee	2	1	6,500			2	3,963	1	1	4	27
West South Central division:											
Texas	3					3	9,400	2	2	11	60
Mountain division:											
Montana	4					3	7,320	3	3	8	59
Colorado	5	1	800	1	3,000	5	11,081	3	3	25	142
Pacific division:											
Washington	5	2	4,000	1	6,000	3	9,716	3	3	33	250
Oregon	4					4	10,536	4	4	40	163
California	21	4	32,500	1	5,000	20	61,802	18	18	107	794
States with one organization only [1]	9	2	40,800	2	13,000	9	43,181	9	9	85	509

[1] One organization each in Delaware, District of Columbia, Georgia, Kentucky, Louisiana, Maryland, Oklahoma, South Carolina, and Utah.

UNITED BRETHREN BODIES.

GENERAL STATEMENT.

The denominations grouped under the name United Brethren in 1916 and in 1906 are listed in the table below with the principal statistics as reported for the two periods. The general history for both of these bodies, as well as the general statement of doctrine and polity, are presented in the statement of the Church of the United Brethren in Christ, which is the older body.

COMPARATIVE SUMMARY OF UNITED BRETHREN BODIES: 1916 AND 1906.

DENOMINATION AND CENSUS YEAR.	Total number of organizations.	Members.	Number of church edifices.	CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS.		
				Value.	Debt.	Number of organizations reporting.	Value.	Number.	Officers and teachers.	Scholars.
UNITED BRETHREN BODIES.										
1916.										
Church of the United Brethren in Christ	3,487	348,828	3,244	$13,787,579	$1,489,929	1,130	$2,296,847	3,299	41,223	402,838
Church of the United Brethren in Christ (Old Constitution)	409	19,106	380	707,396	11,253	100	138,000	376	3,740	24,113
1906.										
Church of the United Brethren in Christ	3,732	274,649	3,410	8,401,539	489,035	1,004	1,423,282	3,409	37,993	278,764
Church of the United Brethren in Christ (Old Constitution)	572	21,401	490	672,252	9,924	102	84,650	461	4,176	22,556

CHURCH OF THE UNITED BRETHREN IN CHRIST.

HISTORY.

Among the serious conditions facing the German Reformed churches in America in the early part of the eighteenth century were the lack of organization and especially the dearth of ministers. There were as yet no training schools in this country, and they were compelled to look to the Old World for their ministerial supplies. The result was that they were not always provided for, and it was difficult to secure ministers of the best type. The Methodist movement in England and the Pietist movement in Germany were becoming prominent, but had not extended to any great degree through the churches, and the tone of spiritual life was low.

There were indeed earnest workers, but the general condition was deplorable. Appeals were made to the churches of the Palatinate, but they recognized their inability to meet the need and applied to the Classis of Amsterdam, which had already given assistance to the Dutch Reformed churches in New York. In accordance with this appeal, in 1746, the Rev. Michael Schlatter, a Swiss by birth, was sent as a missionary to the German Reformed churches in Pennsylvania, although under the general direction of the Synod of Holland. In 1751 he returned to Europe to present an appeal for further aid and additional missionaries. Six young men responded to his presentation of the need in the new colonies. Among them was Philip William Otterbein, who was born in the duchy of Nassau, Germany, in 1726, and who had already had some experience in pastoral work. The company arrived in New York in July, 1752, and Otterbein soon found a field of labor with the congregation at Lancaster, Pa., at that time the second in importance among the German Reformed churches of the colonies.

A peculiar personal experience, in which he found himself unable to respond to an earnest appeal from one seeking spiritual counsel, led him to a prolonged struggle for a fuller witness to the regenerating power of the gospel in his personal life. The result was a spiritual transformation, and an insistence upon the necessity of a deeper inward spirituality on the part of his people. This was not always acceptable at that period, barren as it was in spiritual life.

About the same time he came into personal relations with Martin Boehm, a member of the Mennonite community, who had passed through a similar religious experience, and together they conducted evangelistic work among the scattered settlers in Pennsylvania. This again was deemed irregular by Otterbein's fellow ministers, and offended the synod to such a degree and aroused such opposition to him that in 1774 he accepted a call to the Baltimore, Md., congregation on an independent basis. For the next fifteen years Otterbein continued his evangelistic labors among the German speaking communities, going into the surrounding country and holding two-day "great meetings," in which he became more closely associated with ministers of kindred spirit in other denominations. Under their preaching converts rapidly multiplied, but church organizations were not yet formed, many of the converts uniting with English speaking churches.

In 1789 a meeting of these revivalist preachers was held in Baltimore, and a confession of faith and rules of discipline were adopted, based upon the rules adopted four years before for the government of

Otterbein's independent church in Baltimore. During the next decade similar councils were called at irregular intervals, which culminated at a conference held in Frederick County, Md., in 1800, in the formation of a distinct ecclesiastical body under the name of "United Brethren in Christ." Thirteen preachers were in attendance, and Otterbein and Boehm were elected bishops, in which office they remained until the death of Boehm in 1812, and of Otterbein in 1813. This new organization was in no sense a schism from any other body, but a natural development on the part of the German-speaking congregations of that section which were desirous of a fuller evangelistic life.

Bishop Asbury, of the Methodist Church, and Bishop Otterbein, of the United Brethren, came into close relations and were warm friends, but as the Methodist Church was at that time unwilling to accede to the wishes of the German-speaking communities, and encourage German-speaking churches, the two bodies remained distinct, and no specific effort to unite the forces was ever made.

The fact that those who joined in the new organization represented different forms of church life necessitated mutual conference and some concessions. Of the 14 ministers at the conference of 1789, 9 were of German Reformed antecedents and 5 were Mennonites. The church members, however, were more widely distributed. The Reformed churches practiced infant baptism, but not foot-washing; the Mennonites practiced foot-washing and regarded believers' baptism by immersion as the only correct form. The result was that each generously conceded to the other freedom to follow personal convictions as to the form of baptism, the age of persons baptized, and the observance of foot-washing.

During the first years of the nineteenth century the movement continued to grow, and many preaching places were established in Ohio and Indiana, and some in Kentucky, but the center of greatest activity was the Miami Valley in Ohio.

The first General Conference was held in 1815, 4 conferences being represented by 14 delegates. This conference arranged and adopted a book of discipline, accepting in general the system agreed upon in the first conference of 1789. The same conference was also significant for its recognition of a change that had been gradually taking place in the use of the English language in the churches. Until this time, almost all the churches had used German in their services, but as they came into closer contact with other religious bodies, the use of English increased, and although many continued their German preaching, English-speaking churches became numerous. This change was further recognized by the conference held in 1817, which ordered the confession of faith and the book of discipline to be printed in both German and English.

The church has taken a radical attitude on questions of moral reform, and early placed in its book of discipline a decided declaration in condemnation of slavery, which was followed in 1821 by strong prohibitive legislation. In 1841 the distilling, vending, and use of ardent spirits as a beverage was forbidden, as also, the renting or leasing of property for the manufacture or sale of such drinks, the signing of petitions for granting license, or entering as bondsmen for persons engaged in the traffic. On the subject of secret societies, the church has held radical ground, which was expressed both in its constitution and in general legislation.

As the churches came into contact with other religious bodies and the English-speaking element increased, a desire developed for certain changes in the constitution. The General Conference of 1885 created a commission to revise the confession of faith and the constitution, expressing at the same time its opinion that two clauses in the existing constitution, one forbidding the changing or abrogation of the confession, and the other likewise forbidding any change in the constitution, except upon request of two-thirds of the whole society, were "extraordinary and impracticable as articles of constitutional law." The act creating this commission was regarded by certain members of the conference as unconstitutional and revolutionary, and they entered their formal protest against it. The commission, however, completed its work and submitted a revised confession and constitution. Among the changes were two of special importance, one admitting laymen to the General Conference, the other modifying the section in regard to secret societies. The old constitution said: "There shall be no connection with secret combinations." This was modified by providing that all secret combinations which infringe upon the rights of others and whose principles are injurious to the Christian character of their members are contrary to the Word of God, and Christians should have no connection with them. The General Conference was also empowered to enact rules of discipline concerning such combinations.

The report of the commission was made to the conference of 1889, and those who had previously protested against its appointment refused to vote on it, insisting that the matter was not legally before the church, and basing their opposition on a claim that it was contrary to the constitution as amended and adopted in 1841. On the other hand, the majority claimed that that constitution had never been submitted to the members of the conferences, but had been adopted only by the General Conference, and was therefore subject to action by the General Conference. The changes were adopted by a vote of 111 to 21, but Bishop Milton Wright and 11 delegates entered formal protest, and, with about 20,000 members, organized a separate conference which they insisted was the legal body known as the "United Brethren in Christ."

The result was considerable litigation in regard to property, and cases came up before the courts which, in 1899, were finally decided by the United States Court of Appeals.

The decade 1906–1916 has been characterized by the development of departments of church activity, as education, home and foreign missions, church erection, budget and finance; and by the adoption of a four-year program which involves the endowment of all the educational institutions of the church, together with commensurate achievements in evangelism and other lines of church life. The church is identified with all inter-church organizations in the United States and in the foreign mission fields; is a member of the Federal Council of Churches and the Committee on a World Conference on Faith and Order, etc. The church has participated in two efforts at merger with similar religious bodies. In the first effort the denominations involved were the Congregationalists, Methodist Protestants, and the United Brethren in Christ; in the second the effort was between the two last-named bodies. Neither effort was successful, though much favorable sentiment still exists and the efforts may be resumed later.

DOCTRINE.

In doctrine the church is Arminian. Its confession of faith, consisting of thirteen brief articles, sets forth the generally accepted view of the Trinity, the authority of the Scriptures, justification and regeneration, the Christian Sabbath, and the future state. Concerning the sacraments, it holds that baptism and the Lord's Supper should be observed by all Christians, but the mode of baptism, the manner of celebrating the Lord's Supper, and the practice of foot-washing should be left to the judgment of each individual. The question of the baptism of children is left to the choice of parents. Emphasis is laid upon sanctification, which is described as "the work of God's grace through the Word and the Spirit, by which those who have been born again are separated in their acts, words, and thoughts, from sin, and are enabled to live unto God."

POLITY.

The polity of the United Brethren is similar to that of the Methodist Episcopal Church. Although not historically a Methodist branch, they affiliate with Methodist churches, send delegates to the ecumenical Methodist conferences, and also fraternize with other denominations. They have classes and class leaders, stewards, exhorters, local and itinerant preachers, presiding elders, circuits, and quarterly conferences. The annual conferences are composed of the local and itinerant preachers and of lay delegates representing the churches. The General Conference is composed of ministerial and lay delegates elected by the churches in the respective conferences, and meets once in four years. It has full authority, under certain constitutional restrictions, to legislate for the whole church and to hear and decide appeals. There is but one order among the ordained preachers, that of elder. Since 1899 it has been lawful to license and ordain women. Bishops are elected by the General Conference for a quadrennium, and are eligible to reelection. They preside over annual conferences and, in conjunction with a committee of presiding elders and preachers, fix the appointments of the preachers for the ensuing year. Since 1893 the pastoral term is unlimited, so that a preacher may be reassigned annually to the same charge for any number of years.

WORK.

The home missionary work of the church is carried on through the Home Missionary Society of the Church of the United Brethren in Christ, the Church Erection Society, and the annual conferences, its special object being the establishment of United Brethren churches in districts which are not supplied. During the year 1916 there were 327 missionaries employed, and 352 churches aided; while the contributions were, for the Home Missionary Society, $135,232, and for the Church Erection Society, $37,223, making a total for home missions of $172,455.

