COLORED PRIMITIVE BAPTISTS IN AMERICA.

HISTORY.

The colored members of the Primitive Baptist churches of the South, during the years of slavery, shared the experience of others of their race. They were allowed to sit in the galleries during church service, but had no voice in the management of the churches, were compelled to baptize at night, and those of their number who were called to preach were simply exhorters, with no authority over their congregations.

With the emancipation a change came, and they were obliged to leave the white churches. In 1865 the White Springs Primitive Baptist Church was organized by Elder Thomas Williamson, at Columbia, Tenn. Several appeals were made to the white Primitive Baptists for his ordination to the work of the gospel ministry, but without success, and he, with two others, after a time of fasting and prayer, believing that the Lord through His spirit had revealed to them the answer to their prayers, knelt and laid their hands on each other's heads, receiving, as they felt, the "power of the Holy Ghost." They arose and started out to preach, to baptize, and to establish churches; and in 1866 the Big Harpeth Primitive Baptist Association was organized in the state of Tennessee. Soon other churches began to spring up in the Southern states. In Georgia a presbytery of white Primitive Baptist elders ordained Henry Griffin in 1867, and two years later the Antioch Association, the first Colored Primitive Baptist Association in that state, was organized. In 1867, also, the first church was formed in west Florida and the West Florida Association was constituted. The next year the Indian Creek Association in north Alabama was formed by Bartley Harris, who had gathered a church at Huntsville, and in 1869 the Rev. E. E. Gardner and others organized the Southwest Alabama Association. In Texas Elder Moffett began the work of rallying the Colored Primitive Baptist forces in 1869.

For years the churches showed little vitality, divisions occurred in the associations, generally on doctrinal matters, and "no-fellowship bars" were set up. In 1900 a great awakening began; opposition to modern methods was overborne; and since then "Union, Peace, and Progress" has been their motto. The result has been that the Colored Primitive Baptists differ in many respects from the white churches of the same faith and order, and at present the denomination might be called the "Reformed Primitive Baptists of America." In doctrine they have reverted to the older basis, and in their church organization and activities they are in full accord with modern methods. They demand an educated ministry, believe in Sunday schools, young people's societies, women's auxiliaries, state conventions, ministerial support, etc., and are organizing their forces, and sending out district, state, and national evangelists through all parts of the country.

DOCTRINE.

The doctrinal basis of the Colored Primitive Baptists is not the Black Rock Address of 1832, still widely accepted by the white Primitive Baptists, but the London Confession of Faith, adopted in 1689 by the Particular Baptists of England, and, in a slightly modified form, as the Philadelphia Confession, by the great majority of American Baptists. It is thoroughly Calvinistic, emphasizing the five points of Calvinism—predestination, particular redemption, total depravity, effectual calling or regeneration, and the certain perseverance of the saints.

The church ordinances include baptism, the Lord's Supper, and washing the saints' feet. Baptism is by immersion, and must be administered by a properly ordained person. The rite of foot-washing is observed not "as a Jewish tradition or custom, but as a matter of faith in Christ, and in obedience to the example given by Him;" the sacramental service is not considered complete until this rite is performed.

POLITY.

In polity the Colored Primitive Baptist churches are in full accord with other Baptist bodies. The local church is supreme in its authority over its members, in its selection of officers, and in the general conduct of its affairs. Each church holds, once a month, a church conference, where its business is conducted, and the decisions of this conference are final, there being no appeal to any other authority. Associations of churches are organized for the purpose of mutual improvement and spiritual development, and for greater effectiveness in spreading the gospel. Membership in these associations is not obligatory, but churches which hold such membership are expected, through pastor or delegate to the annual session, to report as to membership and financial receipts and expenditures for church, evangelistic, educational, benevolent, or associational purposes. There is also a state convention which includes the associations, churches, and other organizations within its bounds, and which has general direction of state evangelists.

The church offices recognized as scriptural are those of pastor and deacon. Pastors are elected and called by a majority of the members of the local church, to preach, oversee the spiritual affairs of the church, and administer the ordinances. The deacons assist the pastor in the temporal work of the church, while each church covenants to give its pastor support.

A candidate for the ministry must be called of God, approved by the church for his gifts and personal

character, and ordained and set apart to the work of the ministry by a presbytery of regularly ordained ministers, by prayer and laying on of hands. In addition to those engaged in pastoral work, there are evangelists who travel, organize churches, and encourage and strengthen the work at large.

WORK.

The activities of the church are under the general care of a national convention organized recently as an administrative rather than as an ecclesiastical body. It has for its purpose the consolidation of the Colored Primitive Baptist churches, associations, societies, etc., in the several states into one united national body, and the organization of the national work in the following departments: Financial, educational, young people's and Sunday school, benevolence and church aid fund, publication, woman's auxiliary, bureau of information and statistics, and national memorial building fund. The membership consists of delegates elected by the churches, associations, and state conventions; each church and organization being entitled to delegates on payment of a certain amount. Each department is conducted by a board elected by the national convention, and consisting of two members from each state represented in the convention.

The Young People's and Sunday School Congress is the national organization of the Primitive Baptist Young People's Volunteer Band and the Sunday schools of the various churches. The Young People's Volunteer Band was organized at Jacksonville, Fla., in 1900, and reports 259 local bands with a membership of 6,770. The national convention and its auxiliaries are conducting a number of enterprises for the benefit of the denomination at large. Among them are the erection of a $10,000 memorial building at Huntsville, Ala.; the publication of 2 weekly religious journals and a monthly Sunday school paper.

The educational department has under its auspices 3 institutions, an industrial and theological college at Winston-Salem, N. C.; an academy at Thomaston, Ala.; and a seminary at Tallahassee, Florida.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 797 organizations, in 48 associations, distributed in 14 states. There are 187 organizations in Alabama, 150 in Georgia, 128 in Florida, and 96 in Tennessee.

The total number of communicants reported is 35,076; of these, as shown by the returns for 325 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 501 church edifices; a seating capacity for church edifices of 94,223, as reported by 318 organizations; church property valued at $296,539, against which there appears an indebtedness of $6,968; halls, etc., used for worship by 44 organizations; and 21 parsonages valued at $10,095. There are 166 Sunday schools reported, with 911 officers and teachers and 6,224 scholars.

The number of ministers is reported as 1,480, and there are a number of licentiates.

These churches appear to have been included with the white Primitive Baptist churches in the census of 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	797	787	35,076	325	6,341	11,438	497	44	501	318	94,223
North Atlantic division	2	2	45	2	19	26	2	.....	2	2	700
Pennsylvania	2	2	45	2	19	26	2	.....	2	2	700
South Atlantic division	408	403	13,731	190	2,804	5,471	296	19	299	197	57,875
Virginia	65	64	1,588	13	102	176	47	10	47	24	5,130
West Virginia	3	3	47	1	10	6	3	.....	3	2	1,100
North Carolina	62	62	2,215	15	154	432	15	4	15	14	4,775
Georgia	150	146	4,531	63	771	1,850	109	.....	112	59	18,810
Florida	128	128	5,350	98	1,767	3,007	122	5	122	98	28,060
South Central division	387	382	21,300	133	3,518	5,941	199	25	200	119	35,648
Kentucky	5	5	228	2	55	74	1	1	1	1	500
Tennessee	96	93	3,268	28	315	631	50	8	50	23	7,163
Alabama	187	186	14,829	63	2,714	4,547	86	1	87	64	21,855
Mississippi	27	27	554	10	71	89	13	6	13	6	1,150
Louisiana	4	4	201	1	50	75	4	.....	4	1	200
Arkansas	20	19	840	10	83	142	13	3	13	7	1,175
Oklahoma[1]	5	5	100	4	35	60	4	.....	4	4	440
Texas	43	43	1,280	15	195	323	28	6	28	13	3,165

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	797	508	$296,539	34	$6,968	21	$10,095	166	166	911	6,224
North Atlantic division	2	2	7,200	1	2,500	.....	.....	.....	.....	.....	.....
Pennsylvania	2	2	7,200	1	2,500	.....	.....	.....	.....	.....	.....
South Atlantic division	408	305	178,407	19	3,012	18	9,475	98	98	607	3,873
Virginia	65	38	10,830	1	67	4	1,025	3	3	44	225
West Virginia	3	2	1,400	1	70	.....	.....	.....	.....	.....	.....
North Carolina	62	36	26,815	1	19	.....	.....	13	13	195	1,035
Georgia	150	107	46,557	10	581	2	1,000	3	3	15	168
Florida	128	122	92,805	6	2,275	12	7,450	79	79	353	2,445
South Central division	387	201	110,932	14	1,456	3	620	68	68	304	2,351
Kentucky	5	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	96	52	28,747	3	440	1	20	10	10	54	426
Alabama	187	86	51,950	8	548	1	450	51	51	221	1,722
Mississippi	27	12	4,900	.....	.....	.....	.....	.....	.....	.....	.....
Louisiana	4	4	1,350	.....	.....	1	150	.....	.....	.....	.....
Arkansas	20	13	3,360	1	115	.....	.....	.....	.....	.....	.....
Oklahoma[1]	5	4	890	.....	.....	.....	.....	.....	.....	.....	.....
Texas	43	29	17,735	2	353	.....	.....	7	7	29	203

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	797	787	35,076	325	6,341	11,438	497	44	501	318	94,223
Alabama:											
Flint River	9	9	153				8	1	8		
Indian Creek	42	42	4,758	29	1,469	2,450	42		43	30	12,250
Pilgrims Rest	13	13	525								
Primitive	32	32	1,685								
Sipsey River	11	11	612	1	5	6	1		1	1	250
Union	38	38	3,712	38	1,366	2,346	38		38	38	11,575
West	46	45	3,841								
Arkansas:											
Boeuf River	6	6	136	6	52	84	4	2	4	4	725
Caney Creek	4	4	33								
L'Angville River	4	4	89	4	31	58	3	1	3	3	450
Union	8	8	658				8		8		
Florida:											
Antioch	20	20	463	20	185	278	20		20	20	3,800
Bethlehem	20	20	221				16	4	16		
First West Florida	10	10	410				9	1	9		
Zion	50	50	3,029	50	1,128	1,901	50		50	50	13,160
Zion, Eastern and Southern	34	34	1,675	34	599	1,076	34		34	34	12,850
Georgia:											
Alcovia	11	10	184				11		11		
Allapaha	17	17	507								
Antioch	39	39	1,316	24	242	627	39		40	24	8,058
Mount Calvary	13	12	373	8	78	173	13		13	8	2,425
Mount Olive	7	7	443	1	50	292	1		1	1	500
Mount Ramah	13	12	234								
Ocmulgee	11	11	398	5	84	161	11		11	5	1,300
Union	35	34	829	20	222	424	29		31	16	4,950
Mississippi:											
Friendship	6	6	162								
Mississippi River	6	5	70				5	1	5		
Shady Grove	4	4	27				2	2	2		
North Carolina:											
County Line	4	4	91	4	14	77	3	1	3	3	900
Lower County Line	12	12	511	12	147	364	12		12	12	4,275
Radical	22	22	506								
Sandy Ridge	32	32	1,322					5			
Oklahoma:											
Clear View	3	3	46	3	18	28	3		3	3	240
Union	8	8	171	4	40	76	6	2	6	3	550
Tennessee:											
Big Creek	16	13	284	11	94	128	9	2	9	9	2,300
Big Harpeth	34	34	1,107								
Cumberland	2	2	34	2	11	23	2		2	2	400
Cypress Creek	20	20	476	14	135	194	12	5	12	9	2,050
Friendship	7	7	256	7	68	188	4	3	4	4	1,693
Lynn Creek	23	23	975				21	2	21		
Running Water	6	6	126	1	7	6	6		6	1	150
Texas:											
Friendship	6	6	127								
Providence	12	12	451	12	172	279	11	1	11	11	2,815
Sinai	19	19	585				12	3	12		
Virginia:											
Banister	10	10	385				9	1	9		
Chestnut Knob	18	18	369				14	4	14		
Ketocton	13	12	256	9	67	107	11		11	9	2,530
Piedmont	16	16	318	1	3	9	16		16	16	3,500
Roanoke	5	5	137	5	54	83	2	3	2	2	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND ASSOCIATIONS: 1906.

STATE AND ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	797	508	$296,539	34	$6,968	21	$10,095	166	166	911	6,224
Alabama:											
Flint River	9	8	2,650								
Indian Creek	42	42	22,225	9	922	2	470	14	14	51	500
Pilgrims Rest	13										
Primitive	32										
Sipsey River	11	1	400	1	31						
Union	38	38	27,150					38	38	175	1,273
West	46										
Arkansas:											
Boeuf River	6	4	785	1	115						
Caney Creek	4										
L'Angville River	4	3	750								
Union	8	8	2,750								
Florida:											
Antioch	20	20	4,000			1	150	8	8	36	218
Bethlehem	20	16	12,250								
First West Florida	10	9	8,300								
Zion	50	50	25,455			2	600	47	47	181	1,526
Zion, Eastern and Southern	34	34	47,600	6	2,275	11	7,250	27	27	151	369
Georgia:											
Alcovia	11	11	4,400								
Allapaha	17										
Antioch	39	39	13,430	4	128	1	600				
Mount Calvary	13	12	5,925	4	185						
Mount Olive	7	1	250								
Mount Ramah	13										
Ocmulgee	11	10	6,200	1	18						
Union	35	20	13,502	1	250						
Mississippi:											
Friendship	6										
Mississippi River	6	6	3,425								
Shady Grove	4										
North Carolina:											
County Line	4	4	1,850	1	19						
Lower County Line	12	12	12,600								
Radical	22										
Sandy Ridge	32	26	14,515					16	16	239	1,260
Oklahoma:											
Clear View	3	3	665								
Union	8	7	1,910								
Tennessee:											
Big Creek	16	9	3,370	1	35						
Big Harpeth	34										
Cumberland	2	2	850								
Cypress Creek	20	12	5,050								
Friendship	7	4	4,100								
Lynn Creek	23	23	11,952					6	6	39	315
Running Water	6	6	4,900					3	3	10	60
Texas:											
Friendship	6										
Providence	12	11	5,250	2	353			7	7	29	203
Sinai	19	12	10,800								
Virginia:											
Banister	10	9	1,100								
Chestnut Knob	18										
Kotocton	13	9	10,480	1	2,500						
Piedmont	16	16	5,250	2	137						
Roanoke	5	2	450			4	1,025				

TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS.

HISTORY.

The Two-Seed-in-the-Spirit Predestinarian Baptists as a distinct body arose early in the nineteenth century, as a protest of the more rigid Calvinism against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. This protest found its fullest expression in the mountain regions of Tennessee and Kentucky, but extended throughout the entire South and West. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806, and labored in that state, and in Illinois and Texas until his death.

Intensely Calvinistic in doctrine and equally independent in polity, these Baptists formed scattered churches rather than an organized denomination, and developed only in a minor degree an associational character. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles, and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell," though the special feature of their belief was gradually recognized, and they became popularly known as the "Two-Seed Baptists." As a result of this general similarity, the distinction between them and the Primitive Baptists has not always been clearly drawn, especially by outsiders,

and in the Primitive Baptist papers there is still constant reference to discussions with the "Two-Seeds," and a complaint that the "Two-Seed" influence has permeated various churches and withdrawn them from the faith.

One effect of their extreme independency has been apparent in the disintegration of the associations and the disappearance of a number of churches. In the census of 1890 nearly 500 churches were reported, but when it came to gathering the statistics of the present census, the reply came from many sections that, while there had been such churches there, they had ceased to exist, either through the removal of the members or through absorption by some other organization. In many cases it was reported that no such church had ever existed there—indicating that in all probability the churches which in 1890 were credited to this body really belonged to some other Baptist denomination, either Primitive, Separate, or United. The best authorities in the denomination—the moderators of its associations—affirm that the figures given in the present census represent the full strength of the body; and that, while there may be additional scattered churches, they are few in number, and are practically moribund.

DOCTRINE.

In doctrine the Two-Seed Baptists represent not merely the extreme form of Calvinism, but what appears to be a certain element of dual Gnosticism. In the words of one of their leaders, their distinguishing doctrine is as follows:

> The phrase "Two-Seed" indicates one seed of evil and one of good, emanating from two different sources (as positive and negative), the earthly generation (or mankind) being the field through which both are manifested, the field yet being no part of either. Neither has it (the field) any power of its own to resist, but must, and does, develop or manifest what is sown in it, as in the parable of the wheat and tares; neither can one change from one to the other, but each produces after its kind. We do not divide the Adamic race, neither do we change the decrees of God, but as He declared the origin and destiny of the parent or progenitor in the beginning, we claim that, as He can not change, neither does it change either the origin or destiny of any one of His generation. This being the visible or representative character, then we also claim that both the good and evil being set forth as seed-fathers and progenitors, we can not use the term father, mother, or child, except as the other also is implied or understood; in both of these spiritual generators He also gives origin and destiny and that can not be changed. Thus it is the crop which grows in the field that we gather in our barn; we do not gather the field, nor has the field any power of resistance, but has to develop whatever is sown in it; and the atonement, or offering, being for the redemption of something, must necessarily mean that something was once possessed and then lost. We also claim the price demanded was paid, the debt of divine justice satisfied, nothing more charged against them; but as the sufferings of the Saviour were visible, then we suffer temptations while in the flesh, or, in other words, both grow together in the field, but when the harvest is come then the crop is gathered, not the field it grew on.

Another form of the same general doctrine is set forth in the report on religious bodies of the census of 1890, as follows:

> The essence of good is God; the essence of evil is the devil. Good angels are emanations from or particles of God; evil angels are particles of the devil. When God created Adam and Eve, they were endowed with an emanation from Himself, or particles of God were included in their constitution. They were wholly good. Satan, however, infused into them particles of his essence, by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offspring; the same provision applied to each of her daughters. But when the particles of evil essence had been infused by Satan, the conception of Eve and of her daughters was increased. They were now required to bear the original number, who were styled the seed of God, and an additional number, who were called the seed of the serpent.
>
> The seed of God constituted a part of the body of Christ. For them the atonement was absolute; they would all be saved. The seed of the serpent did not partake of the benefits of the atonement, and would all be lost. All the manifestations of good or evil in men are but displays of the essence that has been infused into them. The Christian warfare is a conflict between these essences.

Foot-washing is observed in the churches of this religious body, and many of the denomination are strongly opposed to a paid ministry. They do not believe that the help of a minister is needed to reach and save sinners. Christ carries on the work of salvation without the help of men.

POLITY.

In their church government the Two-Seed Baptists are thoroughly independent, each church standing by itself. Associations are formed, but for spiritual fellowship rather than for church management.

WORK.

What are ordinarily known as church activities do not exist among them. Individuals may contribute to benevolences as they see fit, but organized benevolence does not exist. Neither Sunday schools nor young people's societies, nor, indeed, societies of any kind, are recognized as legitimate.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow, and show 55 organizations, in 9 associations. These organizations are located in 9 states.

The total number of communicants reported is 781; of these, as shown by the returns for 24 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 38 church edifices; a seating capacity for church edifices of 11,350, as reported by 32 organizations; and church property valued at $21,500, against which there ap-

pears no indebtedness. No halls, parsonages, or Sunday schools are reported.

The number of ministers connected with the denomination is estimated at 35.

A comparison with the report for 1890 shows a notable decrease, as follows: Organizations, 418; communicants, 12,070; value of church property, $150,730.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination.	55	55	781	24	173	204	38	.....	38	32	11,350	32	$21,500
South Atlantic division	8	8	72	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia	5	5	44	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Florida	3	3	28	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	5	5	55	3	16	20	3	.....	3	3	1,450	3	6,000
Indiana	4	4	41	3	16	20	3	.....	3	3	1,450	3	6,000
Missouri	1	1	14	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	42	42	654	21	157	184	35	.....	35	29	9,900	29	15,500
Kentucky	9	9	144	3	28	44	9	.....	9	9	3,100	9	3,850
Tennessee	19	19	279	16	113	124	18	.....	18	18	6,350	18	11,200
Alabama	2	2	32	2	16	16	2	.....	2	2	450	2	450
Arkansas	10	10	175	.....	.....	.....	6	.....	6	.....	.....	.....	.....
Texas	2	2	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination.	55	55	781	24	173	204	38	.....	38	32	11,350	32	$21,500
Bear Creek	6	6	125	.....	.....	.....	6	.....	6	.....	.....	.....	.....
Bethlehem	4	4	41	3	16	20	3	.....	3	3	1,450	3	6,000
Caney Fork	9	9	154	8	68	71	9	.....	9	9	2,850	9	4,050
Drakes Creek	11	11	171	3	28	44	11	.....	11	11	4,400	11	5,200
Elm Fork	2	2	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lookout	3	3	31	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pilgrims Rest	5	5	64	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Richland Creek	10	10	130	10	61	69	9	.....	9	9	2,650	9	6,250
Suwanee River	5	5	41	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

FREEWILL BAPTISTS (BULLOCKITES).

HISTORY.

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

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow, and show 15 organizations, with no ecclesiastical divisions. These organizations are located in 2 states, the great majority of them being in Maine.

The total number of communicants reported is 298; of these, as shown by the returns for 14 organizations, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 8 church edifices with a seating capacity of 1,560; and church property valued at $6,900, with no indebtedness. There is 1 Sunday school reported with 4 officers and teachers and 25 scholars.

There are 4 ministers reported in connection with the denomination.

The denomination was not mentioned in the report for 1890, the churches probably being included with the Freewill Baptist denomination.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported
Total for denomination	15	15	298	14	92	151	8	2	8	8	1,560
North Atlantic division	15	15	298	14	92	151	8	2	8	8	1,560
Maine	13	13	275	12	85	135	7	2	7	7	1,410
New Hampshire	2	2	23	2	7	16	1	.....	1	1	150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	8	$6,900	.....	.....	.....	.....	1	1	4	25
North Atlantic division	15	8	6,900	.....	.....	.....	.....	1	1	4	25
Maine	13	7	6,400	.....	.....	.....	.....	1	1	4	25
New Hampshire	2	1	500	.....	.....	.....	.....	.....	.....	.....	.....

UNITED AMERICAN FREEWILL BAPTISTS (COLORED).

HISTORY.

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

DOCTRINE AND POLITY.

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

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

WORK.

The missionary work, whether home or foreign, is as yet unorganized, but pastors are actively engaged in meeting the needs of unoccupied sections, and the Woman's Home Mission and Education Society is doing a great deal of good in this line. The church has two large schools—one, Kinston College, in North Carolina, the other at Dawson, Ga.—and preparations are being made to establish still another. There is also a printing establishment at Kinston, N. C., which issues a weekly paper.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 251 organizations in 8 conferences, located in 5 states, the majority, 133, being in North Carolina, and 93 in Georgia.

The total number of communicants reported is 14,489; of these, as shown by the returns for 135 organizations, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 152 church edifices; a seating capacity for church edifices of 39,825, as reported by 137 organizations; church property valued at $79,278, against which an indebtedness of $3,485 is reported; halls, etc., used for worship by 8 organizations; and 6 parsonages valued at $1,475. There are 100 Sunday schools reported, with 382 officers and teachers and 3,307 scholars.

The number of ministers connected with the denomination is estimated at 136.

This body is not mentioned in the report for 1890; it was not then in existence as a separate denomination.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	251	247	14,489	135	3,438	4,397	149	8	152	137	39,825
South Atlantic division	244	240	14,167	131	3,366	4,230	144	6	147	135	39,600
North Carolina	133	129	10,099	45	2,106	2,647	45	.....	46	45	10,275
Georgia	93	93	3,680	70	1,076	1,415	83	5	84	75	26,000
Florida	18	18	388	16	184	168	16	1	17	15	3,325
South Central division	7	7	322	4	72	167	5	2	5	2	225
Alabama	6	6	272	3	47	142	4	2	4	1	75
Oklahoma[1]	1	1	50	1	25	25	1	.....	1	1	150

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	251	151	$79,278	22	$3,485	6	$1,475	100	100	382	3,307
South Atlantic division	244	144	77,778	20	3,479	6	1,475	97	97	368	3,180
North Carolina	133	45	28,250	.....	.....	.....	.....	17	17	81	1,117
Georgia	93	83	50,558	17	2,721	5	1,125	64	64	235	1,753
Florida	18	16	3,970	3	758	1	350	16	16	52	310
South Central division	7	7	1,500	2	6	.....	.....	3	3	14	127
Alabama	6	6	1,100	2	6	.....	.....	3	3	14	127
Oklahoma[1]	1	1	400	.....	.....	.....	.....	.....	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	251	247	14,489	135	3,438	4,397	149	8	152	137	39,825
Cape Fear	39	35	1,731	.....	.....	.....	.....	.....	.....	.....	.....
Georgia, Eastern	40	40	1,078	40	519	559	34	6	35	34	8,025
Mount Hosea Association	23	23	1,156	2	30	31	18	.....	18	14	7,800
Northeast	49	49	3,615	.....	.....	.....	.....	.....	.....	.....	.....
Northwest	46	46	4,803	46	2,131	2,672	46	.....	47	46	10,425
Southeast Alabama	6	6	272	3	47	142	4	2	4	1	75
Southern Union	34	34	1,112	30	430	552	33	.....	33	28	9,250
Spring Creek	14	14	722	14	281	441	14	.....	15	14	4,250

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	251	151	$79,278	22	$3,485	6	$1,475	100	100	382	3,307
Cape Fear	39	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia, Eastern	40	33	12,750	3	1,058	.....	.....	27	27	104	732
Mount Hosea Association	23	18	9,142	.....	.....	.....	.....	19	19	76	506
Northeast	49	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Northwest	46	46	23,650	.....	.....	.....	.....	17	17	81	1,117
Southeast Alabama	6	6	1,100	2	6	.....	.....	3	3	14	127
Southern Union	34	34	24,086	13	2,265	6	1,475	21	21	56	452
Spring Creek	14	14	8,550	4	156	.....	.....	13	13	51	373

BRETHREN (PLYMOUTH).

GENERAL STATEMENT.

History.—Early in the nineteenth century there appeared in England and Ireland, especially in the Anglican Church, considerable restiveness under the general church conditions. This was occasioned largely by dissatisfaction with the close connection between church and state, with the stereotyped forms of worship, and with the church organizations by which believers were separated from each other and were gathered into so many different sects. As a result of this feeling, a number of independent gatherings sprang up spontaneously, both in England and Ireland, in which men and women who were desirous of a "spiritual communion based on New Testament religious principles" met together for the "breaking of bread" and for prayer. Of such gatherings, the most important, from an historical standpoint, was one at Dublin, Ireland. Here, in the spring of 1827, a few Christians, some of whom had already been meeting more or less regularly for prayer, instituted the practice of "breaking of bread," though it was not until 1829 that the first permanent meeting was formed. There were also meetings of importance at Plymouth and Bristol, England, and the fact that the meeting at Plymouth at the first had some prominence in members and teachers, eventually gave rise to the name "Plymouth Brethren," which has come to be their popular designation, though it has never been adopted by the different communities, who speak of themselves simply as "Believers," "Christians," "Saints," or "Brethren."

As the different meetings, or "gatherings" as they were often termed, came to know of each other, it was natural that there should be more or less of fellowship between them, although no regular organization was formed. A number of men of exceptional ability and great personal power identified themselves with the movement, among them John Nelson Darby; George Müller, of Bristol, whose famous orphanages were but a development of one phase of the Brethren idea; Samuel Prideaux Tregelles, the famous biblical critic; Anthony Norris Groves, the missionary; and many others. These men for the most part worked along more or less independent lines, as Müller in his orphanages, and Groves in his missionary work in Mesopotamia and India. In England the strongest influence was exerted by Mr. Darby, who devoted to the devel-

opment of the idea which had gained complete ascendency over his own mind, an ability and intensity of purpose seldom if ever surpassed. He was not only instrumental in the establishment of a number of congregations in England, but extended his work into continental Europe, visiting Switzerland, France, and Germany, where many permanent meetings were the result of his labors. At about the same time Mr. Müller also visited Stuttgart, although with less success.

In the absence of any ecclesiastical organization, and the presence of an intense individualism and sense of personal responsibility, divisions naturally arose, and the congregations gathered around different leaders. This did not, however, prevent the extension of the idea, and the formation of numerous meetings which exercised a powerful influence upon the religious life of the churches.

The movement first came to America as a result of the emigration of a number of Brethren to the United States and Canada about the middle of the nineteenth century. Mr. Darby made several visits across the Atlantic, and a number of congregations were formed, and since that time the meetings have multiplied rapidly. As in England, so in the United States, divisions have arisen, but no exact classification is recognized. Some meetings are called "exclusive" and others "open," but there is no one term that applies accurately to any single division. For this reason numerals are used in designating them.

The doctrine of the invisible membership of the church under the sole authority of the Scriptures and the Holy Spirit has operated to prevent the collecting or recording of statistics of the different communities of Brethren, and the tabular statements, while as complete as it is possible to secure, probably do not include all the individual gatherings or the full membership.

Doctrine.—In doctrine the different bodies of Brethren are in substantial accord. They acknowledge no creeds, but look upon the Scriptures as their only guide. They accept the general evangelical doctrines of the Trinity, the sinless humanity and absolute Deity of Christ, and Christ's atonement by His sacrificial death; and hold that the Holy Spirit is present in the believer and in the church, and that believers are eternally secure. They look for the personal premillennial coming of Christ, and believe that the punishment of the unregenerate will be eternal. The following statement, published as an answer to inquiries, summarizes their general belief:

We believe in the absolute and perfect [verbal] inspiration of the Bible; which we hold to be, not in name only, but in reality, the Word of God.

Having in it the perfect revelation of the mind of God, we refuse all human creeds as being both unnecessary and a slur upon His word.

We, however, have no uncertain belief in the doctrines unfolded in the Scriptures: The fall and absolute ruin of man; his guilty, lost, and helpless condition; the utter worthlessness of works, law-keeping, or reformation as a ground of salvation; the amazing love of God in providing a Saviour in His blessed Son; the spotless perfection of Christ, both in His divine nature and His true humanity; atonement by the blood-shedding of Christ on the cross, by which alone redemption has been accomplished; His resurrection as the proof of God's acceptance of that atonement.

We also see in Scripture the absolute necessity for new birth by the Holy Spirit, through the Word of God, and of justification by faith alone, without the works of the law.

We see that the believer is warranted to have the fullest assurance of his present and eternal salvation, and that this assurance comes not through feelings or experiences, but by the Word of God.

We also see that being saved by a [Christ's] work once for all, the believer can never be lost, but is as secure as though he were in heaven already, because of Christ's death and resurrection.

We see, however, that Scripture guards from abuse of this doctrine by insisting upon good works as the fruit of salvation; that the believer is to reckon himself dead to sin, and to live not only a moral life, but one of love and devotedness to Christ, and of separation from the ways and thoughts of the world.

We believe that the proper hope of God's people is not the improvement of the world, but the coming of Christ for His own, to raise the dead in Christ, and change the living, and then take them all out of the world, which He will then purge and cleanse by judgments preparatory to the Millennium, when Israel and the nations of the earth will inhabit it under His rule, but His Church will always be in heaven.

We hold that rejectors of the gospel and all the wicked will "have their part in the lake that burneth with fire and brimstone," eternal punishment and not extinction or restoration. We therefore believe in an earnest and affectionate presentation of the simple gospel of the grace of God.

Polity.—The view of the Church held by the Brethren is that it is one and indivisible—"Christ is the head of it, the Holy Spirit the bond of union, and every believer a member. It was begun at Pentecost and will be completed before the second Advent." They acknowledge no ritual or definite ecclesiastical organization, and do not believe in human ordination of the ministry. They hold that the personal gift is a sufficient authorization for the exercise of the privileges of the ministry, and that this involves the priesthood of all believers under the special guidance of the Holy Spirit. Hence they have no presiding officers in their assembly meetings, but anyone who has the gift is privileged to exercise it. Women take no part in the public ministry.

Discipline is generally regarded as "restorative in its character," and they hold that "the solemn act of separation should be resorted to only after loving and faithful dealing has failed to reclaim."

Considering the various denominations as unscriptural because based upon creeds, an ordained ministry, separate church organizations, etc., they do not fellowship with them. They observe the ordinance of baptism, usually by immersion, meet every Sunday to "break bread" (which is the term they use to designate the sacrament of the Lord's Supper), and have meetings for prayer and Bible study, and gospel meetings

for the unconverted. They own no church edifices, but meet in halls and private houses, some of which are the personal property of individual Brethren.

There is no special form of admission, at least no set form of words, but the applicant is expected to give to the assembly satisfactory evidence of new birth, of having passed through genuine repentance, and of unfeigned faith in Christ and in the Scriptures as the Word of God, with life corresponding thereto. Giving that evidence, he is regarded as a member of the body of Christ and is accepted as such by the meeting at the Lord's Supper. In some cases announcement of the application is given, so that there may be conversation with the applicant by individual Brethren.

Work.—All the branches are active in the spread of the gospel, contributing both by meetings and as individuals to the support of missionaries, though they have no missionary societies and give no pledge of personal support to their missionaries, who have gone into every part of the world. They have no distinctive missions like those established by the different denominations, but have formed communities corresponding to those in England and in America.

The Brethren (Plymouth) bodies are 4 in number, as follows, the Roman numerals being used for the sake of distinction:

Brethren (Plymouth)—I.
Brethren (Plymouth)—II.
Brethren (Plymouth)—III.
Brethren (Plymouth)—IV.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Brethren (Plymouth) bodies, taken together, have 403 church organizations. The total number of communicants as reported is 10,566; of these, as shown by the returns of 402 organizations, about 42 per cent are males and 58 per cent females. According to the statistics, these bodies have 4 church edifices; a seating capacity for church edifices of 600, as reported by 3 organizations; church property valued at $18,200, against which there appears an indebtedness of $2,400; and halls, etc., used for worship by 398 organizations. The Sunday schools, as reported by 199 organizations, number 210, with 892 officers and teachers and 8,911 scholars.

There is no regular ministry connected with any of these bodies.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Brethren (Plymouth)	403	403	10,566	402	4,390	6,161	(1)	4	398	4	3	600
Brethren (Plymouth)—I	134	134	2,933	134	1,240	1,693	.....	.....	134	.....	.....	.....
Brethren (Plymouth)—II	128	128	4,752	128	1,981	2,771	.....	3	124	3	3	600
Brethren (Plymouth)—III	81	81	1,724	80	692	1,017	.....	1	80	1	.....	.....
Brethren (Plymouth)—IV	60	60	1,157	60	477	680	.....	.....	60	.....	.....	.....

[1] No regular ministry.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren (Plymouth)	403	9	$18,200	2	$2,400	.....	.....	199	210	892	8,911
Brethren (Plymouth)—I	134	.....	.....	.....	.....	.....	.....	78	80	306	2,716
Brethren (Plymouth)—II	128	6	17,500	2	2,400	.....	.....	93	102	514	5,475
Brethren (Plymouth)—III	81	3	700	.....	.....	.....	.....	28	28	72	720
Brethren (Plymouth)—IV	60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

BRETHREN (PLYMOUTH)—I.

HISTORY.

The more conservative Brethren, as distinct from the "Open" Brethren, formed but one fellowship in the United States until 1885. At that time two leaders came from England who put forth a doctrine which, it was claimed, deprived not only the Old Testament believers, but a considerable number of New Testament believers, of eternal life. This doctrine was strongly opposed by a great majority, on the ground that eternal life in Christ is the common blessing of all believers of every age, whatever other distinction may exist between them in different dispensations. Those who hold this view continue to constitute the great body of the Brethren in the United States, and are included in this first division. They cherish the memory and publish the writings of John Nelson Darby and other prominent writers of the earlier years of the movement, although they have declined to look upon these writings in any degree as a creed, and are anxious to remain free to advance in the knowledge of the Scriptures. They are regarded as more conservative than the second branch, or "Open" Brethren, although less so than the third and fourth, and are ordinarily termed "Exclusives" when any specific reference is required.

They have always been interested in general evangelistic work, and are represented by about 40 missionaries in the United States and 5 in the foreign field, although no statement of the amount contributed for this work is available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the table which follows. As shown by this table, the denomination has 134 organizations, located in 23 states, the territory of New Mexico, and the District of Columbia; more than one-third being in the North Atlantic division. Pennsylvania leads with 23.

The total number of communicants reported is 2,933; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has no church edifices, all the organizations holding their services in halls, etc. There are 80 Sunday schools reported, with 306 officers and teachers and 2,716 scholars.

The denomination has no regular ministry.

As compared with the report for 1890, the figures show an increase of 25 organizations and 644 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		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.				
Total for denomination	134	134	2,933	134	1,240	1,693	.....	134	78	80	306	2,716
North Atlantic division	52	52	1,411	52	595	816	.....	52	35	35	134	1,073
New Hampshire	1	1	15	1	7	8	.....	1	.....	.....	.....	.....
Massachusetts	4	4	105	4	43	62	.....	4	3	3	11	66
New York	14	14	421	14	180	241	.....	14	9	9	34	278
New Jersey	10	10	322	10	139	183	.....	10	10	10	31	259
Pennsylvania	23	23	548	23	226	322	.....	23	13	13	58	470
South Atlantic division	22	22	268	22	126	142	.....	22	9	9	41	386
Delaware	2	2	32	2	16	16	.....	2	.....	.....	.....	.....
Maryland	2	2	45	2	17	28	.....	2	2	2	12	105
District of Columbia	1	1	14	1	3	11	.....	1	1	1	3	21
Virginia	5	5	81	5	38	43	.....	5	4	4	18	170
North Carolina	6	6	36	6	19	17	.....	6	.....	.....	.....	.....
Georgia	2	2	6	2	3	3	.....	2	1	1	1	15
Florida	4	4	54	4	30	24	.....	4	1	1	7	75
North Central division	44	44	1,013	44	421	592	.....	44	26	28	109	1,036
Ohio	1	1	4	1	3	1	.....	1	.....	.....	.....	.....
Indiana	1	1	15	1	9	6	.....	1	1	1	6	30
Illinois	6	6	159	6	72	87	.....	6	3	3	14	95
Michigan	5	5	186	5	68	118	.....	5	3	5	29	260
Wisconsin	3	3	73	3	23	50	.....	3	3	3	6	39
Minnesota	15	15	311	15	125	186	.....	15	11	11	35	364
Iowa	7	7	122	7	57	65	.....	7	2	2	4	26
Missouri	3	3	86	3	34	52	.....	3	2	2	12	185
Kansas	3	3	57	3	30	27	.....	3	1	1	3	37
Western division	16	16	241	16	98	143	.....	16	8	8	22	221
Colorado	1	1	7	1	3	4	.....	1	.....	.....	.....	.....
New Mexico	1	1	6	1	2	4	.....	1	1	1	4	35
Washington	4	4	73	4	35	38	.....	4	2	2	8	76
California	10	10	155	10	58	97	.....	10	5	5	10	110

BRETHREN (PLYMOUTH)—II.

HISTORY.

The second branch of the Brethren comprises those who are known as the "Open" Brethren. In 1848, B. W. Newton, of the Plymouth Assembly, was charged with teaching certain heretical doctrines concerning the person of Christ. These were quickly condemned by Mr. Darby and others, and the assembly put under a ban. George Müller, of the Bristol Assembly, and many others later condemned the heretical views, but contended that any individual Christians coming from Plymouth would be received into fellowship if they had not personally imbibed the evil doctrine. Thus the term "open" came to be applied to that section of Brethren whose principle of reception is, "What does the person himself hold?" rather than "Where does he come from?" From their standpoint they are "open" to receive all Christians who are personally sound in the faith, although intercommunication with heretical meetings has never been contemplated nor allowed. The assertion that the Open Brethren meetings receive into their communion those who hold doctrines regarded as false by most Christians is strongly repudiated by this branch of the Brethren, who maintain all the orthodox views held by Brethren in general.