The foreign missionary work of the church is carried on through the Foreign Missionary Society and the Woman's Missionary Association. In 1916 there were reported 63 missionaries and 188 native helpers in Japan, West Africa, China, the Philippines, and Porto Rico, occupying in all 17 stations. In the foreign field there are 102 churches, with 7,515 communicants; 33 schools, with 2,022 scholars; 6 hospitals, treating 38,671 patients; and 1 home, with 30 inmates. The sum of $126,388 was contributed for the work in these fields, which is a marked increase over the preceding years; the property is valued at $302,909, and the endowment is $58,654.

The educational institutions of the church in the United States include the Bonebrake Theological Seminary, at Dayton, Ohio; Otterbein College, Westville, Ohio; and 9 other colleges and academies. In 1916 they enrolled 2,759 students, and received contributions amounting to $325,000. They own property to the value of $1,214,492, and have an endowment of $1,260,505.

The church has 3 homes, 1 located at Quincy, Pa., known as the Quincy Orphanage Home; 1 at Baker, Calif., known as the Baker Home; and a third at Lebanon, Ohio, known as the Otterbein Home. In these 3 homes are 263 inmates. The amount contributed for their support was $95,000; the value of the property is estimated at $542,000; and the endowment at $400,000. Two of the homes are supported by rich farming lands.

There is a publishing plant, valued at more than $1,650,000, located in Dayton, Ohio, where the church

has its national headquarters, and where 26 publications are issued and many books printed.

The Young People's Christian Endeavor Society reports 2,590 organizations, with a membership of 105,966. These societies contribute largely to the running expenses of the local churches, and make regular contributions to foreign and home missions.

STATISTICS.

The general statistics for the United Brethren in Christ for 1916 are given, by states and conferences, on pages 698 to 701, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry for 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	3,487	3,732	−245	−6.6
Members	348,828	274,649	74,179	27.0
Church edifices	3,244	3,410	−166	−4.9
Value of church property	$13,787,579	$8,401,539	$5,386,040	64.1
Debt on church property	$1,489,929	$489,035	$1,000,894	204.7
Parsonages:				
Churches reporting	1,130	1,004	126	12.5
Value	$2,296,847	$1,423,282	$873,565	61.4
Sunday schools:				
Number	3,299	3,409	−110	−3.2
Officers and teachers	41,223	37,993	3,230	8.5
Scholars	402,838	278,764	124,074	44.5
Contributions for missions and benevolences	$718,843	$259,877	$458,966	176.6
Domestic	$592,455	$177,671	$414,784	233.5
Foreign	$126,388	$82,206	$44,182	53.7

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

From this table it appears that the denomination has grown in membership from 274,649, as reported in 1906, to 348,828 in 1916, a gain of 27 per cent. The number of organizations and of church edifices fell, but the value of church property increased from $8,401,539 to $13,787,579, a gain of 64.1 per cent. The debt on church property as reported by 456 organizations in 1916 was $1,489,929 as against $489,035 reported in 1906 by 417 organizations. The number of churches reporting parsonages increased by 126 and the value of parsonages rose from $1,423,282 to $2,296,847, or 61.4 per cent. The number of Sunday schools decreased by 110, but the number of scholars advanced from 278,764 to 402,838, a gain of 44.5 per cent. The contributions for missions and benevolences increased from $259,877 to $718,843, the greater proportion being for domestic work.

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

Church expenditures, reported by 3,373 organizations, amounted to $3,315,238 and covered running expenses, including salaries of pastors, outlay for repairs and improvements, benevolences, and any other items that passed through the treasury of the local church.

The number of members under 13 years of age, as reported by 2,375 organizations in 1916, was 27,277, constituting 10.3 per cent of the 263,831 members reported by these organizations. Assuming that the same proportion would apply to the 84,997 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 36,065.[1]

Of the 3,487 organizations, 3,447, with 343,064 members, reported the use of English only in church services; 2, with 114 members, reported services conducted in Dutch and English; 1, with 37 members, French and English; and 28, with 4,691 members, German and English; while 9 organizations, with 922 members, used German alone. As compared with the report for 1906, there was a decrease of 27 in the number of organizations reporting a foreign language.

The number of ministers on the rolls of the denomination was 1,912. Schedules were received from 1,485, distributed, by states, as follows:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	1,485	1,055	200	230	$912
California	28	16	1	11	1,000
Colorado	16	11	2	3	901
Connecticut	2	1	1	.....	1,750
District of Columbia	1	1	.....	.....	.....
Florida	8	2	3	3	300
Idaho	1	1	.....	.....	.....
Illinois	92	82	8	2	884
Indiana	204	141	35	28	895
Iowa	61	48	11	2	959
Kansas	98	65	8	25	899
Kentucky	5	2	1	2	585
Louisiana	2	2	.....	.....	1,100
Maryland	25	19	4	2	1,023
Michigan	31	21	6	4	851
Minnesota	18	15	1	2	798
Missouri	20	10	6	4	650
Montana	6	6	.....	.....	884
Nebraska	66	42	8	16	912
New Jersey	1	.....	1	.....	.....
New Mexico	3	2	1	.....	500
New York	30	20	8	2	730
Ohio	311	210	35	66	965
Oklahoma	26	17	2	7	696
Oregon	28	13	9	6	612
Pennsylvania	261	203	28	30	999
South Dakota	6	3	1	2	933
Tennessee	6	4	1	1	596
Virginia	19	15	2	2	730
Washington	13	8	3	2	885
West Virginia	79	62	9	8	757
Wisconsin	18	13	5	.....	893

Of the 1,485 ministers reporting, 1,255 were in pastoral work and 230 not in pastoral work. The former included 1,055 pastors and of these 1,040 reported an average annual salary of $912. Of those not in pastoral work, 129 were on the retired list, while 26, including denominational officials, were engaged in denominational work, 25 in educational and editorial work, and 30 in evangelistic work.

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ	3,487	3,481	348,828	2,903	123,090	179,466	3,233	119	3,244	3,220	$13,787,579
Middle Atlantic division:											
New York	42	42	2,684	37	994	1,585	37	3	37	36	135,525
Pennsylvania	560	560	73,989	475	25,818	38,097	531	13	531	531	3,775,993
East North Central division:											
Ohio	635	632	75,852	550	27,718	40,997	622	4	623	621	3,308,431
Indiana	528	528	59,955	400	19,445	29,336	520	4	525	517	1,768,779
Illinois	237	237	23,003	211	8,909	12,434	232	2	232	231	802,000
Michigan	71	71	3,861	68	1,440	2,203	60	5	60	60	159,500
Wisconsin	46	46	2,997	46	1,139	1,858	40	2	40	39	90,350
West North Central division:											
Minnesota	23	23	1,530	23	605	925	20	3	22	20	68,200
Iowa	156	156	12,672	145	4,751	7,195	148	3	148	148	602,000
Missouri	60	60	4,286	55	1,724	2,220	53	3	55	53	120,200
North Dakota	4	4	101	4	47	54	2	1	2	2	5,000
South Dakota	7	7	184	7	66	118	6	.....	7	5	7,200
Nebraska	85	85	7,234	81	2,856	4,066	78	4	78	78	274,320
Kansas	253	253	19,924	201	6,880	9,672	217	10	217	216	732,904
South Atlantic division:											
Maryland	59	59	8,237	44	2,919	4,054	55	2	55	55	349,925
Virginia	87	87	8,270	86	3,443	4,698	84	.....	84	84	193,871
West Virginia	363	362	29,426	273	9,472	12,815	339	13	339	339	696,781
Georgia	4	3	168	3	57	111	3	1	3	3	8,900
Florida	8	8	317	8	129	188	6	1	6	5	31,700
East South Central division:											
Kentucky	27	27	1,256	8	250	316	17	.....	17	17	23,500
Tennessee	29	29	916	15	192	254	16	1	16	14	13,500
West South Central division:											
Louisiana	4	4	329	4	132	197	4	.....	4	4	9,500
Oklahoma	76	76	3,978	58	1,311	1,935	49	16	49	49	95,600
Mountain division:											
Montana	9	9	246	8	85	108	6	3	6	5	12,900
Idaho	3	3	125	1	26	45	2	1	2	2	2,650
Colorado	17	17	1,240	16	482	701	14	3	14	14	68,950
New Mexico	12	11	255	2	41	48	4	1	4	4	9,300
Pacific division:											
Washington	23	23	1,059	17	303	517	22	.....	22	22	82,960
Oregon	33	33	1,945	32	767	1,108	23	8	23	23	63,160
California	24	24	2,349	23	874	1,386	22	2	22	22	108,980
States with one organization only [1]	2	2	440	2	215	225	1	1	1	1	75,000

[1] One organization each in the District of Columbia and Texas.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ	3,487	456	$1,489,929	1,130	$2,296,847	3,373	$3,315,238	3,251	3,299	41,223	402,838
Middle Atlantic division:											
New York	42	8	27,350	15	20,400	42	36,374	40	42	473	3,579
Pennsylvania	560	108	532,457	215	590,310	536	875,662	512	528	8,243	96,816
East North Central division:											
Ohio	635	92	390,269	193	461,995	626	709,857	603	606	8,768	87,887
Indiana	528	66	122,878	140	272,350	511	412,901	491	495	6,220	60,268
Illinois	237	28	75,048	86	145,858	232	221,081	231	233	2,895	25,645
Michigan	71	9	24,117	24	27,300	61	52,631	64	64	727	5,255
Wisconsin	46	3	8,600	16	28,800	45	29,407	42	42	371	2,904
West North Central division:											
Minnesota	23	3	8,710	12	16,300	21	18,638	22	22	224	1,802
Iowa	156	12	47,565	70	146,700	151	161,641	143	143	1,570	12,161
Missouri	60	7	6,828	16	20,250	57	31,039	58	59	561	4,266
North Dakota	4	2	950			4	4,746	4	5	48	179
South Dakota	7			2	2,400	7	3,965	6	6	62	342
Nebraska	85	7	8,900	44	70,872	83	95,232	84	84	978	8,525
Kansas	253	23	65,725	103	147,902	246	211,874	237	237	2,849	24,705
South Atlantic division:											
Maryland	59	10	35,072	22	67,750	59	73,904	55	56	867	10,456
Virginia	87	9	8,923	19	38,750	86	46,263	75	75	732	7,893
West Virginia	363	30	56,165	61	106,025	354	144,318	345	353	3,243	30,847
Georgia	4	1	785	1	1,400	3	2,282	4	6	30	373
Florida	8	2	1,100	2	2,200	8	17,833	8	8	76	521
East South Central division:											
Kentucky	27			1	500	27	2,805	20	20	121	1,268
Tennessee	29	3	1,562	3	1,500	25	1,883	17	17	92	695
West South Central division:											
Louisiana	4			4	5,000	4	6,275	4	4	34	395
Oklahoma	76	6	3,100	21	19,750	68	34,783	70	72	645	5,534
Mountain division:											
Montana	9	3	2,685	3	3,600	9	10,840	9	9	87	534
Idaho	3					3	850	3	3	27	135
Colorado	17	3	2,125	8	13,050	16	18,990	17	18	227	1,663
New Mexico	12	2	1,090	1	1,500	12	2,724	12	15	90	464
Pacific division:											
Washington	23	4	15,120	9	9,500	20	17,231	20	20	220	1,411
Oregon	33	4	2,175	18	23,950	31	21,736	29	30	318	2,349
California	24	10	18,630	21	50,935	24	38,176	24	25	369	3,308
States with one organization only [1]	2	1	22,000			2	9,297	2	2	56	658

[1] One organization each in the District of Columbia and Texas.

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

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ	3,487	3,481	348,823	2,903	123,090	179,466	3,233	119	3,244	3,220	$13,787,579
Allegheny	209	209	26,731	183	10,112	14,797	196	6	196	196	1,404,653
California	24	24	2,349	23	874	1,386	22	2	22	22	198,980
Colorado	15	15	1,214	14	473	684	13	2	13	13	68,150
Columbia River	22	22	961	14	238	430	18	3	18	18	48,510
East Ohio	103	103	12,871	96	5,026	7,220	103	.....	103	103	570,180
East Pennsylvania	156	156	26,114	134	9,032	13,423	152	1	152	152	1,429,715
Erie	128	128	7,417	108	2,582	4,172	115	7	115	114	296,985
Georgia-Florida	12	11	485	11	186	299	9	2	9	8	40,600
Indiana	167	167	14,346	112	4,251	5,969	164	2	165	164	273,600
Iowa	156	156	12,672	145	4,751	7,195	148	3	148	148	602,000
Kansas	253	253	19,981	201	6,907	9,702	217	19	217	216	733,204
Kentucky	26	26	1,091	7	195	206	16	.....	16	16	11,500
Louisiana	4	4	329	4	132	197	4	.....	4	4	9,500
Lower Wabash	136	136	12,289	130	5,048	7,020	132	1	132	131	365,900
Miami	112	112	18,938	110	7,447	11,044	111	1	112	111	952,850
Michigan	70	70	3,836	67	1,433	2,185	59	5	59	59	158,300
Minnesota	23	23	1,530	23	605	925	20	3	22	20	68,200
Missouri	61	61	4,306	56	1,732	2,232	54	3	56	54	120,700
Montana	13	13	347	12	132	162	8	4	8	7	17,900
Nebraska	93	93	7,367	89	2,896	4,159	84	5	85	83	281,520
New Mexico	12	11	255	2	41	48	4	1	4	4	9,300
Northern Illinois	98	98	10,443	79	3,785	5,276	97	1	97	97	424,700
Ohio, German	21	21	2,033	17	722	1,153	21	.....	21	21	129,000
Oklahoma	77	77	4,025	59	1,333	1,960	49	17	49	49	95,600
Oregon	37	37	2,168	36	858	1,240	29	6	29	29	100,260
Pennsylvania	155	155	23,889	118	7,706	10,884	150	2	150	150	1,169,715
St. Joseph	175	175	22,062	118	6,530	9,603	172	.....	172	172	876,915
Sandusky	209	209	24,293	200	9,263	14,202	207	1	207	207	1,014,441
Southeast Ohio	199	196	18,627	135	5,583	7,908	189	2	189	188	685,660
Virginia	165	165	15,337	156	5,998	8,343	154	5	154	154	334,781
West Tennessee	29	29	916	15	192	254	16	1	16	14	13,500
West Virginia	298	297	23,349	216	7,353	9,724	279	10	279	279	579,246
White River	183	183	23,260	167	8,535	13,606	181	2	185	178	611,164
Wisconsin	46	46	2,997	46	1,139	1,858	40	2	40	39	90,350

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

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ	3,487	456	$1,489,929	1,130	$2,296,847	3,373	$3,315,238	3,251	3,299	41,223	402,838
Allegheny	209	42	213,560	76	225,470	199	339,721	192	197	2,719	31,637
California	24	10	18,630	21	50,935	24	38,176	24	25	369	3,308
Colorado	15	3	2,125	8	13,050	15	18,826	15	16	214	1,603
Columbia River	22	1	1,220	7	5,600	19	13,020	19	19	202	1,337
East Ohio	103	22	75,080	37	91,370	103	135,027	98	98	1,405	15,968
East Pennsylvania	156	38	205,632	61	207,750	152	318,210	148	150	2,998	36,854
Erie	128	19	48,645	54	55,800	128	83,486	120	126	1,251	9,155
Georgia-Florida	12	3	1,885	3	3,600	11	20,115	12	14	106	894
Indiana	167	13	14,340	25	31,150	160	61,299	146	150	1,446	11,770
Iowa	156	12	47,565	70	146,700	151	161,641	143	143	1,570	12,161
Kansas	253	23	65,725	103	147,902	246	211,970	237	237	2,856	24,755
Kentucky	26	.....	.....	1	500	26	1,435	19	19	95	1,018
Louisiana	4	.....	.....	4	5,000	4	6,275	4	4	34	395
Lower Wabash	136	12	29,673	40	54,108	134	95,391	133	135	1,490	12,658
Miami	112	27	142,048	44	116,240	110	181,277	109	111	2,113	21,219
Michigan	70	9	24,117	24	27,300	60	52,524	63	63	719	5,222
Minnesota	23	3	8,710	12	16,300	21	18,638	22	22	224	1,802
Missouri	61	7	6,828	16	20,250	58	31,124	59	60	564	4,291
Montana	13	5	3,635	3	3,600	13	15,586	13	14	135	713
Nebraska	93	7	8,900	46	73,272	90	99,180	91	91	1,043	8,852
New Mexico	12	2	1,090	1	1,500	12	2,724	12	15	90	464
Northern Illinois	98	15	44,475	43	81,950	95	122,061	95	95	1,371	12,688
Ohio, German	21	2	3,200	16	41,600	21	32,831	21	21	275	2,285
Oklahoma	77	6	3,100	21	19,750	69	34,983	71	73	654	5,597
Oregon	37	7	16,075	20	27,850	35	20,797	33	34	363	2,558
Pennsylvania	155	25	145,470	57	178,140	145	245,842	138	141	2,525	32,520
St. Joseph	175	21	45,721	73	166,375	173	196,310	167	169	2,608	24,496
Sandusky	209	25	76,291	64	140,135	209	241,426	202	203	3,143	30,268
Southeast Ohio	199	17	94,550	37	86,150	192	130,077	182	182	1,954	19,128
Virginia	165	19	19,143	36	73,275	160	80,535	148	154	1,431	14,627
West Tennessee	29	3	1,562	3	1,500	25	1,883	17	17	92	695
West Virginia	298	23	49,517	47	80,300	293	114,421	283	286	2,664	25,242
White River	183	32	62,817	41	73,625	175	153,020	173	173	2,120	23,745
Wisconsin	46	3	8,600	16	28,800	45	29,407	42	42	371	2,904

CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION).

HISTORY.

With the growth of the Church of the United Brethren in Christ, as in other denominations, two parties developed—one which held closely to the original constitution, another which sought to change it to meet what they considered the necessity of changed conditions. At the General Conference of 1841, when final steps were taken toward adopting the full constitution, four points were emphasized, which later became objects of special discussion; the slavery question, secret societies, changes in the confession of faith, and changes in the constitution. The slavery question disappeared after the Civil War, but the others came to the front, and the last two became specially prominent. In 1885 the General Conference set aside the constitutional provisions for change by pronouncing them impracticable, and arranged for another constitution, under the name of amending the constitution. The minority recorded a protest, but the majority proceeded to appoint a commission, which drafted an amended constitution, and presented it for adoption by the society in such a manner as, in the opinion of the minority, insured indorsement by the indifferent and youthful members. Although less than one-half of the whole society voted, the General Conference of 1889 accepted the results and pronounced the revised constitution in force. The minority chose to remain upon the unamended constitution, holding that the constitution of 1841 was still in force, and that they were the true United Brethren Church, and, as such, entitled to the church property. In some cases decisions were given by the courts, in others by vote of the congregations, while occasionally property awarded to one body was purchased by the other. Those days of legal contentions and occasional bitter personalities have passed, and a spirit of Christian courtesy now prevails.

DOCTRINE.

In doctrine the church holds to the Trinity, the Deity and humanity of Jesus Christ, and an atonement unlimited as to the possibility of its application. Upon repentance, faith appropriates the benefits of the atonement to the salvation of the soul, and in this salvation the soul is spiritually baptized into Christ, and becomes a new creature—i. e., is born again—the doctrine upon which the early life of the church was

based. A scripturally directed life is held to be a necessity to the maintenance of the regenerate state, and the ordinances of baptism and the Lord's Supper are to be observed by all of God's spiritual children, by each in the manner which he deems scripturally correct. On moral questions the church holds to the strict interpretation of the early laws on temperance, connection with secret combinations, and participation in aggressive warfare.

POLITY.

In polity the church is Methodistic, having quarterly, annual, and general conferences on the same general basis as that of the Methodist Episcopal Church. The pastorate is made up of one or more local societies, and the quarterly conference, its governing body, consists of the presiding elder, pastor, and local officials, and has only administrative powers. The membership of the annual conference includes the licensed and ordained preachers and the lay delegates elected by each pastorate. The General Conference, which is made up of ministerial delegates elected, pro rata, by the annual conferences, convenes every four years and is vested with legislative and judicial power, being restricted only by the constitution. As a judicial body, it is composed of the bishops of the past quadrennium and of the elders among its members who have stood in the ordained relation at least three years.

Candidates for the ministry, recommended by the local church, may be licensed annually by the quarterly conference, and after a year's trial may be received into the annual conference, where, upon completing a prescribed course of study, they become eligible to ordination as elders, the only ordination practiced by the church. No distinction is made as to sex. Official distinctions in the ministry are elective, and for a limited term only. Pastors are appointed by the annual conference for a term of one year, and are eligible for reappointment to the same station for five successive terms, and for additional successive terms only by consent of the annual conference. Presiding elders are elected by the annual conference for a term of one year, and are eligible to unlimited reelection. Bishops are elected by the General Conference for the term of four years, and are eligible to reelection.

WORK.

The missionary work of the church is conducted by a general board named the "Domestic, Frontier, and Foreign Missionary Society," of which each annual conference is a branch, and by the Woman's Missionary Association, auxiliary to the society.

In the home mission department of the society's work 37 pastors were employed during 1916, and 40 churches were aided. The amount contributed for the work was $10,489.

The principal foreign mission work of the society is in the Imperreh country in West Africa, where the report for 1916 showed 2 stations; 3 American missionaries, with 5 native helpers; 1 organized church; 2 schools, with about 75 pupils; 1 dispensary, treating about 600 patients; property valued at $6,000; and a total income for the foreign work of $5,803.

Owing to the slow transition from the use of the German to that of the English language, there was delay in founding an institution for advanced education until 1845, when the General Conference projected a plan for the establishment of a college. After the division of 1889, however, only 1 college remained to the Old Constitution body, but since then others have been built. The report for 1916 shows 2 colleges, 1 at Huntington, Ind., and 1 at Albion, Wash., and a Chinese school at Portland, Oreg. These 3 schools reported a total of 235 students and property valued at $65,000, while the contributions for general educational purposes during the year amounted to $26,342.

The number of young people's societies is 226, with a membership of 5,800. These societies support a medical missionary in Africa. The church owns a printing plant at Huntington, Ind., from which a denominational organ, a missionary monthly, and Sunday school periodicals are issued.

STATISTICS.

The general statistics of the United Brethren in Christ (Old Constitution) for 1916 are given, by states and conferences, on pages 703 to 705, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	409	572	−163	−28.5
Members	19,106	21,401	−2,295	−10.7
Church edifices	380	490	−110	−22.4
Value of church property	$707,396	$672,252	$35,144	5.2
Debt on church property	$11,253	$9,924	$1,329	13.4
Parsonages:				
Churches reporting	100	102	−2	−2.0
Value	$138,000	$84,650	$53,350	63.0
Sunday schools:				
Number	376	461	−85	−18.4
Officers and teachers	3,740	4,176	−436	−10.4
Scholars	24,113	22,556	1,557	6.9
Contributions for missions and benevolences	$42,634	$63,500	−$20,866	−32.9
Domestic	$36,831	$61,000	−$24,169	−39.6
Foreign	$5,803	$2,500	$3,303	132.1

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

From this table it appears that the denomination has reported a considerable loss; the number of organizations has decreased from 572 in 1906 to 409 in 1916, a loss of 28.5 per cent, and the membership has fallen from 21,401 in 1906 to 19,106 in 1916, a decrease of 10.7 per cent. Church edifices have fallen off likewise in number, but there has been an increase in the value of church property. The number of churches reporting parsonages has dropped slightly, but there has been an increase of 63 per cent in the value of parsonages. The number of Sunday schools has decreased by 85, or 18.4 per cent, but the number of scholars has increased by 1,557, or 6.9 per cent. The contributions for general benevolent purposes have fallen from $63,500 to $42,634, or 32.9 per cent.