The Open Brethren do not, however, form a homogeneous party, but entertain a wide variety of views. Regarding church government, some members, for example, claim that the open ministry is preferable but not obligatory, others that it is obligatory but of secondary importance. Some are on terms of friendly equality with evangelical Christians of every name. Others again are intolerant of any divergence of view. While all divisions of the Brethren look upon discipline in general as reformative rather than punitive, the Open Brethren are more apt to judge of individual cases by themselves than to undertake to apply to each offender general principles of universal application.

They have entered heartily into missionary work, and there are between 500 and 600 of their number in the foreign fields, besides those laboring in the home lands.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 128 organizations, located in 25 states; 60 organizations being in the North Central and 50 in the North Atlantic division. New York leads with 15.

The total number of communicants reported is 4,752; of these, about 42 per cent are males and 58 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 600; church property valued at $17,500, against which there appears an indebtedness of $2,400; while 124 organizations hold their services in halls, etc. The Sunday schools, as reported by 93 organizations, number 102, with 514 officers and teachers and 5,475 scholars.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show an increase of 40 organizations, 2,333 communicants, and $16,235 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	128	128	4,752	128	1,981	2,771	3	124	3	3	600
North Atlantic division	50	50	2,267	50	960	1,307	2	48	2	2	300
Massachusetts	8	8	415	8	143	272	2	6	2	2	300
Rhode Island	4	4	195	4	82	113	.....	4	.....	.....	.....
Connecticut	2	2	24	2	12	12	.....	2	.....	.....	.....
New York	15	15	728	15	333	395	.....	15	.....	.....	.....
New Jersey	10	10	440	10	185	255	.....	10	.....	.....	.....
Pennsylvania	11	11	465	11	205	260	.....	11	.....	.....	.....
South Atlantic division	2	2	46	2	22	24	.....	2	.....	.....	.....
Virginia	1	1	40	1	18	22	.....	1	.....	.....	.....
Georgia	1	1	6	1	4	2	.....	1	.....	.....	.....
North Central division	60	60	1,972	60	811	1,161	1	58	1	1	300
Ohio	5	5	218	5	97	121	.....	5	.....	.....	.....
Indiana	4	4	53	4	15	38	.....	4	.....	.....	.....
Illinois	8	8	539	8	231	308	.....	7	.....	.....	.....
Michigan	9	9	286	9	117	169	1	8	1	1	300
Wisconsin	2	2	33	2	11	22	.....	2	.....	.....	.....
Minnesota	5	5	158	5	50	108	.....	5	.....	.....	.....
Iowa	6	6	114	6	52	62	.....	6	.....	.....	.....
Missouri	5	5	309	5	124	185	.....	5	.....	.....	.....
North Dakota	3	3	22	3	11	11	.....	3	.....	.....	.....
Nebraska	2	2	25	2	10	15	.....	2	.....	.....	.....
Kansas	11	11	215	11	93	122	.....	11	.....	.....	.....
South Central division	3	3	84	3	27	57	.....	3	.....	.....	.....
Texas	3	3	84	3	27	57	.....	3	.....	.....	.....
Western division	13	13	383	13	161	222	.....	13	.....	.....	.....
Idaho	1	1	19	1	7	12	.....	1	.....	.....	.....
Colorado	2	2	64	2	23	41	.....	2	.....	.....	.....
Washington	1	1	20	1	7	13	.....	1	.....	.....	.....
Oregon	2	2	70	2	29	41	.....	2	.....	.....	.....
California	7	7	210	7	95	115	.....	7	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	128	6	$17,500	2	$2,400			93	102	514	5,475
North Atlantic division	50	4	8,500	2	2,400			42	45	269	2,833
Massachusetts	8	2	4,500	2	2,400			8	8	56	455
Rhode Island	4	2	4,000					4	4	24	225
Connecticut	2							2	2	5	24
New York	15							9	10	53	855
New Jersey	10							9	11	78	824
Pennsylvania	11							10	10	53	450
South Atlantic division	2							1	1	8	70
Virginia	1							1	1	8	70
Georgia	1										
North Central division	60	2	9,000					36	40	179	2,001
Ohio	5							3	5	26	265
Indiana	4							2	2	9	110
Illinois	8							7	7	58	634
Michigan	9	1	8,000					3	3	17	248
Wisconsin	2							2	2	7	51
Minnesota	5	1	1,000					4	6	15	235
Iowa	6							4	4	11	80
Missouri	5							4	4	19	232
North Dakota	3							1	1	1	5
Nebraska	2							2	2	5	40
Kansas	11							4	4	11	101
South Central division	3							3	4	14	148
Texas	3							3	4	14	148
Western division	13							11	12	44	423
Idaho	1							1	1	5	55
Colorado	2							1	1	3	20
Washington	1							1	1	10	100
Oregon	2							2	2	8	80
California	7							6	7	18	168

BRETHREN (PLYMOUTH)—III.

HISTORY.

The third branch of Brethren includes those who adopted in full the views of the English leaders referred to in the statement for the first branch. They represent the extreme high church principle of Brethrenism, and hold that absolute power of a judicial kind has been delegated by Christ to the Christian assembly, so that any decision of the assembly must be accepted. In accordance with this belief, they advocate the absolute disfellowshiping of any person whose life or doctrinal views are not in accord with the principles of the Christian faith as approved by the meeting, whether expressed through the general voice or through the leaders.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 81 organizations, located in 24 states and the District of Columbia; 34 organizations being in the North Central and 21 in the North Atlantic division. The Western division is next in order, with 13 organizations.

The total number of communicants reported is 1,724; of these, as shown by the returns of all but 1 organization, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 1 church edifice and church property valued at $700, with no indebtedness, while 80 organizations worship in halls, etc. There are 28 Sunday schools reported, with 72 officers and teachers and 720 scholars.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show a decrease of 5 organizations, but an increase of 489 communicants and of $500 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	81	81	1,724	80	692	1,017	1	80	1	.....	.....
North Atlantic division	21	21	590	21	234	356	.....	21	.....	.....	.....
Massachusetts	2	2	36	2	14	22	.....	2	.....	.....	.....
New York	7	7	184	7	63	121	.....	7	.....	.....	.....
New Jersey	5	5	148	5	64	84	.....	5	.....	.....	.....
Pennsylvania	7	7	222	7	93	129	.....	7	.....	.....	.....
South Atlantic division	11	11	131	11	57	74	.....	11	.....	.....	.....
Maryland	2	2	44	2	17	27	.....	2	.....	.....	.....
District of Columbia	1	1	17	1	5	12	.....	1	.....	.....	.....
Virginia	1	1	7	1	5	2	.....	1	.....	.....	.....
Georgia	2	2	21	2	10	11	.....	2	.....	.....	.....
Florida	5	5	42	5	20	22	.....	5	.....	.....	.....
North Central division	34	34	665	33	253	397	1	33	1	.....	.....
Ohio	4	4	71	4	27	44	.....	4	.....	.....	.....
Illinois	7	7	182	6	64	103	.....	7	.....	.....	.....
Michigan	3	3	70	3	28	42	.....	3	.....	.....	.....
Wisconsin	4	4	27	4	14	13	.....	4	.....	.....	.....
Minnesota	3	3	21	3	9	12	.....	3	.....	.....	.....
Iowa	5	5	150	5	53	97	1	4	1	.....	.....
Missouri	3	3	101	3	40	61	.....	3	.....	.....	.....
North Dakota	1	1	4	1	2	2	.....	1	.....	.....	.....
Nebraska	1	1	6	1	3	3	.....	1	.....	.....	.....
Kansas	3	3	33	3	13	20	.....	3	.....	.....	.....
South Central division	2	2	24	2	8	16	.....	2	.....	.....	.....
Kentucky	1	1	18	1	5	13	.....	1	.....	.....	.....
Texas	1	1	6	1	3	3	.....	1	.....	.....	.....
Western division	13	13	314	13	140	174	.....	13	.....	.....	.....
Colorado	2	2	28	2	9	19	.....	2	.....	.....	.....
Washington	3	3	60	3	27	33	.....	3	.....	.....	.....
Oregon	3	3	51	3	23	28	.....	3	.....	.....	.....
California	5	5	175	5	81	94	.....	5	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	81	3	$700					28	28	72	720
North Atlantic division	21							8	8	19	189
Massachusetts	2							1	1	2	20
New York	7										
New Jersey	5							2	2	6	49
Pennsylvania	7							5	5	11	120
South Atlantic division	11							3	3	4	36
Maryland	2							1	1	2	10
District of Columbia	1										
Virginia	1							1	1	1	14
Georgia	2										
Florida	5							1	1	1	12
North Central division	34	3	700					12	12	39	363
Ohio	4							1	1	5	30
Illinois	7							3	3	8	75
Michigan	3	1	100					1	1	2	15
Wisconsin	4							1	1	1	12
Minnesota	3										
Iowa	5	1	500					3	3	12	112
Missouri	3	1	100					1	1	7	80
North Dakota	1										
Nebraska	1							1	1	3	30
Kansas	3							1	1	1	9
South Central division	2							1	1	2	20
Kentucky	1							1	1	2	20
Texas	1										
Western division	13							4	4	8	112
Colorado	2										
Washington	3										
Oregon	3							1	1	1	17
California	5							3	3	7	95

BRETHREN (PLYMOUTH)—IV.

HISTORY.

The organization in 1890 of the fourth branch of Brethren was due to the expulsion from the third division of a number of members on account of certain doctrines and practices taught by some of the leaders. They hold that a second impartation of divine power must be received before a believer can be said to be in full possession of eternal life. They have entered vigorously into missionary work, and quite a number of persons in the United States give their whole time to general evangelistic service. They have also organized a number of meetings in Australia, New Zealand, and Tasmania, and a few in South America, South Africa, and India.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 60 organizations, located in 23 states and the District of Columbia; more than one-half being in the North Central division. Nebraska leads with 9.

The total number of communicants reported is 1,157; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has no church edifices and no church property is reported. All of the 60 organizations hold their services in halls, etc. There are no Sunday schools.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show an increase of 29 organizations and 439 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	60	60	1,157	60	477	680	.....	60	.....	.....	.....
North Atlantic division	15	15	436	15	181	255	.....	15	.....	.....	.....
Massachusetts	1	1	65	1	19	46	.....	1	.....	.....	.....
Connecticut	3	3	25	3	11	14	.....	3	.....	.....	.....
New York	6	6	239	6	116	123	.....	6	.....	.....	.....
New Jersey	4	4	78	4	24	54	.....	4	.....	.....	.....
Pennsylvania	1	1	29	1	11	18	.....	1	.....	.....	.....
South Atlantic division	3	3	57	3	25	32	.....	3	.....	.....	.....
Delaware	1	1	10	1	5	5	.....	1	.....	.....	.....
Maryland	1	1	40	1	15	25	.....	1	.....	.....	.....
District of Columbia	1	1	7	1	5	2	.....	1	.....	.....	.....
North Central division	33	33	478	33	191	287	.....	33	.....	.....	.....
Ohio	4	4	30	4	14	16	.....	4	.....	.....	.....
Indiana	2	2	67	2	20	47	.....	2	.....	.....	.....
Illinois	2	2	87	2	32	55	.....	2	.....	.....	.....
Michigan	3	3	14	3	7	7	.....	3	.....	.....	.....
Wisconsin	2	2	20	2	9	11	.....	2	.....	.....	.....
Minnesota	3	3	41	3	17	24	.....	3	.....	.....	.....
Iowa	4	4	48	4	16	32	.....	4	.....	.....	.....
Missouri	1	1	6	1	2	4	.....	1	.....	.....	.....
North Dakota	1	1	12	1	6	6	.....	1	.....	.....	.....
South Dakota	1	1	3	1	2	1	.....	1	.....	.....	.....
Nebraska	9	9	147	9	65	82	.....	9	.....	.....	.....
Kansas	1	1	3	1	1	2	.....	1	.....	.....	.....
South Central division	4	4	75	4	29	46	.....	4	.....	.....	.....
Tennessee	4	4	75	4	29	46	.....	4	.....	.....	.....
Western division	5	5	111	5	51	60	.....	5	.....	.....	.....
Washington	1	1	32	1	19	13	.....	1	.....	.....	.....
Oregon	1	1	6	1	3	3	.....	1	.....	.....	.....
California	3	3	73	3	29	44	.....	3	.....	.....	.....

BRETHREN (RIVER).

GENERAL STATEMENT.

In the latter part of 1750 about thirty Mennonite families in Canton Basel, Switzerland, after a long period of persecution, during which they suffered both imprisonment and loss of property, decided to emigrate westward. They went first to England and, in the fall of 1751, set sail for America. The voyage across the Atlantic was disastrous, one of the ships, with all their goods, being lost, and they landed poor and destitute. One company, including John and Jacob Engle, and others whose names are uncertain, settled near the Susquehanna river in the southwestern part of Lancaster county, Pa., in the spring of 1752.

In 1770, as a result of the labors of some members of the Lutheran, Mennonite, and Baptist churches, who were grieved at what they considered the formalism which then characterized the churches, there was, in that region, a notable revival, which was attended by many conversions. It was conducted principally by Messrs. Otterbein, Boehm, Bochran, and the Engles, representing the different bodies. Subsequently difference of views arose in regard to the form of baptism, some holding that the applicant should make choice of the method, while others claimed that trine immersion was the only proper form. The result was that they mutually agreed to work independently, in accordance with their various interpretations of the Scriptures.

The believers in trine immersion had no regular organization but were in the habit of designating the various communities as brotherhoods. There was thus the Brotherhood down by the River, meaning in the southern part of Lancaster county; also the Brotherhood in the North; the Brotherhood in Dauphin; the Brotherhood in Lebanon; the Brotherhood in Bucks and Montgomery, etc. The outlying brotherhoods looked to the brotherhood in the southern part of Lancaster county as the home of the organization, and it was probably due to this fact that the general term "River Brethren" was given to the entire body. Another explanation has been given by some, namely, that they were in the habit of baptizing in the river. With the development of these brotherhoods it seemed advisable to select some one to perform the duties of the ministerial office, and the choice fell upon Jacob Engle, who thus became their first minister.

In course of time dissensions arose concerning what would now be called minor points, which ultimately caused divisions. In 1843 the body known as "Yorkers" or, as some have termed them, "Old Order" Brethren, withdrew, and in 1853 the body known first as "Brinsers," but later as "United Zion's Children," also withdrew.

The Brethren (River) bodies are 3 in number, as follows:

Brethren in Christ.
Yorker, or Old Order, Brethren.
United Zion's Children.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Brethren (River) bodies, taken together, have 111 church organizations. The total number of communicants reported is 4,569; of these, about 40 per cent are males and 60 per cent females.

According to the statistics, these bodies have 93 church edifices with a seating capacity of 33,060; church property valued at $165,850, against which an indebtedness of $1,475 is reported; halls, etc., used for worship by 19 organizations; and 4 parsonages valued at $8,000. There are 42 Sunday schools reported, with 473 officers and teachers and 2,812 scholars.

The number of ministers connected with the different bodies is 216.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Brethren (River)	111	110	4,569	110	1,823	2,746	216	92	19	93	92	33,060
Brethren in Christ	74	73	3,397	73	1,341	2,056	170	72	2	73	72	25,860
Yorker, or Old Order, Brethren	9	9	423	9	154	269	24	.....	9	.....	.....	.....
United Zion's Children	28	28	749	28	328	421	22	20	8	20	20	7,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Brethren (River)	111	92	$165,850	3	$1,475	4	$8,000	41	42	473	2,812
Brethren in Christ	74	72	143,000	2	475	4	8,000	39	40	455	2,695
Yorker, or Old Order, Brethren	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Zion's Children	28	20	22,850	1	1,000	.....	.....	2	2	18	117

BRETHREN IN CHRIST.

HISTORY.

At first the organization of the River Brethren[1] was simple, but as their numbers increased a more permanent form became necessary, and about 1820 the present ecclesiastical organization was adopted. During the civil war some of the members, although proclaiming the doctrine of nonresistance, were drafted for military service, and it became evident that the denomination must secure legal recognition as a religious organization holding that doctrine. Steps to secure such recognition were taken at a private council held in Lancaster, Pa., as early as 1862, at which time those who remained after the separation of the other two branches, and who constituted the great majority of the Brethren, decided to adopt the name "Brethren in Christ" instead of "River Brethren," which was done the following year. In 1904 the organization was incorporated according to the laws of the state of Pennsylvania as "a religious body for the worship of Almighty God," with headquarters at Harrisburg.

[1] See Brethren (River), page 169.

DOCTRINE.

The Brethren in Christ have not accepted any historical creed or confession, but have certain generally recognized doctrines to which they adhere. They believe that the church is "built on faith in an almighty, triune, eternal, self-existent God—Father, Son, and Holy Spirit." They accept the doctrines of the immortality of the soul; redemption through Jesus Christ as the Son of God, who makes atonement for the sins of the world; and regeneration through the influence of the Holy Spirit, developing into holy living. They hold that trine immersion is the only proper form of baptism, practice confession of sins to God and man, and observe the sacrament of the Eucharist, accompanying it by the ceremony of foot-washing. The recognition of Christ, not only as Saviour, but as Lord and Master and King, involves, in their view, the acceptance of the tenets and principles of His government. Accordingly they believe that, inasmuch as He is Prince of Peace, His kingdom is of peace, and as His subjects, they should abstain from the employment of carnal forces which involve the taking of human life. For this reason the doctrine of nonresistance is a prominent feature of their belief.

POLITY.

The ecclesiastical organization of the denomination includes the local church, a system of district councils, and a general conference. The officers of the church are bishops, ministers, and deacons. The bishops preside at all council meetings, officiate at marriages and in the observance of the sacraments, and exercise all functions of the ministry. The ministers are specifically the teaching body, but also do parish visiting and, by request of the bishop, in his absence, administer the sacraments. No salaries are paid, and whatever is necessary for their support is raised by voluntary contributions. The deacons have charge of the business affairs of the churches, serve at the communion table, look after the poor, and also do some visiting in the parish. Officers are elected by the congregations or the councils, but are ordained by a bishop. The membership of the district councils and of the general conference includes laymen as well as ministers, and the general conference, which meets annually, has charge of the missionary work of the denomination.

WORK.

The activities of the church are under the care of an executive board of 5 persons appointed by the general conference.

The home missionary work under direction of this board, during 1906, was carried on by 15 workers who conducted general evangelistic services and cared for 7 missions, while $977 was contributed for the support of the work. Foreign missionary work was carried on in South Africa and India, where 5 stations were occupied by 14 American missionaries and 6 native helpers, who had the care of 5 churches, the membership of which is not given, and of 5 schools with 125 pupils. There is no general philanthropic work, and the value of the mission property is not reported, but is said to be comparatively small. The amount of $1,324 was contributed for the foreign work during the year.

The educational interests of the denomination in the United States are represented by 1 school of higher grade, having 26 pupils, property valued at $5,000, and an endowment of $2,881. For the support of this school voluntary contributions are also made, but no report of their total for 1906 is given. There is also 1 philanthropic institution with 29 inmates in the United States, holding property valued at $10,000. For its support $3,527 was contributed during the year.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 74 organizations, distributed in 11 states and the territory of Arizona. Pennsylvania leads with 33.

The total number of communicants reported is 3,397; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 73 church edifices with a seating capacity of 25,860; church property valued at $143,000, against which there appears an indebtedness of $475; and 4 parsonages valued at $8,000. There are 40 Sunday schools reported, with 455 officers and teachers and 2,695 scholars.

The number of ministers connected with the denomination is 170.

As compared with the report for 1890, these figures show a decrease of 4 organizations, but an increase of 709 communicants, and $69,950 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	74	73	3,397	73	1,341	2,056	72	2	73	72	25,860
North Atlantic division	35	34	1,030	34	699	1,231	34	1	35	34	14,035
New York	2	2	58	2	19	39	2	.....	2	2	500
Pennsylvania	33	32	1,872	32	680	1,192	32	1	33	32	13,535
South Atlantic division	1	1	26	1	8	18	1	.....	1	1	500
Maryland	1	1	26	1	8	18	1	.....	1	1	500
North Central division	33	33	1,306	33	571	735	32	1	32	32	10,300
Ohio	11	11	517	11	233	284	11	.....	11	11	4,050
Indiana	3	3	138	3	50	88	3	.....	3	3	900
Illinois	3	3	93	3	35	58	3	.....	3	3	1,050
Michigan	3	3	61	3	27	34	3	.....	3	3	500
Iowa	3	3	47	3	22	25	3	.....	3	3	775
Kansas	10	10	450	10	204	246	9	1	9	9	3,025
South Central division	3	3	67	3	33	34	3	.....	3	3	375
Oklahoma [1]	3	3	67	3	33	34	3	.....	3	3	375
Western division	2	2	68	2	30	38	2	.....	2	2	650
Arizona	1	1	17	1	6	11	1	.....	1	1	300
California	1	1	51	1	24	27	1	.....	1	1	350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	74	72	$143,000	2	$475	4	$8,000	39	40	455	2,695
North Atlantic division	35	34	66,750	1	400	3	6,000	16	16	188	1,160
New York	2	2	3,500	.....	.....	1	1,000	2	2	20	145
Pennsylvania	33	32	63,250	1	400	2	5,000	14	14	168	1,015
South Atlantic division	1	1	4,000	.....	.....	.....	.....	.....	.....	.....	.....
Maryland	1	1	4,000	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	33	32	62,800	1	75	1	2,000	22	23	254	1,430
Ohio	11	11	14,950	.....	.....	.....	.....	5	6	65	355
Indiana	3	3	4,400	.....	.....	.....	.....	3	3	28	190
Illinois	3	3	5,000	1	75	.....	.....	2	2	23	190
Michigan	3	3	2,950	.....	.....	.....	.....	1	1	8	40
Iowa	3	3	11,800	.....	.....	1	2,000	2	2	15	70
Kansas	10	9	23,700	.....	.....	.....	.....	9	9	115	585
South Central division	3	3	6,000	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma [1]	3	3	6,000	.....	.....	.....	.....	.....	.....	.....	.....
Western division	2	2	3,450	.....	.....	.....	.....	1	1	13	105
Arizona	1	1	750	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	2,700	.....	.....	.....	.....	1	1	13	105

[1] Oklahoma and Indian Territory combined.

YORKER, OR OLD ORDER, BRETHREN.

HISTORY.

In 1843 a number of the River Brethren withdrew from the main body, claiming that the original doctrines of the founders were being departed from, particularly in regard to nonresistance and nonconformity to the world. Most of those who withdrew resided in York county, Pa., whence they received the name of "Yorkers," or "Yorker Brethren." They are also known as the "Old Order Brethren," and thus are sometimes confused with the Old Order German Baptist Brethren. They have no church edifices, and the services are frequently held in large barns.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 9 organizations, located in 4 states. Pennsylvania leads with 5.

The total number of communicants reported is 423; of these, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has no church edifices, and no church property is reported. All of the organizations hold their services in halls, etc. There are no Sunday schools.

The number of ministers connected with the denomination is 24.

As compared with the report for 1890, these figures show an increase of 1 organization and 209 communicants.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	423	9	154	269	.....	9	.....	.....	.....
North Atlantic division	5	5	356	5	128	228	.....	5	.....	.....	.....
Pennsylvania	5	5	356	5	128	228	.....	5	.....	.....	.....
North Central division	4	4	67	4	26	41	.....	4	.....	.....	.....
Ohio	2	2	39	2	13	26	.....	2	.....	.....	.....
Indiana	1	1	5	1	3	2	.....	1	.....	.....	.....
Iowa	1	1	23	1	10	13	.....	1	.....	.....	.....

UNITED ZION'S CHILDREN.

HISTORY.

Questions of administration or ceremonial detail, particularly in connection with a church building, arose among the River Brethren in 1852. The next year about fifty persons in Dauphin county, Pa., withdrew and organized under the leadership of Matthias Brinser as their first bishop. They were thus generally called "Brinsers," but later adopted the name "United Zion's Children." They are found principally in Dauphin, Lancaster, and Lebanon counties, Pennsylvania.

Their doctrine is essentially the same as that of the Brethren in Christ,[1] and their confession of faith is about the same. They practice baptism by trine immersion, which must be preceded by "thorough repentance" on the part of the applicant. They also observe the ceremony of foot-washing, but differ from the Brethren in Christ in that with them the same person both washes and dries the feet, while in the other body one person washes and another person dries. Communion services, generally called love feasts, are held several times a year. They have 1 home for the aged, valued at $14,000.

[1] See Brethren in Christ, page 171.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 28 organizations, all of which are in Pennsylvania.

The total number of communicants reported is 749; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 20 church edifices with a seating capacity of

7,200; church property valued at $22,850, against which there appears an indebtedness of $1,000; and halls, etc., used for worship by 8 organizations. There are 2 Sunday schools reported, with 18 officers and teachers and 117 scholars.

The number of ministers connected with the denomination is 22, and there are 3 licentiates.

As compared with the report for 1890, these figures show an increase of 3 organizations, 224 communicants, and $14,550 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	28	28	749	28	328	421	20	8	20	20	7,200
North Atlantic division	28	28	749	28	328	421	20	8	20	20	7,200
Pennsylvania	28	28	749	28	328	421	20	8	20	20	7,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	28	20	$22,850	1	$1,000	.....	.....	2	2	18	117
North Atlantic division	28	20	22,850	1	1,000	.....	.....	2	2	18	117
Pennsylvania	28	20	22,850	1	1,000	.....	.....	2	2	18	117

BUDDHISTS.

GENERAL STATEMENT.

The influx of the Chinese and the Japanese into this country was followed naturally by the establishment of their prevailing forms of religious worship. Probably as a result of the fact that the great part of the Chinese immigration has been from South China, the prevailing form of worship has been Buddhist. As North China has been represented, a Confucian worship has recently developed. This, however, has been subsequent to the gathering of the statistics, and consequently it is not recorded in the tables.

So far as the Japanese are concerned, the Buddhist worship is representative of all their communities. The universal testimony is that there is no Shinto worship in this country, a natural result of the fact that in Japan the Shinto worship is so closely identified with the emperor himself.

There has been no attempt to define Buddhism, or to give even a survey of its history. With regard to that there is so much divergence of opinion among scholars that it has seemed best simply to note the conditions in this country, without paying attention to those in Asia. The material was furnished partly by Chinese and Japanese who were consulted, and partly by American scholars to whom the manuscript was submitted.

The Buddhists include 2 bodies, as follows:

Chinese Temples.
Japanese Temples.

SUMMARY OF STATISTICS.

Inasmuch as the statistics for the Chinese Temples cover but three items of information, as against substantially complete statistics for the Japanese Temples, no statistics for the 2 bodies, as a whole, are here given.

ORGANIZATIONS, MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of temples reported.	Seating capacity of temples.	
				Number of organizations reporting.	Male.	Female.		Temples.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Buddhists	74	12	3,165	12	2,387	778	15	69	5	69	7	2,110
Chinese Temples	62	.....	.....	.....	.....	.....	1	62	.....	62	.....	.....
Japanese Temples	12	12	3,165	12	2,387	778	14	7	5	7	7	2,110

ORGANIZATIONS, VALUE OF TEMPLE PROPERTY, DEBT ON TEMPLE PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF TEMPLE PROPERTY.		DEBT ON TEMPLE PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY TEMPLE ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Buddhists	74	8	$88,000	1	$2,000	.....	.....	12	19	48	913
Chinese Temples	62	1	30,000	.....	.....	.....	.....	.....	.....	.....	.....
Japanese Temples	12	7	58,000	1	2,000	.....	.....	12	19	48	913

CHINESE TEMPLES.

HISTORY.

Chinese Temples were established in the United States as early as 1852, during which year about 20,000 Chinese immigrants entered the port of San Francisco. As was natural, their temples multiplied more rapidly on the Pacific coast than in the East, and it was not until 1874 that the Joss House in New York, one of the best known temples in the United States, was established. Most of those in the East and middle West are of more recent date. These temples probably played a considerable part in the development of Chinese immigration, for, while they scarcely constituted an inducement, it is undoubtedly true that the uneducated coolies were more eager to seek a new home or a new residence, even if temporary, when they realized that their customs of worship were not necessarily to be discontinued. Thus it came about that the famous Six Companies, which were so directly interested in the importation of Chinese labor, not only exerted great influence in the establishment of these temples, but gave direct assistance in providing for their countrymen the means for appealing to their gods and goddesses for help and protection.

At the time of the San Francisco earthquake, in 1906, there were not far from 100 of these temples in more than 25 cities scattered over 12 states of the Union. Of the number in California, 40 or 50 were destroyed, and as yet only a few have been replaced.

A peculiarity of the Chinese temples is that they represent no distinct ecclesiastical organization. There is but one priest installed in a temple in the United States. They send out no missionaries, have no organized agencies for the relief of the poor, and keep no registry of members. No sermon is preached; no Sabbath is kept; and no religious instruction is given. The temples are simply places where individual Chinese worshipers, when about to enter upon a new enterprise, or to take a journey, or when in doubt concerning any particular course of action, may consult their gods and patron saints.

The pilgrims offer their prayers in secret before shrines, of which, in a large temple, there are several, each having usually an inner and an outer altar, consisting of two square tables joined together. On the inner table are placed the wooden statues of gods and goddesses, in a small case covered with beautiful carving. At the outer end of the front table stand two tall candlesticks, a tripod incense receptacle, and two flower vases. Plates filled with cakes, heaped in the form of a pyramid, are left standing on the altar for at least one year. The worshipers who have pressing requests to make bow down before the inner altar.

The deities chiefly worshiped in the temples in this country are three in number. The first is God Kuan, a duke who lived in the latter part of the Han dynasty, was deified by the people for his heroic fight to save his country, and stands as a symbol of bravery and

patriotism. The second is the God of Fortune, to whom are intrusted all the secrets of wealth and success, and who is worshiped in every Chinese household here as well as in China. The third is the Goddess of Mercy, who is believed to answer all prayers for the protection of women, children, and the sick. She is sometimes called the Goddess of a Thousand Hands, although her full title is "Great in pity, great in love, saviour from misery and woe, hearer of earthly cries."

Every worshiper provides himself with incense sticks, two red candles, and sacrificial papers, which are generally to be had of the attendants at small cost. Offerings of wine and meat are added on the Chinese New Year, on the first and fifteenth days of each moon, and on special occasions. The incense sticks are lighted and must be placed singly, or three by three, or in any number divisible by three, in their proper receptacles. If wine is used, it is placed in cups scarcely larger than thimbles, and these are arranged before the shrine in rows of three, six, or nine, with as many pairs of chopsticks placed between the cups. The meat offerings may be steamed chicken, roast pig, or any other table luxury. When everything is properly placed the genuflections begin, and the worshiper presents his request while bowing low on a cushion with his head touching the floor.

The articles used to ascertain the wishes of the deities are of two kinds. If the answer required is a single affirmative or negative, the worshiper drops three times two pieces of bamboo or wood, each piece having one face flat and the other convex. The answer is considered to be affirmative or negative according as the number of times the flat face turns up is greater or less than the number of times it turns down. If the flat face turns up three times and down three times, the answer is construed as being an indifferent one.

The other way of obtaining an answer from the gods to a given prayer is to shake a bamboo cylindrical box filled with numbered slips of bamboo, one of which falls out; and then to consult, with or without the help of a priest, a book containing numbered answers in Chinese verses.

Chinese temples are usually well supported. The revenue is derived largely from the privilege, sold at auction to the highest bidder, of selling the articles of worship which every worshiper must have. Thus the privilege of selling for the New York Chung Wa Kung Saw brought $4,558 in 1907; and that for Ning Yang Kung Saw, of San Francisco, brought as high as $15,000 in 1904. In a temple where a priest is installed he receives this privilege instead of a fixed salary. Penance is often performed by making money gifts to the priest.

The temples are sometimes separate buildings and sometimes rooms in business or private houses. The interior is often highly decorated. The walls and ceilings are hung with wooden memorial tablets of the size of an ordinary dinner table, bearing inscriptions in Chinese characters in commemoration of some deity for some particular act of mercy and kindness; and there are rows of lanterns, large fans, and silk embroidered umbrellas of unusual size. The decorations are the gifts of the worshipers. Usually erected by popular subscription, the temples are free not merely to Buddhist but also to Confucianist worshipers; no denominational or sectarian lines are drawn.

The first Confucian society in the United States was organized in Chinatown, New York, in 1907, by a Chinese student of Columbia University, and since its institution has been rapidly gaining influence and power over the Chinese residents in the city. The object of the new movement is said to be to give Confucianism more of the character of a national religion for China instead of having the name represent merely a school of moral philosophy. For this purpose services are held every Saturday or Sunday, lasting for an hour and a half each time, the principal features of which are the singing of eulogistic hymns in commemoration of Confucius as a religious teacher, and a sermon having for its text some passage taken from Confucian classics, and dealing chiefly with the spiritual side of the subject chosen. These services are becoming popular among the Chinese residents, whether they be merchants, coolies, or students, and are usually attended by 200 or 300 people. They are generally held at the headquarters of the Chinese Merchants' Guild, but, if the attendance is exceptionally large, the Chinese theater is used as the place of worship for these Confucianists, many of whom were formerly Buddhists.

STATISTICS.

The general statistics of Chinese temples at the close of the year 1906, as derived from the returns of the individual temple organizations, are given by states in the table which follows. As shown by this table, there are 62 organizations, located in 12 states, the largest number, 32, being in California, and the next largest number, 15, in New York.

No statistics of members can be given, as there are no members in the ordinary sense. A record is kept of the number of visits for worship at the various shrines in the course of the year, but this does not represent the number of members, as the same individual may be counted many times.

According to the statistics, there are 62 temples and 141 shrines; and temple property valued at $30,000, reported by 1 organization only. The failure of the remaining organizations to report any temple property

may be accounted for by the fact already noted that Chinese temples are often merely rooms in business or private houses, instead of separate buildings, and by the fact previously referred to, that of the many temples destroyed in California at the time of the San Francisco earthquake in 1906, some of which were probably separate buildings, only a few have as yet been replaced.

As before stated there is but 1 priest connected with the body in the United States.

As compared with the report for 1890, these figures show an increase of 15 organizations and 15 temples, but a decrease of $32,000 in the value of temple property, probably due to the causes already mentioned.

ORGANIZATIONS, PLACES OF WORSHIP, AND VALUE OF TEMPLE PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	PLACES OF WORSHIP.			VALUE OF TEMPLE PROPERTY.	
		Number of organizations reporting.	Number of temples reported.	Number of shrines reported.	Number of organizations reporting.	Value reported.
Total for denomination	62	62	62	141	1	$30,000
North Atlantic division	24	24	24	55	1	30,000
Massachusetts	1	1	1	1	.....	.....
Rhode Island	1	1	1	1	.....	.....
Connecticut	1	1	1	1	.....	.....
New York	15	15	15	43	1	30,000
New Jersey	1	1	1	1	.....	.....
Pennsylvania	5	5	5	8	.....	.....
North Central division	2	2	2	3	.....	.....
Illinois	1	1	1	2	.....	.....
Missouri	1	1	1	1	.....	.....
Western division	36	36	36	83	.....	.....
Idaho	2	2	2	4	.....	.....
Nevada	1	1	1	5	.....	.....
Oregon	1	1	1	4	.....	.....
California	32	32	32	70	.....	.....

JAPANESE TEMPLES.

HISTORY.

Since the introduction of Buddhism into Japan a great variety of Buddhist sects have developed, and these sects are separated from each other even more widely than Christianity is from Judaism. One of the strongest and most influential of these, though by no means the largest, is that known as Shin-shiu, literally the Sect of Truth, which was founded in 1224 by a priest named Shin-ran. This sect teaches that men are to depend absolutely upon the original vow (Hon-gwan) of Amitabha Buddha for salvation. It takes no notice of the historic Buddha of India, nor of his teachings. It attacks the older sects because they rely for salvation upon works, and salvation through works, it says, is impossible. It also substitutes immortality in a western paradise for Nirvana—absorption into the Infinite Buddhahood. It holds that, as salvation is by grace through faith, rites and ceremonies are unessential, but the believer is taught to repeat constantly the phrase "Namu Amida Butsu," a Japanese form of the Sanskrit "Namo 'mitabhaya Buddhaya,'" which literally means "adoration to Amitabha Buddha." Thus he reminds himself that he is saved by grace and that his conduct should indicate his gratitude.

The sect has adopted the Chinese system of ethics, and teaches its members to fulfill the ordinary relationships of life. All the ascetic rules of Buddhism as developed in Siam, Tibet, and China, and also in Japan, are given up; the monks marry and eat flesh, and are taught that all these things are matters of indifference. Its leadership descends by primogeniture from its founders, and, although its followers are for the most part from the humble ranks of society, it is by far the richest sect in Japan, as the members are taught to give freely. From the beginning it was an aggressive and missionary organization, though during the period of isolation in the seventeenth and eighteenth centuries this spirit to a considerable degree died out. With the contact with the western world it has revived, and at the present day this sect is quick to adopt the methods of Christian bodies. It sends students to the United States and England, and missionaries to China and Korea, while in its colleges and schools it teaches the modern sciences. At present it is in two great divisions, the Hon-gwanji, East and West, each having about 10,000 temples with over 15,000 ministers and students and about 3,000,000 members. The division Hon-gwanji West has given especial attention to missionary work in the United States, particularly among the Japanese residents along the Pacific coast. The center of administration is in Kyoto, Japan, with a branch office in America at San Francisco, California.

The general conduct of the work in this country is under the care of two Buddhist ministers, who act as agents of the Japanese body, and each Buddhist temple in the United States is practically a self-governing body, with a minister or ministers appointed by the mother church. In the annual meeting of the church members, a secretary, 2 second secretaries, 2 financial inspectors, and a committee of 12 members are elected for the conduct of church administration. An indication of the way in which the Japanese communities have adapted themselves to the conditions of American life is seen in the contributions for missionary work in the United States, which amounted, in 1906, to the sum of $3,861. They have 9 training schools for young men and women and 5 primary schools for children, with a total of 40 teachers and 748 students, while the value of property devoted to educational work is estimated at $6,000. There are also 12 Young Men's Buddhist Associations, with an enrollment of 2,538, and 10 Young Women's Buddhist Associations, with an enrollment of 571. There are 2 journals: The Light of Dharma, published quarterly in English, and Buddhism in America, published monthly in Japanese.

STATISTICS.

The general statistics of Japanese Temples at the close of the year 1906, as derived from the returns of the individual temple organizations, are given by states in the tables which follow. As shown by these tables, there are 12 organizations, of which 9 are in California.

The total number of members reported is 3,165; of these, about 75 per cent are males and 25 per cent females. According to the statistics, there are 7 temples, with a seating capacity of 2,110; temple property valued at $58,000, against which there appears an indebtedness of $2,000; halls, etc., used for worship by 5 organizations; and 19 Sunday schools, with 48 officers and teachers and 913 scholars.

The number of ministers connected with the body is 14.

This body was not reported in 1890.