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

Church expenditures amounting to $185,865, reported by 402 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 291 organizations in 1916, was 678, constituting 5.3 per cent of the 12,752 members reported by these organizations. Assuming that the same proportion would apply to the 6,354 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,016.[1]

Of the 409 organizations, 408, with 19,034 members, reported the use of English only in church services; and 1, with 72 members, reported services conducted in Chinese and English. In 1906, 6 organizations, with 205 members, reported services conducted in German and English.

The number of ministers on the rolls of the denomination was given as 407. As shown by the following table, schedules were received from 153, of whom 145 were in pastoral work and 8 not in pastoral work, and 92 pastors reported annual salaries averaging $469.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	153	93	52	8	$469
California	4	2	1	1	400
Idaho	7	1	5	1	176
Illinois	9	7	2	.....	497
Indiana	28	13	13	2	505
Iowa	4	1	3	.....	100
Kansas	8	8	.....	.....	449
Maryland	2	2	.....	.....	213
Michigan	35	24	10	1	514
Nebraska	2	.....	2	.....	.....
Ohio	30	24	6	.....	465
Oregon	7	4	2	1	383
Pennsylvania	12	6	6	.....	487
South Dakota	2	1	1	.....	450
Virginia	1	.....	.....	1	.....
Washington	2	.....	1	1	.....

[1] See Introduction, p. 10.

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ (Old Constitution)	409	408	19,106	400	7,468	11,055	376	19	380	378	$707,396
Middle Atlantic division:											
Pennsylvania	29	29	2,225	28	732	1,193	26	1	26	26	48,600
East North Central division:											
Ohio	106	106	4,863	105	1,959	2,886	106	.....	106	106	194,225
Indiana	66	65	3,665	64	1,412	2,169	63	2	66	63	128,750
Illinois	19	19	941	19	362	579	18	1	18	19	34,875
Michigan	98	98	4,058	95	1,572	2,352	94	3	95	94	195,080
Wisconsin	3	3	94	3	29	65	3	.....	3	3	1,700
West North Central division:											
Iowa	6	6	197	6	69	128	5	1	5	5	7,100
South Dakota	2	2	76	1	21	27	1	1	1	1	1,500
Nebraska	4	4	157	4	70	87	4	.....	4	4	4,150
Kansas	18	18	689	18	270	419	14	2	14	14	36,000
South Atlantic division:											
Maryland	3	3	191	3	65	126	3	.....	3	3	6,600
Virginia	8	8	433	8	213	220	6	2	6	6	7,400
West South Central division:											
Oklahoma	1	1	42	1	20	22	1	.....	1	1	800
Mountain division:											
Idaho	12	12	291	12	146	145	6	6	6	7	4,416
Pacific division:											
Washington	19	19	519	19	241	278	12	.....	12	12	9,200
Oregon	11	11	419	11	196	223	10	.....	10	10	26,000
California	4	4	246	3	91	136	4	.....	4	4	9,000

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.
United Brethren in Christ (Old Constitution)	409	36	$11,253	100	$138,000	402	$185,865	367	376	3,740	24,113
Middle Atlantic division:											
Pennsylvania	29	3	300	8	17,550	29	16,908	23	23	322	3,110
East North Central division:											
Ohio	106	9	3,815	14	18,650	104	37,354	96	98	997	5,894
Indiana	66	2	550	11	15,600	66	36,823	57	57	593	3,779
Illinois	19	1	400	8	11,600	19	11,192	17	17	165	1,173
Michigan	98	11	2,175	40	44,200	97	50,720	90	94	918	5,492
Wisconsin	3	3	300	.....	.....	3	520	2	2	15	42
West North Central division:											
Iowa	6	1	178	1	800	6	2,570	6	6	44	243
South Dakota	2	.....	.....	.....	.....	2	1,081	2	2	20	133
Nebraska	4	1	100	1	700	4	1,710	4	4	31	255
Kansas	18	1	485	5	17,300	17	10,023	18	19	206	1,142
South Atlantic division:											
Maryland	3	.....	.....	1	2,000	3	1,112	1	1	22	130
Virginia	8	.....	.....	2	1,800	7	868	7	8	54	495
West South Central division:											
Oklahoma	1	.....	.....	1	300	1	270	1	1	10	30
Mountain division:											
Idaho	12	1	400	2	1,400	11	4,643	11	11	83	537
Pacific division:											
Washington	19	.....	.....	.....	.....	18	3,195	17	17	132	808
Oregon	11	2	2,150	4	4,500	11	4,886	11	11	88	569
California	4	1	400	2	1,600	4	1,990	4	5	40	281

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

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Brethren in Christ (Old Constitution)	409	408	19,106	400	7,468	11,055	376	19	380	378	$707,396
Auglaize	42	42	2,256	42	911	1,345	42	.....	43	42	92,950
California	4	4	246	3	91	136	4	.....	4	4	9,000
East Illinois	9	9	372	9	146	226	8	1	8	9	13,675
Erie	4	4	53	4	23	30	4	.....	4	4	2,400
Idaho	12	12	291	12	146	145	6	6	6	7	4,416
Iowa	9	9	291	9	98	193	8	1	8	8	8,800
Kansas	14	14	531	14	207	324	12	1	12	12	31,400
Michigan	36	36	1,568	36	622	946	36	.....	37	36	69,300
Nebraska	2	2	102	2	40	62	2	.....	2	2	2,150
North Michigan	31	31	1,164	28	398	632	28	2	28	28	53,980
North Ohio	78	77	3,487	77	1,390	2,097	76	2	76	76	170,125
Oklahoma	1	1	42	1	20	22	1	.....	1	1	800
Oregon	11	11	429	11	197	232	10	.....	10	10	20,100
Pennsylvania	28	28	2,363	27	774	1,289	25	1	25	25	52,800
Rock River	10	10	569	10	216	353	10	.....	10	10	21,200
St. Joseph	9	9	345	8	88	173	8	1	8	8	10,200
Sandusky	24	24	654	23	225	411	24	.....	24	24	26,100
Scioto	22	22	1,097	22	503	594	22	.....	22	22	26,300
South Dakota	4	4	131	3	51	52	3	1	3	3	3,500
Virginia	8	8	433	8	213	220	6	2	6	6	7,400
Walla Walla	19	19	509	19	240	269	12	.....	12	12	9,100
West Kansas	4	4	158	4	63	95	2	1	2	2	4,600
White River	28	28	2,015	28	806	1,209	27	.....	29	27	67,100

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

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Brethren in Christ (Old Constitution)	409	36	$11,253	100	$138,000	402	$185,865	367	376	3,740	24,113
Auglaize	42	1	150	5	7,200	41	19,541	33	33	378	2,392
California	4	1	400	2	1,600	4	1,990	4	5	40	281
East Illinois	9			3	2,400	9	3,332	7	7	67	459
Erie	4					4	658	2	2	10	69
Idaho	12	1	400	2	1,400	11	4,643	11	11	83	537
Iowa	9	4	478	1	800	9	3,090	8	8	59	285
Kansas	14	1	485	5	17,300	14	6,069	14	14	146	824
Michigan	36	5	625	15	17,000	36	18,765	36	37	341	1,982
Nebraska	2	1	100	1	700	2	1,135	2	2	20	135
North Michigan	31	5	1,400	15	11,550	30	11,725	28	31	284	1,658
North Ohio	78	2	1,150	20	29,150	77	30,433	72	74	820	4,873
Oklahoma	1			1	300	1	270	1	1	10	30
Oregon	11	2	2,150	4	4,500	11	5,057	11	11	91	574
Pennsylvania	28	3	300	9	19,550	28	17,362	22	22	334	3,171
Rock River	10	1	400	5	9,200	10	7,810	10	10	98	714
St. Joseph	9	1	150	2	2,700	9	4,215	9	9	94	573
Sandusky	24	2	1,350	2	1,900	24	6,491	20	20	160	808
Scioto	22	5	1,315	2	2,850	22	4,478	20	20	160	938
South Dakota	4					4	1,656	4	4	31	253
Virginia	8			2	1,800	7	868	7	8	54	495
Walla Walla	19					18	3,024	17	17	129	803
West Kansas	4					3	3,954	4	5	60	318
White River	28	1	400	4	6,100	28	20,249	25	25	271	1,941

UNITED EVANGELICAL CHURCH.

HISTORY.

The United Evangelical Church, as a separate ecclesiastical body, dates from the year 1894. Previous to that time its members constituted a part of the Evangelical Association,[1] organized under the evangelistic labors of Jacob Albright, in eastern Pennsylvania, in the year 1800. The division which resulted in the formation of the new church was due to differences of opinion as to what were considered fundamental principles of church polity, and official acts affecting the claims of a large minority of the ministers and members of the association. Seven annual conferences, with from 60,000 to 70,000 members, who were designated the "minority," entered a protest against what they regarded as "abuse of the powers conferred by the discipline, and usurpation of powers in violation of the discipline." This protest availed nothing, and in due time a separate organization was effected, with articles of faith and a discipline in strict accord with the doctrine, spirit, and purpose of the original church. On October 10, 1894, the former members of the East Pennsylvania Conference met in convention and organized as the "East Pennsylvania Conference of the United Evangelical Church," and called a general conference to meet in Naperville, Ill., November 29, 1894. Other conferences joined in the call, and on the designated day the conference met, and on the following day declared itself to be the first General Conference of the United Evangelical Church.

The United Evangelical Church is a constituent member of the Federal Council of the Churches of Christ in America, and is identified with the various movements for church union and fellowship.

There has been a movement toward reunion with the Evangelical Association, and though definite steps have not been taken there is a general sentiment in both bodies for such action.

DOCTRINE.

In doctrine the United Evangelical Church may be characterized as Arminian. Its confession of faith, formulated in twenty-five articles, varies but little from the teachings of the Methodist Episcopal Church. The church emphasizes the principle of voluntary giving not only for the support of the ministry, but also for the maintenance of all the religious and benevolent enterprises of the church; "voluntary abstinence from all intoxicants, as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks, as the duty of civil government"; the exercise of strict discipline for the safety, purity, and power of the church; the integrity of the Bible, as given by inspiration of God; and the fellowship of all followers of Christ.

[1] See Evangelical Association, p. 265.

POLITY.

In polity the church resembles the Methodist Episcopal Church. The local congregations are self-governing in their temporal affairs. There is equal clerical and lay representation in the annual conferences, as well as in the General Conference. The itinerant system of ministerial supply and service prevails, the appointments of ministers being made at each annual conference, by a committee consisting of a presiding bishop and presiding elders, for one year, with the privilege of reappointment to the limit of a five years' term.

WORK.

The missionary interests of the church are committed especially to a Society of Home and Foreign Missions of the United Evangelical Church, which has a branch in each annual conference. Its affairs are managed by a general board, consisting of its officers, together with 1 delegate from each conference auxiliary, and 1 from the Woman's Home and Foreign Missionary Society. The latter is auxiliary to the general society. The annual conferences are empowered to establish missions within their own bounds, and supervise them, while beyond the limits of conference districts the board of missions can act. The number of such missions now in operation within and beyond the conference bounds is 307, cared for by the same number of missionaries; and for the prosecution of the work in 1916, the sum of $115,708 was contributed.

The foreign work of the church, under the supervision of its board of missions, is confined to the Province of Hunan, in China, where 5 stations are occupied, and 28 missionaries, with 48 native helpers, are successfully laboring. There are 8 churches, with 465 members; 13 schools, with 336 pupils; 2 hospitals or dispensaries, which treated 7,131 persons during the year. The sum of $43,025 was contributed for the various branches of the work during the year 1916. There were 162 additions to the membership, and encouraging progress was made in every department. The total value of property belonging to the denomination in foreign countries is estimated at $84,425.