ORGANIZATIONS, MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of temples reported.	Seating capacity of temples.	
				Number of organizations reporting.	Male.	Female.	Temples.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	12	12	3,165	12	2,387	778	7	5	7	7	2,110
Western division	12	12	3,165	12	2,387	778	7	5	7	7	2,110
Washington	2	2	394	2	310	84	1	1	1	1	150
Oregon	1	1	142	1	102	40	.....	1	.....	.....	.....
California	9	9	2,629	9	1,975	654	6	3	6	6	1,960

ORGANIZATIONS, VALUE OF TEMPLE PROPERTY, DEBT ON TEMPLE PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF TEMPLE PROPERTY.		DEBT ON TEMPLE PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY TEMPLE ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	12	7	$58,000	1	$2,000	.....	.....	12	19	48	913
Western division	12	7	58,000	1	2,000	.....	.....	12	19	48	913
Washington	2	1	2,000	.....	.....	.....	.....	2	3	5	118
Oregon	1	.....	.....	.....	.....	.....	.....	1	1	4	70
California	9	6	56,000	1	2,000	.....	.....	9	15	39	725

CATHOLIC APOSTOLIC CHURCHES.

GENERAL STATEMENT.

Under this head are included two denominations essentially one in their early history and in their doctrine, but varying somewhat in their polity, and representing different types of church life. One was included in the report for 1890. The other is the result of more recent immigration from continental Europe. They are based upon the principle that all believers in Christ who are baptized, by whatever form, are members of the one Catholic and Apostolic Church, and that the same measure of power of the Holy Ghost is possible to-day as was manifested in the early ages of the Christian Church.

The Catholic Apostolic bodies are 2 in number, as follows:

Catholic Apostolic Church.
New Apostolic Church.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Catholic Apostolic bodies taken together have 24 church organizations. The total number of communicants is 4,927; of these, about 39 per cent are males and 61 per cent females. According to the statistics, these bodies have 9 church edifices with a seating capacity of 1,970; church property valued at $161,500, against which there appears an indebtedness of $16,000; halls, etc., used for worship by 15 organizations; and 9 Sunday schools, reported by 6 organizations, with 20 officers and teachers and 420 scholars.

The number of ministers connected with the 2 bodies is 33.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Catholic Apostolic churches	24	24	4,927	24	1,914	3,013	33	9	15	9	8	1,970
Catholic Apostolic Church	11	11	2,907	11	1,117	1,790	14	7	4	7	6	1,270
New Apostolic Church	13	13	2,020	13	797	1,223	19	2	11	2	2	700

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Catholic Apostolic churches	24	9	$161,500	4	$16,000	.....	.....	6	9	20	420
Catholic Apostolic Church	11	7	153,000	2	10,000	.....	.....	3	6	10	170
New Apostolic Church	13	2	8,500	2	6,000	.....	.....	3	3	10	250

CATHOLIC APOSTOLIC CHURCH.

HISTORY.

This communion does not claim exclusive right to the name of Catholic Apostolic Church, but, maintaining that the one Catholic and Apostolic Church includes everyone who believes in the Lord Jesus and is baptized according to His commandment, whether by sprinkling or immersion, by layman or priest, no matter in what sect or denomination he may be found, the church recognizes no other name than Catholic Apostolic as correctly applicable to it.

The movement which resulted in the formation of this communion had its inception approximately at the beginning of the second quarter of the nineteenth century. The momentous events of the closing years of the eighteenth century and the earlier years of the nineteenth, including the French Revolution and the rise and fall of Napoleon, had aroused in the minds of many devout men a conviction of the nearness of Christ's personal return, which was accompanied by a deep sense of the unreadiness of His Church, in its

divided condition, to meet Him. At the same time there began to be a realization of the importance of prayer for the coming of the Holy Ghost and an earnest desire for the renewal of the spiritual gifts of apostolic days. As a result of these things, pious people of all denominations began to pray for a general revival and for the outpouring and restoration of such a measure of the Holy Ghost as distinguished the apostolic age.

About 1830 there appeared among some of those who were engaged in this concert of prayer what were considered as distinct and abundant manifestations of the presence and power of the Holy Ghost, similar to those of the apostolic age, taking the form principally of speaking in tongues and prophecy, as at Pentecost. These manifestations continued, and in 1832, as a result of the "prophetic revelations," certain men were regarded as called to the office of apostle. Others were added from time to time, until, in 1835, twelve in all had been chosen, corresponding to the number of the original Apostolate. These 12 men were of the highest respectability, of good standing in the Presbyterian and Anglican communions, and several were clergymen or lawyers. Among them were men of some prominence, including Henry Drummond, esq., a banker and distinguished member of Parliament; the Rev. Nicholas Armstrong, a clergyman of the Church of England, distinguished for eloquence and power as a preacher; and Mr. Percival, son of a prime minister of England.

The call of these men was held to constitute them a college of apostles, "distinguished from all other ministry by the claim that their call and mission were not by election of the Church, but by direct call and mission from the Lord Jesus Christ by the Holy Ghost, making them superior in mission and authority to all other ministry." Their mission was to testify to the personal return of the Lord and to minister to the whole Church the full apostolic measure of the Holy Ghost and the apostolic gifts and blessings, so that corporate unity might be manifested and the Church be prepared to receive her Lord at His coming.

After delivering their testimony personally to the heads of church and state in Christendom, and receiving no recognition from any of the established churches or denominations, the apostles proceeded to ordain and commission evangelists, and to organize in nearly all Christian nations churches on what they considered the original apostolic pattern, which would show how the Lord would govern His Church, if it would permit.

The first church in the United States was organized at Potsdam, N. Y., and the second in New York city in 1851. In England the adherents of this communion are frequently known as "Irvingites," from the fact that the celebrated preacher Edward Irving was prominent in the movement which resulted in its formation.

DOCTRINE.

The standard of doctrine is found in the three historic Catholic creeds—the Apostles', the Nicene, and the Athanasian. The church also includes among its tenets the unquestionable authority and inspiration of the canon of the Holy Scriptures; the "sacramental nature" of the ordinances of baptism, the Lord's Supper, and ordination to the ministry, as recognized by the different denominations of the Christian Church; the indissolubility, except by death, of the sacramental union in marriage; the restoration of the ordinance of the laying on of hands by the apostles for the imparting of the fullness of the gift of the Holy Ghost; the necessity of the gifts of the Spirit, as tongues and prophecy, and the other gifts, for the perfecting of the Church; the payment of the tithe as due to Christ, the High Priest, in addition to the making of voluntary offerings; and the hope of the Lord's speedy personal coming to raise the dead, translate the living members of His Church, and bring in His reign of peace on the earth, commonly spoken of as the Millennium.

POLITY.

The principle upon which the organization of the Catholic Apostolic Church is based is that a twelvefold apostleship, as in the first days of the Church, is the Lord's only ordinance for supreme rule over the whole Church and for revealing His mind. Local churches are each under the charge of a bishop, designated angel, with a staff of priests and deacons, whose call, consecration, appointment, and rule are subject to the apostles. There is no election of ministers by the clergy or laity, except that deacons, to the number of seven in any one church, may by permission of the apostles be chosen by the people. A call from the Lord by the word of the Holy Ghost through prophets is a prerequisite to admission to the office of priest or bishop.

Ordination to the priesthood and diaconate and consecration to the episcopate are exclusive functions of the apostleship. Bishops can not in any case consecrate bishops, nor can they ordain to the priesthood, except when specially commissioned as apostolic delegates.

Bishops and priests, thus called and ordained, are classified and assigned for ministry as elders, prophets, evangelists, or pastors, according to apostolic discernment of their respective gifts and temperaments, this classification following from the recognition of the four kinds of gifts specified in Paul's Epistle to the Ephesians, iv, 11–13.

As appointment to any office belongs exclusively to the apostleship, and as vacancies in the apostleship can be filled only by direct call of Christ, during the absence of an apostle or a vacancy in the apostleship the churches remain in the charge of their bishops, with their priests and deacons.

Persons seeking admission to the church are received by the bishop of the local church on the certificate of the evangelist bishop as to baptism, instruction in doctrine, and acceptance of the authority of the apostles. The orders of priests from the Roman, Anglican, or Episcopal communions, taking service under the apostles, are recognized, and they do not receive reordination, but only apostolic confirmation of orders.

Worship is conducted according to a liturgy compiled by the apostles from the various liturgies of the historic Church, the clergy who officiate wearing appropriate vestments. The support of the ministry is provided for solely by the payment of the tithe, in addition to freewill offerings for worship and for the poor.

WORK.

As the work of the church has been directed exclusively toward the awakening of the Christian Church to the hope of the Lord's coming and preparation therefor, it has included no foreign missionary, educational, or so-called institutional work, although the different churches care for the poor in their respective localities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 11 organizations, of which 4 are in New York, 3 in Connecticut, and 1 each in California, Illinois, Massachusetts, and Pennsylvania.

The total number of communicants reported is 2,907; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 7 church edifices with a seating capacity of 1,270; church property valued at $153,000, against which there appears an indebtedness of $10,000; halls, etc., used for worship by 4 organizations; and 6 Sunday schools, reported by 3 organizations, with 10 officers and teachers and 170 scholars.

The number of ministers connected with the denomination is 14.

As compared with the report for 1890, these figures show an increase of 1 organization, 1,513 communicants, and $86,950 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	11	11	2,907	11	1,117	1,790	7	4	7	6	1,270
North Atlantic division	9	9	1,492	9	549	943	5	4	5	4	620
Massachusetts	1	1	101	1	30	71	.....	1	.....	.....	.....
Connecticut	3	3	163	3	52	111	2	1	2	2	320
New York	4	4	1,096	4	426	670	3	1	3	2	300
Pennsylvania	1	1	132	1	41	91	.....	1	.....	.....	.....
North Central division	1	1	1,046	1	431	615	1	.....	1	1	400
Illinois	1	1	1,046	1	431	615	1	.....	1	1	400
Western division	1	1	369	1	137	232	1	.....	1	1	250
California	1	1	369	1	137	232	1	.....	1	1	250

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	11	7	$153,000	2	$10,000	.....	.....	3	6	10	170
North Atlantic division	9	5	112,000	1	2,000	.....	.....	3	6	10	170
Massachusetts	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	3	2	20,000	.....	.....	.....	.....	.....	.....	.....	.....
New York	4	3	92,000	1	2,000	.....	.....	2	3	7	105
Pennsylvania	1	.....	.....	.....	.....	.....	.....	1	3	3	65
North Central division	1	1	35,000	1	8,000	.....	.....	.....	.....	.....	.....
Illinois	1	1	35,000	1	8,000	.....	.....	.....	.....	.....	.....
Western division	1	1	6,000	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	6,000	.....	.....	.....	.....	.....	.....	.....	.....

NEW APOSTOLIC CHURCH.

HISTORY.

This organization differs from the Catholic Apostolic Church in its interpretation of the apostleship. The Catholic Apostolic Church holds that at no time should there be more than twelve apostles. The New Apostolic Church claims that there may be not only twelve but many more apostles, who should themselves select bearers of the title according to their need, and also that there should always be an apostleship dwelling among men. As one after another of the original twelve apostles of the Catholic Apostolic Church died and no new selections filled their places, a bishop named Schwarz, who presided over a congregation in Hamburg, Germany, anxious lest these heavenly gifts should be lost, consulted the remaining apostles, telling them that the spirit of the apostles had often inspired new selections for apostles. This consultation resulted in his excommunication, but a priest named Preuss, serving under Bishop Schwarz, was selected for the apostleship "through the spirit of prophecy" in the year 1862, and with his apostleship commenced the New Apostolic Church. For a time Bishop Schwarz served under the new apostle, but was himself later selected as an apostle.

The movement spread throughout the world and other apostles were appointed. One of these apostles, the Rev. Edward Mieran, is the head of the churches in the United States, although he acts under the head apostle in Europe, the Rev. Herman Niehaus, who resides in Steinhagen, near Bielefeld, Westphalia, Germany, and who has under his general supervision the churches outside of the United States.

DOCTRINE.

The general doctrine of the New Apostolic Church is essentially the same as that of the Catholic Apostolic Church.[1] It accepts the Apostles' Creed, and emphasizes the inspiration and authority of the Bible, the sacramental nature of baptism and the Lord's Supper, the restoration of the ordinance of the laying on of hands by the apostles, the necessity of the gifts of the Spirit, the payment of the tithe, and the belief in the speedy personal premillennial coming of Christ.

[1] See Catholic Apostolic Church, page 180.

POLITY.

Each apostle is placed in charge of a particular district, known as an "apostle district." These apostle districts are subdivided into local districts, which are made up of groups of local churches, and the leader of each of which is a bishop or elder. Each church has, according to its size, one or more priests, one of whom is the head. All the ministers are selected by the apostleship according to their ability, knowledge, and inspiration of God. Candidates for admission to the church are required first to make application to the bishop or apostle.

WORK.

The church carries on missionary, educational, and philanthropic work, but in a general way rather than through particular organizations, so that it is impracticable to secure full statistics.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 13 organizations, distributed in 8 states.

The total number of communicants reported is 2,020; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of

700; church property valued at $8,500, against which there appears an indebtedness of $6,000; halls, etc., used for worship by 11 organizations; and 3 Sunday schools with 10 officers and teachers and 250 scholars.

The number of ministers connected with the denomination is 19.

This body was not included in the report for 1890, as it had no existence in this country at that time.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	13	13	2,020	13	797	1,223	2	11	2	2	700
North Atlantic division	5	5	1,230	5	505	725	1	4	1	1	500
New York	3	3	1,150	3	475	675	1	2	1	1	500
New Jersey	2	2	80	2	30	50		2			
North Central division	8	8	790	8	292	498	1	7	1	1	200
Ohio	1	1	100	1	30	70		1			
Indiana	2	2	85	2	30	55		2			
Illinois	1	1	400	1	150	250		1			
Michigan	2	2	135	2	55	80	1	1	1	1	200
Wisconsin	1	1	40	1	15	25		1			
Nebraska	1	1	30	1	12	18		1			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	13	2	$8,500	2	$6,000			3	3	10	250
North Atlantic division	5	1	6,000	1	4,000			2	2	7	185
New York	3	1	6,000	1	4,000			2	2	7	185
New Jersey	2										
North Central division	8	1	2,500	1	2,000			1	1	3	65
Ohio	1										
Indiana	2										
Illinois	1							1	1	3	65
Michigan	2	1	2,500	1	2,000						
Wisconsin	1										
Nebraska	1										

CHRISTADELPHIANS.

HISTORY.

Among those who identified themselves with the Disciples of Christ[1] in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1844. As he pursued the study of the Bible, his views changed and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views, and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world as the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the civil war, when the members applied to the Government to be relieved from military duty in consequence of conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted.

[1] See Disciples of Christ, page 236.

DOCTRINE.

The Christadelphians do not accept the doctrine of the Trinity, but hold that Christ was son of God and son of man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that the soul is by nature mortal, and that eternal life is given by God only to the righteous; that Christ will shortly come personally to the earth to raise and judge His saints, who will reign with Him a thousand years, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the twelve tribes of Israel will be gathered; and that at the end of a thousand years judgment will be pronounced upon all men, the just receiving eternal life and the unjust, eternal death.

Admission to membership is contingent upon profession of faith in the doctrines of the church, and baptism by immersion in the name of Jesus for the remission of sins. Participation in the sacrament of the Lord's Supper is restricted to members of the church.

POLITY.

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "ecclesia." For the management of the affairs of each ecclesia the members elect representatives from among themselves, who are termed presiding brethren, managing brethren, secretary and treasurer, and superintendent of the Sunday school. The duty of the presiding brethren is to conduct the meetings in turn. They are expected to call upon the various members in the exercises of prayer, reading the Scriptures, or addressing the meeting; except when, by previous arrangement, the preaching, or lecturing, as they term it, has been allotted to some one brother. The aim is to have as many as possible take part in the exercises, in order to avoid the appearance of discrimination between clergy and laity. Women take no part in public speaking, although all vote on the questions that come before the ecclesia. The temporal affairs of the ecclesias are cared for by the managing brethren, who arrange the various questions that arise in proper form for final action by the ecclesia. While the duties of these persons are the same as in ordinary societies, the term "serving brethren" is preferred to "officers," to exemplify the words of Scripture, "One is your master, even Christ, and all ye are brethren." The meetings of the ecclesias are generally held in public halls, private houses, and schoolhouses, comparatively few church buildings being occupied.

There are no general associations or conventions of the ecclesias, although they have what are called "fraternal gatherings." These are not legislative bodies, neither do they claim to have power to act in any way for the ecclesias, but are rather for the spiritual upbuilding of the members and their further enlightenment in the Scriptures, and for the instruction of the public.

WORK.

The home missionary work of the denomination is carried on by each ecclesia independently of the others, although when it is desired to invite a lecturing brother for special public work, a number of ecclesias unite in the invitation, and each does what it considers its part in bearing the expense. Several brethren are engaged in this special work, and travel more or less for the purpose of proclaiming the gospel of Christ to the alien, and establishing a better understanding of, and obedience to, the truth among the members of the ecclesias. Salaries are not paid them, but their needs are supplied by the voluntary contributions of the brethren.

No foreign missionary work is undertaken, Christadelphians believing that their province is to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles.

The denomination pays special attention to the preparation of literature, including a printed statement of its doctrines, and to its distribution at great public gatherings, such as the expositions at Chicago, St. Louis, and Jamestown. For this work, funds are sent by individuals and ecclesias to committees appointed by the ecclesia at or near the place of the gathering, and these committees attend to the distribution of the literature, and report all receipts and the work that is done, through the columns of the Christadelphian Advocate.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 70 organizations, located in 22 states, 2 territories, and the District of Columbia. The largest number in any one state is 7, there being 4 states which have this number.

The total number of communicants reported is 1,412; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 850; church property valued at $3,245, against which there appears no indebtedness; halls, etc., used for worship by 31 organizations; and 22 Sunday schools are reported, with 78 officers and teachers and 480 scholars.

This denomination has no regular ministry.

As compared with the report for 1890, these figures show an increase of 7 organizations, 135 communicants, and $545 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	70	70	1,412	70	626	786	4	31	4	4	850
North Atlantic division	22	22	391	22	179	212		14			
Maine	1	1	2	1	1	1					
Massachusetts	7	7	147	7	70	77		7			
New York	7	7	132	7	56	76		2			
New Jersey	3	3	58	3	28	30		2			
Pennsylvania	4	4	52	4	24	28		3			
South Atlantic division	8	8	278	8	118	160	1	4	1	1	300
Maryland	2	2	62	2	21	41		1			
District of Columbia	1	1	28	1	14	14		1			
Virginia	3	3	177	3	80	97	1	2	1	1	300
Florida	2	2	11	2	3	8					
North Central division	19	19	348	19	159	189	1	7	1	1	200
Ohio	1	1	6	1	2	4					
Illinois	7	7	180	7	77	103	1	4	1	1	200
Wisconsin	2	2	35	2	10	25		1			
Minnesota	1	1	4	1	2	2					
Iowa	2	2	29	2	10	19		1			
Missouri	3	3	36	3	14	22		1			
Kansas	3	3	58	3	44	14					
South Central division	13	13	274	13	123	151	2	3	2	2	350
Kentucky	2	2	129	2	57	72	1		1	1	300
Arkansas	3	3	74	3	35	39		2			
Oklahoma[1]	1	1	16	1	7	9					
Texas	7	7	55	7	24	31	1	1	1	1	50
Western division	8	8	121	8	47	74		3			
Colorado	1	1	25	1	9	16		1			
New Mexico	1	1	10	1	4	6					
Arizona	1	1	2	1	1	1					
Oregon	1	1	33	1	14	19		1			
California	4	4	51	4	19	32		1			

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	70	23	$3,245					22	22	78	480
North Atlantic division	22	12	805					12	12	40	254
Maine	1										
Massachusetts	7	5	355					6	6	19	140
New York	7	3	175					3	3	13	70
New Jersey	3	2	200					2	2	5	30
Pennsylvania	4	2	75					1	1	3	14
South Atlantic division	8	4	850					4	4	20	98
Maryland	2	1	150								
District of Columbia	1	1	50					1	1	6	20
Virginia	3	2	650					3	3	14	78
Florida	2										
North Central division	19	4	590					3	3	10	75
Ohio	1	1	15								
Illinois	7	2	550					2	2	6	50
Wisconsin	2										
Minnesota	1										
Iowa	2	1	25					1	1	4	25
Missouri	3										
Kansas	3										
South Central division	13	2	950					2	2	5	38
Kentucky	2	1	750								
Arkansas	3							1	1	3	30
Oklahoma[1]	1										
Texas	7	1	200					1	1	2	8
Western division	8	1	50					1	1	3	15
Colorado	1										
New Mexico	1										
Arizona	1										
Oregon	1										
California	4	1	50					1	1	3	15

[1] Oklahoma and Indian Territory combined.

CHRISTIAN CATHOLIC CHURCH IN ZION.

HISTORY.

John Alexander Dowie was born in 1847 in Edinburgh, Scotland. In 1860 he went with his parents to Australia, where he received a thorough business training. In 1869 he entered Edinburgh University, studying theology, political science, and the classics. In 1871 he was ordained as pastor of a Congregational church at Alma, near Adelaide, Australia, and subsequently held pastorates at Sydney, where he was active in politics and temperance work. In 1882 he established at Melbourne a large independent church. While at Melbourne he became a firm believer in divine healing through the power of prayer, and this belief was the pivotal point of his subsequent life. While there he also carried on an antitobacco and antiliquor crusade.

Mr. Dowie came to San Francisco in 1888, and spent the next two years on the Pacific coast, establishing branches of the Divine Healing Association, the members of which were supposed to retain their membership in their respective churches. From 1890 until 1893, with Evanston, Ill., as his headquarters, he held services in tents, halls, and churches in many parts of this country and Canada. In 1893 a Zion Tabernacle was erected in Chicago, but the services were later transferred to the Central Music Hall, and in 1895 to the Auditorium and Central Tabernacle.

About this time bitter hostility became apparent between the medical profession and the clergy on the one hand and Mr. Dowie on the other, and Mr. Dowie was arrested a number of times, but finally succeeded in securing the repeal of the ordinance under which he was arrested. In the early part of 1896 the Christian Catholic Church in Zion was organized, with Mr. Dowie as general overseer.

Late in 1899 Mr. Dowie claimed to be the "Messenger of the Covenant." In June, 1901, he assumed the title of "Elijah the Restorer;" and in 1904 that of "First Apostle" of the church. In 1899 he bought a tract of 6,500 acres in Lake county, Ill., where a religio-industrial community was established, to which the name of "Zion City" was given. In this community Mr. Dowie was absolutely supreme, financially as well as ecclesiastically.

In 1906, while Mr. Dowie was ill in Mexico, a revolt occurred in the church, led by Wilbur Glenn Voliva, one of the officers. The Zion estate, valued at about $10,000,000, was placed in the hands of a receiver, by order of the Federal court. Largely as a result of his reverses, Mr. Dowie died the following year.

John A. Lewis was appointed by Mr. Dowie in his will as his successor and trustee, which appointment has been recognized by the courts.

DOCTRINE.

Applicants for membership in the Christian Catholic Church are required to believe in the infallibility, inspiration, and sufficiency of the Holy Scriptures; to repent of their sins and trust in Christ for salvation; and to make good profession and declare that they know in their own hearts that they have thus repented, are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit. In other matters individual opinion is allowed.

The church claims to be restoring old scriptural doctrines which have been lost sight of in other churches. It teaches that disease and all other evils are caused, not by a God of love, but by Satan; that demoniacal possession is a fact; that man is composed of spirit, soul, and body; that the soul is that mental element which man has in common with beasts; that God is the Father of the human spirit, and the spirit alone is immortal, because it owes its origin to God in a peculiar sense; that God is the maker of the soul and body, but not the Father of them; that man's will is free, and his problem is to learn God's laws and willingly obey them; that the Atonement of Christ provides for health and healing as well as for salvation; and that the early second Advent of Christ should be looked for.

The evangelical denominations are regarded as apostate, but so far as they are preaching the gospel they are considered a part of the Kingdom of God. Participation in the communion service is open to all Christians, and baptism is by immersion. Special emphasis is laid on physical purity, and the use of pork, oysters, medicinal drugs, tobacco, intoxicating liquors, and other harmful or supposedly harmful articles of consumption is not tolerated among the church members.

POLITY.

The organization includes overseers, who have the supervision of fields of labor or departments of work; elders, who are the heads of local branches or stations; evangelists, who teach and hold missions; and deacons and deaconesses, who are resident in the local branches. Women are eligible to every grade of office. No unmarried man may hold an office above that of deacon.

In Zion City worship takes up most of the spare time of the people. Beginning at 9 o'clock each morning, everybody spends two minutes in prayer in whatever place he happens to be. Morning, noon, and night, cottage prayer meetings are held in various homes, and public Bible readings and healing meetings are held daily. The Sunday services in the large tabernacle are very formal and ritualistic in char-

acter, beginning with a processional sung by a robed choir of more than 500 voices. The "seventies" and the officers, robed in black, follow the choir in the procession.

WORK.

The propaganda is carried on largely through the publication of treatises on various phases of the church's doctrines and of the weekly paper, Leaves of Healing, containing testimonials of cures wrought in the church. Denominational literature has been printed in German, French, Danish, Norwegian, Dutch, Chinese, and Japanese. The church has established branches all over the United States and throughout the world. Every branch has an organization of "seventies," which works gratuitously in house to house propaganda. In the United Kingdom and in various other countries of Europe, in Asia, and in Africa, its representatives have preached their "threefold gospel of salvation, healing, and holy living."

A college, a preparatory school, and a "Ministerial Training School" have been established in Zion City. In 1905 the faculty of the college numbered 75 and the student body, 2,136.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 17 organizations, located in 10 states.

The total number of communicants reported is 5,865; of these, about 40 per cent are males and 60 per cent females. According to the statistics, halls, etc., are used for worship by all of the 17 organizations. No church property or Sunday schools are reported.

The number of ministers connected with the denomination is 35.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	17	17	5,865	17	2,330	3,535	.....	17	.....	.....	.....
North Atlantic division	2	2	190	2	70	120	.....	2	.....	.....	.....
Massachusetts	1	1	40	1	20	20	.....	1	.....	.....	.....
Pennsylvania	1	1	150	1	50	100	.....	1	.....	.....	.....
North Central division	12	12	5,420	12	2,155	3,265	.....	12	.....	.....	.....
Ohio	2	2	320	2	100	220	.....	2	.....	.....	.....
Indiana	1	1	70	1	20	50	.....	1	.....	.....	.....
Illinois	4	4	4,880	4	1,977	2,903	.....	4	.....	.....	.....
Michigan	1	1	20	1	8	12	.....	1	.....	.....	.....
Wisconsin	3	3	90	3	35	55	.....	3	.....	.....	.....
Minnesota	1	1	40	1	15	25	.....	1	.....	.....	.....
Western division	3	3	255	3	105	150	.....	3	.....	.....	.....
Washington	1	1	35	1	15	20	.....	1	.....	.....	.....
California	2	2	220	2	90	130	.....	2	.....	.....	.....

CHRISTIAN ISRAELITE CHURCH.

HISTORY.

The Christian Israelite Church traces its origin to John Wroe, of Bowling, Yorkshire, England, who was born in 1782, and was baptized and registered in the Anglican Church. Feeling himself led by the Divine Spirit to receive and give forth laws and commands, he organized the Christian Israelite Church, in 1822, at Ashton, England, for the ingathering of the twelve tribes of Israel. According to his belief, the Hebrews of to-day constitute 2 tribes, while the ten lost tribes are scattered amongst all creeds and nations. Representatives of this church came to this country, and in 1844 started a branch in New York city. A few years later John L. Bishop, a preacher, came and organized a church, including members from many nationalities.

DOCTRINE.

The doctrinal basis is the reestablishment of the laws given to Moses, by the observance of which men will be made immortal and their mortal bodies will never see death. It is further taught that all mankind without exception will be saved, but that there are degrees of blessing, the highest being attained by those whose bodies by obedience become immortal; and the lowest, by those who have died unrepentant. The condition of church membership is subscription

to "the four books of Moses and the four books of the gospel."

In accordance with the Levitical law, the members do not cut either hair or beard. They are also opposed to all pictures and images, and to profuse ornamentation. On the basis of certain passages in the gospels, they avoid all prayers save the occasional use of the Lord's Prayer.

POLITY.

The individual organizations are absolutely independent. There are local and traveling preachers, but no ordained ministry. A judge presides over each local society, and all officers and readers are elected by the members.

Both the Jewish and Christian Sabbaths are observed, and services are held. On the Christian Sabbath there is private worship in the morning, an outdoor service in the afternoon, and public service in the evening.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 5 organizations, in as many different states.

The total number of communicants or members reported is 78; of these, about 58 per cent are males and 42 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 120; church property valued at $30,150, with no indebtedness; halls, etc., used for worship by 4 organizations; and 1 Sunday school with 2 officers and teachers and 12 scholars.

This denomination has no regular ministry and was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	78	5	45	33	1	4	1	1	120
North Atlantic division	2	2	49	2	28	21	1	1	1	1	120
New York	1	1	24	1	12	12	1	.....	1	1	120
New Jersey	1	1	25	1	16	9	.....	1	.....	.....	.....
North Central division	3	3	29	3	17	12	.....	3	.....	.....	.....
Indiana	1	1	6	1	5	1	.....	1	.....	.....	.....
Illinois	1	1	5	1	5	.....	.....	1	.....	.....	.....
Michigan	1	1	18	1	7	11	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	2	$30,150	.....	.....	.....	.....	1	1	2	12
North Atlantic division	2	2	30,150	.....	.....	.....	.....	1	1	2	12
New York	1	1	30,000	.....	.....	.....	.....	.....	.....	.....	.....
New Jersey	1	1	150	.....	.....	.....	.....	1	1	2	12
North Central division	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Illinois	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Michigan	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

CHRISTIAN UNION.

HISTORY.

The churches forming the denomination called the "Christian Union" trace their origin to the movement, in the first half of the nineteenth century, for a larger liberty in religious thought, a greater freedom from ecclesiastical domination, and a closer affiliation of men and women of different creeds and lines of belief. At that time a number of organizations arose, most of them having little connection with each other, and among these was the Evangelical Christian Union, consisting of seven congregations in Monroe county, Ind., gathered, in 1857, by the Rev. Eli P. Farmer. When the civil war broke out Mr. Farmer entered the army as chaplain, and a considerable number of the members of these churches enlisted as volunteers, with the result that the organization was practically broken up.

Meanwhile the intensity of political strife became manifest in bitter political preaching, and the war spirit entered into the church services to such a degree that many ministers and laymen who were strongly opposed to the presentation of such questions from the pulpit withdrew from the different denominations. Others again, who had refused to indorse the war and countenance what they deemed "an unwarrantable meddling both North and South, which was the culmination of the great injustice and insane haste on the part of the extreme leaders of both sections," were either expelled from the churches or socially ostracized, and joined the ranks of those who were impatient under the restrictions of ecclesiastical rule.

The Rev. J. F. Given, of Columbus, Ohio, began to give expression to the sentiment of these people through his paper, the Christian Witness, and finally a call was issued for a convention to be held by those favorable to "forming a new church organization" on broader lines than those of the already existing denominations, and free from political bias and ecclesiastical domination. This convention met in Columbus, Ohio, February 3, 1863, and the following declaration was adopted:

> Having a desire for a more perfect fellowship in Christ and a more satisfactory enjoyment of the means of religious edification and comfort, we do solemnly form ourselves into a religious society under the style of "The Christian Union," in which we avow our true and hearty faith in the received Scriptures of the Old and New Testaments as the Word of God, and the only and sufficient rule of faith and practice, and do pledge ourselves "through Christ which strengtheneth us" to "keep and observe all things whatsoever He hath commanded us."

The next year, in 1864, a general convention was held in Terre Haute, Ind., attended by delegates from various states, at which the action of the former convention was reaffirmed, and a summary of principles was adopted as follows: (1) The oneness of the Church of Christ; (2) Christ the only head; (3) the Bible the only rule of faith and practice; (4) good fruits the only condition of fellowship; (5) Christian union without controversy; (6) each local church self-governing; (7) political preaching discountenanced.

The movement spread rapidly. Among the leaders were the Rev. J. F. Given, the Rev. J. V. B. Flack, and the Rev. Ira Norris. The Rev. Eli P. Farmer, on his return from the army, also joined the movement, and remained in active connection with it till his death in 1878.

The local organizations now differ somewhat in name. Most of those in the middle West, where the movement began, use the original name, the "Christian Union," for both local and general organizations; but many of those farther west call the local organization the "Church of Christ," or the "Church of Christ in Christian Union," and the general organization, the "Churches of Christ in Christian Union." While differing somewhat in name, these several organizations affiliate, and recognize one another as parts of the same general movement, while the general council in all the states is known as the "General Council of Christian Union."

DOCTRINE.

Apart from the brief summary already given, the Christian Union can scarcely be said to have a system of doctrine. Its members believe in the generally accepted doctrines of evangelical Christians, making no distinction, however, between Arminian and Calvinist. They require no special creed, but say, as did the Apostle Paul: "Let every man be fully persuaded in his own mind." Each individual thus has the right to his own interpretation of the Scriptures, and on admission to membership is expected only to make public confession of Christ as his Saviour, state his acceptance of the Bible as the revealed Word of God, and give his promise to study it and follow its teaching as it interprets itself to him. If the congregation wishes, a vote may be taken as to the eligibility of the applicant; usually, however, unless objection is raised, the candidate is at once received, or declared admitted, by the minister, and is welcomed into full fellowship upon his compliance with the above requirements.

The Lord's Supper, baptism, and, in rare cases, foot-washing, are observed; but none of these is required. In each case the mode of baptism is that which the candidate decides to be scriptural. The ordination of ministers is in the hands of the annual councils, and follows recommendation from the local organization of which the candidate is a member. There are no orders or ranks, all being on an equality.

POLITY.

The local church or congregation is absolutely self-governing. For purposes of fellowship, however, and for the transaction of such business as pertains to the general movement in their territory, various councils have been organized which meet annually. Of these councils, there are four classes—charge, district, state, and general.

WORK.

The denomination as such carries on no mission work, the members giving to causes with which they come into closest contact. Home mission boards are maintained in the various councils to look after the general interests of the denomination in their territory, and during 1906 about $2,000 was contributed for such work. No foreign missionary work is carried on directly, although contributions are made by churches to the work of other religious bodies.

No denominational schools exist. Sunday schools, however, are maintained, and there are a number of Christian Endeavor societies, but exact figures are not available.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 217 organizations, contained in 9 councils. They are located in 10 states, the great majority of them, 189, being in the North Central division. Ohio leads with 118 organizations.

The total number of communicants reported is 13,905; of these, as shown by the returns for 196 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 188 church edifices; a seating capacity for church edifices of 61,566; church property valued at $299,250, against which there appears an indebtedness of $5,288; halls, etc., used for worship by 16 organizations; and 3 parsonages valued at $2,200. There are 169 Sunday schools reported, with 1,514 officers and teachers and 9,234 scholars.

The number of ministers connected with the denomination is 295. The number of licentiates is not known.

As compared with the report for 1890, these figures show a decrease of 77 organizations and 4,309 communicants, but an increase of $64,800 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	217	216	13,905	196	5,626	7,406	188	16	188	187	61,566
North Central division	189	188	12,982	173	5,317	7,022	172	9	172	171	56,716
Ohio	118	117	8,184	110	3,415	4,491	110	4	110	110	35,951
Indiana	15	15	1,488	15	665	823	15	.....	15	15	5,215
Illinois	4	4	123	1	8	22	1	.....	1	1	300
Iowa	15	15	655	13	205	315	14	.....	14	13	3,800
Missouri	33	33	2,433	30	981	1,315	31	2	31	31	11,400
Kansas	4	4	99	4	43	56	1	3	1	1	50
South Central division	23	23	733	21	290	358	13	7	13	13	3,900
Kentucky	5	5	139	5	60	79	3	1	3	3	950
Tennessee	1	1	53	1	21	32	1	.....	1	1	50
Oklahoma [1]	17	17	541	15	209	247	9	6	9	9	2,900
Western division	5	5	190	2	19	26	3	.....	3	3	950
Colorado	5	5	190	2	19	26	3	.....	3	3	950

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	217	185	$299,250	13	$5,288	3	$2,200	168	169	1,514	9,234
North Central division	189	169	285,450	12	5,128	3	2,200	154	154	1,416	8,311
Ohio	118	108	144,500	7	4,510	3	2,200	101	101	992	5,630
Indiana	15	15	86,500	.....	.....	.....	.....	11	11	113	500
Illinois	4	1	1,000	.....	.....	.....	.....	1	1	4	50
Iowa	15	14	13,200	.....	.....	.....	.....	11	11	83	562
Missouri	33	30	40,100	4	600	.....	.....	27	27	203	1,449
Kansas	4	1	150	1	18	.....	.....	3	3	21	120
South Central division	23	13	8,600	1	160	.....	.....	10	11	68	743
Kentucky	5	3	2,300	.....	.....	.....	.....	.....	.....	.....	.....
Tennessee	1	1	100	.....	.....	.....	.....	.....	.....	.....	.....
Oklahoma[1]	17	9	6,200	1	160	.....	.....	10	11	68	743
Western division	5	3	5,200	.....	.....	.....	.....	4	4	30	180
Colorado	5	3	5,200	.....	.....	.....	.....	4	4	30	180

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY COUNCILS: 1906.

COUNCIL.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting —		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	217	216	13,905	196	5,626	7,406	188	16	188	187	61,566
Colorado	5	5	190	2	19	26	3	.....	3	3	950
Illinois	4	4	123	1	8	22	1	.....	1	1	300
Indiana	12	12	1,212	12	537	675	12	.....	12	12	4,065
Iowa	15	15	655	13	205	315	14	.....	14	13	3,800
Kentucky and Tennessee	6	6	192	6	81	111	4	1	4	4	1,000
Missouri	37	37	2,532	34	1,024	1,371	32	5	32	32	11,450
North Ohio	60	59	3,775	56	1,613	2,009	55	2	55	55	17,091
Oklahoma	17	17	541	15	209	247	9	6	9	9	2,900
South Ohio	61	61	4,685	57	1,930	2,570	58	2	58	58	20,010

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY COUNCILS: 1906.

COUNCIL.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	217	185	$299,250	13	$5,288	3	$2,200	168	169	1,514	9,234
Colorado	5	3	5,200	.....	.....	.....	.....	4	4	30	180
Illinois	4	1	1,000	.....	.....	.....	.....	1	1	4	50
Indiana	12	12	82,400	.....	.....	.....	.....	8	8	83	320
Iowa	15	14	13,200	.....	.....	.....	.....	11	11	83	562
Kentucky and Tennessee	6	4	2,400	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	37	31	40,250	5	618	.....	.....	30	30	224	1,569
North Ohio	60	55	80,250	4	3,230	2	1,500	52	52	550	3,019
Oklahoma	17	9	6,200	1	160	.....	.....	10	11	68	743
South Ohio	61	56	68,350	3	1,280	1	700	52	52	472	2,791

CHRISTIANS (CHRISTIAN CONNECTION).

HISTORY.

The period following the war of the Revolution was characterized by a general spiritual declension. This again was succeeded by a revival period during which, especially in what were then the western and southern sections, denominational lines were frequently ignored, and members of different churches united both in evangelistic and sacramental services. In some cases there were efforts to enforce ecclesiastical discipline, which resulted in revolt, while in others entirely independent movements were started, not so much antagonistic to, as independent of, ecclesiastical organization.

The pioneer in this movement was the Rev. James O'Kelley, a Methodist minister in Virginia. He opposed very earnestly the development of the superintendency into an episcopacy, especially so far as it gave the bishops absolute power in the matter of appointments to charges. He presented his cause in the general conference and elsewhere, but failed to bring about the change he desired, and in 1792, with a number of others, withdrew from the Methodist Episcopal Church. A little later they organized under the name of "Republican Methodists," but in 1794 resolved to be known as "Christians" only, taking the Bible as their guide and discipline, and accepting no test of church fellowship other than Christian character.

A little later a similar movement arose among the Baptists of New England. Dr. Abner Jones, of Vermont, became convinced that "sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the test of Christian fellowship and communion." On this basis he organized a church at Lyndon, Vt., in 1800. He was soon joined by Elias Smith, a Baptist minister of Portsmouth, N. H., and by many others.

In 1800 the "Great Revival," as it came to be known, was started in the Cumberland valley of Tennessee and Kentucky.[1] It was confined to no denomination, and in the preaching no attention was given to the doctrines which had divided the churches. In the Presbyterian Church, especially, this seeming neglect of fundamental doctrines was viewed with concern, and resulted in charges being preferred against two ministers, Richard McNemar and John Thompson, for preaching doctrines contrary to the confession of faith. As a consequence, these men, with three others—John Dunlavy, Robert Marshall, and Barton W. Stone—withdrew from the Synod of Kentucky and, in 1803, organized the Springfield Presbytery. Shortly afterwards this body was dissolved, and its members adopted practically the same position as that held by James O'Kelley in the South and by Abner Jones in New England.

General meetings, the first step toward organization, were held in New England as early as 1809, but it was not until 1819 that the first General Conference met at Portsmouth, N. H., on the call of Frederick Plummer, of Pennsylvania, and Edward B. Rollings, of New Hampshire. The conference met again at Windham, Conn., in 1820, and regularly until 1832, when it was dissolved; but the following year, by the action of several conferences, a general convention was organized. In 1834, by direction of the convention, the Christian General Book Association was formed, and thereafter met once in four years in connection with the convention, the same persons being delegates to both bodies. This form of organization continued until after 1860, when the two bodies became entirely separate. In 1886 the general convention, then called the "American Christian Convention," and the publication board, then called the "Christian Publishing Association," were again made identical in membership.

In the year 1829 Alexander Campbell and his followers separated from the Baptists of Pennsylvania and Ohio.[2] Their teaching spread rapidly to Kentucky, and in 1832 Barton W. Stone, one of the most prominent of the original leaders of the Christians in that section, united with them, on the condition that the Bible alone should be the basis of the union. A large number of the Christians in Kentucky and Ohio followed Mr. Stone in this action, but even in these states the greater part remained with the original body, while the eastern and southern churches were not affected. Out of this movement, however, some confusion of names has arisen, since many of the churches of the Disciples are still known as "Christian churches."

In 1854, on account of the adoption of resolutions condemning slavery, the southern delegates to the general convention withdrew and formed a separate organization, which continued until 1890, when the delegates from the South resumed their seats in the convention.

DOCTRINE.

The principles upon which the first churches of the Christian Connection were organized continue to characterize the denomination. No general organization has ventured to set forth any "creed" or statement of doctrine other than the Bible itself. Christian character is the only test of church fellowship, and, while their interpretation of the teachings of the Bible is generally in accord with that of most evangelical denominations, they do not bar any follower of Christ

[1] See Cumberland Presbyterian Church, page 529.

[2] See Disciples of Christ, page 237.

from membership because of difference in theological belief. This same liberty extends to the ordinances of the church. Baptism is not made a requisite to membership, although it is often urged upon believers as a duty. While immersion is generally practiced, no one mode is insisted upon. The churches practice open communion and labor to promote the spirit of unity among all Christians.

POLITY.

The general polity of the denomination is congregational, and each local church is independent in its organization, but at a very early period conferences were organized which admitted ministers to membership, and in which the churches were represented by lay delegates. These conferences at first were advisory only, but have largely developed into administrative bodies. They have the oversight of the ministry, but do not interfere with the discipline of the churches. Ordination of ministers is usually by action of the conference, often upon request of some church. Churches and ministers are expected to report annually to the conference, and to cooperate in carrying out its recommendations. Besides the local conferences, there are a number of state conferences and associations for administrative work. Nearly all these bodies are incorporated, and hold property for denominational use, sometimes holding in trust the property of local churches.

The American Christian Convention, with its two incorporated departments, the Mission Board of the Christian Church and the Christian Publishing Association, is primarily the agent of the churches for the conduct of their general work, but its sessions are occasions for the consideration of topics affecting church life and for ecclesiastical fellowship. The membership includes delegates from the several local conferences, each conference being entitled to 1 ministerial and 1 lay delegate for each 700 members of the churches within it; the presidents of the conferences, state associations, or district conventions; the presidents of the colleges controlled by the denomination; and the officers chosen at the previous session. It has departments of foreign missions, home missions, education, publishing, Sunday school, Christian Endeavor, and finance, together with the societies or organizations auxiliary to the convention or its departments. It elects a secretary of each department, and these secretaries, with the president and vice-president of the convention, constitute an executive board, whose duty it is to carry out the measures adopted by the convention, and to act as a board of trustees to conduct its corporate interests and manage its property.

WORK.

The Mission Board of the convention consists of 9 members, including 2 mission secretaries, all elected by the convention. In the home field, assistance is given to needy churches, and missionaries are employed in the newly settled sections. In 1906 such churches in 16 cities and towns were assisted, and frontier work was carried on in North Dakota, Montana, Colorado, and Washington, 25 missionaries being employed. In addition, during the quadrennium 1902–1906, churches were built or dedicated at 14 points and a new conference was organized in North Dakota. The board holds missionary conferences, rallies, and institutes; publishes missionary literature; and in other ways promotes missionary interests throughout the conferences and local churches. The total amount raised for home missions and church extension during the quadrennium 1902–1906 was $25,597, of which about $10,000 is estimated to have been raised in 1906.

Foreign missionary work is carried on in Japan, with headquarters at Tokyo, and in Porto Rico, with headquarters at Ponce. The churches in Japan are organized in a conference independent of any control by the denomination in the United States. A corporation effected by the missionaries under the laws of Japan holds, for the Mission Board, the greater part of the property, which is valued at $11,450, while one church is held by local trustees. The reports for 1906 show, for both fields, 6 stations occupied by 14 missionaries, with the assistance of 21 native helpers; 15 churches with 688 members; and 2 schools, one a Bible training school at Tokyo, the other a girls' school at Utsunomiya, each with 6 pupils. There are also in Porto Rico 10 Sunday schools with 325 members. The entire property in both missions is valued at $14,950, and $13,879 was contributed for the conduct of the work.

There are two women's boards, one for home and one for foreign missions, which cooperate with the Mission Board in raising funds.

The receipts of the Mission Board, by quadrenniums, since 1886, have advanced steadily from $29,579 in 1886–1890 to $84,228 in 1902–1906.

Under the control of the denomination or affiliated with it are 9 institutes and colleges, 2 (1 colored) in North Carolina, 2 in Ohio, and 1 each in New York, Indiana, Missouri, Iowa, and Kansas. Reports for 1906 show about 1,000 students; 70 instructors; annual expenditures, $50,000, of which about $5,000 was contributed by churches or individuals; total endowment, $425,000; and property valued at $750,000.

A home for aged Christian ministers is maintained at Castile, N. Y., and an orphanage at Elon College, N. C. The property of these institutions is valued at

$20,000, and their endowment at $10,000. In 1906 there were 275 young people's societies with 7,000 members.

The Herald of Gospel Liberty, the denominational organ, was founded by Elias Smith, at Portsmouth, N. H., in 1808, and is the oldest religious newspaper in the United States. It is now published at Dayton, Ohio, by the Christian Publishing Association, which also issues the Sunday school literature. The association furnishes offices for the denominational societies in its building at Dayton, and the Christian Missionary, the organ of the Mission Board, is also issued there. The value of the plant is estimated at $85,000.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and conferences in the tables which follow. As shown by these tables, the denomination has 1,379 organizations, contained in 70 conferences, located in 30 states. Of these organizations, more than one-half are in the North Central division, Ohio leading with 260, followed by Indiana with 228.

The total number of communicants reported is 110,117; of these, as shown by the returns for 1,221 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 1,253 church edifices; a seating capacity for church edifices of 383,893, as reported by 1,221 organizations; church property valued at $2,740,322, against which there appears an indebtedness of $101,561; halls, etc., used for worship by 85 organizations; and 160 parsonages valued at $256,350. The Sunday schools, as reported by 1,136 organizations, number 1,149, with 10,510 officers and teachers and 72,963 scholars.

The number of ministers connected with this denomination is 1,011, and the number of licentiates is 159.

As compared with the report for 1890, in which the Christians were shown as 2 separate bodies—"Christians (Christian Connection)" and "Christian Church (South)"—these figures show a decrease of 45 organizations, but an increase of 6,395 communicants and $965,120 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,379	1,354	110,117	1,221	40,740	60,022	1,238	85	1,253	1,221	383,893
North Atlantic division	256	255	17,682	236	6,243	10,354	246	6	249	243	68,267
Maine	34	33	2,210	32	918	1,276	32	1	34	32	7,805
New Hampshire	19	19	1,303	19	454	849	19	.....	19	19	4,700
Vermont	5	5	266	5	103	163	5	.....	5	5	1,325
Massachusetts	27	27	2,114	25	619	1,233	27	.....	27	26	8,550
Rhode Island	7	7	769	6	282	467	7	.....	7	7	2,050
Connecticut	2	2	103	1	36	37	2	.....	2	2	300
New York	86	86	5,492	75	1,855	3,216	82	1	83	82	19,597
New Jersey	13	13	1,406	12	389	757	13	.....	13	13	3,700
Pennsylvania	63	63	4,019	61	1,587	2,356	59	4	59	57	20,240
South Atlantic division	297	295	25,591	285	10,544	14,400	276	13	278	274	89,289
Maryland	1	1	51	1	27	24	1	.....	1	1	600
Virginia	74	74	8,266	70	3,281	4,726	70	4	70	70	20,615
West Virginia	21	21	708	20	300	381	10	6	10	10	2,850
North Carolina	192	190	15,909	185	6,673	8,875	186	3	188	184	62,449
Georgia	9	9	657	9	263	394	9	.....	9	9	2,775
North Central division	740	720	62,330	648	22,712	33,631	669	38	678	657	211,407
Ohio	260	247	24,706	223	8,625	13,089	239	6	241	236	78,449
Indiana	228	224	21,397	199	8,002	11,281	223	1	229	221	73,775
Illinois	112	112	8,654	105	3,352	5,018	108	3	109	101	32,732
Michigan	18	16	1,018	12	323	606	16	.....	16	16	3,900
Wisconsin	21	21	470	19	148	272	13	6	13	13	2,771
Iowa	41	40	3,568	35	1,337	2,012	38	2	38	38	10,930
Missouri	27	27	1,177	24	393	645	16	8	16	16	4,525
North Dakota	5	5	137	5	63	74	2	2	2	2	450
Nebraska	2	2	169	2	68	101	1	1	1	1	350
Kansas	26	26	1,034	24	401	533	13	9	13	13	3,525
South Central division	80	78	4,393	47	1,194	1,575	45	27	46	45	14,630
Kentucky	48	46	2,310	21	449	580	22	23	23	22	6,705
Alabama	25	25	1,890	20	658	901	22	.....	22	22	7,725
Arkansas	5	5	157	4	68	77	1	4	1	1	200
Texas	2	2	36	2	19	17	.....	.....	.....	.....	.....
Western division	6	6	121	5	47	62	2	1	2	2	300
Montana	1	1	18	1	11	7	.....	1	.....	.....	.....
Washington	5	5	103	4	36	55	2	.....	2	2	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,379	1,239	$2,740,322	97	$101,561	160	$256,350	1,136	1,149	10,510	72,963
North Atlantic division	256	240	963,010	17	34,105	100	155,600	211	215	2,250	14,401
Maine	34	31	107,950	4	3,275	10	16,600	26	28	252	1,491
New Hampshire	19	19	88,000	2	8,000	10	16,700	19	19	205	1,150
Vermont	5	5	20,967	.....	.....	2	1,200	3	3	25	100
Massachusetts	27	25	285,600	2	16,050	10	23,900	26	27	415	2,429
Rhode Island	7	7	46,100	.....	.....	1	2,500	7	7	74	458
Connecticut	2	2	3,500	.....	.....	1	1,500	2	2	13	94
New York	86	81	224,100	3	2,700	44	59,500	71	72	676	4,329
New Jersey	13	13	76,900	2	2,700	8	16,000	10	10	163	1,056
Pennsylvania	63	57	109,893	4	1,380	14	17,700	47	47	427	3,294
South Atlantic division	297	282	424,695	35	16,315	9	19,100	260	263	1,804	15,481
Maryland	1	1	1,200	1	500	.....	.....	1	1	9	50
Virginia	74	71	203,425	8	4,380	4	14,500	69	70	627	4,890
West Virginia	21	12	13,705	2	535	.....	.....	13	13	97	656
North Carolina	192	189	194,315	23	10,850	4	3,600	170	172	1,029	9,465
Georgia	9	9	12,050	1	50	1	1,000	7	7	42	420
North Central division	740	673	1,330,117	44	51,081	51	81,650	628	634	6,236	41,637
Ohio	260	240	540,625	16	33,395	22	44,100	230	233	2,384	17,213
Indiana	228	223	481,030	17	9,856	10	16,900	205	205	2,065	13,685
Illinois	112	109	147,125	4	760	9	8,950	94	97	974	5,661
Michigan	18	16	36,050	.....	.....	4	6,000	11	11	122	774
Wisconsin	21	14	11,175	1	550	1	1,000	15	15	83	470
Iowa	41	39	74,107	3	4,520	4	3,700	33	33	294	1,838
Missouri	27	16	17,850	1	1,300	.....	.....	16	16	112	763
North Dakota	5	2	3,600	2	700	.....	.....	3	3	20	85
Nebraska	2	1	1,500	.....	.....	1	1,000	1	1	16	141
Kansas	26	13	17,055	.....	.....	.....	.....	20	20	166	1,007
South Central division	80	42	20,900	1	60	.....	.....	34	34	200	1,346
Kentucky	48	21	8,900	1	60	.....	.....	14	14	84	496
Alabama	25	20	11,800	.....	.....	.....	.....	16	16	97	736
Arkansas	5	1	200	.....	.....	.....	.....	4	4	19	114
Texas	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Western division	6	2	1,600	.....	.....	.....	.....	3	3	20	98
Montana	1	.....	.....	.....	.....	.....	.....	1	1	5	23
Washington	5	2	1,600	.....	.....	.....	.....	2	2	15	75

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,379	1,354	110,117	1,221	40,740	60,022	1,238	85	1,253	1,221	383,893
Alabama	23	23	1,669	18	591	747	18	.....	18	18	6,800
Central Illinois	26	26	2,430	25	940	1,433	24	2	24	24	7,900
Central Indiana	11	11	971	11	502	469	11	.....	11	11	3,600
Central Iowa	8	8	800	7	297	475	8	.....	8	8	2,500
Central Wisconsin	6	6	124	6	39	85	1	4	1	1	200
Des Moines	12	11	913	7	301	421	12	.....	12	12	3,525
Eastern Atlantic	24	23	1,144	23	445	699	22	.....	23	22	5,490
Eastern Indiana	82	81	7,502	75	2,750	4,029	81	.....	83	81	27,220
Eastern Kansas	6	6	351	5	112	159	4	1	4	4	950
Eastern North Carolina	44	44	3,518	41	1,481	1,843	43	1	43	43	14,725
Eastern Virginia	41	41	5,633	37	2,277	3,097	40	1	40	40	13,100
Eel River	38	38	3,973	34	1,461	2,305	38	.....	38	38	13,610
Erie	15	15	909	15	291	618	15	.....	15	15	4,035
Georgia and Alabama	13	13	914	13	349	565	13	.....	13	13	3,700
Illinois Christian	15	15	965	15	405	560	14	1	15	14	4,130
Indiana Miami Reserve	33	32	2,329	21	612	870	32	.....	35	31	9,650
Kentucky Christian	28	27	1,523	23	532	679	19	6	19	18	4,655
Kentucky State	23	22	982	1	5	8	6	17	7	6	2,700
Maine	21	20	1,229	19	468	745	19	1	20	19	4,795
Merrimack	14	14	848	14	327	521	14	.....	14	14	3,535
Miami, Ohio	54	54	7,051	52	2,798	4,507	53	.....	55	53	20,665
Michigan	12	12	884	8	273	522	12	.....	12	12	3,050
Mount Vernon	21	21	1,581	19	546	819	21	.....	21	21	6,200
Nebraska	1	1	150	1	64	86	1	.....	1	1	350
New Jersey	22	22	2,057	20	595	1,166	22	.....	22	21	5,900
New York Central	10	10	704	10	253	451	10	.....	10	10	2,882
New York Eastern	46	46	3,490	40	1,177	2,025	46	.....	47	46	10,330
New York Northern	4	4	215	3	77	103	4	.....	4	4	725
New York Western	9	9	614	7	208	360	7	.....	7	7	1,680
North Carolina	67	67	6,291	67	2,876	3,415	66	1	67	64	21,329
North Carolina and Virginia	30	30	3,341	30	1,343	1,998	29	1	29	29	10,955
North Missouri	11	11	405	11	157	248	6	5	6	6	1,725
Northeastern Ohio	2	2	110	2	44	66	2	.....	2	2	450
Northern Illinois and Wisconsin	5	5	278	5	91	187	5	.....	5	5	1,550
Northern Kansas	8	8	324	7	142	162	3	4	3	3	1,050
Northern Wisconsin	4	4	64	4	19	45	4	.....	4	4	746
Northwestern Indiana	31	31	2,506	30	930	1,515	31	.....	31	31	9,830
Northwestern Kansas	5	5	122	5	47	75	.....	4	.....	.....	.....
Northwestern North Dakota	6	6	155	6	74	81	2	3	2	2	450
Northwestern Ohio	34	34	3,284	33	1,296	1,891	34	.....	34	33	10,425
Ohio	19	7	368	7	146	222	7	.....	7	7	1,520
Ohio Central	30	29	2,273	28	892	1,351	30	.....	30	30	9,900
Ohio Eastern	29	29	2,480	21	653	985	28	.....	28	28	8,460
Ohio Valley	9	9	441	9	195	246	3	6	3	3	720
Osage	8	8	313	5	61	113	3	3	3	3	750
Ozark	5	5	195	5	76	119	4	.....	4	4	1,000
Rays Hill and Southern Pennsylvania	28	28	2,155	28	942	1,213	27	1	27	26	12,010
Rhode Island and Massachusetts	32	32	2,289	28	685	1,292	32	.....	32	32	9,075
Richland Union	11	11	282	9	90	142	8	2	8	8	1,825
Rockingham	17	17	1,584	17	581	1,003	17	.....	17	16	5,225
Scioto Valley	7	7	368	6	149	193	4	2	4	3	510
Southern Illinois	15	15	880	10	316	386	14	.....	14	10	3,250
Southern Indiana	5	5	491	5	198	293	5	.....	6	5	1,725
Southern Kansas	8	8	256	8	104	152	6	1	6	6	1,525
Southern Ohio	36	36	3,882	30	1,284	1,788	36	.....	36	36	13,139
Southern Wabash	40	40	3,419	39	1,340	2,030	40	.....	40	37	11,925
Southwestern Iowa	16	16	1,443	16	566	877	13	2	13	13	3,980
Southwestern West Virginia	3	3	114	3	44	70	2	.....	2	2	500
Tioga River	24	24	805	22	271	482	20	3	20	20	4,750
Union	8	8	676	8	272	404	8	.....	8	8	1,975
Virginia Valley Central	28	28	1,822	28	657	1,165	25	3	25	25	6,265
West Virginia	13	13	164	12	76	61	5	4	5	5	1,300
Western Arkansas	5	5	157	4	68	77	1	4	1	1	200
Western Illinois	13	13	805	13	313	492	13	.....	13	13	4,677
Western Indiana	43	41	5,181	35	2,052	2,528	40	1	40	39	13,075
Western Michigan and Northern Indiana	7	5	234	5	81	153	5	.....	5	5	1,100
Western North Carolina	33	32	2,632	30	951	1,514	32	.....	32	32	11,650
Western Pennsylvania	7	7	288	6	121	127	6	1	6	6	2,250
Western Washington	5	5	103	4	36	55	2	.....	2	2	300
York and Cumberland	10	10	764	10	325	439	10	.....	11	10	2,200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,379	1,239	$2,740,322	97	$101,561	160	$256,350	1,136	1,149	10,510	72,963
Alabama	23	18	10,200					14	14	82	616
Central Illinois	26	24	57,200			1	250	26	26	280	1,757
Central Indiana	11	11	12,100					10	10	89	473
Central Iowa	8	8	15,400	1	20	1	800	7	7	73	443
Central Wisconsin	6	2	225					3	3	14	85
Des Moines	12	12	25,300	1	1,000	1	1,200	10	10	73	559
Eastern Atlantic	24	23	15,875	4	335			21	22	94	751
Eastern Indiana	82	81	157,630	7	4,800	4	3,600	75	75	821	5,288
Eastern Kansas	6	5	3,605					6	6	47	290
Eastern North Carolina	44	44	43,010	3	2,990			39	39	280	2,296
Eastern Virginia	41	41	180,400	7	4,330	4	14,500	41	42	420	3,279
Eel River	38	38	121,200	4	2,475	4	9,000	37	37	422	2,898
Erie	15	15	40,800	3	730	8	10,600	15	15	152	859
Georgia and Alabama	13	11	13,650	1	50	1	1,000	9	9	57	540
Illinois Christian	15	15	9,650	1	110			9	11	103	533
Indiana Miami Reserve	33	32	42,100	4	1,886			28	28	253	1,522
Kentucky Christian	28	17	5,350	2	85			13	13	72	419
Kentucky State	23	6	4,100					3	3	24	153
Maine	21	18	64,850	2	1,150	3	6,800	14	15	145	857
Merrimack	14	14	63,967	1	2,000	6	8,700	12	12	120	655
Miami, Ohio	54	53	215,300	4	17,000	11	25,900	50	51	711	5,750
Michigan	12	12	31,650			4	6,000	8	8	98	620
Mount Vernon	21	21	38,900	1	4,000	1	1,200	19	19	148	883
Nebraska	1	1	1,500			1	1,000	1	1	16	141
New Jersey	22	21	117,300	2	2,700	13	25,300	18	18	261	1,940
New York Central	10	10	41,000			9	15,500	10	10	103	683
New York Eastern	46	45	128,900	1	1,500	23	30,100	38	38	348	2,235
New York Northern	4	4	8,000			1	2,000	4	4	25	201
New York Western	9	7	19,100	1	600	7	8,800	8	8	89	661
North Carolina	67	66	53,130	12	2,125	3	600	65	65	345	3,175
North Carolina and Virginia	30	29	55,100	4	5,400			24	25	180	1,822
North Missouri	11	6	5,450					7	7	48	280
Northeastern Ohio	2	2	1,150					2	3	18	150
Northern Illinois and Wisconsin	5	5	12,700			4	5,000	5	6	63	320
Northern Kansas	8	3	6,900					6	6	55	270
Northern Wisconsin	4	4	4,900	1	550	1	1,000	4	4	20	107
Northwestern Indiana	31	31	66,600	2	565	1	1,500	27	27	262	1,615
Northwestern Kansas	5							4	4	28	170
Northwestern North Dakota	6	2	3,600	2	700			4	4	25	108
Northwestern Ohio	34	34	80,600	6	7,100	5	8,800	34	34	388	3,517
Ohio	19	6	2,250					7	7	50	304
Ohio Central	30	30	86,800	2	5,100	3	4,500	28	28	281	1,734
Ohio Eastern	29	28	28,600					28	28	202	1,138
Ohio Valley	9	6	2,280					8	8	64	490
Osage	8	3	3,000					2	2	15	100
Ozark	5	4	1,800					4	4	23	228
Rays Hill and Southern Pennsylvania	28	26	23,753	1	500			15	15	123	965
Rhode Island and Massachusetts	32	30	220,700	3	16,650	9	20,400	31	32	411	2,280
Richland Union	11	8	6,050					8	8	49	278
Rockingham	17	17	184,000	2	8,000	9	16,500	17	17	234	1,511
Scioto Valley	7	5	1,650					7	7	47	275
Southern Illinois	15	14	13,350	2	300			8	8	52	376
Southern Indiana	5	5	22,600			1	2,000	4	4	30	203
Southern Kansas	8	5	6,550					4	4	36	277
Southern Ohio	36	36	45,850	1	100			30	31	273	1,634
Southern Wabash	40	40	38,625			1	1,000	36	36	374	2,112
Southwestern Iowa	16	14	29,707	1	1,300	2	1,700	14	14	130	744
Southwestern West Virginia	3	2	6,000					2	2	10	63
Tioga River	24	20	32,100	1	650	7	5,400	17	18	162	888
Union	8	8	11,300	1	3,500			5	5	44	247
Virginia Valley Central	28	25	19,025					23	23	185	1,396
West Virginia	13	6	3,100	2	535			6	6	40	162
Western Arkansas	5	1	200					4	4	19	114
Western Illinois	13	13	18,300	1	350	3	2,700	12	12	119	633
Western Indiana	43	40	79,850	1	200	1	1,500	38	38	353	2,935
Western Michigan and Northern Indiana	7	5	5,650					4	4	29	214
Western North Carolina	33	33	34,700	1	50	1	3,000	27	27	170	1,634
Western Pennsylvania	7	6	9,440					6	6	42	517
Western Washington	5	2	1,600					2	2	15	75
York and Cumberland	10	10	23,100	1	125	6	8,500	9	10	76	415

CHURCH OF CHRIST, SCIENTIST.

HISTORY.

The Church of Christ, Scientist, was founded by Mrs. Mary Baker Eddy. As early as 1862 she had written and given to friends certain conclusions derived from study of the Scriptures, while in 1867 she began her first school of Christian Science mind healing, in Lynn, Mass. Three years later she copyrighted her first pamphlet on Christian Science, which, however, did not appear in print until 1876, a year after the publication of the Christian Science text-book, "Science and Health with Key to the Scriptures," which was also written by her. The Church of Christ, Scientist, organized by 26 students of Mrs. Eddy, was chartered in 1879. In 1881 Mrs. Eddy became the pastor of the First Church of Christ, and in the same year she opened the Massachusetts Metaphysical College in Boston, under a charter from the commonwealth. Since then Mrs. Eddy has founded or instituted every department of the work of the denomination, including a committee on publication, reading rooms, and a board of lectureship. A reorganization of the church in Boston was effected in 1892 under the name of the "First Church of Christ, Scientist."

DOCTRINE.

The teachings of Christian Science have been authoritatively set forth in "Science and Health with Key to the Scriptures," by Mary Baker Eddy. In this work she gives the principle and rule whereby the sick may be healed as well as the sinner saved, and teaches the necessity of a practical Christianity reviving the apostolic healing which Jesus enjoined. The denomination has no creed, but its religious tenets, contained in its text-book, are as follows:

1. As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.
2. We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.
3. We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts.
4. We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.
5. We acknowledge that the crucifixion of Jesus and His resurrection served to uplift faith to understand eternal Life, even the allness of Soul, Spirit, and the nothingness of matter.
6. And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure.

A brief summary, known as the "scientific statement of being," likewise contained in "Science and Health with Key to the Scriptures," is as follows:

There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.

POLITY.

The central organization of the Church of Christ, Scientist, is the Mother Church in Boston. There are, however, branch churches in various parts of this country and in other parts of the world, each having its own form of government and its own rules and by-laws, and managing its own financial affairs. There are also Christian Science societies not yet organized as churches. The officers of the Mother Church consist of the Rev. Mary Baker Eddy as pastor emeritus, a Christian Science board of directors of five members, a president, the first and second readers, a clerk, and a treasurer. There are no pastors in the sense in which that term is used in other religious bodies, but the lesson-sermon takes the place of the clerical address usually delivered by a pastor. Applicants for membership are admitted on signing a statement subscribing to the tenets and by-laws of the church.

The lesson-sermon, which constitutes the principal part of the service, is prepared by a committee connected with the Mother Church and read in every church by two readers, who read alternately, the first reader from "Science and Health with Key to the Scriptures," the second reader from the Bible. A Wednesday evening testimony meeting, led by the first reader, is likewise held, at which are given the testimonies of those who have been healed and reformed by Christian Science

WORK.

The activities of the Christian Science denomination do not correspond in form to those of other denominations. The principal work of the denomination as a whole, and of its individual members, is summed up by them in the word "healing," by which is meant "the mental, moral, and physical regeneration of mankind." To this all the departments of the denomination, as well as the several thousand regular practitioners in this country and abroad, contribute directly or indirectly.

Among these departments of work may be included the free reading rooms maintained in towns and cities where the Bible, the writings of Mrs. Eddy, and publications of the Christian Science Publication Society may be read free of charge; free lectures given under the auspices of local churches; and the publication in the press or periodicals, by the committee on publication, of corrections of mistakes concerning Christian Science.

As Christian Scientists consider the practical effect of Christian Science as curative, they regard the "churches with their free services and meetings and the reading rooms, through the literature they offer for perusal free of charge, in the light of free dispensaries or hospitals." In a similar way they look upon the many "free lectures offered to the public, which are likewise curative, and the freely distributed periodicals containing correct information about Christian Science." As a result of this work it is claimed that "a vast number of persons of both sexes and of every age have been benefited in mind and body, many have been healed of diseases pronounced as incurable by skilled physicians, others have been rescued from bad habits which would yield to no other treatment, while the general efficiency of persons treated by Christian Science, as regards orderly living and general usefulness, has been enhanced."

The actual treatment of cases, however, is generally carried on in direct connection with the churches and a regular fee is charged. Individual practitioners give treatment on much the same basis as ordinary physicians.

General evangelistic, philanthropic, and educational work along the lines carried on by other denominations is practically unknown, although individual members of the denomination contribute in ways which can not be tabulated for statistical purposes.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 638 organizations, distributed in every state and territory, except Nevada and New Mexico. Of these organizations, nearly one-half are in the North Central division. Illinois leads with 54.

The total number of members reported is 85,717; of these, as shown by the returns for 604 organizations, about 28 per cent are males and 72 per cent females. According to the statistics, the denomination has 253 church edifices; a seating capacity for church edifices of 81,823, as reported by 245 organizations; church property valued at $8,806,441, against which there appears an indebtedness of $391,338; halls, etc., used for worship by 322 organizations; and 4 parsonages valued at $57,300. There are 551 Sunday schools reported, with 3,155 officers and teachers and 16,116 scholars.

The number of readers connected with the denomination is 1,276, on the basis of 2 readers for each organization.

As compared with the report for 1890, these figures show an increase of 417 organizations, 76,993 members, and $8,765,775 in the value of church property.

It should be noted that, in accordance with the policy and practice of this body, many are counted as members of the central organization in Boston, called the "Mother Church," who are also members of branch churches throughout the world. It is probable, as learned from an authoritative source, that the duplication of membership thus occasioned amounts to nearly or quite one-half of the membership of the Mother Church, the total number of members reported for this church being 41,309.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	638	635	85,717	604	22,736	59,596	251	322	253	245	81,823
North Atlantic division	162	161	53,023	156	13,937	37,897	47	105	47	45	19,164
Maine	14	14	384	14	96	288	1	12	1	1	312
New Hampshire	7	7	431	7	137	294	3	3	3	3	1,325
Vermont	6	6	144	6	33	111	.....	4	.....	.....	.....
Massachusetts	34	33	45,547	32	11,564	31,960	7	25	7	7	6,135
Rhode Island	3	3	234	3	50	184	1	1	1	1	300
Connecticut	10	10	521	10	149	372	4	6	4	2	750
New York	51	51	5,671	48	1,406	3,566	24	25	24	24	8,442
New Jersey	12	12	540	12	162	378	2	10	2	2	475
Pennsylvania	25	25	1,551	24	340	744	5	19	5	5	1,425
South Atlantic division	27	27	1,594	21	342	937	13	13	13	13	3,353
Delaware	1	1	74	1	25	49	1	.....	1	1	150
Maryland	2	2	223	2	61	162	1	1	1	1	400
District of Columbia	1	1	347	1	91	256	1	.....	1	1	600
Virginia	2	2	175	.....	.....	.....	2	.....	2	2	625
West Virginia	3	3	74	2	11	45	1	2	1	1	60
North Carolina	4	4	110	4	30	80	2	2	2	2	268
South Carolina	1	1	23	1	7	16	.....	1	.....	.....	.....
Georgia	7	7	397	6	98	279	3	4	3	3	750
Florida	6	6	171	4	19	50	2	3	2	2	500
North Central division	310	309	22,489	297	6,251	14,796	129	140	130	127	24,886
Ohio	34	34	2,582	33	739	1,700	13	15	13	12	4,436
Indiana	25	25	1,931	24	652	1,263	4	13	4	4	1,153
Illinois	54	54	5,675	49	1,403	3,424	17	29	17	17	9,276
Michigan	33	33	1,580	32	400	1,110	15	13	16	15	4,244
Wisconsin	29	29	1,704	29	531	1,173	13	13	13	13	3,756
Minnesota	20	20	2,387	19	699	1,647	11	8	11	11	4,370
Iowa	35	34	1,485	33	404	1,010	18	16	18	18	4,085
Missouri	20	20	2,644	19	733	1,751	8	12	8	8	5,986
North Dakota	3	3	139	3	39	100	1	2	1	1	275
South Dakota	8	8	237	8	76	161	4	4	4	4	800
Nebraska	18	18	994	18	270	724	7	8	7	7	2,150
Kansas	31	31	1,131	30	305	733	18	7	18	17	2,355
South Central division	44	44	1,992	43	571	1,371	16	25	17	16	2,866
Kentucky	4	4	137	4	28	109	.....	4	.....	.....	.....
Tennessee	5	5	337	5	98	239	.....	4	.....	.....	.....
Alabama	3	3	94	3	25	69	1	2	1	1	200
Mississippi	2	2	92	2	32	60	1	1	1	1	250
Louisiana	1	1	63	1	13	50	1	.....	2	1	300
Arkansas	3	3	82	3	17	65	1	2	1	1	300
Oklahoma[1]	10	10	391	9	110	231	4	6	4	4	513
Texas	16	16	796	16	248	548	8	6	8	8	1,303
Western division	95	94	6,619	87	1,635	4,595	46	39	46	44	13,554
Montana	6	6	213	5	49	124	1	5	1	1	150
Idaho	3	3	119	3	40	79	2	1	2	2	255
Wyoming	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colorado	20	20	1,489	20	407	1,082	5	11	5	4	1,987
Arizona	3	3	78	3	22	56	.....	3	.....	.....	.....
Utah	5	5	452	5	84	368	3	1	3	3	720
Washington	14	14	924	13	231	656	13	1	13	13	3,500
Oregon	8	8	591	6	120	375	2	4	2	2	400
California	35	35	2,753	32	682	1,855	20	13	20	19	6,542

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	638	401	$8,806,441	88	$391,338	4	$57,300	550	551	3,155	16,116
North Atlantic division	162	96	4,991,312	21	78,869	2	55,000	143	144	770	3,739
Maine	14	8	16,600					10	10	20	93
New Hampshire	7	7	216,950	1	800			7	7	17	70
Vermont	6	3	1,100					3	3	7	20
Massachusetts	34	21	2,321,031	5	22,000			32	33	190	1,023
Rhode Island	3	2	26,000					2	2	15	84
Connecticut	10	7	92,783	1	8,750			7	7	51	175
New York	51	33	2,138,775	10	33,281	2	55,000	48	48	305	1,504
New Jersey	12	4	48,023	1	2,313			12	12	54	221
Pennsylvania	25	11	130,050	3	11,725			22	22	111	549
South Atlantic division	27	17	197,350	4	26,000			21	21	94	518
Delaware	1	1	8,000					1	1	8	40
Maryland	2	2	64,000					2	2	19	124
District of Columbia	1	1	32,000	1	12,000			1	1	14	90
Virginia	2	1	15,000	1	8,000			1	1	6	40
West Virginia	3	2	1,000					2	2	7	23
North Carolina	4	3	34,000	1	2,000			4	4	11	41
South Carolina	1							1	1	1	6
Georgia	7	4	17,850					7	7	21	104
Florida	6	3	25,500	1	4,000			2	2	7	50
North Central division	310	194	2,673,848	41	230,730	1	2,000	256	256	1,544	7,511
Ohio	34	21	268,225	6	29,900			30	30	202	989
Indiana	25	11	68,138	2	10,900			19	19	82	407
Illinois	54	24	820,395	4	10,700			44	44	376	2,044
Michigan	33	23	149,450	6	12,545			29	29	125	548
Wisconsin	29	19	216,475	5	15,080			23	23	126	591
Minnesota	20	12	195,850	2	3,700			17	17	146	696
Iowa	35	28	142,825	6	11,370	1	2,000	29	29	131	506
Missouri	20	13	701,980	4	132,400			17	17	160	792
North Dakota	3	2	19,500					3	3	12	55
South Dakota	8	4	9,000					7	7	18	92
Nebraska	18	13	31,510					16	16	69	339
Kansas	31	24	50,500	6	4,135			22	22	97	452
South Central division	44	27	101,221	7	18,330			42	42	163	851
Kentucky	4	2	325					4	4	12	42
Tennessee	5	1	10,000					4	4	19	80
Alabama	3	2	6,396	1	3,000			3	3	11	59
Mississippi	2	1	4,000					2	2	7	26
Louisiana	1	1	5,000	1	4,000			1	1	14	20
Arkansas	3	2	8,600					3	3	5	24
Oklahoma[1]	10	8	13,950	2	4,065			10	10	40	195
Texas	16	10	52,950	3	7,274			15	15	55	405
Western division	95	67	842,710	15	37,400	1	300	88	88	584	3,497
Montana	6	4	13,035	1	850			6	6	13	85
Idaho	3	3	10,450	1	1,500			3	3	18	87
Wyoming	1										
Colorado	20	9	188,675	1	7,000	1	300	20	20	166	917
Arizona	3	3	1,563					3	3	14	46
Utah	5	4	33,217					5	5	41	300
Washington	14	13	118,200	6	16,000			14	14	87	489
Oregon	8	4	19,550					6	6	50	237
California	35	27	458,020	6	12,050			31	31	195	1,336

[1] Oklahoma and Indian Territory combined.

CHURCH OF GOD AND SAINTS OF CHRIST (COLORED).

HISTORY.

In the latter part of 1896 William S. Crowdy, a colored man employed on the Santa Fe railroad as a cook, claimed to have a vision from God, calling him to lead his people to the true religion, and giving him prophetic endowment. He immediately gave up his employment, went into Kansas, commenced preaching, and soon after organized the Church of God and Saints of Christ, at Lawrence. At first only a few persons joined him, but the numbers increased rapidly, and the headquarters were removed to Philadelphia. He was appointed bishop of the new body, and two white men who were associated with him were subsequently raised to the same office.

DOCTRINE.