The higher educational work of the church at home is represented by 2 institutions, in which there were, in 1916, about 40 teachers and 360 students. The contributions for this department were $40,000. The property is valued at $200,000, and there is an endowment of $400,000. There is a home for the aged, opened in 1916, which has property valued at $40,000, and for which $7,000 was contributed during the year.

The Keystone Leagues of Christian Endeavor number 511, with a membership of 19,121. In 1916 they contributed for missionary purposes nearly $5,000, while the Sunday schools contributed for various purposes over $149,180.

The publishing house of the church, located at Harrisburg, Pa., has property valued at about $200,000, and publishes 20 church periodicals, with a combined circulation of 175,000 copies.

STATISTICS.

The general statistics for the United Evangelical Church in 1916 are given, by states and conferences, on pages 707 and 708, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	957	978	−21	−2.1
Members	89,774	69,882	19,892	28.5
Church edifices	905	920	−15	−1.6
Value of church property	$4,657,893	$3,180,359	$1,477,534	46.5
Debt on church property	$524,988	$292,004	$232,984	79.8
Parsonages:				
Churches reporting	401	346	55	15.9
Value	$962,490	$610,251	$352,239	57.7
Sunday schools:				
Number	944	918	26	2.8
Officers and teachers	13,908	12,136	1,772	14.6
Scholars	129,453	93,176	36,277	38.9
Contributions for missions and benevolences	$205,733	$164,107	$41,626	25.4
Domestic	$162,708	$138,457	$24,251	17.5
Foreign	$43,025	$25,650	$17,375	67.7

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

This table shows a slight decrease in number of organizations and in church edifices, but a notable increase in most other respects. The membership for 1916 is 89,774 as against 69,882 in 1906, a gain of 28.5 per cent. The value of church property rose from $3,180,359 to $4,657,893, or 46.5 per cent. The debt on church property, reported by 245 organizations in 1916, was $524,988 as against $292,004, reported by 208 organizations in 1906. There has been an increase of 15.9 per cent in the number of churches reporting parsonages and an increase of 57.7 per cent in the value of parsonages. The Sunday school statistics likewise show a good increase—2.8 per cent in the number of schools and 38.9 per cent in the number of scholars. Contributions for missions and benevolences increased by $41,626, or 25.4 per cent, the larger amount of which—$24,251—was for domestic work, chiefly educational, but the percentage of increase was larger for foreign work—67.7 per cent.

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

Church expenditures amounting to $1,111,264, reported by 927 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and such other items as passed through the church treasury.

The number of members under 13 years of age, as reported by 827 organizations in 1916, was 5,031, con-

stituting 6.5 per cent of the 77,771 members reported by these organizations. Assuming that the same proportion would apply to the 12,003 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 5,807.[1]

Of the 957 organizations, 908, with 83,986 members, reported the use of English only in church services; 46, with 5,758 members, conducted services in German and English; and 3, with 30 members, in German alone. As compared with the report for 1906, there was a decrease of 109 in the number of organizations reporting a foreign language, with a membership of 6,690.

The total number of ministers on the rolls of the denomination was 610. Schedules were received from 451 of these, distributed, by states, in the table in the opposite column.

Of the 451 ministers reporting, 380 were in pastoral work and 71 not in pastoral work. The number reporting full salaries was 336, and the average annual salary reported, $873. The number reporting other occupations was small—16 of those in pastoral work and 5 not in pastoral work. The number in denominational, educational, and evangelistic work was 34, and 12 of these were in official denominational service.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	451	340	40	71	$873
California	1	.....	.....	1	.....
Connecticut	1	1	.....	.....	.....
Illinois	43	39	3	1	970
Indiana	1	1	.....	.....	.....
Iowa	38	32	3	3	767
Kansas	5	3	2	.....	667
Maine	2	2	.....	.....	895
Maryland	11	10	.....	1	832
Minnesota	9	5	2	2	645
Montana	3	2	.....	1	895
Nebraska	32	22	3	7	811
New Jersey	1	.....	.....	1	.....
New York	2	2	.....	.....	733
North Dakota	4	3	.....	1	583
Ohio	28	18	2	8	862
Oklahoma	8	5	2	1	699
Oregon	13	11	.....	2	695
Pennsylvania	242	179	22	41	920
South Dakota	4	3	1	.....	621
Washington	2	1	.....	1	650
West Virginia	1	1	.....	.....	.....

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Evangelical Church	957	957	89,774	934	35,139	52,876	897	33	905	896	$4,657,893
Middle Atlantic division:											
New York	6	6	249	6	94	155	4	2	4	4	11,800
Pennsylvania	576	576	62,792	567	24,754	37,157	559	6	563	559	3,201,879
East North Central division:											
Ohio	42	42	4,729	40	1,793	2,811	40	1	40	40	284,300
Illinois	75	75	6,830	68	2,521	3,889	74	.....	76	74	408,850
Wisconsin	3	3	199	3	88	111	3	.....	3	3	3,500
West North Central division:											
Minnesota	18	18	648	18	296	352	13	5	13	13	38,865
Iowa	73	73	5,202	70	2,089	2,961	71	1	71	71	255,150
North Dakota	8	8	226	8	87	139	5	2	5	5	9,050
South Dakota	8	8	231	8	113	118	5	.....	5	5	9,500
Nebraska	60	60	3,028	60	1,109	1,919	49	3	49	49	136,700
Kansas	11	11	615	11	322	293	10	1	10	10	22,350
South Atlantic division:											
Maryland	19	19	2,155	18	787	1,281	18	1	18	17	133,750
West Virginia	4	4	262	4	120	142	4	.....	4	4	3,449
West South Central division:											
Oklahoma	13	13	576	13	247	329	6	7	6	6	23,000
Mountain division:											
Montana	2	2	50	2	23	27	1	1	1	1	3,000
Pacific division:											
Oregon	36	36	1,695	36	631	1,064	32	3	33	32	90,550
States with one organization only[1]	3	3	287	2	65	128	3	.....	4	3	22,200

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

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Evangelical Church	957	245	$524,988	401	$962,490	927	$1,111,264	905	944	13,908	129,453
Middle Atlantic division:											
New York	6	1	717	2	3,200	6	2,470	4	4	47	304
Pennsylvania	576	164	356,653	202	573,365	561	727,098	549	563	9,027	91,941
East North Central division:											
Ohio	42	15	67,917	19	48,500	42	63,017	41	42	689	6,138
Illinois	75	10	29,301	45	101,950	71	107,341	72	80	1,307	10,691
Wisconsin	3	.....	.....	2	1,400	3	1,583	3	3	39	218
West North Central division:											
Minnesota	18	.....	.....	7	14,300	16	7,680	16	19	153	901
Iowa	73	13	10,112	43	75,550	67	69,768	72	73	862	6,141
North Dakota	8	2	950	4	7,700	8	3,063	8	8	71	350
South Dakota	8	.....	.....	2	1,900	8	2,301	4	4	28	183
Nebraska	60	11	5,747	33	57,175	59	53,495	52	54	625	3,836
Kansas	11	.....	.....	6	9,700	11	6,988	11	11	124	709
South Atlantic division:											
Maryland	19	9	20,225	10	23,100	19	29,765	19	19	337	2,992
West Virginia	4	.....	.....	1	2,200	4	1,891	4	4	38	423
West South Central division:											
Oklahoma	13	5	9,515	4	7,500	12	5,796	13	15	113	1,113
Mountain division:											
Montana	2	1	750	1	1,500	2	1,324	2	2	18	130
Pacific division:											
Oregon	36	13	21,901	17	29,650	35	22,785	32	39	381	2,848
States with one organization only [1]	3	1	1,200	3	3,800	3	4,899	3	4	49	535

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

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

CONFERENCE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
United Evangelical Church	957	957	89,774	934	35,139	52,876	897	33	905	896	$4,657,893
Central Pennsylvania	295	295	26,025	286	10,115	14,986	283	8	285	282	1,155,328
Des Moines	53	53	4,170	51	1,654	2,416	52	.....	52	52	206,150
East Pennsylvania	171	171	25,684	171	9,926	15,758	166	.....	166	166	1,626,543
Illinois	79	79	7,167	72	2,663	4,084	78	.....	80	78	421,350
Kansas	24	24	1,191	24	569	622	16	8	16	16	45,350
Northwestern	54	54	2,137	53	931	1,154	42	8	42	42	106,415
Ohio	42	42	4,729	40	1,793	2,811	40	1	40	40	284,300
Oregon	37	37	1,750	37	642	1,108	33	3	34	33	91,750
Pittsburgh	139	139	13,749	138	5,714	7,991	136	1	138	136	569,007
Platte River	62	62	3,078	62	1,132	1,946	50	4	50	50	139,700
San Francisco (Mission)	1	1	94	.....	.....	.....	1	.....	2	1	12,000

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

CONFERENCE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
United Evangelical Church	957	245	$524,988	401	$962,490	927	$1,111,264	905	944	13,908	129,453
Central Pennsylvania	295	89	122,757	100	230,390	287	285,005	279	285	4,301	37,665
Des Moines	53	13	10,112	31	51,750	50	52,937	52	52	648	4,869
East Pennsylvania	171	56	148,533	73	264,500	170	348,485	166	167	3,415	39,490
Illinois	79	11	30,501	48	104,350	75	111,604	76	84	1,365	11,236
Kansas	24	5	9,515	10	17,200	23	12,784	24	26	237	1,822
Northwestern	54	2	950	25	47,700	49	29,875	48	52	466	2,706
Ohio	42	15	67,917	19	48,500	42	63,017	41	42	689	6,138
Oregon	37	13	21,901	18	30,450	36	23,696	33	40	397	2,973
Pittsburgh	139	29	106,305	42	106,975	133	127,734	131	138	1,733	18,505
Platte River	62	12	6,497	34	58,675	61	54,819	54	56	643	3,966
San Francisco (Mission)	1	.....	.....	1	2,000	1	1,308	1	2	14	83

UNIVERSALISTS.

HISTORY.

A distinction should be made between Universalism and the Universalist denomination.

Universalism has been defined as the doctrine or belief that it is the purpose of God through the grace revealed in our Lord Jesus Christ to save every member of the human race from sin. In a more general way, it has been described as the belief that what ought to be will be; that in a sane and beneficent universe the primacy belongs to Truth, Right, Love—the supreme powers; that the logic of this conception of the natural and moral order imperiously compels the conclusion that although all things are not yet under the sway of the Prince of Peace, the definite plan set forth in Him is evident, and the consummation which He embodies and predicts can not be doubted.

Universalism, thus, it is claimed, is as old as Christianity; was taught in the schools of the second and third centuries at Alexandria, Nisibis, Edessa, and Antioch; and was accepted by many of the apostolic and church fathers, as Clement of Alexandria, Gregory of Nyssa, Origen, and probably Chrysostom and Jerome.

Those members of the Christian family in whom this thought has become predominant and who hold to the idea that there is a divine order and that it contemplates the final triumph of good over evil in human society, as a whole, and in the history of each individual, are considered Universalists.

The Universalist denomination, however, is of modern origin, is confined mostly to the American continent, and embraces but a portion of those who hold the Universalist belief. It dates from the arrival of the Rev. John Murray, of London, in Good Luck, N. J., in September, 1770, although there were some preachers of the doctrine in the country before that time. Mr. Murray preached at various places in New York, Pennsylvania, and Massachusetts, and societies sprang up in all these states as a result of his ministry. His first regular settlement was at Gloucester, Mass., where a church was built in 1780, but he afterwards removed to Boston.

The earliest movement for denominational organization was made at Oxford, Mass., in 1785, but accomplished little more than to emphasize the need and value of fellowship, although it approved of the name selected by the Universalists of Gloucester for their church, "The Independent Christian Society, commonly called 'Universalists,'" and approved also the Charter of Compact as the form of organization for all societies. The second convention, held at Philadelphia in 1790, drew up and published the first Universalist profession of faith, consisting of five articles, outlined a plan of church organization, and declared itself to be in favor of the congregational form of polity. Another convention, at Oxford, in 1793, subsequently developed into the Convention of the New England states, then into the Convention of New England and New York, and finally into the present organization, the General Convention.