Believing that the negro race is descended from the ten lost tribes of Israel, the prophet taught that the Ten Commandments and a literal adherence to the teachings of the Bible, including both the Old and the New Testament, are man's positive guides to salvation. In order, however, that the faithful may make

no mistake as to the commandments which they are to follow, a pamphlet has been published by the church under the direction of the prophet, called the "Seven Keys," which includes Bible references giving the authority for the various customs and orders of the church. Among these customs are the observance of the Jewish calendar and feast days, especially the Jewish Sabbath, and the use of the corresponding Hebrew names.

Admission to the church follows repentance for sin, baptism by immersion, confession of faith in Christ, the reception of unleavened bread and water at the sacrament of the Lord's Supper, the washing of the feet by an elder, and the pledge of the holy kiss. The last-mentioned is also a general form of greeting, but, having been criticised severely, it is frequently omitted.

POLITY.

The organization of the church centers in an executive board or council, called a "presbytery," consisting of 12 ordained elders and evangelists, whose duty it is to look after the general business of the church. The prophet, who is presiding officer both of the executive board and of the church, is not elected, but holds his position by virtue of a divine call. He is believed by his followers to be in direct communication with the Deity, to utter prophecies by the will of God, and to perform miracles. On his death the prophetic office lapses until a new vision appears.

There are also district assemblies, composed of the different orders of the ministry, and including delegates from each local church or tabernacle. The ministerial order includes ministers not in full ordination, elders fully ordained, evangelists (elders engaged in general missionary work), and bishops, the last-mentioned not exceeding 4 in number. The ministers hold office during good behavior. The temporal affairs of the church are cared for by deacons under general supervision of the assemblies.

WORK.

For the support of the ministry, including the prophet, tithes are collected, as well as freewill offerings, and the district assemblies are required to establish storehouses for the tithes. From these storehouses groceries and other necessaries of life are sold to the members, the net receipts being used to supplement the tithes contributed for the support of the ministers in the work.

The church is a strong advocate of temperance, refusing even to use wine in the sacrament of the Lord's Supper. It allows marriage only within the circle of the faithful, except by special permit, and exercises a rigid censorship over all printed matter, permitting only that to be used which receives the approval of the publishing house, and referring the decision of all disputed points to the Bible.

One of the main auxiliaries of the church is an organization known as the "Daughters of Jerusalem" and "Sisters of Mercy." It is the duty of this organization to look out for straying members, and attend to the comfort or welfare of the members of sister churches of the organization who may chance to be visiting the place in which the tabernacle is located.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 48 organizations, located in 14 states and the District of Columbia. Of these organizations, one-half are in the North Atlantic division, and all but 4 of the remainder in the South Atlantic division.

The total number of communicants reported is 1,823; of these, about 30 per cent are males and 70 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 400, and church property valued at $6,000, with no indebtedness, while 47 organizations are reported as worshiping in halls. There is 1 Sunday school reported, with 6 officers and teachers and 150 scholars.

The number of ministers connected with this denomination is estimated at 75.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	48	48	1,823	48	550	1,273	1	47	1	1	400
North Atlantic division	24	24	1,211	24	367	844		24			
Massachusetts	2	2	202	2	76	126		2			
Rhode Island	1	1	64	1	13	51		1			
Connecticut	4	4	42	4	9	33		4			
New York	7	7	102	7	30	72		7			
New Jersey	5	5	253	5	62	191		5			
Pennsylvania	5	5	548	5	177	371		5			
South Atlantic division	20	20	500	20	144	356	1	19	1	1	400
Delaware	2	2	54	2	25	29		2			
Maryland	2	2	44	2	9	35		2			
District of Columbia	1	1	70	1	20	50	1		1	1	400
Virginia	10	10	260	10	68	192		10			
North Carolina	2	2	32	2	9	23		2			
South Carolina	1	1	8	1	2	6		1			
Georgia	2	2	32	2	11	21		2			
North Central division	4	4	112	4	39	73		4			
Missouri	1	1	34	1	11	23		1			
Kansas	3	3	78	3	28	50		3			

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	48	1	$6,000					1	1	6	150
North Atlantic division	24							1	1	6	150
Massachusetts	2										
Rhode Island	1										
Connecticut	4										
New York	7										
New Jersey	5							1	1	6	150
Pennsylvania	5										
South Atlantic division	20	1	6,000								
Delaware	2										
Maryland	2										
District of Columbia	1	1	6,000								
Virginia	10										
North Carolina	2										
South Carolina	1										
Georgia	2										
North Central division	4										
Missouri	1										
Kansas	3										

CHURCHES OF GOD IN NORTH AMERICA, GENERAL ELDERSHIP OF THE.

HISTORY.

The revival movement which spread through the United States during the early part of the nineteenth century was not felt as much in the Reformed as in the Methodist, Baptist, and Presbyterian churches. In one case, however, it made itself apparent, and its fruits are seen in the denomination known as the "General Eldership of the Churches of God in North America," popularly known as "Winebrennerian," from the name of the founder.

John Winebrenner was born in the Glade valley, Woodsborough district, Frederick county, Md., March 25, 1797, his parents being of German descent. Baptized and confirmed in the German Reformed Church (now the Reformed Church in the United States), he early showed an inclination to the ministry, and after

completing a course at the district school, an academy at Frederick, and Dickinson College, Carlisle, Pa., he went to Philadelphia to study theology under Dr. Samuel Helfenstein. While here, on April 6, 1817, he passed through a peculiar religious experience which he interpreted as sound conversion, and from that moment the work of the ministry, which he had hitherto regarded with more or less indifference, became "the uppermost desire of his heart."

On September 24, 1820, he was ordained in Hagerstown, Md. He then accepted a call to Harrisburg, Pa., with charge of three other churches, commencing his work there October 22, 1820. He was earnest and energetic in his pulpit ministrations, preached experimental religion, sought to raise the standard of true piety, and organized Sunday schools and other church agencies. So searching and impressive was his preaching that many of his hearers became seriously alarmed about their spiritual condition. Revivals of religion were new experiences in the churches of that region, so that his ministry early awakened strong opposition. Some of the members of his charge became much dissatisfied, and the matter was brought to the attention of the Synod of the Reformed Church, which met at Harrisburg, September 29, 1822. The case was not finally disposed of until some time in 1828, when Mr. Winebrenner's connection with the German Reformed Church was finally severed.

After his separation from the Reformed Church, his labors extended to surrounding districts and towns, and were attended by extensive revivals of religion. Gradually his views changed on a number of doctrinal points and on the ordinances or sacraments, and in 1829 he organized an independent church, calling it simply the "Church of God." Others followed, both in and around Harrisburg, each assuming the name of "Church of God at ———." These churches, in which all members, baptized believers, had equal rights, elected and licensed men to preach, but there was as yet no common bond, general organization, or directing authority. Finally, for the purpose of adopting a regular system of cooperation, a meeting was held at Harrisburg in October, 1830, which was attended by six of the licensed ministers. At this meeting an "Eldership," to consist of an equal number of teaching and ruling elders, was organized, which, to distinguish it from the local church eldership, was called "The General Eldership of the Church of God." The work continued to grow and spread to adjoining counties, to the state of Maryland, and to western Pennsylvania and Ohio, where Elderships were organized. On May 26, 1845, delegates from these three Elderships met at Pittsburg, Pa., and organized the "General Eldership of the Church of God in North America," which name was changed in 1896 to the "General Eldership of the Churches of God in North America." The Eldership in eastern Pennsylvania dropped the word "General" and became the "East Pennsylvania Eldership of the Church of God."

Missionaries were sent into the Western states, and churches were organized in Indiana, Michigan, West Virginia, Illinois, Iowa, Nebraska, Missouri, Kansas, Arkansas, Indian Territory, Oklahoma, Colorado, Oregon, and Washington. In nearly all these states and territories, Annual Elderships have been organized, in cooperation with the General Eldership.

DOCTRINE.

In doctrine the Churches of God are evangelical and orthodox, and Arminian rather than Calvinistic. They hold as distinctive views, that sectarianism is antiscriptural; that each local church is a church of God, and should be so called; that in general, Bible things, as church offices and customs, should be known by Bible names, and a Bible name should not be applied to anything not mentioned in the Bible; and that there are not two, but three, ordinances that are perpetually obligatory, namely: Baptism, the Lord's Supper, and the religious washing of the saints' feet. The last two they regard as companion ordinances, which are always to be observed together, and in the evening. The only form of baptism recognized is the immersion of believers. They have no written creed, but accept the Word of God as their only rule of faith and practice. They insist strongly on the doctrines of the Trinity, human depravity, atonement through the sacrifice of Christ, the office and work of the Holy Spirit, man's moral agency, justification by faith, repentance and regeneration, practical piety, the observance of the Lord's day, the resurrection of the dead, the eternal being of the soul, and future and eternal rewards and punishments.

POLITY.

The polity of the churches is presbyterian. Each local church votes for a pastor, but the annual elderships make the appointments within their own boundaries. The church elects its own elders and deacons, who with the pastor constitute the church council, and are the governing power, having charge of the admission of members and the general care of the church work. The ministers within a certain territory, and an equal number of laymen elected by the various churches (or charges), constitute annua elderships, corresponding to presbyteries, which have the exclusive right to ordain ministers. Laymen, on recommendation of churches, may be licensed as exhorters. The different annual elderships combine to form the General Eldership, which meets once in four years, and is composed of an equal number of ministerial and lay representatives (elders) elected by the annual elderships.

WORK.

The missionary activities of the Churches of God are under the control of the Board of Missions of the General Eldership, composed of persons elected quadrennially to have charge of the missionary work. There is also a Woman's General Missionary Society, independent in its organization, but under the general supervision and control of the Board of Missions.

For home mission work the denomination raised in 1906 the sum of $7,000, which was expended in general evangelistic work, in church extension, and in aiding 6 weak churches. The results of this work during the years since the denomination was organized are seen in its growth from a small circle of churches and one annual eldership, in 1830, to some 500 churches in the various Annual Elderships. In common with nearly all other minor denominations, the net increase year by year has been small. The funds for the most part are collected by women's missionary societies, ladies' aid societies, pastors, and special agents.

The foreign mission work dates from October, 1896, when the first missionary sailed for India, and is in the hands of the Woman's General Missionary Society, subject to the control of the Board of Missions. In October, 1902, additional missionaries sailed for India, so that in 1906 there were 4 foreign missionaries, who were assisted by 10 native helpers. These missionaries are stationed in Ulubaria and in the Bogra District in Bengal, and use the Bengali language in their work. They report 2 native churches organized, with 73 members. In the Bogra District no property is owned as yet, but in Ulubaria there are a mission house, a chapel, and an orphanage building, valued at $500. The contributions for the work in India, for the year 1906, aggregated about $5,000, besides what was contributed for buildings and other purposes. The work progresses slowly, as these are new districts for mission work, and the Bogra population is very largely Mohammedan.

The educational work of the Churches of God in its permanent form began in 1881, when Findlay College, at Findlay, Ohio, was incorporated. In 1906 it had 18 teachers, 389 students, property valued at $100,000, and a productive endowment fund of about $125,000, while the contributions for the year, for its support, amounted to $11,550. Of the 7 graduates from the regular college department in that year, 4 entered the ministry. There is also the Fort Scott Collegiate Institute, in Kansas, with 90 students, originally established in 1901, and adopted by the General Eldership in 1905. It has a ministerial department with 9 students, 6 of whom entered during the year 1906. The property is valued at $12,500, and the amount of contributions for its support during the year was $3,000.

The Churches of God are active in Sunday school work. They have 150 Christian Endeavor societies with 3,500 members, but no brotherhoods or similar organizations, and undertake no institutional work, as hospitals, asylums, and the like.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 518 organizations, contained in 17 elderships, located in 16 states. Of these organizations, 239 are in the North Central division and 178 in the North Atlantic division; all of the latter number being in Pennsylvania.

The total number of communicants reported is 24,356; of these, as shown by the returns for 487 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 417 church edifices; a seating capacity for church edifices of 124,213; church property valued at $1,050,706, against which there appears an indebtedness of $44,350; halls, etc., used for worship by 54 organizations; and 79 parsonages valued at $130,051. The Sunday schools, as reported by 398 organizations, number 411, with 4,253 officers and teachers and 29,487 scholars.

The number of ministers connected with the denomination is 482.

As compared with the report for 1890, these figures show an increase of 39 organizations, 1,845 communicants, and $407,521 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	518	511	24,356	487	9,198	14,012	410	54	417	409	124,213
North Atlantic division	178	177	11,157	168	3,995	6,698	169	7	172	170	53,503
Pennsylvania	178	177	11,157	168	3,995	6,698	169	7	172	170	53,503
South Atlantic division	51	49	1,985	49	798	1,187	34	14	34	34	8,975
Maryland	25	25	1,204	25	435	769	25	.....	25	25	6,175
West Virginia	26	24	781	24	363	418	9	14	9	9	2,800
North Central division	239	235	9,783	222	3,788	5,373	195	14	197	193	58,600
Ohio	74	70	2,980	70	1,289	1,691	72	2	74	72	22,025
Indiana	35	35	1,999	30	645	1,019	35	.....	35	33	11,180
Illinois	32	32	1,555	30	544	929	32	.....	32	32	8,910
Michigan	12	12	320	10	101	164	10	1	10	10	3,100
Minnesota	1	1	21	1	10	11	.....	.....	.....	.....	.....
Iowa	24	24	913	24	391	522	21	1	21	21	5,300
Missouri	37	37	1,053	36	457	566	14	4	14	14	4,725
Nebraska	12	12	329	9	113	96	3	3	3	3	700
Kansas	12	12	613	12	238	375	8	3	8	8	2,600
South Central division	43	43	1,339	41	574	705	9	18	11	9	2,635
Arkansas	23	23	737	21	324	353	7	6	9	7	2,105
Oklahoma[1]	20	20	602	20	250	352	2	12	2	2	530
Western division	7	7	92	7	43	49	3	1	3	3	500
Washington	3	3	50	3	24	26	1	1	1	1	150
Oregon	4	4	42	4	19	23	2	.....	2	2	350

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	518	419	$1,050,706	26	$44,350	79	$130,051	398	411	4,253	29,487
North Atlantic division	178	171	618,125	19	38,347	46	91,500	158	163	2,003	15,084
Pennsylvania	178	171	618,125	19	38,347	46	91,500	158	163	2,003	15,084
South Atlantic division	51	34	61,100	4	3,793	3	2,501	37	37	369	2,713
Maryland	25	25	34,900	2	393	3	2,501	18	18	220	1,710
West Virginia	26	9	26,200	2	3,400	.....	.....	19	19	149	1,003
North Central division	239	199	360,106	2	2,200	29	34,800	184	188	1,757	10,671
Ohio	74	73	139,675	1	400	6	5,100	61	63	652	4,363
Indiana	35	35	67,600	1	1,800	3	4,800	31	31	317	1,913
Illinois	32	32	57,381	.....	.....	16	21,000	28	28	262	1,384
Michigan	12	10	9,350	.....	.....	.....	.....	9	9	69	345
Minnesota	1	.....	.....	.....	.....	.....	.....	1	1	6	40
Iowa	24	21	44,100	.....	.....	4	3,900	20	20	183	933
Missouri	37	14	25,250	.....	.....	.....	.....	19	19	141	811
Nebraska	12	5	5,000	.....	.....	.....	.....	7	9	47	314
Kansas	12	9	11,750	.....	.....	.....	.....	8	8	80	568
South Central division	43	12	9,075	1	10	1	1,250	17	21	113	959
Arkansas	23	9	3,375	1	10	.....	.....	8	9	38	310
Oklahoma[1]	20	3	5,700	.....	.....	1	1,250	9	12	75	649
Western division	7	3	2,300	.....	.....	.....	.....	2	2	11	60
Washington	3	1	1,000	.....	.....	.....	.....	1	1	6	30
Oregon	4	2	1,300	.....	.....	.....	.....	1	1	5	30

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ELDERSHIPS: 1906.

ELDERSHIP.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	518	511	24,356	487	9,198	14,012	410	54	417	409	124,213
Arkansas	10	10	262	10	115	147	3	6	3	3	805
East Pennsylvania	119	118	8,175	114	2,854	5,030	113	5	114	113	37,100
Illinois	32	32	1,555	30	544	929	32	.....	32	32	8,910
Indiana	35	35	1,999	30	645	1,019	35	.....	35	33	11,180
Iowa	28	28	1,059	28	450	609	24	1	24	24	6,160
Kansas	15	15	803	15	329	474	9	5	9	9	3,000
Maryland and Virginia	30	30	1,437	30	554	883	30	.....	30	30	7,828
Michigan	9	9	273	7	88	130	7	1	7	7	2,100
Missouri	34	34	928	33	408	490	11	4	11	11	3,925
Nebraska	12	12	329	9	113	96	3	3	3	3	700
Ohio	72	68	2,889	68	1,241	1,648	70	2	72	70	21,775
Oklahoma	14	14	319	14	131	188	1	8	1	1	130
Oregon, Washington, and California	7	7	92	7	43	49	3	1	3	3	500
Texas and Arkansas	16	16	568	14	237	271	4	2	6	4	1,300
West Pennsylvania	50	50	2,485	46	943	1,437	47	2	49	48	13,150
West Virginia, North	16	16	711	15	282	361	16	.....	16	16	4,850
West Virginia, South	19	17	472	17	221	251	2	14	2	2	800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ELDERSHIPS: 1906.

ELDERSHIP.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	518	419	$1,050,706	26	$44,350	79	$130,051	398	411	4,253	29,487
Arkansas	10	4	2,400	.....	.....	.....	.....	5	9	31	232
East Pennsylvania	119	115	483,425	11	24,900	32	65,600	105	110	1,543	11,883
Illinois	32	32	57,381	.....	.....	16	21,000	28	28	262	1,384
Indiana	35	35	67,600	1	1,800	3	4,800	31	31	317	1,913
Iowa	28	24	46,700	.....	.....	4	3,900	23	23	205	1,038
Kansas	15	10	16,750	.....	.....	1	1,250	11	11	114	895
Maryland and Virginia	30	29	40,500	3	7,893	5	8,001	22	22	260	1,980
Michigan	9	7	6,150	.....	.....	.....	.....	6	6	47	265
Missouri	34	11	22,650	.....	.....	.....	.....	17	17	125	746
Nebraska	12	5	5,000	.....	.....	.....	.....	7	9	47	314
Ohio	72	71	135,675	.....	.....	6	5,100	60	62	657	4,288
Oklahoma	14	1	500	.....	.....	.....	.....	4	4	21	175
Oregon, Washington, and California	7	3	2,300	.....	.....	.....	.....	2	2	11	60
Texas and Arkansas	16	6	1,175	1	10	.....	.....	5	5	27	225
West Pennsylvania	50	48	123,600	7	5,947	12	20,400	45	45	379	2,629
West Virginia, North	16	16	37,200	3	3,800	.....	.....	15	15	116	905
West Virginia, South	19	2	1,700	.....	.....	.....	.....	12	12	91	555

CHURCHES OF THE LIVING GOD (COLORED).

GENERAL STATEMENT.

In 1899 the Rev. William Christian organized a church at Wrightsville, Ark., with about 120 members. Holding in general to the articles of faith of the Baptist churches, but adopting the Methodist polity, this church became popular, and others were formed on the same basis. The new denomination was called the "Church of the Living God," and grew rapidly, but suffered from dissensions, which resulted in the organization of 3 distinct bodies, as follows:

Church of the Living God (Christian Workers for Friendship).
Church of the Living God (Apostolic Church).
Church of Christ in God.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These bodies, taken together, have 68 organizations. The total number of communicants, as reported by 67 organizations, is 4,276; of these, about 39 per cent are males and 61 per cent females.

According to the statistics, there are in all 45 church edifices; a seating capacity for church edifices of 10,635; church property valued at $58,575, against which there appears an indebtedness of $3,410; halls,

etc., used for worship by 23 organizations; and 2 parsonages valued at $1,500. There are 62 Sunday schools reported, with 210 officers and teachers and 1,760 scholars.

The number of ministers connected with the different bodies is 101.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Churches of the Living God (Colored)	68	67	4,276	67	1,686	2,590	101	45	23	45	43	10,635
Church of the Living God (Christian Workers for Friendship)	44	44	2,676	44	984	1,692	51	27	17	27	27	5,985
Church of the Living God (Apostolic Church)	15	14	752	14	291	461	30	12	3	12	11	3,100
Church of Christ in God	9	9	848	9	411	437	20	6	3	6	5	1,550

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of the Living God (Colored)	68	46	$58,575	10	$3,410	2	$1,500	61	62	210	1,760
Church of the Living God (Christian Workers for Friendship)	44	28	23,175	7	1,710	.....	.....	43	43	122	886
Church of the Living God (Apostolic Church)	15	12	25,700	2	1,600	2	1,500	13	13	67	585
Church of Christ in God	9	6	9,700	1	100	.....	.....	5	6	21	289

CHURCH OF THE LIVING GOD (CHRISTIAN WORKERS FOR FRIENDSHIP).

HISTORY.

The original Church of the Living God, called "Christian Workers for Friendship," continues under the leadership of William Christian. Its distinctive characteristics are believers' baptism by immersion, the washing of the saints' feet, and the use of water and unleavened bread in the Lord's Supper. The local organizations are known as "temples" rather than as "churches," and are subject to the authority of a general assembly. The presiding officer is styled the "chief," or "bishop," and the ministry includes evangelists, pastors, and local preachers.

A considerable number of ministers are engaged in general missionary work for the extension of the church; Sunday schools occupy a prominent place in the church life; and there is a gospel extension club engaged in works of mercy, particularly along the lines followed by fraternal societies, rendering assistance in the care of the sick and the burying of the dead.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 44 organizations, located in 12 states, 36 of the number being in the South Central division.

The total number of communicants reported is 2,676; of these, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 27 church edifices with a seating capacity of 5,985; church property valued at $23,175, against which there appears an indebtedness of $1,710; and halls, etc., used for worship by 17 organizations. The Sunday schools number 43, with 122 officers and teachers and 886 scholars.

The number of ministers connected with the denomination is 51.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	44	44	2,676	44	984	1,692	27	17	27	27	5,985
North Central division	8	8	365	8	140	225	2	6	2	2	275
Ohio	1	1	15	1	7	8		1			
Indiana	1	1	85	1	35	50		1			
Illinois	2	2	55	2	22	33	1	1	1	1	150
Missouri	1	1	75	1	25	50		1			
Kansas	3	3	135	3	51	84	1	2	1	1	125
South Central division	36	36	2,311	36	844	1,467	25	11	25	25	5,710
Kentucky	3	3	94	3	39	55		3			
Tennessee	8	8	690	8	244	446	5	3	5	5	2,300
Alabama	1	1	25	1	10	15		1			
Mississippi	5	5	253	5	104	149	5		5	5	850
Arkansas	11	11	765	11	287	478	9	2	9	9	1,610
Oklahoma[1]	4	4	79	4	35	44	3	1	3	3	300
Texas	4	4	405	4	125	280	3	1	3	3	650

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	44	28	$23,175	7	$1,710			43	43	122	886
North Central division	8	3	2,700	3	350			8	8	20	131
Ohio	1							1	1	2	9
Indiana	1							1	1	3	25
Illinois	2	1	900	1	250			2	2	4	11
Missouri	1							1	1	4	30
Kansas	3	2	1,800	2	100			3	3	7	56
South Central division	36	25	20,475	4	1,360			35	35	102	755
Kentucky	3							3	3	9	45
Tennessee	8	5	5,050	1	150			8	8	24	217
Alabama	1							1	1	3	15
Mississippi	5	5	3,200	1	360			5	5	14	87
Arkansas	11	9	9,400	1	50			11	11	33	244
Oklahoma[1]	4	3	675					3	3	9	52
Texas	4	3	2,150	1	800			4	4	10	95

[1] Oklahoma and Indian Territory combined.

CHURCH OF THE LIVING GOD (APOSTOLIC CHURCH).

HISTORY.

The Apostolic Church, also called the "Christian Friendship Workers," withdrew from the Church of the Living God (Christian Workers for Friendship), partly because of opposition to the head of that body, and partly because of a different conception of church government. In this body the presiding officer is styled "president" instead of "chief," or "bishop."

In doctrine and polity, with this particular exception, it is in close accord with the parent body.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 15 organizations, located in 5 states, all but 1 being in the South Central division.

The total number of communicants reported is 752; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomina-

tion has 12 church edifices; a seating capacity for church edifices of 3,100; church property valued at $25,700, against which there appears an indebtedness of $1,600; halls, etc., used for worship by 3 organizations; and 2 parsonages valued at $1,500. The Sunday schools number 13, with 67 officers and teachers and 585 scholars.

The number of ministers connected with the denomination is 30, and there are also about 30 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	14	752	14	291	461	12	3	12	11	3,100
South Central division	14	13	688	13	264	424	11	3	11	10	2,700
Tennessee	3	2	142	2	57	85	1	2	1	.....	.....
Arkansas	8	8	338	8	118	220	8	.....	8	8	2,000
Oklahoma[1]	1	1	35	1	18	17	.....	1	.....	.....	.....
Texas	2	2	173	2	71	102	2	.....	2	2	700
Western division	1	1	64	1	27	37	1	.....	1	1	400
Washington	1	1	64	1	27	37	1	.....	1	1	400

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	12	$25,700	2	$1,600	2	$1,500	13	13	67	585
South Central division	14	11	18,700	1	400	2	1,500	12	12	61	515
Tennessee	3	1	10,000	.....	.....	.....	.....	2	2	10	53
Arkansas	8	8	7,200	1	400	1	1,000	7	7	37	175
Oklahoma[1]	1	.....	.....	.....	.....	.....	.....	1	1	5	26
Texas	2	2	1,500	.....	.....	1	500	2	2	9	261
Western division	1	1	7,000	1	1,200	.....	.....	1	1	6	70
Washington	1	1	7,000	1	1,200	.....	.....	1	1	6	70

[1] Oklahoma and Indian Territory combined.

CHURCH OF CHRIST IN GOD.

HISTORY.

This organization withdrew from the Church of the Living God (Christian Workers for Friendship), partly on personal grounds, and partly with a view to laying greater emphasis upon education.

In doctrine and polity the two organizations are essentially one.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow, and show 9 organizations, located in 6 states.

The total number of communicants reported is 848; of these, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 6 church edifices; a seating capacity for church edifices of 1,550; church property valued at $9,700, against which there appears an indebtedness of $100; and halls, etc., used for worship by 3 organizations. There are 6 Sunday schools reported, with 21 officers and teachers and 289 scholars.

The number of ministers connected with the denomination is 20.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	848	9	411	437	6	3	6	5	1,550
North Central division	3	3	655	3	337	318	2	1	2	2	550
Indiana	1	1	35	1	9	26	.....	1	.....	.....	.....
Missouri	2	2	620	2	328	292	2	.....	2	2	550
South Central division	6	6	193	6	74	119	4	2	4	3	1,000
Kentucky	2	2	80	2	28	52	1	1	1	.....	.....
Tennessee	2	2	86	2	30	56	1	1	1	1	400
Alabama	1	1	12	1	8	4	1	.....	1	1	100
Arkansas	1	1	15	1	8	7	1	.....	1	1	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	9	6	$9,700	1	$100	.....	.....	5	6	21	289
North Central division	3	2	6,500	.....	.....	.....	.....	2	3	9	190
Indiana	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Missouri	2	2	6,500	.....	.....	.....	.....	2	3	9	190
South Central division	6	4	3,200	1	100	.....	.....	3	3	12	99
Kentucky	2	1	200	.....	.....	.....	.....	1	1	2	40
Tennessee	2	1	1,000	.....	.....	.....	.....	1	1	5	39
Alabama	1	1	500	.....	.....	.....	.....	.....	.....	.....	.....
Arkansas	1	1	1,500	1	100	.....	.....	1	1	5	20

CHURCHES OF THE NEW JERUSALEM.

GENERAL STATEMENT.

At the time of the report of 1890 there was but one organization under this head. Since that time a separate church has been formed, and there are now two denominations. The early history of both is presented in the first article, while the second sets forth the movement resulting in the new organization, and the points on which it differs from the older or parent body.

The Churches of the New Jerusalem comprise 2 bodies, as follows:

General Convention of the New Jerusalem in the United States of America.
General Church of the New Jerusalem.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These 2 bodies have 133 organizations. The total number of communicants is 7,247; of these, as shown by the returns for 127 organizations, about 36 per cent are males and 64 per cent females.

According to the statistics, there are 94 church edifices; a seating capacity for church edifices of 19,498; church property valued at $1,791,041, against which there appears an indebtedness of $56,875; halls, etc., used for worship by 31 organizations; and 18 parsonages valued at $67,400. There are 85 Sunday schools reported, with 530 officers and teachers and 3,544 scholars.

The number of ministers connected with the 2 bodies is 130.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Churches of the New Jerusalem	133	133	7,247	127	2,579	4,489	130	89	31	94	86	19,498
General Convention of the New Jerusalem in the United States of America	119	119	6,612	113	2,335	4,098	108	84	22	89	81	18,978
General Church of the New Jerusalem	14	14	635	14	244	391	22	5	9	5	5	520

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Churches of the New Jerusalem	133	95	$1,791,041	20	$56,875	18	$67,400	84	85	530	3,544
General Convention of the New Jerusalem in the United States of America	119	87	1,760,691	17	49,625	17	64,400	77	78	510	3,434
General Church of the New Jerusalem	14	8	30,350	3	7,250	1	3,000	7	7	20	110

GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA.

HISTORY.

The Church of the New Jerusalem, known also as the "New Church," and popularly called "Swedenborgian," was first organized in London in 1787. It was based upon the writings of Emanuel Swedenborg, who was born in Sweden in 1688, studied at Upsala, traveled extensively in Europe, and was prominent in national affairs in his own country, where he held an assessorship under Charles XII. His favorite subject at first was mathematics, but astronomy, physics, human anatomy, and physiology all interested him, especially in their relation to spiritual matters. As he said, "I have gone through anatomy with the single object of investigating the soul." In 1747 he resigned his assessorship on a pension, and thenceforth devoted his life to the revelations which he claims were given him. His first publication was the "Arcana Coelestia," an exposition of Genesis and Exodus, considered in their symbolical sense, the first part appearing in 1749 and the final part in 1756. Later years saw the publication of a number of works along the same line, including the "True Christian Religion" and the "Apocalypse Revealed." Swedenborg's death occurred in London in 1772.

In common with the general scientific literature of the day, the writings of Swedenborg were originally in Latin, and were published anonymously. In 1750 and succeeding years some were translated into English, but they did not attract much attention until, in 1783, Robert Hindmarsh, a printer in London, became interested in them, and gathered together a few men of like mind to consider them. Four years later the first organization, consisting of 16 persons, was effected. The following year public services were held, and in 1789 a general conference met. In 1821 there was incorporated the "General Conference of the Ministers and other Members of the New Church signified by the New Jerusalem in the Apocalypse or Revelation of John." In 1902 it consisted of 73 societies with an aggregate membership of 6,337, besides several societies and a number of individuals who did not join the general conference, so that the total number of members of the church in Great Britain in that year was probably about 7,500. The first New Church society in America was founded at Baltimore in 1792, and in 1817 the General Convention of the New Jerusalem in the United States of America was organized. In 1890 a considerable number withdrew and later organized the General Church of the New Jerusalem.

Swedenborg is regarded, on every hand, by members of this church, as a "divinely illuminated seer and revelator," and as having been given the key to Bible interpretation—the science of Correspondences—in order that he might thereby open the internal sense of the Word, and announce the Lord in His second com-

ing, which is "His coming as the Word newly revealed." He was thus "divinely chosen to live consciously in the natural and in the spiritual world at the same time, so that he might describe to men those things which he saw, especially those things relating to the Holy City, the divine system of doctrine revealed out of the internal sense of the Word for the establishment of a New Church." It is the revelation of this interior truth of the Word, and not a personal appearing that, in their view, constitutes the Lord's second coming, the "clouds" in which He comes being the literal sense, the "power and great glory" the spiritual sense.

DOCTRINE.

The general doctrines of the New Church teach that there is one God, even the Lord God, the Saviour, Jesus Christ; that there is in Him a Trinity, not of persons, but of essence, called in the Word, Father, Son, and Holy Spirit; that the Father is the inmost Divine Essence, or Love, from which all things are; that the Son is the Divine Wisdom and Word, by which the Divine Love is manifested and acts; and the Holy Spirit is the Divine Proceeding and Operation; and that these three are related to each other in God, as are soul, body, and operation, in man. Thus they teach that the Lord Jesus Christ, as the one Divine Person in whom is the Father, and from whom is the Holy Spirit, is, in His glorified humanity, the one God of heaven and of earth, and the supreme and sole object of worship for angels and men.

With regard to revelation, they teach that the Word of God contained in the Bible is not written like any other book, and can not be subjected to the same methods of criticism; that it is plenarily dictated by the Lord Himself, and inspired as to every word and letter, and, like Nature itself, is a divine symbol; that besides the literal sense adapted to men, it contains a spiritual sense adapted to angels; that these senses are connected with each other by the great law of correspondence, in accordance with which the universe itself was created in the beginning; and that in letter and spirit it contains the rule of life for angels and men.

With regard to redemption, they teach that the one God, Jehovah, the Creator of the universe, came down upon earth in the assumption, by birth of a virgin, of a human nature in order that He might live a human life, and, by purging it, redeem it; that in doing so He met and overcame in His temptations all the enemies of the human race, and reduced them to eternal subjection; and that He continues to hold them in subjection in the mind and heart of every man who will cooperate with Him by faith and obedience; and that the application of this redeeming work in those who believe in Him and keep His commandments is salvation.

With regard to death and the spiritual world, they teach that when a man dies he is raised up in his spiritual body in the spiritual world, and there lives forever, in heaven or in hell, his state being determined by the spiritual character he has formed for himself by his life in this world; the judgment occurs immediately after death, in the world of spirits, which is intermediate between heaven and hell, and it consists in a man's coming to know himself in the light of the eternal realities of the Word of God.

Besides these cardinal points, the doctrines of the New Church have much to say about the laws of divine order and of divine providence; about faith and charity; about free will and imputation, repentance and regeneration; about marriage; about mental development in childhood and age; about the successive churches or divine dispensations that have existed on this earth, and the judgments terminating each; all of which teachings, based on the Word of the Lord, the believers hold to be in complete harmony with each other, and with the deductions of sound reason and the analogies of nature.

Baptism is administered in the scriptural formula, "in the name of the Father, and of the Son, and of the Holy Spirit," to children as well as to adults who come on confession of their faith. Infant baptism is followed by the act of confirmation or ratification in maturer years, which is usually identified with the first communion, and this profession of faith in the essential doctrines of the church is regarded as the appropriate gate of admission to the sacrament of the Lord's Table.

POLITY.

The polity of the church is a modified episcopacy, but the societies and associated bodies are left the utmost freedom in the administration of their local affairs. Each local society of the New Church elects its pastor and other officers, including a president, treasurer, secretary, and church committee. In some cases certain privileges are allowed to parishioners or pew holders who are not communicant members. The different societies are gathered in associations composed of the ministers and of lay members elected by the societies.

The general convention is held triennially, and every church member has a right to be present, take part in the deliberations, be appointed on committees, and be elected to office, but the right to vote is limited to ministers whose official acts are reported to the convention, and to delegates of associations and other bodies of the church connected with the convention. In some cases women are sent as delegates.

The convention is an ecclesiastical, a legislative, and a judicial body—ecclesiastical in maintaining the orders of the ministry and of worship, and in providing for

missions and for the education of ministers; legislative in maintaining its own organization and enacting measures for the carrying on of its various activities; and judicial in admitting ministers to its roll or dismissing them therefrom, and in promoting pastors to the general pastorate. The various boards of the church are elected by the general convention, and are absolutely responsible to it.

A council of ministers, which consists of all the ministers belonging to the convention, has charge of matters pertaining to the ministry. For the superintendence of the business of the convention and the exercise of its powers in the interval between meetings, there is a general council, consisting of the president, vice-president, secretary, and treasurer of the convention, together with 4 ministers and 6 laymen, chosen by ballot by the convention.

The ministry includes ministers, pastors, and general pastors. Ministers are those who are ordained to the ministry without any particular pastorate, sometimes with the power to teach, preach, and baptize, but without that of officiating at marriages and the Holy Supper. When the latter powers are not conferred in ordination, they are added in the act of installation. Pastors are those called to the pastorate of a society and installed over it, with power to administer the sacraments, preach, teach, and officiate at marriages and funerals. When the candidate is called by a society at the time of his ordination, the ordination and installation offices are often combined. A general pastor is one who, after a suitable term in the pastoral office, is, by request of an association and with the sanction of the general convention, invested with power to authorize candidates, ordain ministers, preside over a general body of the church, and act as presiding minister of any association or of the general convention. An association may, with the sanction of the general convention, temporarily invest the powers of general pastor in its presiding minister or superintendent during his continuance in office.

The worship of the church is generally liturgical, chants being extensively used, but great latitude is observed in different societies and localities.

WORK.

The missionary enterprises of the New Church are conducted by the general convention through its Board of Home and Foreign Missions, supplemented by local boards of the various constituent bodies. In 1906 this board employed 7 missionaries among the isolated adherents in 13 states, and aided 16 churches in communities not reached by organized societies. The work has extended into Germany, France, Switzerland, Austria, Denmark, Sweden, and other foreign countries, where 11 stations are cared for by 4 European missionaries, and 300 converts have been gathered. Contributions for the entire work amounted in 1906 to $15,000, exclusive of income from an endowment estimated at $260,000.

The educational preparation for the ministry of the church is carried on principally by the New Church Theological School at Cambridge, Mass., which has property valued at $253,000, and during 1906 had 5 instructors and 10 students. Two other institutions, in Massachusetts and Ohio, under distinctively New Church instruction, and partly supported by the church, reported 17 teachers and 110 students, and property valued at $165,820. The total value of property devoted to educational purposes was given as $443,820.

The New Church has a pension fund for needy ministers, and an orphan fund, both of recent origin and growth. Statistics, however, are not available. It has also a league of 43 young people's societies, with 1,709 members.

The American Swedenborg Printing and Publishing Society of New York, incorporated as the publication agent of the convention, the American New Church Tract and Publication Society, and the Iungerich Trustees, of Philadelphia, have made free distribution of nearly 132,000 copies of Swedenborg's writings, including the "True Christian Religion," "Apocalypse Revealed," "Heaven and Hell," and "Divine Love and Wisdom," and also "The Life of Swedenborg." Literature bureaus in Boston and Chicago perform similar functions, and there are a number of other boards which make the press an important factor in the missionary work of the church. Recently a mission station for the distribution of this literature has been opened in Japan. The church has 2 weeklies, a Sunday school monthly, and a quarterly. It is estimated that $500,000 is invested in publication enterprises.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and associations in the tables which follow. As shown by these tables, the denomination has 119 organizations, contained, with the exception of 20 independent, in 11 associations, located in 32 states and the District of Columbia. Of these organizations, 43 are in the North Atlantic and 41 in the North Central division; the largest number in any one state being 17 in Massachusetts.

The total number of communicants reported is 6,612; of these, as shown by the returns for 113 organizations, about 36 per cent are males and 64 per cent females. According to the statistics, the denomination has 89 church edifices; a seating capacity for church edifices of 18,978; church property valued at $1,760,691, against which there appears an indebtedness of $49,625; halls, etc., used for worship by 22 organizations; and 17 parsonages valued at $64,400.

There are 78 Sunday schools reported, with 510 officers and teachers and 3,434 scholars.

The number of ministers connected with the denomination is 108.

As compared with the report for 1890, these figures show a decrease of 35 organizations and 483 communicants, but an increase of $374,236 in the value of church property. The decrease in the number of organizations and communicants is due, in part, to the withdrawal since 1890 of several organizations to form the General Church of the New Jerusalem, which body is now reported separately.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	119	119	6,612	113	2,335	4,098	84	22	89	81	18,978
North Atlantic division	43	43	3,304	41	1,102	2,172	35	4	39	34	10,133
Maine	3	3	135	3	35	100	3	.....	3	2	505
New Hampshire	2	2	60	2	24	36	2	.....	2	2	350
Massachusetts	17	17	1,535	15	446	1,059	15	.....	18	15	4,568
Rhode Island	1	1	133	1	55	78	1	.....	1	1	300
Connecticut	1	1	46	1	17	29	.....	.....	.....	.....	.....
New York	7	7	558	7	205	353	5	2	5	5	1,535
New Jersey	3	3	133	3	51	82	2	.....	2	2	400
Pennsylvania	9	9	704	9	269	435	7	2	8	7	2,475
South Atlantic division	12	12	505	12	191	314	9	3	9	9	2,085
Delaware	1	1	59	1	21	38	1	.....	1	1	175
Maryland	5	5	219	5	95	124	5	.....	5	5	1,000
District of Columbia	1	1	132	1	47	85	1	.....	1	1	600
Virginia	2	2	59	2	17	42	1	1	1	1	110
Georgia	2	2	23	2	8	15	1	1	1	1	200
Florida	1	1	13	1	3	10	.....	1	.....	.....	.....
North Central division	41	41	2,170	38	761	1,266	29	6	30	27	4,830
Ohio	7	7	593	7	188	405	6	1	6	6	1,150
Indiana	3	8	131	3	46	85	2	1	2	2	210
Illinois	15	15	613	13	190	298	9	2	10	8	1,495
Michigan	3	3	161	3	52	109	3	.....	3	3	400
Wisconsin	1	1	11	1	3	8	.....	.....	.....	.....	.....
Minnesota	2	2	67	1	18	31	2	.....	2	1	150
Iowa	2	2	75	2	36	39	1	.....	1	1	175
Missouri	5	5	375	5	155	220	4	1	4	4	860
Kansas	3	3	144	3	73	71	2	1	2	2	390
South Central division	11	11	175	11	83	92	4	6	4	4	480
Kentucky	1	1	14	1	7	7	.....	1	.....	.....	.....
Tennessee	5	5	73	5	32	41	2	3	2	2	180
Alabama	1	1	10	1	5	5	.....	1	.....	.....	.....
Louisiana	1	1	14	1	6	8	.....	.....	.....	.....	.....
Arkansas	2	2	54	2	28	26	1	1	1	1	150
Texas	1	1	10	1	5	5	1	.....	1	1	150
Western division	12	12	458	11	198	254	7	3	7	7	1,450
Colorado	1	1	36	1	11	25	1	.....	1	1	100
Washington	3	3	78	3	39	39	1	2	1	1	200
Oregon	3	3	50	2	22	22	.....	1	.....	.....	.....
California	5	5	294	5	126	168	5	.....	5	5	1,150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	119	87	$1,760,691	17	$49,025	17	$64,400	77	78	510	3,434
North Atlantic division	43	36	1,119,346	8	29,275	7	31,000	33	34	266	1,860
Maine	3	3	20,000					3	3	21	104
New Hampshire	2	2	7,500	1	1,000			1	1	16	70
Massachusetts	17	15	374,146	3	11,600	5	23,500	14	14	119	931
Rhode Island	1	1	30,000					1	1	10	92
Connecticut	1										
New York	7	5	364,500	2	14,900	1	2,500	7	8	41	277
New Jersey	3	3	19,500	1	1,600			1	1	6	25
Pennsylvania	9	7	303,700	1	175	1	5,000	6	6	53	361
South Atlantic division	12	11	194,250	2	2,000	2	11,000	7	7	55	265
Delaware	1	1	30,000			1	8,000	1	1	6	25
Maryland	5	5	58,750	2	2,000	1	3,000	4	4	38	147
District of Columbia	1	1	100,000					1	1	7	70
Virginia	2	2	400					1	1	4	23
Georgia	2	1	5,000								
Florida	1	1	100								
North Central division	41	28	348,395	5	16,500	7	21,900	27	27	142	1,025
Ohio	7	5	140,500	2	11,000	2	9,000	7	7	37	289
Indiana	3	2	8,000			1	5,000	3	3	15	82
Illinois	15	10	111,095			1	2,500	8	8	40	269
Michigan	3	3	33,200	1	3,000	1	1,400	1	1	9	55
Wisconsin	1										
Minnesota	2	1	15,000					1	1	4	35
Iowa	2	1	1,000					1	1	6	31
Missouri	5	4	35,200	2	2,500	1	3,000	4	4	21	181
Kansas	3	2	4,400			1	1,000	2	2	10	83
South Central division	11	4	4,700			1	500	3	3	9	77
Kentucky	1										
Tennessee	5	2	1,100			1	500	1	1	4	18
Alabama	1										
Louisiana	1										
Arkansas	2	1	600					2	2	5	59
Texas	1	1	3,000								
Western division	12	8	94,000	2	1,850			7	7	38	207
Colorado	1	1	4,500					1	1	10	41
Washington	3	2	2,500	1	150			1	1	2	12
Oregon	3										
California	5	5	87,000	1	1,700			5	5	26	154

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	119	119	6,612	113	2,335	4,098	84	22	89	81	18,978
Illinois	22	22	890	20	299	466	13	4	14	12	2,025
Maine	3	3	135	3	35	100	3		3	2	505
Maryland	9	9	469	9	180	289	8	1	8	8	1,885
Massachusetts	20	20	1,728	18	525	1,173	18		21	18	5,218
Michigan	3	3	161	3	52	109	3		3	3	400
Minnesota	2	2	67	1	18	31	2		2	1	150
New York	9	9	651	9	242	409	6	2	6	6	1,685
Ohio	8	8	623	8	198	425	7	1	7	7	1,210
Pacific coast	7	7	338	7	148	190	5	1	5	5	1,150
Pennsylvania	10	10	744	10	283	461	8	2	9	8	2,725
German Synod of the New Church	6	6	391	5	167	218	4	1	4	4	950
Independent societies	20	20	415	20	188	227	7	10	7	7	1,075

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS: 1906.

ASSOCIATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	119	87	$1,760,691	17	$49,625	17	$64,400	77	78	510	3,434
Illinois	22	14	133,795	1	1,300	2	7,500	12	12	55	374
Maine	3	3	20,000					3	3	21	104
Maryland	9	9	189,150	2	2,000	2	11,000	7	7	55	265
Massachusetts	20	18	411,646	4	12,600	5	23,500	16	16	145	1,093
Michigan	3	3	33,200	1	3,000	1	1,400	1	1	9	55
Minnesota	2	1	15,000					1	1	4	35
New York	9	7	380,000	3	16,500	1	2,500	8	9	47	302
Ohio	8	6	143,500	2	11,000	2	9,000	8	8	42	314
Pacific coast	7	5	87,000	1	1,700			5	5	26	154
Pennsylvania	10	8	307,700	1	175	1	5,000	6	6	53	361
German Synod of the New Church	6	4	22,400	1	1,200	3	4,500	4	4	28	222
Independent societies	20	9	17,300	1	150			6	6	25	155

GENERAL CHURCH OF THE NEW JERUSALEM.

HISTORY.

The General Church of the New Jerusalem traces its origin as an independent ecclesiastical body to the development, at the very beginning of the New Church in England and America, of a movement "toward a strict adherence to the doctrines and principles revealed in the writings of Emanuel Swedenborg, and toward distinctiveness of teaching, worship, and life, in the Church of the New Jerusalem." Under the influence of two prominent theologians, the Rev. Richard de Charms and the Rev. W. H. Benade, both of Philadelphia, it gradually assumed more definite form, and in 1876 the institution known as "The Academy of the New Church" was founded as the organic exponent of its principles, which were subsequently adopted by the Pennsylvania Association, connected with the General Convention of the New Jerusalem. That association in 1883 adopted an episcopal form of government, elected the Rev. W. H. Benade bishop, and changed its name to "The General Church of Pennsylvania." In 1890 it severed its connection with the General Convention, and in 1892 adopted as its name "The General Church of the Advent of the Lord." In 1897 an organization was effected under the name of "The General Church of the New Jerusalem," with which during the year about 400 persons, practically the entire membership of the General Church of the Advent, united.

DOCTRINE.

In doctrine the General Church of the New Jerusalem differs from other branches of the organized New Church simply in its attitude toward the theological writings of Emanuel Swedenborg, which it regards as being "divinely inspired and thus the very Word of the Lord, revealed at His second coming."

POLITY.

The polity of the General Church is based upon the principle of "practical unanimity," to be secured through deliberation and free cooperation in "council and assembly." The spiritual affairs of the church belong exclusively to the priestly office, of which three distinct degrees are recognized, namely, ministers, pastors, and bishops, though at present, on account of the limited membership, the services of but one bishop are required. The administrative functions of church government are vested in the office of the bishop, who is assisted by a consistory and a consultative general council, consisting of the most representative ministers and laymen. Admission to church membership is by direct application to the bishop, the only conditions required being adult age, and baptism into the faith of the New Church. Ordination to the ministry is by the bishop of the General Church.

WORK.

Under the head of home missionary work, the General Church includes all the activities supported by the general fund, namely, the support of the bishop's office and of the visiting missionary, and the publication of the New Church Life, a monthly magazine, the organ of the denomination. The contributions for these purposes during 1906 amounted to $3,462. There is no foreign missionary work.

The main energies of the General Church have been concentrated on the religious education of

children, and parochial schools for those who have been baptized into the faith of the New Church have been established in the main centers of the church under the direct supervision of the pastors of local churches. In 1906 there were 6 such schools with 23 teachers and 139 pupils, supported wholly by annual contributions. The higher education of the church is intrusted to the Academy of the New Church at Philadelphia, which includes a theological school and college for young men, a seminary for young women, and a normal school. In 1896 the schools of the academy were removed from Philadelphia to Bryn Athyn, Pa., although the central office of the legal corporation remains in Philadelphia. A sustentation fund of $400,000 was received in 1899 and new school buildings were erected at Bryn Athyn in 1901 and 1903. In 1906 there were reported 57 pupils, property valued at $83,400, an endowment of $415,781, and contributions amounting to $475.

An orphanage fund, intended primarily to assist orphaned children of the church, was instituted in 1900. The receipts of this fund for the year 1906 amounted to $1,058, and the expenditures to $737.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and districts, in the tables which follow. As shown by these tables, the denomination has 14 organizations, contained, with the exception of 3 independent, in 3 districts, located in 9 states.

The total number of communicants reported is 635; of these, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 5 church edifices with a seating capacity of 520; church property valued at $30,350, against which there appears an indebtedness of $7,250; halls, etc., used for worship by 9 organizations; and 1 parsonage valued at $3,000. There are 7 Sunday schools, with 20 officers and teachers and 110 scholars.

The number of ministers connected with the denomination is 22.

The organizations belonging to this body were in 1890 identified with the General Convention of the New Jerusalem.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	635	14	244	391	5	9	5	5	520
North Atlantic division	6	6	334	6	122	212	1	5	1	1	140
New York	1	1	20	1	7	13	.....	1	.....	.....	.....
Pennsylvania	5	5	314	5	115	199	1	4	1	1	140
South Atlantic division	2	2	33	2	18	15	.....	2	.....	.....	.....
Maryland	1	1	18	1	8	10	.....	1	.....	.....	.....
Georgia	1	1	15	1	10	5	.....	1	.....	.....	.....
North Central division	3	3	148	3	56	92	2	1	2	2	200
Ohio	1	1	49	1	16	33	1	.....	1	1	100
Illinois	2	2	99	2	40	59	1	1	1	1	100
South Central division	2	2	110	2	44	66	1	1	1	1	150
Louisiana	1	1	10	1	4	6	.....	1	.....	.....	.....
Texas	1	1	100	1	40	60	1	.....	1	1	150
Western division	1	1	10	1	4	6	1	.....	1	1	30
Colorado	1	1	10	1	4	6	1	.....	1	1	30

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	14	8	$30,350	3	$7,250	1	$3,000	7	7	20	110
North Atlantic division	6	2	15,200	1	4,500			4	4	11	69
New York	1										
Pennsylvania	5	2	15,200	1	4,500			4	4	11	69
South Atlantic division	2	1	150					1	1	3	14
Maryland	1	1	150					1	1	3	14
Georgia	1										
North Central division	3	3	10,500	1	2,000	1	3,000	2	2	6	27
Ohio	1	1	2,500					1	1	3	15
Illinois	2	2	8,000	1	2,000	1	3,000	1	1	3	12
South Central division	2	1	2,000								
Louisiana	1										
Texas	1	1	2,000								
Western division	1	1	2,500	1	750						
Colorado	1	1	2,500	1	750						

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	14	14	635	14	244	391	5	9	5	5	520
Chicago	3	3	109	3	44	65	2	1	2	2	130
Philadelphia	5	5	210	5	81	129		5			
Pittsburg	3	3	191	3	65	126	2	1	2	2	240
Independent societies	3	3	125	3	54	71	1	2	1	1	150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	14	8	$30,350	3	$7,250	1	$3,000	7	7	20	110
Chicago	3	3	10,500	2	2,750	1	3,000	1	1	3	12
Philadelphia	5	2	350					3	3	8	36
Pittsburg	3	2	17,500	1	4,500			3	3	9	62
Independent societies	3	1	2,000								

COMMUNISTIC SOCIETIES.

GENERAL STATEMENT.

In the report of 1890, 8 organizations were returned under this head; 2 of them, the Icarian and the Altruist, were not distinctly religious, "but it was deemed best not to omit them on the technical ground that they were not organized to practice a faith, but to apply a social principle." Careful inquiry in regard to these brought out the fact that, with the exception of the organization called "Society of Shakers," or, as more recently termed, "The United Society of Believers," commonly called "Shakers," and the Amana Society, all of them had either disappeared entirely or were in such condition as not to report any definite organization. One of them, the Koreshan Ecclesia,

is in existence as a community in Florida, but no answer was secured to repeated inquiries as to its membership and general statistics. Accordingly the Harmony Society, the Society of Separatists, the New Icaria Society, the Society of Altruists, the Adonai Shomo, and the Church Triumphant (Koreshan Ecclesia), which were reported in 1890, are not shown in this report.

The Communistic societies thus include 2 bodies, as follows:

United Society of Believers (Shakers).
Amana Society.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual organizations of each denomination, is presented in the tables which follow. The 2 Communistic societies have 22 organizations. The total number of communicants or members is 2,272; of these, about 43 per cent are males and 57 per cent females.

According to the statistics, the denomination has 24 church edifices; a seating capacity for church edifices of 4,300, as reported by 10 organizations; church property valued at $31,190, against which there appears an indebtedness of $80; halls, etc., used for worship by 12 organizations; and 3 parsonages valued at $7,500. There are 6 Sunday schools reported, with 17 officers and teachers and 103 scholars.

Neither of these bodies has a regular ministry.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Communistic societies	22	22	2,272	22	966	1,306	(1)	10	12	24	10	4,300
United Society of Believers (Shakers)	15	15	516	15	110	406	.....	3	12	3	3	800
Amana Society	7	7	1,756	7	856	900	.....	7	.....	21	7	3,500

[1] No regular ministry.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Communistic societies	22	22	$31,190	1	$80	3	$7,500	5	6	17	103
United Society of Believers (Shakers)	15	15	17,100	1	80	3	7,500	5	6	17	103
Amana Society	7	7	14,090	.....	.....	.....	.....	.....	.....	.....	.....

UNITED SOCIETY OF BELIEVERS (SHAKERS).

HISTORY.

The movement of which this society was the outcome originated in England about the middle of the eighteenth century, when Jane Wardley, of Bolton, began to exhort her Quaker neighbors to pure and right living. In their meetings a spiritual power was experienced, so strong that their bodies were exercised in various ways, and they were called in derision "Shaking Quakers." Her husband, James Wardley, was her first convert, and among the number who joined them were John Lee, a blacksmith of Manchester, and his wife and daughter. The daughter, Ann Lee, who later became their leader, after being greatly concerned for many years over human depravity, came to the conviction that the root of evil in the world was the uncontrolled, undirected use of the sexual relation, and that the way to purity of life lay in abstinence and control of passion. The plain preaching and fervent exercises of her company became so offensive that a severe persecution broke out, and several times she narrowly escaped death. While imprisoned in Manchester in 1770, she received a further vision, and taught that the Christ Spirit

which had anointed and inspired Jesus now rested upon and spoke through her; that it was necessary that Christ should come a second time, through a woman, to complete the perfect way of salvation; and that the Holy or Mother Spirit was manifested through a woman, as the Father Spirit had been manifested through Jesus.

Persecution ceased, but the new doctrines, accepted by the little company, were not widely adopted, and, after two years of quiet, Ann Lee, with eight followers, conceived the idea of emigrating to America. The little party landed at New York on August 6, 1774. Only one of the number, John Hocknell, had means, and he paid the fare of the party and afterwards purchased a tract of land in the woods of Niskeyuna, or Watervliet, where, in 1776, they built their first rude log cabin and made preparation for the increase in numbers which Mother Ann, as she was known, firmly believed would follow.

In 1780 Joseph Meacham, pastor of the Baptist church in New Lebanon, with others, went to visit the newcomers, and soon after became a convert. As a result of a religious revival which took place during the preceding winter, and which had been characterized by many striking prophecies of the immediate second appearing of Christ, converts were made, and during a missionary tour of two years many hundreds were added to the membership.

After the death of Mother Ann in 1784 and of her immediate successor, Father James Whittaker, in 1787, Joseph Meacham and Lucy Wright, of Pittsfield, became the leaders of the large body of believers scattered throughout New York and New England, and organized them into communistic societies. The period of greatest missionary activity after 1792 was from 1805 to 1835, during which time societies were planted in Kentucky, Ohio, Indiana, and the Eastern states, and the membership came to number fully 5,000.

From the beginning Ann Lee and her followers were practical believers in the intercourse of spirits within and without the body, anticipating thus by many years the advent of modern spiritualism. The period from 1837 to 1848 is known as the time of "Spirit Manifestation," or "Mother Ann's Second Coming," and during this time remarkable spirit phenomena are said to have been observed in all of the societies.

Since 1860 there has been a steady decline in numbers, though this is not a surprise, as it was foretold by prophets among the believers. Aside from various collateral causes, the members recognize departures from principles and laxity in spiritual energy among themselves as operating forces in the reduction which they deplore, and, while seeking to rectify their mistakes, believers are assured that the principles at the foundation of their system are true and essential to the evolution of the spiritual manhood of the race, and that a new revival of true Shaker living is certain to come in due time. They are not greatly concerned whether the revival is to find expression in a resuscitation of the existing communities, or whether it shall build for itself new forms, better adapted to the needs of the new day.

DOCTRINE.

Shakerism is claimed to be "a kind of Christian socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of Deity is recognized, man having been made in the image of God. Hence father and mother are coequal, and the spiritual parents, at the head of the order and of each family, are equal in power and authority, and this equality of the sexes extends through the entire membership and all departments of life. Of the principles that are the foundation of Shakerism the ones most emphasized are "virgin purity, peace or nonresistance, brotherhood, and community of goods." In their ideas of the Bible, the earlier believers approached very closely to the views promulgated in recent years by what is commonly known as the higher criticism. Mother Ann was also among the first in the modern world to teach and practice the equality of woman with man, and was a pioneer in the woman's rights movement.

The conditions of membership are the desire to lead a pure life, freedom from debt, and freedom from marital bonds, and the form of admission is the confession of sin before the elder or eldress of the family.

POLITY.

The organizations include the family or local society, consisting of one or more families, and a central ministry, or bishopric, presiding over all subordinate bishoprics and societies.

In the days of the largest membership there was at the head of the order a ministry or bishopric, consisting of two brethren and two sisters; an equal number formed a lower ministry at the head of each group of societies; and the same number of elders stood at the head of each family. Subordinate orders of trustees, deacons, and caretakers had oversight of all business and industrial matters, while the ministry and elders were set apart for spiritual labor and ministration. With the decline in membership the quota of leaders has been reduced, and the ministry and elders have been obliged to exercise an oversight of temporal affairs. The central ministry appoints its own members. Subordinate ministries are appointed by the central ministry, with approval of the older members. Elders and trustees in societies are appointed by the presiding ministry of the society, with the approval of the central ministry and of older members, and deacons and deaconesses in families are appointed by the elders of the family, with the

approval of the presiding ministry. There is no special ordination or setting apart, merely the announcement of the appointment.

In worship the exercises employed by the Shakers are said to be derived from the inspiration of the Spirit. Elder, or Father, Joseph Meacham affirmed that he was shown in vision the various exercises, saw the hosts of heaven worshiping in these movements, and he taught them to the people. Modern experts in physical culture have in some cases studied out scientifically the very movements which marked the early Shaker worship. Of these, the only one that forms a part of present-day worship is the march, accompanied by motions of the hands. Shakers have been noted for their inspirational singing, the wordless songs practiced for years giving place to hymns and anthems of peculiar but impressive character.

WORK.

In their earlier days Shakers maintained schools. At present there are no distinctively Shaker schools, but many orphaned children are taken into the societies, where they are given a common school education and taught a trade. Charitable work of wide extent has been done in all societies, in caring for the poor, and also in the case of transient members, a great but silent work has been accomplished in rescuing, equipping, and inspiring with faith, hope, and energy the discouraged and unfortunate, thereby raising numbers of men and women from the ranks of paupers to self-respecting and useful citizens.

Believers are interested in the various benevolent activities and reform movements. In 1905 the Mount Lebanon (N. Y.) Shakers held a very successful peace convention in their meeting house, afterwards presenting, through the hands of the elder sisters of the North family, a series of peace resolutions to President Roosevelt. Many hundreds of signatures to the petition for international disarmament, offered by the Woman's Universal Peace Alliance, have been secured by Anna White, eldress of the North family and vice-president of the alliance for the state of New York. This family at Mount Lebanon, through the labors of Eldress Catherine Allen of the central ministry, is also actively engaged in the antivivisection and animal rescue work, and became, in 1906, a branch of the National Council of Women; and several of its number are members of the National American Woman Suffrage Association.

The publications of the Shakers are of wide scope in subject-matter, and include a history of the order and many tracts bearing on doctrinal and spiritualistic themes.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 15 organizations, of which 10 are in the North Atlantic division.

The total number of communicants or members reported is 516; of these, about 21 per cent are males and 79 per cent females. According to the statistics, the denomination has 3 church edifices with a seating capacity of 800; church property valued at $17,100, against which there appears an indebtedness of $80; halls, etc., used for worship by 12 organizations; and 3 parsonages valued at $7,500. There are 6 Sunday schools reported, with 17 officers and teachers and 103 scholars.

This denomination has no regular ministry.

As compared with the report for 1890, these figures show the same number of organizations, but a decrease of 1,212 communicants or members, and of $19,700 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	15	516	15	110	406	3	12	3	3	800
North Atlantic division	10	10	427	10	76	351	3	7	3	3	800
Maine	2	2	75	2	13	62	.....	2	.....	.....	.....
New Hampshire	2	2	133	2	15	118	.....	2	.....	.....	.....
Massachusetts	3	3	53	3	9	44	3	.....	3	3	800
Connecticut	1	1	40	1	10	30	.....	1	.....	.....	.....
New York	2	2	126	2	29	97	.....	2	.....	.....	.....
South Atlantic division	1	1	6	1	3	3	.....	1	.....	.....	.....
Florida	1	1	6	1	3	3	.....	1	.....	.....	.....
North Central division	2	2	46	2	18	28	.....	2	.....	.....	.....
Ohio	2	2	46	2	18	28	.....	2	.....	.....	.....
South Central division	2	2	37	2	13	24	.....	2	.....	.....	.....
Kentucky	2	2	37	2	13	24	.....	2	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	15	$17,100	1	$80	3	$7,500	5	6	17	103
North Atlantic division	10	10	14,100	1	80	3	7,500	5	6	17	103
Maine	2	2	1,900					2	3	10	35
New Hampshire	2	2	2,200	1	80			2	2	5	59
Massachusetts	3	3	2,900			3	7,500	1	1	2	9
Connecticut	1	1	1,800								
New York	2	2	5,300								
South Atlantic division	1	1	200								
Florida	1	1	200								
North Central division	2	2	2,000								
Ohio	2	2	2,000								
South Central division	2	2	800								
Kentucky	2	2	800								

AMANA SOCIETY.

HISTORY.

About the time that the Dunkers in Germany were developing under the influence of Pietism there arose a community more thoroughly representative of the mysticism of the period, the members of which were convinced that the days of direct inspiration by God had not passed, but that persons then living were endowed with the same divine power. Gradually they gathered strength, and in 1714 a small company of them, under the leadership of Johann Rock and Eberhard Gruber, met in Himbach, Hesse, and gave expression to their belief by a somewhat loose organization. They increased in numbers and in influence, but suffered severely at the hands of the government. On the death of Johann Rock, in 1749, "the gift of inspiration ceased."

His successors continued the work along the lines of the founders, but the congregations diminished in number until 1817, when a new impulse was given by Michael Kraussert and a peasant girl of Alsace, Barbara Heinemann, both of whom were recognized by a number of the older members as inspired and endowed with the gift of prophecy. With them, later, was associated Christian Metz, and these leaders traveled considerably and gradually strengthened the scattered organizations. By 1826 it became apparent that the Inspirationists, of whom there were many in Wurttemberg and other provinces, would have to renounce their faith and return to the fold of the state church, or leave their homes and seek refuge where they could follow their religious customs unmolested. A large estate at Marienborn, Hesse, was leased, to which other properties were added, and by 1835 the community was quite prosperous. Difficulties with the government, however, arose again. The authorities would not accept affirmation as the equivalent of the oath, which the members of the society refused to take. Already a revelation had come to Metz that they should be led out to a land of peace, and in 1842 it was decided that he and some other members should come to America.

They arrived in New York on the 26th of October of that year, and learning that the Seneca Indian reservation, near Buffalo, was available, secured the property. Little by little the entire community, numbering some 800 people, came over from Germany, and the society was organized in 1843 under the name of the Ebenezer Society, and houses were arranged in 4 villages, Lower, Middle, Upper, and New Ebenezer. Each village had its store, meeting house or place of worship, and school, and its own local government consisting of a board of elders. As the numbers increased, the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa county, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service. In order to accomplish this in full for all members, the entire property remains as a common estate with all improvements and additions. Every member, at the time of joining the soci-

ety, is in duty bound to give his or her personal or real property to the trustees for the common fund. For such payments each member is entitled to a credit on the books of the society and to a receipt signed by the president and secretary, and is secured by a pledge of the common property of the society. All claims for wages, interest, and sharing income are released and each member is entitled to support through life. All children and minors, after the death of parents or relatives, are under the special guardianship of the trustees, and credits not disposed of by will, or debts left by parents, are assumed by their children. Persons leaving the society, either by their own choice or by expulsion, receive the amount paid by them into the common fund, without interest or allowance for services during the time of their membership.

DOCTRINE.

The confession of faith is founded on the revealed Word of God manifest in the Scriptures and in the words of the instruments of true inspiration. Since the death of Christian Metz in 1867, and of Barbara Heinemann in 1883, no one is believed to have had the gift of inspiration. A holy universal Christian Church is acknowledged and the communion of saints, including all of every nation who fear God and work righteousness. They believe in the remission of sin, the resurrection of the body, the punishment of the wicked, and the life everlasting. Baptism with water is not practiced, as it is held to be only an outward form of true spiritual baptism. The true baptism is by "fire and the spirit." Confirmation or reception into the covenant of grace occurs at the age of 15 years; the vow is made in the presence of the whole congregation. There are three orders or classes of members—a young people's class; an intermediate class of those who are further advanced in religious faith; and the highest order, including principally the older members who have proved through many years their faithfulness to the principles of the community. The distinction is purely a religious and honorary one.

The Lord's Supper is held biennially and foot-washing is practiced by the highest spiritual order as a solemn service, after the example of Christ. The members are noncombatant, as war is believed to be contrary to the will of God and the teachings of Christ. Oaths are forbidden, though affirmation is allowed. In wearing apparel emphasis is placed on comfort, comeliness, and propriety; the men dress practically in the style in general use, with but slight modifications, while the women still retain the plain dress as worn by the German peasant. Amusements are not countenanced, as they are believed to divert the mind from religious matters, yet the life is in no sense ascetic, cheerless, or discontented.

POLITY.

The general government of the society is in the hands of a board of 13 trustees, who are elected annually out of the board of elders, and these elect their own president, vice-president, and secretary, who have full power to sign public and legal documents. New members are admitted by vote of the trustees, but only as they give proof of being fully in accord with the religious doctrines of the society, and they usually pass through a period of probation. The trustees also have power to expel any member whose conduct is not according to the rules of the society.

Religious meetings are held in the meeting houses twice on Sunday and sometimes on week days, while a short prayer meeting is held every evening. In the conduct of these meetings all have equal rights, although certain persons called "elders," though without special ordination or appointment, have a general supervision. The testimonies and writings left by Christian Metz and Barbara Heinemann are read in the meetings.

WORK.

The society carries on agriculture, manufactures, and trade, and out of the income from these industries all the expenses are met; while any surplus is applied to improvements, the erection of schools and meeting houses, the care of the old and sick, the founding of a business and safety fund, and benevolent purposes in general.

Great emphasis is laid upon education, and graded schools are provided which children between the ages of 5 and 14 years are expected to attend all the year round. The schools are under the control of the state laws, and the teachers, while members of the society, are under the supervision of the county superintendent. The German language is used almost exclusively in the general work, but in the schools the children are also taught English.

No missions, private schools, or Sunday schools are maintained.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual organizations, are given in the table which follows. As shown by this table, the denomination has 7 organizations, all of which are in the state of Iowa.

The total number of communicants or members reported is 1,756; of these, about 49 per cent are males and 51 per cent females. According to the statistics, the denomination has 21 church edifices; a seating capacity for church edifices of 3,500; and church property valued at $14,090, with no indebtedness. They do not maintain Sunday schools.

The denomination has no regular ministry.

As compared with the report for 1890, these figures show the same number of organizations, an increase of 156 communicants or members, but a decrease of $910 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	7	7	1,756	7	856	900	7	.....	21	7	3,500	7	$14,090
North Central division	7	7	1,756	7	856	900	7	.....	21	7	3,500	7	14,090
Iowa	7	7	1,756	7	856	900	7	.....	21	7	3,500	7	14,090

CONGREGATIONALISTS.

HISTORY.

The Reformation in England developed along three lines: Anglicanism, Puritanism, and Separatism. The Anglicans held to the old English Church, minus the papacy and the distinctively papal features. The Puritans, including the Presbyterians and some Anglicans, held to a National Church, but called for a thoroughgoing reformation which should provide an educated, spiritually minded ministry, and should recognize the right of the members to a voice in the selection of their ministers, the management of the local church, and the adoption of its creed or confession. They believed, however, that they should remain within the church, and thus secure its reformation. The Separatists held that the whole system of the Establishment was an anti-Christian imitation of the true Church and could not be reformed, and that the only proper thing for a Christian to do was to withdraw himself from it.

Such sentiments could scarcely be tolerated in that age, especially after the Act of Uniformity, passed in 1559, the year after the accession of Queen Elizabeth to the throne, and church after church which professed them was broken up. One pastor, Robert Browne, with his congregation, emigrated to Holland in 1581, whence he issued pamphlets so bitter in their attack upon the ecclesiastical government of the realm, that two men charged with distributing them were hanged, and the books were burned. In 1593 three others, Barrowe, Greenwood, and Penry, paid for their treasonable sentiments with their lives.

The movement, however, could not be suppressed, and in 1604 (the first year in the reign of James I) the man to whose influence is chiefly due the development of Separatism into Congregationalism, came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but became acquainted with Browne's writings and accepted their principles without their virulence. For him, too, exile became inevitable, and, together with a number of friends and followers, he went first to Amsterdam and then to Leyden. Here they met with a friendly reception, but, after a few years, decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen. After many delays and discouragements, the first band of Pilgrim Separatists, 102 persons under the leadership of Brewster, Bradford, and Winslow, landed at Plymouth, Mass., in 1620, and founded there the first Congregational church upon American soil, Robinson remaining in Leyden. They were followed after a few years by the Puritans of Massachusetts Bay. So long as they were in England the differences between the two bodies were accentuated, but after their arrival in America the many points on which they agreed became more apparent, and the essential elements of both Separatism and Puritanism were combined in Congregationalism. This, indeed, was not accomplished at once. The modern conception of religious liberty was not yet realized. Certain members of the Salem church, who preferred to use the prayer book and withdrew from the Puritan service for that purpose, were promptly sent to England as nonconformists, and an extreme Separatist, Ralph Smith, was dismissed to find a welcome farther south. Little by little, however, the two united, and it is significant that the strongest influence for such union appears to have been that of two laymen, Governor Endicott, of Salem, and Doctor Fuller, of Plymouth.

During the decade from 1630 to 1640, the Puritan immigration increased rapidly, and with each accession new churches were formed, as the companies not

infrequently brought their own pastors with them, and in two cases a full church organization. By 1640 there were 33 churches in New England, all but 2 being of pronounced Congregational type. These 2 at first preferred the Presbyterian system, but did not retain it long. A notable result was that Congregationalism soon became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts. In all but two colonies, Plymouth and Connecticut, the franchise was limited to church members, and throughout New England, sooner or later, the salaries of pastors were secured by public tax. Any action affecting the general religious, as well as the social or civil life of the community was taken by the civil legislature, such as the calling of the Cambridge Synod, in 1646, to draw up a plan of ecclesiastical polity, and the expulsion of the Salem "nonconformists" and of Roger Williams, although Williams was expelled not so much for his religious opinions as for his attacks on the government.

The withdrawal of the Massachusetts charter in 1684 replaced Congregationalism by Episcopacy, but a new charter in 1691 restored the former conditions to a considerable degree. The old ecclesiastical tests once abolished, however, were not renewed, and, while Congregationalism was still dominant, it was not supreme.

With the beginning of the eighteenth century other forms of church life developed in New England. Episcopalians, Baptists, and Quakers protested against being taxed for the support of Congregational churches, and little by little there ceased to be a state church. Thus the voluntary, democratic system of Separatist Plymouth overcame the ecclesiasticism of Puritan Massachusetts Bay and Connecticut, although this result was not attained until after the Revolutionary war.

The Congregationalists took the initiative in the remarkable revival known as "The Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards, and was developed under the eloquence of Whitefield. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development, sending such men as John Hancock and the Adamses to represent them in the councils of the new nation; although any action committing them, as a religious body, to the cause of the Revolution, probably did not occur to them.

The history of Congregationalism during the century succeeding the Revolutionary war centers about certain movements: The Plan of Union with the Presbyterians, the rise of missionary enterprise, the Unitarian separation, and what may be termed the development of denominational consciousness, manifesting itself in the extension of Congregational churches toward the West, the organization of a National Council, and efforts to secure some harmonious, if not uniform, statement of Congregational belief.

As the Congregationalists of New England gradually extended westward, they came into intimate relations with the Presbyterians of the Middle states, and these relations were all the closer because of the doctrinal affinity between the teaching of the Edwardses, father and son, and the type of theology represented by Princeton College, of which Jonathan Edwards, sr., was president. Furthermore, the Congregational churches in Connecticut were in many respects in harmony with the Presbyterian idea, with the result that, before the close of the eighteenth century, delegates were interchanged between the Presbyterian General Assembly and several Congregational associations. These relations were still further strengthened by the call of Jonathan Edwards, jr., to the presidency of Union College, and his taking a seat in the Presbyterian General Assembly. It was natural that this intermingling of the two denominations should result in more or less confusion, and, in some cases, in friction between churches in the same region, especially in the newer communities where churches were being formed. In order to avoid this, a "Plan of Union" was adopted by the Presbyterian General Assembly and by the Connecticut Association, in 1801, and accepted later by other associations, providing that "missionaries should be directed to 'promote mutual forbearance' between the adherents of the respective polities where they should labor; that churches of Congregational or Presbyterian preferences should continue to conduct their discipline in accordance with their chosen polity, even where mutual councils were provided for; and in mixed churches a standing committee might be chosen, one member of which should have the privilege of sitting in a presbytery, while another should have a vote in a Congregational association."

While the plan was, in its inception, eminently fair to both parties, and worked out advantageously for each along certain lines, it proved otherwise to the Congregationalists in that the newer churches, being farther removed from Congregational associations and more easily identified with presbyteries, naturally became Presbyterian, and for some time Congregationalism did not increase in the growing sections west of New England. On the other hand, the plan assisted materially in the development of the Congregational missionary movement. When the division into Old School and New School in the Presbyterian Church was accomplished in 1837 the Old School Assembly dropped the plan; while the New School continued it for fifteen years, until the Congregationalists withdrew.

From the very beginning of the Plymouth colony missionary work for the Indians was emphasized, and John Eliot, the Mayhews, the younger Edwards, and David Brainerd accomplished much, although there was no distinctively missionary movement among the churches. With the increase of westward migration and the organization, during the first years of the nineteenth century, of churches in Ohio, especially in the Western Reserve, missionary interest in the home-field developed. The General Association of Connecticut, as early as 1774, voted to send missionaries to the West and North, that is, to New York and Vermont. The Revolutionary war interrupted, but in 1798 the same association organized itself as a missionary society "to Christianize the heathen in North America and to support and promote Christian knowledge within the new settlements of the United States." This was followed by similar organizations in other New England states; by the Vermont Religious Tract Society in 1808; and by the Connecticut and Massachusetts Bible Societies in 1809.

The missionary movement, however, with which the Congregational churches, as a whole, were first identified was that which culminated in the organization of the American Board of Commissioners for Foreign Missions in 1810. The Presbyterians and other religious bodies at first joined the Congregationalists in this movement, and for many years carried on their entire foreign missionary work through that board. As the denominational consciousness developed, the others withdrew, one by one, to form their own organizations, leaving the older society entirely in the hands of the Congregationalists.

The foreign missionary enterprise once thoroughly organized, home missions again received attention. In 1826 the American Home Missionary Society was formed, on much the same interdenominational basis as the American board. This arrangement continued until 1861, when it became a distinctively Congregational society, and later changed its name to the Congregational Home Missionary Society. The American Missionary Association was organized in 1846, and was at first almost as much a foreign as a home society, although more specifically interested in negro fugitives and American Indians. In 1853, as it became apparent that in the outlying sections the newer churches would require aid, not merely for their services but for their houses of worship, there was formed the American Congregational Union, subsequently known as the Congregational Church Building Society. Even earlier than any of these was the American Education Society, organized in 1815 to assist in the preparation of students for the ministry, which passed through the same experiences as the Home Missionary Society.

The influences which resulted in the separation between the Trinitarian and the Unitarian wings of the Congregational body became manifest early in the eighteenth century, with the development of opposition to, or dissatisfaction with, the sterner tenets of Calvinism. The excesses connected with The Great Awakening, and the rigid theology of the Edwardses, and particularly of their successors, Hopkins and Emmons, contributed to this divergence. The selection in 1805 of Henry Ware, a liberal, as professor of divinity in Harvard College, drew the lines between the two parties more clearly, and the college was now classed as avowedly Unitarian. Mutual exchange of pulpits still continued to a greater or less extent, and, while there was much discussion, there was no separate organization.