Among the younger men at the second Oxford convention was Hosea Ballou, who soon became the recognized leader of the movement, and for half a century was its most honored and influential exponent. During his ministry, extending from 1796 to 1852, the 20 or 30 churches increased to 500, distributed over New England, New York, Pennsylvania, Ohio, Indiana, and Illinois, although the greater part were found in New England. It was, however, the era of the propagation of the doctrine, and of the controversies to which that gave rise, and little attention was paid to organization.

The same antagonistic tendencies are noticeable in the history of the Universalist churches that appear in others holding to the congregational principle; on the one hand, an impulse toward liberty, opposition to ecclesiastical tyranny, jealousy of freedom, and suspicion of authority; on the other hand, appreciation of the value of centralized authority as against a crude, chaotic condition, and the realization that in order to efficiently carry out important ends in the denomination there must be some definite church organization with powers that are restricted, indeed, but still real.

About 1860 agitation began for a more coherent organization and a polity better correlated than the spontaneous congregationalism which had developed during the earlier period, and the result was that at the centennial convention of 1870 a plan of organization and a manual of administration were adopted under which the denomination has since been conducted.

DOCTRINE.

The historic doctrinal symbol of the Universalist denomination is the Winchester Profession, adopted at the annual meeting of the General Convention held in Winchester, N. H., in September, 1803, and is essentially the same as the first profession of faith in the five articles formulated and published by the Philadelphia Convention in 1790. The convention adopting it was simply a yearly gathering of Universalists without ecclesiastical authority, and the articles were merely set forth as expressing the general belief of the churches. They have ever since, however, been acknowledged by the denomination at large as expressing its faith. They are as follows:

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest, and final destination of mankind.

We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

At the session of the General Convention in Boston, October, 1899, a still briefer Statement of Essential Principles was adopted and made the condition of fellowship, in the following terms: "The Universal Fatherhood of God; the spiritual authority and leadership of His Son, Jesus Christ; the trustworthiness of the Bible as containing a revelation from God; the certainty of just retribution for sin; the final harmony of all souls with God."

The theology of Universalism, while setting forth the predicates of its conclusion, that all souls are included in the gracious purpose of God to make at last a complete moral harmony, discriminates between belief in a result and faith in the forces by which the result is to be achieved. It points out and emphasizes the fact that effective faith in final universal salvation must rest on implicit belief in the value and potency of truth, righteousness, and love, witnessed by the free and steadfast use of these great and only means to the desired end. The teaching of Jesus, with which His life and works accord, is interpreted as a distinct revelation of these facts and principles, to wit, that God is the Father of all men; that all men are brethren; that life at the root is spiritual and therefore eternal; that the law of life is righteousness and its motive force is love; that human society, properly conceived, is a natural social and moral unity, or kingdom of heaven; that this life is "the suburb of the life elysian"; and that physical death is the necessary prelude to immortal life. Universalism avers that the sinner—"and no man liveth that sinneth not"—can not escape punishment; which is remedial and is meant both to vindicate the inflexible righteousness of God and to induce repentance and reformation in His wayward children.

The Universalist position as to the nature and place of the Christ has been stated as follows:

It is necessary to say, in view of opinions long and generally held among Christians, that Universalists are not Trinitarians. The position taken by the Unitarians of Channing's day, and held for a generation or more subsequently, would fairly represent the view that has been consistently set forth in Universalist literature and teaching. That view is that Jesus (the Christ) had the same essential spiritual and human nature as other men; but that he was chosen of God to sustain a certain unique relation, on the one hand toward God and on the other toward men, by virtue of which he was a revelation of the divine will and character and a sample of the perfected or "full-grown" man. There is, therefore, propriety and accuracy in describing this unique man as a God-man, a divine Son of God, the mediator, or way, between God and men.

Universalists, as a body, are now practically Unitarians, so far as the person, nature, and work of Christ are concerned.

As to the mode of baptism, both immersion and sprinkling are practiced, but usually in Universalist churches the candidate, whether adult or infant, is baptized by the minister placing his hand, which has been previously dipped in the font, on the head of the candidate, and repeating the baptismal formula. In Universalist parishes where a church has been organized the Lord's Supper is regularly observed usually four times a year, and all members are expected to participate; but all others who would like thus to show their loyalty to their Master and cultivate Christian graces are cordially invited to join in the memorial.

POLITY.

The local parish or society is independent in the management of its own temporal affairs and worship, in the choice of officers or of ministers, and in the details of administration. The different parishes within a state are organized into a state convention, consisting of delegates elected by the parishes. Representatives, duly elected by the several state conventions, constitute the General Convention. The state conventions meet annually; the General Convention, biennially.

In order to remain in the fellowship of its own state convention and of the General Convention, the local church must be organized on the common profession of faith, employ a minister in the fellowship of the convention, and promise obedience to the laws of the convention. The state conventions have complete control of matters of common interest to the local societies in their territory, but they must administer these affairs according to the laws made by the General Convention, which is the supreme legislative body of the denomination.

In the interval between sessions of the General Convention a board of trustees, consisting of 11 members, and including the secretary of the convention, who is its chief administrative officer, administers the affairs of the denomination, except those which are reserved to the state conventions and the general membership.

In 1898 a system of supervision, including a general superintendent and local superintendents in most of the states, was adopted and met with general approval. Recently the Sunday school was put under the care of the General Convention, and a salaried superintendent was appointed. Arrangements were also made for placing the headquarters of the denomination in Boston.

State conventions have committees of fellowship, who grant letters of license; examine candidates for ordination; authorize their ordination or refuse it, as the case may be; give full fellowship; transfer fellowship from one state to another; receive clergymen who are transferred from another state; and under the laws of the General Convention have full supervision of questions of fellowship and of discipline of ministers within their territory. Only ordained ministers are permitted to baptize or administer the Lord's Supper in the churches, and there are laws and standards of conduct which ministers must observe in order

to maintain themselves in the fellowship of the state and General conventions.

Owing to the peculiar early organization of Universalists into societies, rather than churches, the term "communicant" or "church member" does not accurately apply in this body. In a considerable number of societies there are as yet no church organizations, and consequently no "communicants," and in any society or parish the number of registered church members falls far short of the whole number of Universalists. Where there is church membership, the method of admission is not the same in all churches. There is, however, a uniform custom of requiring subscription to the Winchester Profession or the later Statement of Essential Principles. Most churches have a form of covenant also, in which the members join, but a large freedom of personal preference as to form of profession and covenant is favored.

WORK.

The home missionary work of the denomination devolves, in the first instance, on the several state conventions, each of which has a board, local secretaries, and superintendents charged with this particular branch of work within its territory. The home missionary work in new fields, and where the local organization is weak, is in charge of the board of trustees of the General Convention, which employs a southern missionary and a general superintendent, and appoints and in part maintains superintendents and missionaries in the newer states and territories. The report for 1916 showed 29 agents employed, 79 churches aided, and $26,000 expended. During the same year the aggregate expenses for home missions by the different state conventions and their auxiliary societies, so far as reported, was $33,000. For practically the same objects the National Young People's Christian Union expended $3,500, and the Women's National Missionary Association, $3,200. Thus the total amount expended for home missions in 1916 was $65,700.

The Universalist denomination has, for about 25 years, maintained a mission in Japan, with 8 stations, where 7 American and 5 native missionaries are regularly employed, with teachers and helpers of varying numbers. The report for 1916 showed 4 churches, including the parent church at Tokyo; 11 other preaching places; 503 church members; a girls' home in Tokyo; considerable teaching and training conducted under the auspices of the mission in general universities and schools; appropriations by the General Convention of $14,000, aside from contributions by private persons; property valued at $25,000; and an endowment of $51,000.

The educational activities of the denomination in the United States include 4 colleges, among them Tufts College in Massachusetts, 3 theological schools, and 3 academies, with a total of 2,884 students, and property valued at $5,714,388. During the year 1916, $3,500 were contributed toward the support of these schools. There are 4 homes in different cities, which had in 1916 a total of 113 inmates. The amount contributed toward the support of these homes was $33,225, and the value of property used for this purpose was estimated at $322,000. There is a publishing house in Boston, with a branch in Chicago. The National Young People's Christian Union reports 153 societies, with 1,800 members.

STATISTICS.

The general statistics of the Universalist churches for the year 1916 are given, by states, on pages 712 and 713, and the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	650	846	−196	−23.2
Members	58,566	64,158	−5,592	−8.7
Church edifices	620	776	−156	−20.1
Value of church property	$7,876,103	$10,575,656	−$2,699,553	−25.5
Debt on church property	$408,766	$464,755	−$55,989	−12.0
Parsonages:				
Churches reporting	147	136	11	8.1
Value	$591,925	$491,100	$100,825	20.5
Sunday schools:				
Number	467	600	−133	−22.2
Officers and teachers	5,170	6,585	−1,415	−21.5
Scholars	33,272	42,201	−8,929	−21.2
Contributions for missions and benevolences	$116,425	$73,821	$42,604	57.7
Domestic	$102,425	$65,321	$37,104	56.8
Foreign	$14,000	$8,500	$5,500	64.7

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

From this table it appears that there has been a general decrease in the strength of the denomination. The number of organizations reported in 1916 was 650, as against 846 in 1906, a loss of 23.2 per cent, and the membership fell from 64,158 to 58,566, or 8.7 per cent. There were corresponding losses in church edifices, 20.1 per cent; in the value of church property, 25.5 per cent; debt on church property, 12 per cent; Sunday schools, 22.2 per cent. The number of churches reporting parsonages, however, rose from 136 to 147, a gain of 8.1 per cent, and there was a gain of $100,825, or 20.5 per cent, in the value of parsonages. Contributions for general missions and benevolences advanced from $73,821 to $116,425, an increase of 57.7 per cent.

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

Church expenditures amounting to $1,069,075, reported by 573 organizations, cover running expenses, outlay for repairs and improvements, benevolences, and other items that passed through the church treasury.

The number of members under 13 years of age, as reported by 474 organizations in 1916, was 1,002, constituting 2.2 per cent of the 46,166 members reported by these organizations. Assuming that the same proportion would apply to the 12,400 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 1,271.[1]

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

The number of ministers reported as on the rolls of the denomination was 561. As shown by the opposite table, 409 sent in schedules, including 321 in pastoral work and 88 not in pastoral work. Of those in pastoral work, 283 reported annual salaries averaging $1,641; of those not in pastoral work, 49 were retired and 18 were reported as in educational or editorial work.

[1] See Introduction, p. 10.