In 1819 William Ellery Channing, in a famous sermon in Baltimore, set forth the Unitarian conception so forcibly that separation became inevitable. Then a difficulty arose, occasioned by the distinction between the church, as an ecclesiastical body, and the society, in which the ownership of the property was vested. In some cases the church and the society were in agreement in their theological views; but in others, the society differed from the church, and, according to the courts, was entitled to the property. A period of confusion and of legal strife existed until about 1840, when the line of demarcation became complete. The section most affected was eastern Massachusetts, all but two of the Boston churches going over to the Unitarians. Congregational authorities give the total number of churches lost to them as less than 100, while Unitarians claim an accession of 150. Both are probably correct, as in many cases the churches were split, so that, while one side gained, the other did not lose. For many years the bitterness of the conflict continued, but of late years it has been steadily diminishing.

From the early history of the New England churches, it is manifest that fellowship was considered fully as important as autonomy, and that the strict separatism, which in England developed into independency, found little favor. Separatist Plymouth was represented, unofficially indeed, at the formation of the first Puritan church at Salem; and, as the different communities grew, they formed associations or consociations for mutual conference, and in 1648 the "Cambridge Platform" was drawn up, a general summary of doctrine and of the relation of the churches, which, while having no absolute authority, was recognized as substantially expressing the views of the churches.

With the increase in the number of Congregational churches and the new conditions in the recently settled sections of the West, it became evident that some form of mutual conference more comprehensive than the local or state associations was needed. Under the leadership of Leonard Bacon, of New Haven, J. P. Thompson, of

New York, and others, a council or convention met at Albany in 1852, this being the first gathering representative of American Congregationalism since the Cambridge Synod of 1646–1648. At this council 463 pastors and messengers from 17 states considered the general situation, and their deliberations resulted in the abrogation of the "Plan of Union," hearty endorsement of the missionary work, a call for aid for the churches in the West, and the inauguration of a denominational literature. Under the fostering care of such men as H. M. Dexter and A. H. Quint, the development of a denominational life went on, and the next step was the calling of a National Council at Boston in 1865, whose principal work was the drawing up of a statement as to "the system of truths which is commonly known among us as Calvinism." So advantageous was this gathering considered that a sentiment arose in favor of a regular system of councils, and after conference between the different associations, there was called at Oberlin, Ohio, in 1871 the first of the triennial councils, which have done much to consolidate denominational life.

DOCTRINE.

The principle of autonomy in the Congregational churches involves the right of each church to frame its own statement of doctrinal belief, a right which has always been asserted by all. The equally important principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, while there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, culminating in a creedal statement which, while it has no formal ecclesiastical endorsement, is widely accepted as a fair statement of the doctrinal position of the Congregational churches. The first of these statements, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts legislature, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications, but still approved the general doctrinal features of the Westminster Confession. The First National Council in 1865 adopted the "Burial Hill Declaration," expressing "our adherence to the faith and order of the apostolic and primitive churches held by our fathers, and substantially as embodied in the confessions and platforms which our synods of 1648 and 1680 set forth or reaffirmed." At the same time it held forth the right hand of fellowship to all believers "on the basis of those great fundamental truths in which all Christians should agree." In the changing conditions this was not entirely satisfactory, and in 1880 the national council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold to-day."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was not presented as a report to the council, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command." While there has been no official adoption of this creed by any general body, either the national council or the state associations, as binding upon the churches, it has furnished the doctrinal basis for a great many of the churches, and in the main has represented their general belief.

While it can scarcely be identified exclusively with any one of the great theological systems, this creed is in sympathy with many features of all these systems, and ministers of nearly every denomination are welcomed in Congregational pulpits and pastorates. It affirms the great principles of the sovereignty of God, the sinfulness of man, redemption through Christ as mediator, the indwelling of the Spirit, the observance of the sacraments, the life of love and service, and the future of joy or sorrow. It leaves room, however, for diversity of statement of these great principles, and even for diversity of opinion, especially in the case of topics that are subjects of scholarly investigation.

A large amount of theological discussion has resulted, but, with the exception of the Unitarian separation, there has been no division in the ranks of the churches. Occasionally ministers have been refused ordination, and one organization or another has dropped out and declared itself independent, or affiliated with some other body, but in the main the consensus of belief has been cordially accepted as the basis of fellowship. As a result of the absence of regular church courts,[1] doctrinal discussions have, for the most part, centered around individual ministers or organizations, and have been carried on in local councils. In one case, however, such a discussion threatened the disruption of a great missionary society, but this was avoided by the reaffirmation of the Congregational principle of recognition of the right of the individual to express his doctrinal belief in terms of his own choosing, and to be respected in that position. The theological seminaries have not infrequently been the battle ground for divergent doctrinal beliefs, and efforts have been made to read one or another out of the fellowship of the churches as too broad or too scholarly, but they have held their place in the denomination. The final losses, whether of ministers or churches, have been very few.

[1] See following page, under "Polity."

POLITY.

The polity of the Congregational churches represents adaptation to conditions rather than accord to a theory of church government. The local church is the unit, and every church member, regardless of age, sex, or position, has an equal voice in its conduct, and is equally subject to its control. For orderly worship and effective administration certain persons are set apart or ordained to particular services, but such ordination or appointment carries with it no ecclesiastical authority. The church officers are the pastor, a board of deacons, usually a board of trustees, and heads of various departments of church work. In most cases there is a church committee which considers various topics relating to the conduct of the church, meets persons desiring to unite with it, and presents these matters in definite form for action by the church as a whole. Early in Congregational history there was a distinction between elders and deacons corresponding very closely to that in the Presbyterian Church. That distinction has disappeared, and the offices of elders, or spiritual guides, and of deacons, or persons having charge of the temporalities of the church, have been united in the diaconate.

For fellowship and mutual assistance the churches gather in local associations or conferences, and in state conferences, in which each church is represented by pastor and lay delegates. Membership in the national council includes ministerial and lay delegates elected by the state conferences, and also delegates from the local associations. Membership in an association is generally regarded as essential to good and regular standing in the denomination, although any church may claim its right of independence and still be a Congregational church. No association or conference, or national council, however, has any ecclesiastical authority. That is vested solely in the council called by the local church for a specific case, whose existence terminates with the accomplishment of its immediate purpose. The result is that there is no appeal from one court to another, although an aggrieved party may call a new council, which, however, has no more authority than its predecessor.

Ordination to the ministry is generally by a council of churches called by the church of which the candidate is a member, or over which he is to be installed as a pastor. Doctrinal tests are less rigidly applied than in the past, practical Christian fellowship being emphasized rather than creed subscription. In the early history of Congregationalism the minister was a member of the church, selected by the church, and ordained to the service by a council of associate churches, while his ministerial standing ceased with the end of his pastorate. Gradually, however, this standing became recognized as having a permanent character, although the minister, whether pastor or not, still remained a member of his church, and subject to its order. For purposes of fellowship, ministerial associations have been formed, and in some cases have furnished the basis of ministerial standing; but of late there has been a tendency to vest such standing in a church association or conference.

Admission to church membership is usually conditioned on the declared and evident purpose to lead the Christian life, rather than on the acceptance of doctrine, and participation in the Lord's Supper is free to all followers of Christ. Infant baptism is customary, and the form is optional, although sprinkling is the form most commonly used.

WORK.

The Congregational churches conduct their missionary and educational activities through a number of societies, each independent in itself of any ecclesiastical connection with the churches, although in some cases a modified system of representative membership has been adopted. The oldest society, the American Board of Commissioners for Foreign Missions, recognizes two classes of members—honorary members, who have the right of attendance at the annual meetings and the privilege of debate, but no vote, and corporate members, who have a vote. For a long time this corporate membership was a close corporation, although the number of members was enlarged with the growth of the churches. Of late years a system has been adopted of limited terms of service and of representative membership from the different associations. In the Home Missionary Society there has been also a tendency toward fuller representation of the churches in the directorate. The active conduct of the work in each society is in the hands of a committee or board elected annually by the general society.

The home missionary work is carried on chiefly by 4 societies—the Congregational Home Missionary Society, the American Missionary Association, the Congregational Church Building Society, and the Congregational Sunday School and Publishing Society. The Congregational Home Missionary Society is charged with the missionary work among the white races of continental United States, whether native or of foreign extraction. The American Missionary Association carries on the work among the negroes, Indians, Eskimos, Porto Ricans, Hawaiians, Chinese, and Japanese. The Church Building Society has for its special work the erection of church edifices and parsonages, and the Sunday School and Publishing Society has charge of the development of Sunday school interests throughout the country, with a view to the formation of churches.

The Congregational Home Missionary Society carries on its work in close coordination with a number of state missionary societies, each of which is represented upon the board of the general society. There are

also several women's home missionary unions, which contribute to the general society, and which have formed a national federation of women's state home missionary organizations. The report for the year 1906 shows a total of 1,572 missionaries employed by the general society and the constituent state societies, while the number of congregations and missionary stations cared for was 1,881. Of the missionaries, 450 were stationed in the New England states, 158 on the Pacific coast, 704 in the Western states and territories, 5 in Cuba, and the remainder in the Middle, Southern, and Southwestern states. Of the 186 congregations using a foreign language, 89 were Scandinavian, 33 German, 16 Bohemian, 10 Italian, 10 Finnish, 8 French, 7 Armenian, 5 Polish, 3 Danish, 2 Cuban, 2 Mexican, and 1 Greek. The total amount of contributions was $478,576.

The American Missionary Association established at Hampton, Va., during the civil war, the first day school among the freedmen, and after the close of the war extended its work rapidly, laid the foundations for a number of educational institutions in the South, and at the same time commenced the planting of churches among the freedmen. It also undertook the care of the missions among the Indian tribes, formerly carried on by the American board. On the accession of the Hawaiian Islands and Porto Rico, the association assumed the work in those islands, particularly among the native Hawaiians, Chinese, and Japanese. The report for 1906 shows 823 missionaries and teachers, 237 churches aided, 57 colleges and academies with 9,759 students, and 37 mission schools with 7,533 pupils. The contributions reported were $329,917. In addition, the interest from certain funds produced $36,168, while $57,542 was received from tuition, making the total income of the association $423,627.

The Church Building Society assists congregations in the erection of church buildings and parsonages, and works in harmony with the Home Missionary Society and the American Missionary Association. During 1906 the amount contributed for this work was $134,797, and the number of churches aided, 131. Other miscellaneous receipts amounted to $161,282, making a total of $296,079.

The Congregational Sunday School and Publishing Society is both a missionary society and a business corporation. It sends out missionary workers to organize Sunday schools, which in many cases develop into churches. In 1906 the number of agents was 99 and the amount contributed, $26,499.

The total for the 4 societies for 1906 shows 2,494 agents, 2,249 churches aided, and $969,789 contributed.

The foreign missionary work of the Congregational churches is carried on through the American Board of Commissioners for Foreign Missions, with its auxiliary women's boards. Of these, there are 3, representing different sections of the country, and the oldest, the Women's Board of Missions, is also the pioneer of similar societies in other denominations. In 1906 the board carried on missions in Southern, East Central, and West Central Africa; in the Turkish Empire; in India, Ceylon, China, Japan, the Philippines, the Pacific islands, Mexico, Spain, and Austria. It occupied 105 stations and employed 569 American missionaries and 4,135 native workers. There were 580 churches with 68,952 members; 13 theological seminaries, 128 colleges and boarding or high schools, and 1,327 other schools, with a total of 65,152 scholars; 38 hospitals and 60 dispensaries, treating about 370,000 patients annually; and 25 orphanages with about 3,500 inmates. The amount contributed during 1906 was $891,979 and the income from funds $21,180, making a total of $913,159 available for the work of the society. The value of property is estimated at $1,500,000. In addition to the income from the United States, about $200,000 was contributed for the work by the native churches. In two of the missions, Japan and Natal, the churches are all self-supporting, and everywhere a large measure of self-support has been attained.

The interest of the Congregational churches in educational matters is shown by the fact that Harvard, founded in 1636, and Yale, in 1701, were established as Congregational colleges; as were also Williams, Dartmouth, Bowdoin, and Amherst in the East; and Oberlin, Iowa, Beloit, Carleton, Drury, and others in the West. At present more than 40 colleges in the United States owe their origin to Congregationalists. Not including Harvard, in 1906 these employed 1,783 instructors, had an enrollment of 21,654 students, had 1,561,446 volumes in their libraries, and held productive funds amounting to $24,758,835. There were, also, 8 theological seminaries, Andover Seminary being the oldest, with a total of 92 instructors and 388 students.

The Congregational Education Society, the successor of the American Education Society, with which two kindred societies, organized for the establishment of Christian schools in Utah and New Mexico, were afterwards incorporated, includes in its present work student aid, the support of mission schools, and assistance to 4 colleges and 18 academies, mostly in the West, with 3,111 pupils. During the year 1906 financial assistance amounting to $9,615 was furnished by the society to 202 men, while the amount furnished in aid to colleges, academies, etc., was $55,069. The contributions were $64,365, which, supplemented from other sources, gave a total income of $86,170. This does not, however, cover the entire amount contributed by Congregationalists toward educational work, including the erection of new schools and the providing of endowments, of which there is no distinct record.

In philanthropy, the Congregational churches have given largely to institutions under the care of almost

every denominational or undenominational enterprise in the country, but there are very few Congregational hospitals, orphanages, asylums, or homes, and of these there is no record.

The Board of Ministerial Relief was organized in 1887, and has since been developed as the Congregational Board of Ministerial Relief, with members appointed by the national council, "to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of destitute Congregational ministers." For the year 1906 it received $27,107 and aided 97 ministers to the amount of $11,801. It held funds to the amount of $160,549, and, in addition, a number of state organizations had funds amounting to $287,297, making a total of $447,846.

In 1853 the American Congregational Association was organized in Boston, for the purpose of collating such literature as might serve to illustrate Congregational history, and of promoting the general interests of Congregational churches. It owns a building in Boston which is regarded as the denominational headquarters, and has a library of great value.

The modern movement for the organization of young people for Christian work was started by a Congregational minister, the Rev. Francis E. Clark, who formed the first Christian Endeavor society in Portland, Me., in 1881. Similar societies were soon established in other churches, and in 1885 a general interdenominational organization was effected, under the name United Society of Christian Endeavor. This has spread not only throughout the United States but throughout the world, and has also given the impulse for a number of kindred denominational societies, such as the Epworth League, the Baptist Young People's Union, etc. In 1906 there were in the Congregational churches of the United States 3,523 societies with 158,446 members.

The pioneer in general institutional work in church organizations was also a Congregational minister, the Rev. Charles A. Dickinson, of Boston. He made the first attempt to relate the church to the various needs of the community, and from that beginning the work has spread through different denominations.

Congregational publishing interests are chiefly in the care of the Congregational Sunday School and Publishing Society. Some periodicals, which originated as Congregational, have since become undenominational and general in their character, but there are 3 important Congregational weeklies and 2 theological reviews, while the different missionary societies publish their own monthlies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 5,713 organizations, in 45 conferences (using the term recommended by the Congregational National Council), located in every state and territory except Delaware. These include 14 independent churches affiliated with the conferences. Of these organizations, 2,499 are in the North Central division and 2,107 in the North Atlantic division. The state having the largest number of organizations is Massachusetts with 615; next in order are: Illinois with 339; Connecticut, 333; Michigan, 323; followed closely by New York, Iowa, Maine, Wisconsin, and Ohio.

The total number of communicants is 700,480; of these, as shown by the returns for 5,666 organizations, about 34 per cent are males and 66 per cent females. According to the statistics, the denomination has 5,792 church edifices; a seating capacity for church edifices of 1,794,997, as reported by 5,244 organizations; church property valued at $63,240,305, against which there appears an indebtedness of $2,708,025; halls, etc., used for worship by 164 organizations; and 2,693 parsonages with a value of $6,761,148. The Sunday schools, as reported by 5,327 organizations, number 5,741, with 75,801 officers and teachers and 638,089 scholars.

The number of ministers connected with the denomination is 5,802, and the number of licentiates is 225.

As compared with the report for 1890, these figures show an increase of 845 organizations, 187,709 communicants, and $19,904,868 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5,713	5,700	700,480	5,666	236,968	457,615	5,343	164	5,792	5,244	1,794,997
North Atlantic division	2,107	2,102	337,502	2,093	110,263	224,103	2,058	32	2,395	2,033	848,059
Maine	257	254	21,093	254	5,952	15,141	250	6	288	247	81,056
New Hampshire	185	184	19,070	184	5,786	13,284	184	1	214	184	67,379
Vermont	213	213	22,109	213	7,357	14,752	213	.....	236	203	63,151
Massachusetts	615	615	119,196	611	37,692	79,972	597	14	691	594	286,899
Rhode Island	42	42	9,858	42	3,210	6,648	41	1	48	41	20,580
Connecticut	333	333	65,554	333	22,536	43,018	323	3	412	323	145,026
New York	302	302	57,351	298	19,298	36,513	296	4	338	293	123,461
New Jersey	44	44	8,460	43	2,999	5,397	41	1	48	41	17,400
Pennsylvania	116	115	14,811	115	5,433	9,378	113	2	120	107	42,507
South Atlantic division	221	220	15,685	220	6,208	9,477	188	10	192	188	56,228
Maryland	7	7	812	7	293	519	7	.....	7	7	2,460
District of Columbia	6	6	2,984	6	1,137	1,847	5	.....	6	5	4,050
Virginia	3	3	238	3	107	131	3	.....	3	3	550
West Virginia	2	2	228	2	89	139	2	.....	2	2	550
North Carolina	54	54	2,699	54	1,040	1,659	46	4	47	46	12,050
South Carolina	7	7	456	7	154	302	7	.....	7	7	2,600
Georgia	85	84	5,581	84	2,353	3,228	74	3	74	74	23,825
Florida	57	57	2,687	57	1,035	1,652	44	3	46	44	10,143
North Central division	2,499	2,495	278,687	2,478	96,118	180,399	2,340	76	2,418	2,283	692,157
Ohio	253	253	43,555	253	15,341	28,214	252	.....	268	252	97,122
Indiana	58	58	5,405	57	1,745	3,396	57	.....	57	57	21,370
Illinois	339	339	54,875	331	18,778	35,135	336	3	359	309	111,398
Michigan	323	321	32,553	321	10,551	22,002	310	9	316	309	101,961
Wisconsin	257	257	26,163	257	8,256	17,907	243	9	250	243	68,653
Minnesota	210	210	22,264	205	7,681	14,056	203	4	214	203	55,059
Iowa	297	296	37,061	293	12,813	23,831	291	3	296	284	90,115
Missouri	76	76	11,046	76	3,991	7,055	76	.....	78	76	26,379
North Dakota	155	155	5,290	155	2,072	3,218	106	17	108	105	18,281
South Dakota	168	168	8,599	168	3,263	5,336	142	17	145	138	26,821
Nebraska	195	195	16,629	195	6,225	10,404	169	11	171	157	37,565
Kansas	168	167	15,247	167	5,402	9,845	155	3	156	150	37,433
South Central division	301	299	16,062	294	6,304	9,537	249	18	258	234	63,825
Kentucky	18	18	996	18	470	526	15	.....	15	15	3,695
Tennessee	37	37	2,426	33	880	1,333	28	4	28	20	6,300
Alabama	114	113	5,395	113	2,247	3,148	93	7	93	92	24,115
Mississippi	7	7	595	6	246	341	6	1	6	6	2,300
Louisiana	28	28	1,773	28	634	1,139	23	1	23	22	6,500
Arkansas	4	4	344	4	124	220	3	1	3	3	1,100
Oklahoma[1]	67	66	2,677	66	956	1,721	62	1	68	59	12,265
Texas	26	26	1,856	26	747	1,109	19	3	22	17	7,550
Western division	585	584	52,544	581	18,075	34,099	508	28	529	506	134,728
Montana	15	15	954	15	292	662	13	1	14	13	2,525
Idaho	25	25	1,487	25	471	1,016	20	4	20	20	5,175
Wyoming	14	14	833	14	260	573	14	.....	15	14	2,427
Colorado	88	88	8,951	87	3,138	5,613	72	7	78	71	23,820
New Mexico	5	5	270	5	101	169	4	1	4	4	940
Arizona	7	7	405	7	120	285	7	.....	7	7	1,400
Utah	9	9	1,174	9	385	789	9	.....	9	9	3,150
Nevada	1	1	180	1	50	130	1	.....	1	1	500
Washington	149	148	10,025	147	3,511	6,464	123	11	125	123	28,756
Oregon	58	58	4,575	58	1,602	2,973	55	.....	56	55	13,980
California	214	214	23,690	213	8,145	15,425	190	4	200	189	52,055

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5,713	5,366	[1]$63,240,305	1,206	$2,708,025	2,693	$6,761,148	5,327	5,741	75,801	638,089
North Atlantic division	2,107	2,060	38,603,087	407	1,489,832	1,225	3,939,298	2,027	2,190	36,484	297,561
Maine	257	250	1,869,200	34	69,253	117	257,900	234	255	2,702	20,027
New Hampshire	185	184	1,782,150	16	10,400	146	329,700	174	185	2,278	17,200
Vermont	213	209	1,584,883	16	19,907	146	332,500	203	218	2,458	17,220
Massachusetts	615	598	15,880,624	120	534,929	343	1,342,980	609	657	12,664	114,663
Rhode Island	42	42	1,247,304	11	32,155	15	45,750	42	49	952	8,521
Connecticut	333	325	6,710,825	66	193,216	250	1,022,318	326	357	6,532	50,932
New York	302	295	6,879,503	70	387,191	169	473,550	291	313	6,247	47,882
New Jersey	44	42	1,261,800	20	80,060	11	66,700	41	45	706	6,307
Pennsylvania	116	115	1,386,798	54	162,721	28	67,900	107	111	1,945	14,809
South Atlantic division	221	196	954,421	44	104,796	35	62,675	180	191	1,346	12,773
Maryland	7	7	151,000	4	15,945	1	1,000	7	7	91	890
District of Columbia	6	6	329,000	3	53,500	1	4,000	6	8	168	2,311
Virginia	3	3	6,400	2	1,300	1	2,500	3	3	16	170
West Virginia	2	2	22,500	.....	.....	2	4,500	2	2	22	135
North Carolina	54	46	42,361	5	2,715	7	5,575	53	55	273	2,042
South Carolina	7	7	31,935	1	2,000	2	6,000	7	7	47	463
Georgia	85	77	205,750	22	24,436	11	12,550	61	67	441	3,954
Florida	57	48	165,475	7	4,900	10	26,550	41	42	288	2,208
North Central division	2,499	2,340	18,553,124	571	857,617	1,155	2,282,575	2,324	2,462	29,645	256,073
Ohio	253	252	3,151,120	47	120,824	107	250,100	228	239	3,897	36,124
Indiana	58	57	466,600	22	29,563	15	28,000	54	54	550	4,663
Illinois	339	337	4,257,740	84	241,245	174	451,250	335	366	5,552	52,661
Michigan	323	310	2,131,633	87	95,063	152	260,800	298	308	3,891	31,780
Wisconsin	257	240	1,672,205	61	58,150	119	285,600	238	248	2,877	23,286
Minnesota	210	199	1,619,585	61	69,505	87	168,675	200	220	2,453	22,283
Iowa	297	292	2,049,400	57	82,810	171	315,000	277	288	3,528	28,632
Missouri	76	76	1,102,300	34	75,320	24	45,800	70	78	1,082	10,230
North Dakota	155	111	287,747	28	22,975	44	72,900	135	151	893	7,114
South Dakota	168	141	380,460	17	14,705	85	135,650	157	165	1,249	9,793
Nebraska	195	169	728,559	37	20,842	99	154,350	185	192	1,912	15,438
Kansas	168	156	705,775	36	26,615	78	114,450	147	153	1,761	14,069
South Central division	301	247	682,041	49	47,685	70	79,550	248	277	1,824	16,278
Kentucky	18	15	36,350	3	7,203	4	8,600	12	12	107	936
Tennessee	37	21	138,100	2	8,700	6	5,150	33	36	255	2,610
Alabama	114	99	126,095	6	3,849	9	9,100	79	85	454	3,854
Mississippi	7	7	19,331	2	120	1	200	6	10	40	741
Louisiana	28	23	65,550	8	2,040	12	16,900	28	37	208	1,816
Arkansas	4	3	6,000	1	300	1	1,000	4	4	39	315
Oklahoma [2]	67	59	142,190	21	10,975	30	25,100	63	66	523	3,948
Texas	26	20	148,425	6	14,498	7	13,500	23	27	198	2,058
Western division	585	523	[1]4,447,632	135	208,095	208	397,050	548	621	6,502	55,404
Montana	15	13	67,000	3	2,150	7	14,000	14	15	114	954
Idaho	25	22	83,210	6	5,950	9	9,950	24	27	205	1,954
Wyoming	14	14	59,100	2	2,000	9	16,400	14	15	131	1,178
Colorado	88	72	599,950	28	41,706	33	58,650	85	108	1,082	9,725
New Mexico	5	5	20,150	1	1,000	.....	.....	4	6	29	235
Arizona	7	7	37,900	3	5,750	4	6,800	7	12	100	607
Utah	9	9	119,500	4	5,700	6	19,550	9	10	144	1,257
Nevada	1	1	17,000	.....	.....	1	4,000	1	1	15	175
Washington	149	131	888,247	34	45,144	56	83,050	140	158	1,637	12,934
Oregon	58	55	283,887	13	10,860	15	22,600	53	55	531	4,723
California	214	194	[1]2,271,688	41	78,235	68	162,050	197	214	2,514	21,662

[1] Includes $9,500 insurance received on property in San Francisco, Cal., destroyed by earthquake and fire.
[2] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	[1] 5,713	5,700	700,480	5,666	236,968	457,615	5,343	164	5,792	5,244	1,794,997
Alabama	93	92	3,806	92	1,587	2,219	74	6	74	74	19,100
Alabama (Colored)	20	20	1,500	20	615	885	18	1	18	17	4,890
Arizona	7	7	405	7	120	285	7	.....	7	7	1,400
California, Northern	131	131	13,375	130	4,408	8,847	113	1	119	112	28,035
California, Southern	[2] 84	84	10,495	84	3,787	6,708	78	3	82	78	24,520
Colorado	87	87	8,900	86	3,110	5,590	72	7	78	71	23,820
Connecticut	[2] 333	333	65,554	333	22,536	43,018	323	3	412	323	145,626
Florida	59	59	2,808	59	1,077	1,731	46	3	48	46	10,893
Georgia	61	60	3,431	60	1,458	1,973	53	3	53	53	17,625
Georgia (Colored)	24	24	2,150	24	895	1,255	21	.....	21	21	6,200
Idaho	16	16	1,127	16	333	794	12	1	12	12	3,250
Illinois	339	339	54,875	331	18,778	35,135	336	3	359	309	111,398
Indiana	58	58	5,405	57	1,745	3,396	57	.....	57	57	21,370
Iowa	298	297	37,103	294	12,826	23,860	292	3	297	285	90,315
Kansas	[2] 163	162	15,097	162	5,325	9,772	152	3	153	147	37,023
Kentucky	13	13	526	13	217	309	10	.....	10	10	2,150
Louisiana	28	28	1,773	28	634	1,139	23	1	23	22	6,500
Maine	261	257	21,203	257	5,979	15,224	254	6	292	251	81,896
Massachusetts	[3] 614	614	119,167	610	37,680	79,955	596	14	690	593	286,749
Michigan	322	320	32,541	320	10,550	21,991	309	9	315	308	101,061
Minnesota	210	210	22,264	205	7,681	14,056	203	4	214	203	55,059
Mississippi	7	7	595	6	246	341	6	1	6	6	2,300
Missouri	79	79	11,346	79	4,119	7,227	78	1	80	78	26,904
Montana	15	15	954	15	292	662	13	1	14	13	2,525
Nebraska	198	198	16,605	198	6,235	10,370	171	9	173	159	37,825
New Hampshire	181	181	18,960	181	5,759	13,201	180	1	210	180	66,629
New Jersey	[2] 60	60	12,494	59	4,536	7,894	56	1	64	56	24,460
New Mexico	5	5	270	5	101	169	4	1	4	4	940
New York	[2] 302	302	57,351	298	19,298	36,513	296	4	338	293	123,461
North Carolina	53	53	2,666	53	1,030	1,636	45	4	46	45	11,950
North Dakota	152	152	5,084	152	1,979	3,105	104	16	105	103	17,881
Ohio	265	265	44,693	265	15,836	28,857	263	1	280	263	100,657
Oklahoma	66	65	2,567	65	906	1,661	61	1	67	58	12,140
Oregon	54	54	4,496	54	1,583	2,913	53	.....	54	53	13,530
Pennsylvania	[4] 110	109	14,173	109	5,185	8,988	108	1	114	102	40,897
Rhode Island	[2] 43	43	9,887	43	3,222	6,665	42	1	49	42	20,730
South Carolina	6	6	377	6	131	246	6	.....	6	6	1,950
South Dakota	174	174	9,030	174	3,451	5,579	145	20	149	141	27,371
Tennessee	41	41	2,828	37	1,045	1,570	32	4	32	24	7,395
Texas (Lone Star)	26	26	1,856	26	747	1,109	19	3	22	17	7,550
Utah	9	9	1,174	9	385	789	9	.....	9	9	3,150
Vermont	213	213	22,109	213	7,357	14,752	213	.....	236	203	63,151
Washington	[4] 162	161	10,464	160	3,668	6,746	133	14	135	133	31,131
Wisconsin	257	257	26,163	257	8,256	17,907	243	9	250	243	68,653
Wyoming	14	14	833	14	260	573	14	.....	15	14	2,427

[1] Includes 14 independent churches. [2] Includes 1 independent church. [3] Includes 4 independent churches. [4] Includes 2 independent churches.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	[1] 5,713	5,366	[2] $63,240,305	1,206	$2,708,025	2,693	$6,761,148	5,327	5,741	75,801	638,089
Alabama	93	78	57,675	3	2,620	2	2,250	57	59	273	2,320
Alabama (Colored)	20	20	65,920	3	1,220	7	6,850	20	24	166	1,412
Arizona	7	7	37,900	3	5,750	4	6,800	7	12	100	607
California, Northern	131	117	[2] 1,475,863	20	46,320	32	71,800	118	128	1,346	11,995
California, Southern	[3] 84	78	812,825	21	31,915	37	94,250	80	87	1,183	9,842
Colorado	87	72	599,950	28	41,706	33	58,650	84	107	1,077	9,690
Connecticut	[3] 333	325	6,710,825	66	193,216	250	1,022,318	326	357	6,532	50,932
Florida	59	50	187,475	7	4,900	11	29,550	44	45	317	2,393
Georgia	61	56	141,175	14	23,075	4	3,750	40	41	291	2,311
Georgia (Colored)	24	21	64,575	8	1,361	7	8,800	21	26	150	1,643
Idaho	16	13	53,935	5	4,650	7	8,400	13	16	138	1,304
Illinois	339	337	4,257,740	84	241,245	174	451,250	335	366	5,552	52,661
Indiana	58	57	466,600	22	29,563	15	28,000	54	54	550	4,063
Iowa	298	293	2,049,650	58	83,310	171	315,000	278	289	3,537	28,082
Kansas	[3] 163	153	699,275	34	25,915	78	114,450	145	151	1,750	13,999
Kentucky	13	10	11,550	1	53	2	2,000	7	7	48	411
Louisiana	28	23	65,550	8	2,040	12	16,900	28	37	208	1,816
Maine	261	254	1,876,200	35	69,753	119	262,400	236	257	2,716	20,107
Massachusetts	[4] 614	597	15,878,624	119	534,679	343	1,342,980	608	656	12,052	114,586
Michigan	322	309	2,129,633	86	94,563	152	260,800	208	308	3,801	31,780
Minnesota	210	199	1,619,585	61	69,505	87	168,675	200	220	2,453	22,283
Mississippi	7	7	19,331	2	120	1	200	6	10	40	741
Missouri	79	78	1,113,550	34	75,120	26	48,800	73	82	1,122	10,600
Montana	15	13	67,000	3	2,150	7	14,000	14	15	114	954
Nebraska	198	171	734,059	30	21,542	98	153,600	186	193	1,916	15,372
New Hampshire	181	180	1,775,150	15	9,900	144	325,200	172	183	2,264	17,120
New Jersey	[3] 60	58	1,748,200	29	150,805	14	74,200	57	63	981	9,678
New Mexico	5	5	20,150	1	1,000	.....	.....	4	6	20	235
New York	[3] 302	295	6,879,503	70	387,191	169	473,550	291	313	6,247	47,882
North Carolina	53	45	40,361	5	2,715	6	2,575	52	54	267	2,612
North Dakota	152	109	282,947	28	22,975	43	71,400	133	145	884	6,910
Ohio	265	264	3,234,320	52	132,474	112	262,700	239	250	4,055	37,362
Oklahoma	66	58	134,190	21	10,975	29	23,100	62	64	503	3,768
Oregon	54	53	279,687	12	19,300	14	21,800	51	53	518	4,613
Pennsylvania	[5] 110	109	1,342,898	51	158,471	27	66,400	101	105	1,851	14,096
Rhode Island	[3] 43	43	1,249,304	12	32,405	15	45,750	43	50	964	8,598
South Carolina	6	6	11,935	1	2,000	2	6,000	6	6	35	388
South Dakota	174	144	386,260	17	14,705	87	137,900	161	173	1,270	10,168
Tennessee	41	25	153,100	3	8,950	6	5,150	37	40	286	2,862
Texas (Lone Star)	26	20	148,425	6	14,498	7	13,500	23	27	198	2,058
Utah	9	9	119,500	4	5,700	6	19,550	9	10	144	1,257
Vermont	213	209	1,584,883	16	19,907	146	332,500	203	218	2,458	17,220
Washington	[5] 162	142	921,722	36	46,944	59	85,400	153	171	1,717	13,694
Wisconsin	257	240	1,672,205	61	58,150	119	285,600	238	248	2,877	23,286
Wyoming	14	14	59,100	2	2,600	9	16,400	14	15	131	1,178

[1] Includes 14 independent churches.
[2] Includes $9,500 insurance received on property in San Francisco, Cal., destroyed by earthquake and fire.
[3] Includes 1 independent church.
[4] Includes 4 independent churches.
[5] Includes 2 independent churches.

DISCIPLES OR CHRISTIANS.

GENERAL STATEMENT.

Certain churches which in the report for 1890 were included with the Disciples of Christ have since 1900 withdrawn and class themselves as independent Churches of Christ. They are not included in the list of independent churches, because they have a certain affiliation with each other which is not characteristic of the churches under that head. In this report the 2 bodies are presented under the heads:

Disciples of Christ.
Churches of Christ.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These bodies, taken together, have 10,942 organizations. The total number of communicants, as reported by 10,909 organizations, is 1,142,359; of these, as shown by the returns for 10,441 organizations, about 40 per cent are males and 60 per cent females.

According to the statistics, there are 9,040 church

edifices; a seating capacity for church edifices of 2,776,044, as reported by 8,702 organizations; church property valued at $29,995,316, against which there appears an indebtedness of $1,868,821; halls, etc., used for worship by 907 organizations; and 617 parsonages valued at $1,129,225. The Sunday schools, as reported by 7,901 organizations, number 8,078, with 70,476 officers and teachers and 634,504 scholars.

The number of ministers connected with these 2 bodies is estimated at 8,741.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Disciples or Christians	10,942	10,909	1,142,359	10,441	432,682	650,139	8,741	8,896	907	9,040	8,702	2,776,044
Disciples of Christ	8,293	8,260	982,701	7,799	366,681	557,017	6,641	6,969	214	7,066	6,777	2,176,597
Churches of Christ	2,649	2,649	159,658	2,642	66,001	93,122	2,100	1,927	693	1,974	1,925	599,447

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Disciples or Christians	10,942	8,906	$29,995,316	1,234	$1,868,821	617	$1,129,225	7,901	8,078	70,476	634,504
Disciples of Christ	8,293	6,944	27,439,944	1,041	1,792,613	596	1,106,325	6,676	6,818	65,364	578,418
Churches of Christ	2,649	1,962	2,555,372	193	76,208	21	22,900	1,225	1,260	5,112	56,086

DISCIPLES OF CHRIST.

HISTORY.

The Disciples of Christ trace their origin to the revival movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas.[1] At first they emphasized particularly the independence of the local church, with reference to any ecclesiastical system. Somewhat later an element was added which sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined" in the New Testament.

In 1807 the Rev. Thomas Campbell, a member of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by his presbytery, but on appeal to the Associate Synod of North America on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from those of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called the "Christian Association of Washington, Pa.," was formed. From this association was issued a "declaration and address," which became historic.

Its main purpose was to set forth the essential unity of the Church of Christ, which, while necessarily existing in particular and distinct societies, ought to have "no schisms, or uncharitable divisions among them." To this end, it claimed that nothing should be inculcated "as articles of faith or terms of communion but what is expressly taught and enjoined * * * in the Word of God," which is "the perfect constitution for the worship, discipline, and government of the New Testament Church;" nor has

[1] See Christians (Christian Connection), page 192.

"any human authority power to impose new commands and ordinances upon the church." While "inferences and deductions from Scripture promises * * * may be truly called the doctrine of God's Holy Word, yet are they not formally binding upon the consciences of Christians," and while "doctrinal expositions of divine truths are advantageous, yet they ought not to be made terms of Christian communion," all the "precious saints of God" being under obligation "to love each other as brethren."

Division among Christians is characterized as "a horrid evil, fraught with many evils," anti-Christian, antiscriptural, antinatural, and "productive of confusion and every evil work." Membership in the church should be confined to such as "profess their faith in Christ and obedience to Him in all things according to the Scriptures," and "continue to manifest the reality of their profession by their temper and conduct." Ministers are "to inculcate none other things than those articles of faith and holiness expressly revealed and enjoined in the Word of God," and in administration are to observe the "example of the primitive church without any additions whatsoever of human opinions or inventions of men." Should there be any "circumstantials indispensably necessary to the observance of divine ordinances not found upon the page of express revelation," these may be adopted only under the title of "human expedients without any pretense to a more sacred origin."

The publication of this address did not meet with much response, and the two Campbells appear to have been somewhat uncertain as to just what to do. The development of their Christian Association into a distinct denomination was the very thing they did not wish, and accordingly overtures were made to the Presbyterian Synod of Pittsburg. The address, however, stood in the way of acceptance, and in 1810 they and their associates organized "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington county, Pennsylvania."

Subsequently an invitation was given to the members of this association to join the Redstone Baptist Association, but difficulties arose on both sides. The Campbells had accepted the general principle of believers' baptism, but some elements in their position were not pleasing to the Baptists. On the other hand, the Baptist Association in accepting the Philadelphia Confession of Faith had done the very thing to which the Campbells objected. Still it seemed advantageous for them to enter into fellowship with the churches nearest to their own in belief and practice, and accordingly the invitation was accepted. This membership, however, did not continue for any length of time, as difference of views became more evident, and later the association withdrew and joined the Mahoning Baptist Association, in which the teachings of the Campbells had gained general acceptance. In 1829, however, since a majority of the members believed that there was no warrant in Scripture for an organization such as theirs, the association was disbanded as an ecclesiastical body. Alexander Campbell was opposed to this action, as he thought that such an organization was needed and that there was no reason why a specific "'Thus saith the Lord' should be required in a case of this character."