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	409	283	38	88	$1,641
Alabama	6	3	1	2	1,133
Arkansas	2	.....	1	1	.....
California	10	4	1	5	1,925
Colorado	1	.....	.....	1	.....
Connecticut	11	9	.....	2	1,850
Delaware	1	.....	.....	1	.....
District of Columbia	6	1	1	4	2,150
Florida	3	1	1	1	800
Georgia	2	1	.....	1	1,600
Illinois	27	17	4	6	1,926
Indiana	5	5	.....	.....	1,260
Iowa	10	6	1	3	2,056
Kansas	3	1	.....	2	1,100
Kentucky	1	1	.....	.....	.....
Maine	41	33	4	4	1,257
Massachusetts	106	73	9	24	2,122
Michigan	7	3	1	3	2,233
Minnesota	6	5	.....	1	2,424
Mississippi	1	.....	.....	1	.....
Missouri	2	1	.....	1	900
New Hampshire	18	15	1	2	1,140
New Jersey	3	3	.....	.....	1,867
New York	59	43	5	11	1,450
North Carolina	4	3	1	.....	1,350
Ohio	17	11	3	3	1,285
Oklahoma	1	.....	.....	1	.....
Pennsylvania	14	11	.....	3	1,615
Rhode Island	7	5	1	1	2,080
South Carolina	1	.....	.....	1	.....
Texas	2	.....	1	1	.....
Vermont	25	22	2	1	1,010
Virginia	1	.....	.....	1	.....
Washington	1	1	.....	.....	.....
Wisconsin	5	5	.....	.....	1,540

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

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Universalists	650	643	58,566	609	19,520	36,011	613	18	620	609	$7,876,103
New England division:											
Maine	72	70	5,034	64	1,513	3,456	70	1	71	69	641,100
New Hampshire	27	27	1,611	23	613	893	26	.....	27	25	254,782
Vermont	38	37	2,270	35	792	1,430	37	1	38	37	281,674
Massachusetts	99	99	13,203	97	3,879	8,636	99	.....	100	98	2,502,503
Rhode Island	8	8	1,519	7	524	983	7	.....	7	7	380,500
Connecticut	10	10	1,615	10	567	1,048	8	2	8	8	399,560
Middle Atlantic division:											
New York	107	104	9,175	89	2,839	5,434	102	2	102	102	230,550
New Jersey	3	3	566	3	222	344	3	.....	5	3	121,000
Pennsylvania	25	25	2,053	25	821	1,232	25	.....	25	25	484,834
East North Central division:											
Ohio	55	55	4,190	53	1,385	2,505	55	.....	55	55	407,400
Indiana	24	24	1,656	24	587	1,069	24	.....	24	24	115,800
Illinois	39	39	5,244	38	1,830	3,014	36	1	36	36	744,200
Michigan	12	12	1,003	12	392	611	12	.....	13	12	244,800
Wisconsin	9	9	843	9	295	548	9	.....	9	9	105,500
West North Central division:											
Minnesota	7	7	1,609	7	587	1,022	6	.....	6	6	341,000
Iowa	9	8	1,040	7	181	344	9	.....	9	9	103,800
Missouri	9	9	371	9	163	208	7	.....	7	7	16,900
Kansas	4	4	322	4	96	226	4	.....	4	4	33,500
South Atlantic division:											
West Virginia	2	2	94	2	28	66	2	.....	2	2	3,750
North Carolina	16	16	601	16	262	339	14	.....	14	14	28,300
South Carolina	4	4	146	4	63	83	4	.....	4	4	4,700
Georgia	12	12	591	12	275	316	12	.....	12	12	36,000
Florida	5	5	152	5	62	90	4	1	4	4	16,000
East South Central division:											
Kentucky	7	7	392	7	167	225	6	.....	6	6	7,650
Tennessee	2	2	182	2	99	83	2	.....	2	2	40,000
Alabama	9	9	609	9	281	328	7	1	7	7	28,650
Mississippi	4	4	254	4	114	140	3	.....	3	3	2,400
West South Central division:											
Arkansas	4	4	164	4	85	79	4	.....	4	4	9,250
Texas	15	15	492	15	245	247	5	8	5	4	2,500
Mountain division:											
Colorado	2	2	126	2	40	86	1	1	1	1	25,000
Pacific division:											
Washington	2	2	259	2	80	179	2	.....	2	2	26,500
California	5	5	686	5	240	446	4	.....	4	4	129,000
States with one organization only [1]	4	4	494	4	193	301	4	.....	4	4	107,000

[1] One organization each in District of Columbia, Maryland, Oregon, and Virginia.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		PARSONAGES.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Universalists	659	110	$408,766	147	$591,925	573	$1,069,075	467	467	5,170	33,272
New England division:											
Maine	72	11	28,679	10	22,200	67	80,318	52	52	568	3,878
New Hampshire	27	2	3,000	7	21,500	23	26,652	19	19	171	1,155
Vermont	38	4	8,403	11	34,325	38	43,017	31	31	269	1,369
Massachusetts	99	29	139,013	22	112,100	98	316,176	89	89	1,407	9,230
Rhode Island	8	1	9,000	3	18,000	7	31,119	7	7	143	967
Connecticut	10	1	5,200	4	30,000	8	40,670	9	9	122	850
Middle Atlantic division:											
New York	107	14	68,584	36	139,950	89	194,704	70	70	710	4,216
New Jersey	3			3	26,000	3	14,292	3	3	28	295
Pennsylvania	25	4	9,000	7	23,200	22	34,838	16	16	136	696
East North Central division:											
Ohio	55	7	20,930	7	15,000	47	38,975	40	40	393	2,348
Indiana	24	3	8,900	3	16,500	19	19,088	15	15	136	912
Illinois	39	10	43,729	12	54,550	36	86,332	32	32	401	2,837
Michigan	12	4	9,500	1	2,000	11	15,935	6	6	50	309
Wisconsin	9	2	3,100	4	17,000	9	18,744	8	8	77	482
West North Central division:											
Minnesota	7	3	13,050	1	7,000	6	35,723	5	5	66	482
Iowa	9	3	9,800	4	19,000	8	15,385	7	7	86	478
Missouri	9					2	995	6	6	30	143
Kansas	4			2	4,000	4	6,192	2	2	16	115
South Atlantic division:											
West Virginia	2					1	485	1	1	9	40
North Carolina	16	4	2,950	1	2,000	16	5,440	10	10	61	466
South Carolina	4			1	2,500	4	780	3	3	20	99
Georgia	12			1	1,300	12	3,326	4	4	25	175
Florida	5	1	28	1	300	4	2,986	2	2	8	44
East South Central division:											
Kentucky	7			1	1,000	7	1,378	3	3	16	102
Tennessee	2					2	2,620	1	1	11	75
Alabama	9			2	8,500	8	3,040	7	7	51	366
Mississippi	4					2	450	3	3	14	92
West South Central division:											
Arkansas	4	2	400			3	500	3	3	18	63
Texas	15					5	156				
Mountain division:											
Colorado	2	1	2,000			1	200	2	2	15	73
Pacific division:											
Washington	2	2	8,500	1	5,000	2	3,943	2	2	17	121
California	5	1	10,000	2	9,000	5	14,490	5	5	58	365
States with one organization only [1]	4	1	5,000			4	9,528	4	4	38	429

[1] One organization each in District of Columbia, Maryland, Oregon, and Virginia.

VEDANTA SOCIETY.

HISTORY.

The Vedanta Society, as a religious or philosophical factor in American life, dates from the Parliament of Religions at the World's Fair in 1893. At that time the various Hindus who were present attracted much attention, and one of them, Swami Vivekananda, who came as a delegate, gave a series of lectures on Vedanta philosophy in New York in 1894. He made no attempt at an organization, but three years later Swami Abhedananda arrived in that city to carry on the work started by Swami Vivekananda, and organized the Vedanta Society, which was incorporated in October, 1898. Slowly but steadily the work grew, and finally the society became strong enough to have a permanent center in New York City, with other centers in San Francisco, Los Angeles, and Boston. Some of these centers have country places where schools are held in the summer.

The term "Vedanta" is the name of an ancient philosophy of India, and as interpreted by the society it means literally "end of all wisdom." The Vedanta philosophy explains what the end of wisdom is and how it is attained, and claims to harmonize with the ultimate conclusions of modern science, and to give to religion a scientific and philosophic basis. The society has, however, no purpose of forming a new sect or creed, but by explaining through logic and reason the spiritual laws that govern life, it seeks to harmonize all systems.

The society has six trustees who, with three other officials, form the executive board. Members residing elsewhere than in New York City are given lessons and instruction by correspondence. The society has published a large number of works on its religious philosophy, most of which were written by Swami Vivekananda, and his successors and followers. Following the custom of the Hindu priesthood, the Swamis do not accept a salary or any remuneration for their services, but freely devote their time and energy to the spiritual growth and unfoldment of all men and women without regarding their caste, creed, or nationality.

STATISTICS.

Only 3 organizations were reported by the Vedanta Society in 1916—1 each in California, Massachusetts, and New York. Of the 190 members, 60 were males, 90 were females, and the sex of 40 was not reported. A comparative summary of the principal items of inquiry in 1916 and 1906 is given below, and the relation of these statistics to those of other bodies is shown in the general tables in Part I.

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	3	4	−1	(2)
Members	190	340	−150	−44.1
Church edifices	2	2		
Value of church property	$37,500	$52,000	−$14,500	−27.9
Debt on church property	$20,000		$20,000	

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

The society lost one organization, and its membership fell from 340 in 1906 to 190 in 1916, showing a loss in membership of 44.1 per cent. The number of edifices for worship remained the same, but the value of church property decreased and a debt on church property of $20,000 was reported. No parsonages, Sunday schools, or general contributions were reported.

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

Church expenditures amounting to $3,000, reported by 1 organization, cover running expenses, and such other items that passed through the church treasury.

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

There were three leaders or ministers, but no schedules were received, and no salaries reported.

VOLUNTEERS OF AMERICA.

HISTORY.

In response to the call of a number of persons deeply interested, many of them actively engaged, in evangelistic and philanthropic work, Mr. and Mrs. Ballington Booth, already well known as evangelists, were induced, in the spring of 1896, to form an organization for the uplift of the unchurched and the needy. The first public meetings were held in March of that year, and almost immediately the society, under the name of Volunteers of America, became active in many parts of the country. In the following summer the Volunteer Prison League Branch was organized by Mrs. Booth, with signal success, and in November, 1896, the organization was incorporated under the laws of the state of New York.

From the beginning the organization has been declared to be an auxiliary of the church, and converts have been advised to unite with churches of their preference, so that a large growth in membership has neither been expected nor realized. It has also endeavored continually to work along lines that do not conflict with any other religious military society.

DOCTRINE.

In doctrine the Volunteers are in harmony with the evangelical churches on all essential points. Their principles are stated in a Book of Rules, issued by order of the Grand Field Council, and those who make application to join as officers subscribe to these doctrines, outlined in brief on an application form. They include belief in one Supreme Triune God; in the Bible as given by inspiration of God, and the divine rule of all true godly faith and Christian practice; in Jesus Christ as truly man and yet as truly God; in the temptation and fall of our first parents, whereby all men have become sinful by propensity. They believe that Jesus Christ, by sacrifice of His life, made atonement for all men; that in order to obtain salvation it is necessary to repent toward God, believe in Jesus Christ, and become regenerated through the Holy Spirit; that the Holy Ghost gives to each person inward witness of acceptance; that it is possible for those who have been accepted by God to fall from grace, and, except as restored, to be eternally lost; that it is possible for Christians to be so cleansed in heart as to serve God without fear, in holiness and righteousness throughout life; that the soul is immortal; and that the punishment of the wicked and the reward of the righteous are eternal.

The Volunteers believe in the sacraments of baptism and the Lord's Supper, and give opportunity for the observance of these rites at the various stations. They also ordain their officers to the gospel ministry after due preparation and a satisfactory examination upon the prescribed course of study.

POLITY.

The government of the Volunteers of America is democratic. The term "military," appearing in the Manual, is applied only in the bestowing of titles, the wearing of uniforms, and the movements of officers. As a corporate society the government is vested in the Grand Field Council, which is composed of the officers of, or above, the rank of major. This council elects the directors, 11 in number, who are the responsible

financial officers, and who act as trustees and custodians of the property.

The commander in chief, or general, is elected for a term of five years. The officials forming his cabinet or staff are the vice president, with title of major general; the secretary, with title of colonel; the treasurer, with title of colonel; and the regimental officers. The departments or territories are usually under the command of an officer of the rank of brigadier general. They comprise two or more regiments, each under the command of a colonel, who may have 20 or more stations under his control.

A post consists of an officer in charge, assistants, secretary, treasurer, trustees, sergeants, corporals, and soldiers. There is no limit to the membership of the post in point of numbers. The commissions are issued by the commander in chief and countersigned by the head of the division or department.

WORK.

The different departments of work carried on by the Volunteers are rescue and prison work; industrial, girls', and children's homes; and hospital and dispensary work. They seek to bring within their sphere of influence those, whether men or women, whose misfortunes or misdeeds have placed them beyond the pale of good society, and to this end homes officered by commissioned representatives of the association are established and maintained for such persons, and every effort is made to bring them back to a life of virtue and sobriety.

The prison work has been under the direct supervision of Mrs. Booth from the very beginning, and has been confined thus far to city and Federal prisons. Meetings are held in the prison chapel, always in cooperation with the chaplain, and prisoners, upon signing certain declarations (one of which is to be faithful in the observance of prison rules and discipline) may be enrolled in what is called the "Volunteer Prisoners' League." Upon being discharged from prison, the chaplain provides the ex-prisoner with a letter of introduction to the Volunteer headquarters in New York or elsewhere. This letter serves as a pass to a Home for Discharged Prisoners, generally known as "Hope Hall." These homes are maintained for ex-prisoners only, and the inmates are under the supervision and influence of the superintendent, who is usually styled "the captain." When these men prove their worthiness and physical fitness, positions are obtained for them by the Volunteers, who generally keep in touch with them for many months and years thereafter. As an indication of the value of the work, a considerable portion of the income for its maintenance comes from those who have been its beneficiaries.

The object of industrial homes is to enable men to help themselves by tiding them over until they can secure paying positions. Many of them are convalescents who have been discharged from hospitals, and while they are physically unable to do hard work, find here an opportunity for temporary shelter and light employment. Others are unfortunates out of employment but able to do almost any kind of work carried on at the home. No one is bound by promise to remain for any stated length of time, the purpose being to assist in securing permanent location.

The Volunteers have 19 established homes for children and girls, with 6,277 inmates, though they do not require that the children shall be bound over or committed by the courts. The homes, which are the property of the society, are superintended by Volunteer officers, usually a man and his wife, who live on the premises, and are supported by voluntary contributions; although when relatives or parents are able to pay a nominal fee, $1 or more weekly, it is accepted. In the summer a fresh-air camp is generally carried on in connection with these homes, where hundreds of children from the city slums are taken for 10 days or 2 weeks.

The hospital and dispensary work, in which a total of 35,083 patients were treated during 1916, does not differ materially from that of other similar institutions. The superintendent, who is usually an officer of the Volunteers, has full charge and reports to the board of directors. There is a medical board composed of a competent corps of physicians, and an advisory board of well-known business and professional men, in addition to the board of directors, a majority of whom are Volunteer officers. The hospital has also a well-directed social service department.

In connection with some of the posts, sewing schools for girls are maintained, also physical culture classes for both boys and girls. The garments prepared by these sewing classes are distributed among the poor of the city slums.

The Volunteers also keep homes for working girls, not as rescue work, but to provide places where respectable girls who have no homes in the city can, for a nominal sum, obtain good board and lodging, with all the liberty and comfort of home, and under matrons who will give motherly counsel and help.

The report for 1916 shows a total of $201,526 expended for the various departments, including $77,672 for the prison work and industrial homes and $77,780 for the hospital and dispensary work; also property

valued at $475,100, including the hospital and dispensary in New York City, valued at $173,627.

STATISTICS.

The general statistics of the Volunteers of America for 1916 are given, by states and departments, on pages 717 and 718; the relation of these statistics to those of other bodies is shown in the general tables in Part I. A comparative summary of the principal items of inquiry in 1916 and 1906 follows:

ITEM.	1916	1906	INCREASE:[1] 1906 TO 1916.	
			Number or amount.	Per cent.
Organizations	97	71	26	(2)
Members	10,204	2,194	8,010	365.1
Church edifices	16	10	6	(2)
Value of church property	$226,950	$83,521	$143,429	171.7
Debt on church property	$93,516	$40,621	$52,895	130.2
Sunday schools:				
Number	26	36	−10	(2)
Officers and teachers	128	223	−95	−42.6
Scholars	1,483	1,736	−253	−14.6

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

From this table it appears that the body has increased in every particular except in Sunday schools. The number of organizations reported in 1906 was 71 as against 97 in 1916, and the membership had advanced from 2,194 to 10,204. There were 16 edifices used for services in 1916 as against 10 in 1906, and the value of church property had risen from $83,521 to $226,950, or 171.7 per cent. There was also a large increase in the debt on church property. The number of Sunday schools, however, declined from 36 to 26, and the number of scholars from 1,736 to 1,483, a loss of 14.6 per cent. No parsonages and no contributions for general benevolences were reported. Funds handled by the organization are contributed to it by the general public.

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

Church expenditures amounting to $232,010, reported by 67 organizations, represent expenditures for the general work of the society.

The number of members under 13 years of age, as reported by 61 organizations in 1916, was 127, constituting 1.4 per cent of the 9,374 members reported by these organizations. Assuming that the same proportion would apply to the 830 members reported by the organizations from which no answer to this inquiry was received, the total number of members under 13 years of age for the entire denomination would be 138.[1]

Of the 97 organizations, 93, with 9,089 members, reported the use of English only in church services; 1, with 45 members, reported services conducted in German and English; 1, with 520 members, in Hebrew, Italian, and English; 1, with 500 members, in Indian and English; and 1, with 50 members, in Scandinavian and English. In 1906 all organizations were reported as using English only in the conduct of church services.

The total number of ministers reported was 307, including officers. Of these, 306 made reports and were distributed, by states, as in the following table:

STATE.	MINISTERS: 1916.				
	Number from whom schedules were received.	In pastoral work.		Not in pastoral work.	Average salary for pastors reporting full salary.
		Pastors.	Supplies, assistants, etc.		
United States	306	113	187	6	$526
Alabama	5	2	3	.....	198
Arizona	2	.....	2	.....	.....
Arkansas	4	2	2	.....	49
California	25	5	20	.....	672
Colorado	5	3	2	.....	655
Delaware	2	1	1	.....	387
District of Columbia	2	1	1	.....	236
Georgia	3	1	2	.....	331
Illinois	38	10	25	3	510
Indiana	10	2	8	.....	288
Iowa	4	1	3	.....	932
Kentucky	2	1	1	.....	437
Louisiana	10	3	7	.....	1,467
Maryland	2	1	1	.....	900
Massachusetts	9	4	5	.....	309
Michigan	8	3	5	.....	423
Minnesota	16	3	13	.....	341
Mississippi	2	1	1	.....	53
Missouri	4	2	2	.....	415
Montana	2	1	1	.....	000
Nebraska	5	1	4	.....	400
New Jersey	16	8	7	1	677
New York	44	17	27	.....	651
North Carolina	4	1	3	.....	390
Ohio	13	5	7	1	543
Oklahoma	3	1	1	1	20
Oregon	3	1	2	.....	125
Pennsylvania	37	17	20	.....	458
Rhode Island	2	1	1	.....	236
South Carolina	2	1	1	.....	480
Tennessee	4	3	1	.....	219
Texas	1	1	.....	.....	.....
Utah	2	1	1	.....	500
Washington	11	5	6	.....	606
Wisconsin	4	3	1	.....	666

Three hundred ministers were in active service and 6 were on the retired list. Commanding officers were 113 in number, and an average annual salary of $526 was paid them. In addition to the commanding officers, 187 other officers were reported, with an average annual salary of $412.

[1] See Introduction, p. 10.

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.			
Volunteers of America	97	97	10,204	97	9,194	1,010	15	46	16	13	$226,950
New England division:											
Massachusetts	3	3	154	3	127	27		2			
Middle Atlantic division:											
New York	11	11	1,153	11	1,023	130	2	4	3	2	18,500
New Jersey	6	6	373	6	273	100		5			
Pennsylvania	8	8	506	8	379	127	1	6	1	1	6,000
East North Central division:											
Ohio	6	6	650	6	549	101	1	4	1	1	2,000
Indiana	3	3	134	3	51	83	1	2	1	1	3,500
Illinois	5	5	1,112	5	1,026	86	2		2	2	93,500
Wisconsin	2	2	47	2	15	32	1	1	1	1	5,500
West North Central division:											
Iowa	3	3	388	3	358	30	1		1		
Missouri	2	2	64	2	23	41		2			
Nebraska	2	2	227	2	207	20		1			
Kansas	2	2	710	2	710						
South Atlantic division:											
Maryland	2	2	179	2	178	1	1		1	1	1,000
Virginia	2	2	435	2	435						
East South Central division:											
Tennessee	3	3	530	3	519	11		2			
Alabama	3	3	156	3	154	2		1			
Mississippi	2	2	567	2	566	1		1			
West South Central division:											
Louisiana	2	2	659	2	620	39	1		1	1	5,700
Pacific division:											
Washington	6	6	461	6	434	27	2	4	2	1	25,250
Oregon	2	2	264	2	260	4	1		1	1	30,000
California	5	5	594	5	541	53	1	2	1	1	36,000
States with one organization only [1]	17	17	841	17	746	95		9			

[1] One organization each in Arkansas, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Michigan, Minnesota, Montana, New Hampshire, North Carolina, Oklahoma, Rhode Island, South Carolina, Texas, Utah, and West Virginia.

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

STATE.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Volunteers of America	97	9	$93,516	67	$232,010	26	26	128	1,483
New England division:									
Massachusetts	3			2	4,875				
Middle Atlantic division:									
New York	11	1	6,000	7	18,144	2	2	7	97
New Jersey	6			5	5,829	2	2	12	89
Pennsylvania	8	1	2,997	7	20,306	3	3	10	175
East North Central division:									
Ohio	6	1	350	5	23,857	1	1	4	220
Indiana	3	1	1,500	3	10,073	2	2	14	75
Illinois	5	2	60,000	3	11,282	2	2	16	175
Wisconsin	2	1	2,500	2	17,191	1	1	6	120
West North Central division:									
Iowa	3			1	4,761	1	1	6	50
Missouri	2			2	3,528	2	2	10	89
Nebraska	2			1	9,860				
Kansas	2								
South Atlantic division:									
Maryland	2			1	4,500				
Virginia	2								
East South Central division:									
Tennessee	3			2	5,235	2	2	11	70
Alabama	3			2	3,294				
Mississippi	2			1	196				
West South Central division:									
Louisiana	2			1	7,642				
Pacific division:									
Washington	6	1	6,000	5	23,634	3	3	11	118
Oregon	2			1	7,520				
California	5	1	14,169	3	22,717	1	1	3	18
States with one organization only [1]	17			13	27,566	4	4	18	187

[1] One organization each in Arkansas, Colorado, Delaware, District of Columbia, Georgia, Kentucky, Michigan, Minnesota, Montana, New Hampshire, North Carolina, Oklahoma, Rhode Island, South Carolina, Texas, Utah, and West Virginia.

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

DEPARTMENT.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.			VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.			
Volunteers of America	97	97	10,204	97	9,194	1,010	15	46	16	13	$226,950
Central	23	23	770	23	389	381	5	17	6	5	27,500
Eastern	4	4	46	4	23	23	.....	4	.....	.....	.....
New England	3	3	80	3	48	32	.....	3	.....	.....	.....
Northwestern	18	18	649	18	284	365	5	11	5	4	102,500
Pacific	11	11	258	11	173	85	3	7	3	3	91,250
Southern	8	8	76	8	44	32	1	4	1	1	5,700
Volunteer Prison League	30	30	8,325	30	8,233	92	1	.....	1	.....	.....

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

DEPARTMENT.	Total number of organizations.	DEBT ON CHURCH PROPERTY.		EXPENDITURES FOR YEAR.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Amount reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Volunteers of America	97	9	$93,516	67	$232,010	26	26	128	1,483
Central	23	3	9,347	23	68,681	9	9	37	636
Eastern	4	.....	.....	4	7,185	1	1	3	45
New England	3	.....	.....	3	7,249	1	1	6	62
Northwestern	18	4	64,000	18	77,092	9	9	57	534
Pacific	11	2	20,169	10	54,420	4	4	14	136
Southern	8	.....	.....	8	17,370	2	2	11	70
Volunteer Prison League	30	.....	.....	1	13	.....	.....	.....	.....