Meanwhile, Barton W. Stone and a number of his associates had accepted the principle of baptism by immersion, although comparatively few made it a test of fellowship, and as they came into relations with Alexander Campbell, a partial union was effected in Lexington, Ky., in the early part of 1832. In this there seems to have been no effort at entire agreement, but only a readiness to cooperate heartily in evangelistic work. When the question arose as to the name to be adopted, Mr. Stone favored "Christians," as the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name "Disciples" as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used, the local organization in almost every case being known as a "Christian Church," though occasionally as a "Church of Disciples," or a "Disciples' Church."

During the first few years of the movement, Alexander Campbell and other leaders were often engaged in more or less heated controversies with representatives of other denominations. Gradually, however, these discussions became less frequent and at the same time more conciliatory in tone.

The growth of the new organization was very rapid, especially in the middle West. Throughout Ohio, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the civil war the movement suffered from the general disorganization of the sections in which it had gained in strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion.

DOCTRINE.

The doctrinal position of the Disciples has been summarized as follows:

They accept the divine inspiration of the Holy Scriptures of the Old and New Testaments; the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life; the revelation of God in threefold personality of Father, Son, and Holy Spirit, as set forth by the Apostles; the divine glory of Jesus Christ as the Son of God, His incarnation, doctrine, miracles, death as a sin offering, resurrection, ascension, and coronation; the personality of the Holy Spirit and His divine mission to convince the world of sin, righteousness, and judgment to come, and to comfort and sanctify the people of God; the alienation of man from his Maker, and the necessity of faith, repentance, and obedience in order to salvation; the obligation of the divine ordinances of baptism and the Lord's Supper; the duty of observing the Lord's day in memory of the resurrection of the Lord Jesus; the necessity of holiness on the part of believers; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess His name, with its ministries and services for the edification of the body of Christ and the conversion of the world; the fullness and freeness of the salvation that is in Christ to all who will accept it on the New Testament conditions; the final judgment, with the reward of the righteous and punishment of the wicked.

In addition to these beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found on the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and the one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testaments as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that men "must hear, believe, repent, and obey the gospel to be saved."

7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's day, "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of whatever creed or church connection is excluded.

9. The Lord's day with the Disciples is not the Sabbath, but a New Testament institution, consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic, and the sect name, spirit, and life should give place to the union and cooperation that distinguished the church of the New Testament.

POLITY.

In polity the Disciples churches are congregational. Each local church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. Persons are received as members of the church, after conference with the pastor, on profession before the congregation of their faith in Christ. Baptism follows either at the same or at some subsequent service. The officers of the church are the pastor, elders, and deacons. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although the distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church, the ceremony of ordination being conducted by the pastor and elders of the church, sometimes by a visiting evangelist, or occasionally by an association of neighboring churches. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline. Ministerial associations are formed in different communities for conference in regard to ministerial matters, and they have a general supervision over ministerial standing. The churches unite in district and state conventions for mutual conference in regard to their general affairs. These conventions, however, have no ecclesiastical authority, the ultimate responsibility resting in every case in the local church.

WORK.

The general activities of the Disciples churches are carried on through a number of societies which, in their organization, are independent of any ecclesiastical control, although the various churches are represented in their membership. While the earlier sentiment was somewhat averse to the organization of societies, and Alexander Campbell criticized the societies of his time somewhat severely, there is no reason to suppose that he objected to them in principle. His first association at Washington, Pa., was practically a missionary or church extension society, and the work of the organization with which Barton W. Stone was identified was distinctly evangelistic in its nature. It was with Mr. Campbell's full approval that, in 1849, the American Christian Missionary Society was formed at Cincinnati, its object being, as stated in the constitution, "to promote the preaching of the gospel in this and other lands." During the civil war, on account of the general disorganization in the sections where these churches were strongest, comparatively little missionary work was done, but since the war there has been a marked development of such work. In 1874 the Christian Woman's Board of Missions was organized, and about the same time a large number of state, district, and city societies were formed. The next year the Foreign Christian Missionary Society came into being, followed in 1887 by the National Benevolent Association of the Christian Church, in 1888 by the Board of Church Extension, in 1895 by the Board of Ministerial Relief, and in 1900 by the Christian Educational Society.

This later development has aroused in certain sections considerable opposition by those who take the ground that, as there were no such societies in the time of Christ or the apostolic period, there should be none now, and a number of churches hitherto identified with the Disciples have declined to be enrolled with that denomination. Notwithstanding this opposition, the work of the societies has increased greatly, as appears in the following survey:

The home missionary work is under the care of the American Christian Missionary Society, the Christian Woman's Board of Missions, and a number of state, district, and city societies. During the year 1906 the American Christian Missionary Society employed 418 missionaries, organized 124 churches, added 14,469 to the membership, and received contributions amounting to $123,597. The home missionary department of the Woman's Board of Missions reported for the same period 208 missionaries, 15 new congregations organized, 3,025 added to the membership, and an income of $140,000. The state societies had under their care 580 missionaries, organized 156 churches, added 24,970 to the membership, and received $271,334 in contributions. The Board of Church Extension aided 89 churches at an expense of $56,525. About $50,000 was also raised by district and city organizations. The summary of these different departments shows 1,206 missionaries, 295 churches organized, 89 churches aided, 42,464 additions to the membership, and an income of $641,456. In addition to this, $9,179 was received by the Board of Ministerial Relief.

The foreign missionary work of the churches of Disciples is carried on chiefly through 2 societies, the Foreign Christian Missionary Society and the Christian Woman's Board of Missions. The former conducts work in 12 countries, including China, India, Japan, Korea, Turkey, Africa, and sections of Europe; the latter, in India, Mexico, Porto Rico, Jamaica, etc. A summary of the work of the 2 societies shows 87 mission stations, located in 19 countries; 231 American missionaries; 575 native helpers; 152 churches with 14,860 members; 153 schools with 9,499 pupils; 43 hospitals and dispensaries, treating 65,820 patients; 21 asylums, orphanages, etc., with 841 inmates; property valued at $736,000; and a total income of $446,353.

In addition some independent missionary work was carried on in foreign fields through churches and individuals that did not cooperate with the organized societies, but it is impossible to tabulate the income or the work of these stations.

The educational work of the denomination in the United States is represented by 50 colleges and schools of high grade, which provide classical, scientific, and professional training for both sexes, and cover every phase of ministerial training, including that for foreign missionary work. In 1906 these institutions had a total of 375 instructors and 8,684 students. In addition there were 10 mission schools of various grades for negroes, mountain whites, Chinese, and Japanese, with about 2,000 students. The total income for educational work was $1,044,000. The value of the property of the colleges, academies, etc., was given as $3,670,000, and that of the mission schools as $252,500, while the endowments of these institutions amounted to $1,808,000, making a total of $5,730,500 invested in educational institutions.

The National Benevolent Association, with headquarters in St. Louis, Mo., has under its care 9 orphanages accommodating 530 inmates. Three orphanages not under control of this organization, but in direct relation to the churches, furnish accommodations for 250 inmates. The cost of maintenance of the benevolent institutions is about $50,000 annually, and the value of property is estimated at $275,000.

In young people's work the Disciples churches rank high among the Protestant denominations, showing in 1906 about 6,458 senior societies with 193,740 members, and 3,000 intermediate and junior societies, the membership of which is not given.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 8,293 organizations, distributed in every state and territory. Of these, more than one-half are in the North Central division, Missouri leading with 1,424.

The total number of communicants reported is 982,701; of these, as shown by the returns for 7,799 organizations, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 7,066 church edifices; a seating capacity for church edifices of 2,176,597, as reported by 6,777 organizations; church property, as reported by 6,944 organizations, valued at $27,439,944, against which there appears an indebtedness of $1,792,613; halls, etc., used for worship by 214 organizations; and 596 parsonages valued at $1,106,325. The Sunday schools, as reported by 6,676 organizations, number 6,818, with 65,364 officers and teachers and 578,418 scholars.

The number of ministers connected with the denomination is 6,641.

As compared with the report for 1890, these figures show an increase of 1,047 organizations, 341,650 communicants, and $15,233,906 in the value of church property.

It is to be noted that a considerable number of the churches included in the report for 1890 with the Disciples of Christ have since withdrawn to form the body known as the "Churches of Christ," which is now reported separately. For this reason the figures here given are not entirely comparable with those for 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8,293	8,260	982,701	7,799	366,681	557,017	6,969	214	7,066	6,777	2,176,597
North Atlantic division	242	241	38,847	220	13,030	21,127	217	13	224	216	75,114
Maine	7	7	260	6	76	164	4	2	4	4	900
New Hampshire	1	1	4	1	1	3	.....	1	.....	.....	.....
Vermont	2	2	316	2	116	200	2	.....	2	2	425
Massachusetts	9	9	1,527	8	479	913	9	.....	9	9	2,450
Rhode Island	2	2	79	2	32	47	1	.....	1	1	125
Connecticut	4	4	866	4	351	515	2	1	2	2	925
New York	53	53	9,124	43	2,914	4,827	52	.....	53	51	16,680
New Jersey	2	2	213	1	12	16	2	.....	2	2	1,260
Pennsylvania	162	161	26,458	153	9,049	14,442	145	9	151	145	52,349
South Atlantic division	769	767	72,705	650	25,176	37,045	684	16	696	676	202,930
Delaware	1	1	75	1	25	50	1	.....	1	1	300
Maryland	26	26	3,343	23	1,188	1,855	26	.....	26	26	8,000
District of Columbia	5	5	2,170	5	959	1,211	5	.....	6	5	2,600
Virginia	277	277	26,128	173	7,209	9,986	252	3	257	252	77,190
West Virginia	134	134	10,729	129	4,238	6,182	108	6	109	103	30,625
North Carolina	123	122	13,342	120	4,724	8,515	119	2	121	118	32,745
South Carolina	41	41	2,021	40	858	1,139	36	1	37	36	7,215
Georgia	129	128	12,703	126	5,099	7,389	110	.....	110	108	30,805
Florida	33	33	2,194	33	876	1,318	27	4	29	27	7,450
North Central division	4,576	4,552	584,695	4,332	214,788	337,635	3,833	94	3,882	3,777	1,250,369
Ohio	543	540	83,833	520	31,122	49,652	530	2	540	529	181,325
Indiana	670	661	108,188	605	38,703	59,665	639	11	646	619	222,425
Illinois	769	768	101,516	746	37,851	60,513	470	15	477	457	160,266
Michigan	116	116	9,791	110	3,100	5,300	94	10	96	94	27,055
Wisconsin	24	24	1,707	22	584	1,018	18	3	18	17	4,220
Minnesota	43	43	3,560	39	1,207	1,982	37	4	37	36	8,885
Iowa	440	437	55,948	429	21,392	33,639	423	6	436	420	133,134
Missouri	1,424	1,422	159,050	1,363	60,104	92,293	1,139	21	1,146	1,132	383,430
North Dakota	5	5	147	5	44	103	2	3	2	2	550
South Dakota	21	21	1,478	21	546	932	18	2	18	17	4,075
Nebraska	178	176	19,121	168	6,535	10,373	156	6	157	156	41,612
Kansas	343	339	40,356	304	13,600	22,165	307	11	309	298	89,392
South Central division	2,249	2,248	230,206	2,172	94,288	128,424	1,855	71	1,879	1,732	521,299
Kentucky	841	841	123,659	827	52,942	68,561	784	13	787	781	222,651
Tennessee	150	150	14,904	120	5,112	7,393	138	8	140	138	47,605
Alabama	154	152	8,756	152	3,496	5,260	91	2	95	91	22,672
Mississippi	105	105	6,709	103	2,857	3,802	83	5	83	80	23,025
Louisiana	25	25	2,127	25	910	1,217	20	.....	21	20	7,650
Arkansas	156	154	10,269	140	3,647	5,344	119	14	122	119	36,295
Oklahoma[1]	315	314	24,232	310	9,976	13,599	260	10	260	146	45,286
Texas	503	502	39,550	495	15,348	23,248	360	19	371	357	116,115
Western division	457	457	56,248	425	19,399	32,186	380	20	385	376	120,885
Montana	22	22	2,008	20	632	1,226	18	.....	18	18	5,150
Idaho	54	54	3,206	53	1,279	1,877	27	2	28	27	7,120
Wyoming	4	4	292	4	77	215	2	.....	2	2	750
Colorado	47	47	8,521	35	2,099	3,632	43	3	43	43	13,560
New Mexico	11	11	963	11	377	586	5	1	5	5	1,725
Arizona	4	4	484	4	182	302	4	.....	4	4	1,150
Utah	1	1	250	1	100	150	1	.....	1	1	400
Nevada	1	1	100	1	33	67	.....	.....	.....	.....	.....
Washington	83	83	10,140	80	3,622	5,728	71	4	73	67	22,905
Oregon	90	90	10,012	86	3,655	6,116	77	5	77	77	24,715
California	140	140	20,272	130	7,343	12,287	132	5	134	132	43,410

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8,293	6,944	$27,439,944	1,041	$1,792,613	596	$1,106,325	6,676	6,818	65,364	578,418
North Atlantic division	242	222	2,378,690	70	294,912	38	90,600	218	240	3,188	28,911
Maine	7	4	11,100					5	5	54	303
New Hampshire	1										
Vermont	2	2	5,600			1	1,500	2	2	25	140
Massachusetts	9	9	89,340	5	12,230	2	7,200	8	8	118	1,149
Rhode Island	2	1	2,500					2	2	15	87
Connecticut	4	4	38,700					2	2	33	340
New York	53	52	775,250	18	98,480	13	29,400	49	60	823	6,748
New Jersey	2	2	44,000	2	16,955			2	2	24	335
Pennsylvania	162	148	1,412,200	45	167,247	22	52,500	148	159	2,096	19,809
South Atlantic division	769	681	1,945,266	81	174,860	27	59,600	517	534	4,391	39,524
Delaware	1	1	1,600					1	1	5	30
Maryland	26	26	231,700	6	45,300	1	2,500	25	26	320	2,949
District of Columbia	5	5	141,000	4	25,013			5	5	123	1,495
Virginia	277	249	517,525	25	28,467	9	14,850	219	222	1,885	16,341
West Virginia	134	105	364,541	15	39,900	6	21,000	91	95	813	7,332
North Carolina	123	119	146,455	5	3,210	2	3,500	57	58	452	4,348
South Carolina	41	38	36,375	5	5,450	2	1,000	22	24	78	736
Georgia	129	110	399,620	14	8,130	6	15,250	77	79	540	4,470
Florida	33	28	106,450	7	19,390	1	1,500	20	24	175	1,823
North Central division	4,576	3,826	15,232,075	517	783,856	364	650,775	3,885	3,949	40,521	353,541
Ohio	543	532	3,078,060	83	182,825	58	122,950	529	542	6,250	57,230
Indiana	670	641	2,730,186	99	173,964	42	101,525	560	566	6,316	58,753
Illinois	769	460	2,273,090	72	129,001	74	132,350	688	699	7,433	64,802
Michigan	116	96	391,400	22	30,860	18	18,500	107	110	1,052	7,963
Wisconsin	24	17	38,500	2	600	3	5,100	22	22	177	1,596
Minnesota	43	38	192,850	12	15,595	5	5,000	39	40	338	2,471
Iowa	440	427	1,790,765	57	57,968	55	98,900	308	409	4,355	35,855
Missouri	1,424	1,135	3,228,754	86	114,063	39	79,750	1,069	1,076	9,572	83,362
North Dakota	5	2	2,850	1	125			1	2	16	189
South Dakota	21	18	52,500	9	5,540	4	6,500	17	18	145	859
Nebraska	178	159	516,870	21	29,010	33	36,950	155	158	1,596	12,574
Kansas	343	301	927,250	53	44,305	33	43,250	300	307	3,271	27,887
South Central division	2,249	1,827	5,480,433	260	333,104	105	213,600	1,674	1,700	12,951	117,390
Kentucky	841	788	2,434,155	47	93,456	30	69,900	708	715	5,174	51,760
Tennessee	150	138	404,950	14	22,750	9	25,100	121	122	973	8,719
Alabama	154	92	204,750	9	20,293	2	5,800	67	68	421	3,110
Mississippi	105	85	136,235	10	6,210	6	10,400	61	62	315	2,687
Louisiana	25	21	89,400	8	14,040	2	4,000	19	19	144	1,189
Arkansas	156	122	222,665	21	22,615	10	12,650	99	99	804	5,803
Oklahoma[1]	315	219	588,535	94	62,620	8	7,950	237	240	2,141	18,828
Texas	503	362	1,399,743	57	91,120	38	77,800	362	375	2,979	25,294
Western division	457	388	2,403,480	113	205,881	62	91,750	382	395	4,313	39,052
Montana	22	19	92,600	6	7,585	5	10,300	20	21	190	1,291
Idaho	54	27	54,100	8	4,183	2	3,500	27	29	240	1,742
Wyoming	4	2	10,500	2	2,300			2	2	20	240
Colorado	47	44	376,900	15	18,450	9	15,550	43	44	554	5,654
New Mexico	11	8	42,900	2	2,500	2	1,200	8	8	63	624
Arizona	4	4	34,500	2	1,800	1	800	4	4	41	345
Utah	1	1	15,000	1	1,000			1	1	15	100
Nevada	1							1	1	10	40
Washington	83	70	383,600	27	26,656	9	15,950	68	69	796	6,720
Oregon	90	79	245,880	17	19,768	13	14,050	75	75	730	6,762
California	140	134	1,147,500	33	121,639	21	30,400	133	141	1,654	15,534

[1] Oklahoma and Indian Territory combined.

CHURCHES OF CHRIST.

HISTORY.

In their early history the churches which have come to be known by the name of "Disciples of Christ" emphasized the distinctively apostolic character of the individual church, not merely as a worshiping congregation and a working force, but as an autonomous ecclesiastical body. As set forth in the "declaration and address" by Alexander Campbell,[1] these churches deplored human creeds and systems and protested against considering anything as a matter of faith and duty for which there could not be produced a "Thus saith the Lord," either in expressed terms or from approved precedent, and held that they should follow "after the example of the primitive church exhibited in the New Testament without any additions whatever of human opinions or inventions of men." With this basis of action they adopted as the keynote of their movement, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

As the churches increased in membership and wealth, however, there arose, in the opinion of some, a desire

[1] See Disciples of Christ, page 236.

for popularity and for such "human inventions" as had been deplored in the beginning of the movement. Chief among these "inventions" were, a general organization of the churches into a missionary society with a "money basis" of membership, and the use of instrumental music in church worship. The agitation for the organization of a missionary society began soon after 1840, and continued until the American Christian Missionary Society was formed in Cincinnati, Ohio, in 1849. Although this received Mr. Campbell's approval, many of his followers were dissatisfied and held firmly to the earlier position, quoting his own language in speaking of the apostolic Christians:

> Their churches were not fractured into missionary societies, Bible societies, and educational societies; nor did they dream of organizing such. * * * They knew nothing of the hobbies of modern times. In their church capacity alone they moved. * * * They viewed the Church of Jesus Christ as the scheme of salvation to ameliorate the world. As members of it they considered themselves bound to do all they could for the glory of God and the good of men. They dared not transfer to a missionary society a cent or a prayer, lest in so doing they should rob the Church of its glory and exalt the inventions of men above the wisdom of God.

A society with a "money basis" and a delegated membership, it was urged, was the beginning of apostasy from New Testament Christianity. The article in the constitution of the missionary society which gave more offense than any other, because, in the view of some, it established a "money basis" and created a "moneyed aristocracy," read as follows: "The society shall be composed of annual delegates, life members, and life directors. Any church may appoint a delegate for an annual contribution of $10; and $20 paid at one time shall be requisite to constitute a member for life." Various and earnest efforts were made at different times to dissuade them from this "departure from New Testament Christianity," but without avail.

The question as to the use of instrumental music in the services of the church became an issue as early as 1859, when a melodeon was placed in the church at Midway, Ky. Much opposition was aroused, and the claim was made that instrumental music in the church services "ministered to pride and worldliness, was without the sanction of New Testament precept and example, and was consequently unscriptural and sinful."

Other matters in regard to which there was controversy were the introduction of the "modern pastor" and the adoption of "unscriptural means of raising money."

It was inevitable that such divergencies of opinion should result in the formation of opposing parties, and these parties were variously called "Conservatives" and "Progressives," or "Antis" and "Digressives." Actual divisions, however, came slowly. Many who sympathized with the Progressives continued to worship and work with the Conservatives because they had no other church facilities; on the other hand, many Conservatives associated with the Progressives for a similar reason.

DOCTRINE AND POLITY.

In doctrine and polity the Churches of Christ are, in some respects, in accord with the Disciples of Christ.[1] They reject all human creeds and confessions, consider the Scriptures a sufficient rule of faith and practice, emphasize the "divine sonship of Jesus" and the "divine personality of the Holy Spirit," and regard the Lord's Supper as a memorial service rather than as a sacrament, to be observed each Lord's Day. The church, with such officers as belonged to it in apostolic times, is considered a divine institution. Each local church is independent; it elects its own officers, calls its own ministers, and conducts its own affairs. Membership is on the general basis of faith in Christ, repentance, and baptism (immersion). There are no ministerial associations. Each minister is a member of the church which he serves, and is subject to its discipline.

WORK.

The opposition to missionary societies on the part of the Churches of Christ does not imply any lack of interest in missionary work, which has been fully developed since the division. They are rapidly establishing new churches in different parts of the United States, and are carrying on missionary work in Turkey, Persia, and Japan.

The educational institutions of the Churches of Christ include 8 Bible or Christian colleges with 73 teachers, 1,024 students, and property valued at $170,500; a normal and business college, with 10 teachers, 350 students, and property valued at $40,000; a classical institute with 6 teachers, 80 pupils, and property valued at $20,000; and an orphan school with 6 teachers, 60 pupils, and property valued at $75,000. Of these, 3 are in Tennessee, 4 in Texas, and 1 each in Kentucky, Alabama, Missouri, and Oklahoma.

A statement of the total benevolences of the churches is impossible, since no records are kept of contributions. A number of periodicals are published in the interest of the movement.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 2,649 organizations, located in 33 states and territories.

[1] See Disciples of Christ, page 238.

Of these, 1,979 are in the South Central division, Tennessee leading with 631, followed by Texas with 627.

The total number of communicants reported is 159,658; of these, as shown by the returns for 2,642 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1,974 church edifices; a seating capacity for church edifices of 599,447; church property valued at $2,555,372, against which there appears an indebtedness of $76,208; halls, etc., used for worship by 693 organizations; and 21 parsonages valued at $22,900. The Sunday schools, as reported by 1,225 organizations, number 1,260, with 5,112 officers and teachers and 56,086 scholars.

The number of ministers connected with the denomination is estimated at 2,100.

This body was not shown separately in the report for 1890. Some of the churches now comprising it were included in the report of the Disciples of Christ.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	2,649	2,649	159,658	2,642	66,001	93,122	1,927	693	1,974	1,925	599,447
North Atlantic division	23	23	924	22	343	461	13	10	14	13	3,015
Maine	7	7	137	7	47	90	3	4	4	3	675
New York	2	2	44	2	24	20	2	.....	2	2	300
New Jersey	1	1	14	1	6	8	.....	1	.....	.....	.....
Pennsylvania	13	13	729	12	266	343	8	5	8	8	2,040
South Atlantic division	111	111	5,115	110	2,091	2,924	90	21	90	90	25,035
Virginia	4	4	120	4	39	81	4	.....	4	4	1,000
West Virginia	50	50	2,594	49	1,037	1,457	36	14	36	36	11,030
North Carolina	7	7	295	7	126	169	7	.....	7	7	2,400
Georgia	22	22	1,046	22	437	609	20	2	20	20	4,875
Florida	28	28	1,060	28	452	608	23	5	23	23	5,730
North Central division	470	470	31,883	468	12,761	19,077	387	75	388	386	113,480
Ohio	70	70	4,954	70	1,920	3,034	60	10	60	60	17,165
Indiana	112	112	10,259	112	4,293	5,966	106	6	106	106	36,935
Illinois	58	58	3,552	58	1,383	2,169	51	7	52	51	15,685
Michigan	8	8	838	8	306	532	7	1	7	7	1,630
Wisconsin	1	1	8	1	3	5	1	.....	1	1	200
Iowa	23	23	1,477	23	590	887	20	1	20	20	4,980
Missouri	121	121	7,087	119	2,774	4,268	90	28	90	89	25,675
Nebraska	11	11	492	11	185	307	7	4	7	7	1,075
Kansas	66	66	3,216	66	1,307	1,909	45	18	45	45	10,135
South Central division	1,979	1,979	119,738	1,976	49,915	69,553	1,409	550	1,454	1,409	452,682
Kentucky	151	151	12,451	149	4,969	7,232	140	11	142	140	43,867
Tennessee	631	631	41,411	631	17,172	24,239	518	111	528	518	169,880
Alabama	157	157	9,214	157	3,887	5,327	113	39	119	113	32,878
Mississippi	47	47	3,155	47	1,400	1,755	38	9	38	38	14,050
Louisiana	10	10	421	10	196	225	8	2	8	8	2,000
Arkansas	190	190	11,006	189	4,651	6,335	139	48	149	139	44,200
Oklahoma[1]	166	166	8,074	166	3,434	4,640	70	94	74	70	18,824
Texas	627	627	34,006	627	14,206	19,800	383	236	396	383	126,983
Western division	66	66	1,998	66	891	1,107	28	37	28	27	5,235
Idaho	2	2	46	2	22	24	1	1	1	1	75
Colorado	4	4	114	4	47	67	4	.....	4	4	625
New Mexico	5	5	129	5	50	79	.....	4	.....	.....	.....
Arizona	4	4	52	4	17	35	1	3	1	1	75
Washington	17	17	488	17	211	277	8	9	8	8	1,550
Oregon	11	11	408	11	207	201	5	6	5	5	1,250
California	23	23	761	23	337	424	9	14	9	8	1,660

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	2,649	1,962	$2,555,372	193	$76,208	21	$22,900	1,225	1,260	5,112	56,086
North Atlantic division	23	15	40,400	1	1,500			6	6	21	151
Maine	7	3	5,000					2	2	7	55
New York	2	2	1,800					2	2	4	24
New Jersey	1										
Pennsylvania	13	10	33,600	1	1,500			2	2	10	72
South Atlantic division	111	92	91,900	13	3,495			41	42	185	1,867
Virginia	4	4	1,950					1	1	3	25
West Virginia	50	38	46,775	6	953			11	12	69	742
North Carolina	7	7	5,150					4	4	25	220
Georgia	22	20	13,400	1	500			12	12	46	467
Florida	28	23	24,625	6	2,042			13	13	42	413
North Central division	470	390	516,769	45	16,358	6	9,550	140	144	734	7,967
Ohio	70	62	87,450	7	5,475	1	4,000	21	21	125	1,330
Indiana	112	106	144,325	12	3,140	1	1,500	20	20	104	1,138
Illinois	58	52	63,342	8	1,128	2	2,600	16	16	93	927
Michigan	8	7	25,800					5	5	50	562
Wisconsin	1	1	1,500	1	700						
Iowa	23	19	32,842	2	1,325	1	1,200	9	9	45	401
Missouri	121	89	91,700	6	1,080	1	250	44	48	218	2,431
Nebraska	11	7	10,400	1	110			4	4	17	142
Kansas	66	47	59,410	8	3,400			21	21	82	1,036
South Central division	1,979	1,436	1,876,403	128	52,740	15	13,350	1,014	1,044	4,089	45,227
Kentucky	151	141	165,700	10	5,957			78	79	367	4,077
Tennessee	631	522	593,967	28	13,593	5	7,800	454	465	1,868	19,030
Alabama	157	116	115,765	10	1,438	1	25	104	107	368	4,018
Mississippi	47	38	30,650	4	825	1	1,000	25	27	74	865
Louisiana	10	8	8,000					4	4	12	103
Arkansas	190	143	89,740	16	2,819			70	72	315	2,824
Oklahoma[1]	166	73	65,601	13	2,684	1	400	55	61	231	2,974
Texas	627	395	806,980	47	25,424	7	4,125	224	229	854	11,336
Western division	66	29	29,900	6	2,115			24	24	83	874
Idaho	2	1	100					1	1	3	30
Colorado	4	4	5,650					2	2	11	70
New Mexico	5							1	1	2	30
Arizona	4	1	500					3	3	6	40
Washington	17	8	9,000	2	175			5	5	15	189
Oregon	11	5	4,250					3	3	14	150
California	23	10	10,400	4	1,940			9	9	32	365

[1] Oklahoma and Indian Territory combined.

DUNKERS OR GERMAN BAPTIST BRETHREN.

GENERAL STATEMENT.

The general statement of the history of the Dunkers or German Baptist Brethren, is presented under the head of the oldest and largest body, the German Baptist Brethren Church (Conservative). In view of the fact that they are popularly known, not as "German Baptist Brethren," but as "Dunkers," or "Dunkards," that name has been preserved, the spelling having been changed from that of the report for 1890, in accordance with their preference.

The Dunker or German Baptist Brethren bodies are 4 in number, as follows:

German Baptist Brethren Church (Conservative).
Old Order German Baptist Brethren.
The Brethren Church (Progressive Dunkers).
German Seventh-day Baptists.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These 4 bodies, taken together, have 1,097 organizations. The total number of communicants, as reported by 1,090 organizations, is 97,144; of these, as shown by the returns for 1,060 organizations, about 43 per cent are males and 57 per cent females.

According to the statistics, there are 1,442 church edifices; a seating capacity for church edifices of 508,374, as reported by 969 organizations; church property valued at $2,802,532, against which there appears an indebtedness of $83,199; halls, etc., used for worship by 59 organizations; and 54 parsonages valued at $99,200. The Sunday schools, as reported by 866 organizations, number 1,223, with 10,789 officers and teachers and 78,575 scholars.

The number of ministers connected with the different bodies is reported as 2,255.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Dunkers or German Baptist Brethren	1,097	1,090	97,144	1,060	39,928	53,676	2,255	981	59	1,442	969	508,374
German Baptist Brethren Church (Conservative)	822	815	76,547	802	32,232	43,185	1,784	744	47	1,186	736	432,854
Old Order German Baptist Brethren	68	68	3,388	68	1,900	1,488	195	58	.....	66	57	19,250
The Brethren Church (Progressive Dunkers)	202	202	17,042	185	5,729	8,903	269	175	11	184	172	54,220
German Seventh-day Baptists	5	5	167	5	67	100	7	4	1	6	4	2,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Dunkers or German Baptist Brethren	1,097	974	$2,802,532	115	$83,199	54	$99,200	866	1,223	10,789	78,575
German Baptist Brethren Church (Conservative)	822	741	2,198,957	84	38,109	33	56,600	708	1,057	9,212	66,595
Old Order German Baptist Brethren	68	57	89,800	.....	.....	.....	.....	.....	.....	.....	.....
The Brethren Church (Progressive Dunkers)	202	172	472,975	29	41,490	20	41,700	156	164	1,534	11,850
German Seventh-day Baptists	5	4	40,800	2	3,600	1	900	2	2	13	130

GERMAN BAPTIST BRETHREN CHURCH (CONSERVATIVE).

HISTORY.

Among the various communities which arose toward the close of the seventeenth century for the purpose of emphasizing the inner life of the Christian above creed and dogma, ritual and form, and ceremony and church polity, one of the most influential, though not one of the best known, was the Pietists of Germany. They did not arise as Protestants against Catholicism, but rather as Protestants against what they considered the barrenness of Protestantism itself. With no purpose of organizing a sect, they created no violent upheaval, but started a healthy wave of spiritual action within the state churches already organized. Among their leaders were Philip Jacob Spener and August Herman Francke, who together organized and supervised the mission, industrial, and orphan school at Halle. They gave a great impulse to the critical study of the Bible, struck a plane of moderation in theology, revived an interest in church history, and left a lasting testimony in at least one organization, namely, the Dunkers or German Baptist Brethren.

Among the students at the Halle school was Ernst Christoph Hochmann, who, after varying experiences of expulsion, arrest, ascetic life, and confinement in Castle Detmold, retired to Schwarzenau, where he came into intimate association with Alexander Mack, with whom he went on various preaching tours. In 1708, at Schwarzenau, 8 of these Pietists went from the house of Alexander Mack to the River Eder. One of them, chosen by lot, led Alexander Mack into the water and immersed him three times in the name of the Father, and of the Son, and of the Holy Ghost. Then Alexander Mack baptized the other 7, and these 8, probably the first to receive trine immersion in the history of the Protestant Church, organized a new congregation which became the basis of the Täufer, Tunkers or Dunkers, Dompelaars, or German Baptist Brethren as they have been variously called, as a separate church.

The members of the new organization waived the question of apostolic succession, subscribed to no written creed, differed from other Pietists in that they were not averse to church organization, did not abandon the ordinances which Christianity, as a whole, held to be necessary for salvation, and in general gave evidence that they were men of intelligence and steadfastness. Gradually they worked out their doctrine, polity, and practice, following in many respects the same general line as the Quakers, Mennonites, and

other so-called "plain people," though they had no association with them, and are to be held as entirely distinct.

The church in Schwarzenau grew, and other congregations were organized in the Palatinate, at Marienborn, Crefeld, and Epstein in Switzerland, and in West Friesland; all suffering, at the hands of the state churches of Germany, Holland, and Switzerland, the hardships which have been the usual lot of independents and separatists. It was from Crefeld that the first Brethren, under the leadership of Peter Becker, sailed for America, settling in Germantown, Pa., in 1719. The next year, Alexander Mack, with the remaining members of the Schwarzenau community, fled to Westervain in West Friesland, and in 1729, 59 families, or 126 souls, crossed the Atlantic, landing in Philadelphia on September 15. The fate of the Brethren who did not come to America is not known; in all probability the greater number migrated, and thus the nucleus of the church was removed from European to American soil.

After the Brethren came to America the details of the organization were developed and individual congregations increased in number—first in the immediate vicinity of Philadelphia; then in New Jersey, southern Pennsylvania, northern Maryland, Virginia, and the Carolinas; then reaching westward over the old Braddock road, immediately after the Revolution, to western Pennsylvania, and from the Carolinas into Kentucky, they were among the first to enter the Ohio and Mississippi valleys, and from 1790 to 1825 the great central plain was rapidly populated by Brethren.

The Dunkers of colonial times were for the most part German or Dutch, and farmers, although they engaged in other occupations, particularly weaving. They retained their own language, and this created a prejudice against them on the part of their English neighbors, who looked upon them as illiterate, although the Saur presses of Germantown, Pa., were famous in American colonial days. One private library contains over 400 different imprints of these presses, and their output of papers, almanacs, Bibles, and religious and secular work gives evidence not only of a flourishing business, but of a literary appreciation. This would seem to call for the organization of schools, but, aside from the interest of certain members in the founding of Germantown Academy, there is no early school history to record.

There was also a widespread, though unjust, feeling that socially and politically they belonged with the party that had opposed the Revolution, and the result was a mutual dislike, which was probably increased by the fact that, though not essentially selfish, they kept very much to themselves, mingled little with the world, and took little part in the general movements of the times.

The Dunkers shared the experience of other religious bodies organized in the early history of this country. As conditions changed they developed different practices and to some extent different conceptions, which resulted in the formation of separate communities. The first to withdraw were John Conrad Beissel and his followers,[1] who founded, in 1728, the famous monastic community at Ephrata, Pa. From that time there was no further division until 1881, when a comparatively small company withdrew[2] in protest against certain modifications which they felt to be inconsistent with their early history. The next year another division took place,[3] based chiefly upon objection to the form of government which had gradually developed within the larger body. As the years have passed there has grown up a feeling that, with a little more patience on all sides, this division might have been avoided, and suggestions have been made for a reunion of these two branches.

DOCTRINE.

The Dunker Brethren have never formulated a written creed, deeming the Scriptures sufficient, and the only attempt to set forth their interpretation of Christian doctrine was made by Peter Nead, about 1840. In general, they are classed as Orthodox Trinitarians, although the specific themes of theology have never engaged their writers or speakers to any extent. They have been especially noted for a literal interpretation of the "commands," "ordinances," or "rites" of the Church of Christ "as given by Him while with His disciples," and there are a number of customs and practices generally characteristic of their communities.

Baptism is by trine forward immersion, the person baptized being confirmed while kneeling in the water. Reception into the church is by the "holy kiss" or the "right hand of fellowship," or both, according to the sex of the person received. The ceremony of foot-washing is observed, the sexes in separate places, and that is followed by the love feast, or agape, the members being seated around the congregational tables. Immediately after this comes the celebration of the communion, or eucharist, unfermented wine being used. Sisters are expected to wear a "prayer covering, or veil," as it is called, during prayer and other religious services, and especially at times of communion. In case of illness anointing with oil in the name of the Lord is administered. The rule of the eighteenth chapter of Matthew with respect to differences between members is observed. The use of plain attire by both men and women, even to the

[1] See German Seventh-day Baptists, page 256.
[2] See Old Order German Baptist Brethren, page 252.
[3] See The Brethren Church (Progressive Dunkers), page 253.

extent of the observance of an "order" or "garb," without superfluous adornment or jewelry, is regarded by them as essential. The civil law is resorted to only when absolutely necessary, and the bearing of arms or the taking of an oath is forbidden, although affirmation may be made in the courts. Any connection, direct or indirect, with the liquor business is prohibited, and there is corresponding insistence upon total abstinence.

The ideal in all these ceremonies and beliefs is the reproduction and perpetuation of the life and activities of the primitive Christians, and, while its effect is manifest in a somewhat stern and legal type of religious life, mysticism or the Pietistic temper has modified it in the direction of a quiet moderation in all things.

POLITY.

The polity of the church corresponds more nearly to the presbyterian than to any other specific ecclesiastical form. The local congregation is governed by a council of all the members. This council, which is presided over by the ruling elder or bishop of the congregation, attends to all local affairs, having particular concern that none of the members are "out of order" with respect to conduct or dress, or continues to hold any grievance against another. The power of discipline, including trial and excommunication, rests with the local congregation.

Ministers are elected by individual ballot by all members of a congregation from members of that congregation, without formal nomination, names being presented before a committee of visiting brethren. Those receiving a majority are elected and installed in the first degree of the ministry, with authority to preach, assist in services, and conduct funerals. They, however, do not officiate at weddings, make no preaching appointments without authority of elder or bishop, and never hold the position of pastor. After worthy and faithful service, by vote of the congregation, a first degree minister is advanced to the second degree, when he is authorized to baptize, administer the communion, perform the marriage ceremony, anoint the sick, make appointments to preach, and hold the pastorate of a congregation. These duties, however, are all exercised under the general direction of a presiding elder or bishop. After some years, usually after clear evidence of ministerial quality, a minister is advanced from the second degree to the third, and is then ordained and takes the title of elder, with full spiritual and ecclesiastical functions. An elder is chosen to preside over a congregation as bishop, and may or may not be a resident. As presiding elder or bishop, he has weighty ecclesiastical power or influence. A congregation may, or may not, have as resident one or more elders, one or more ministers of the second degree, and one or more of the first, or may have none. The pastorate, which may be held by either a second or a third degree minister, is a somewhat new idea in the denomination, and the salary system has not yet been widely accepted, though it is being increasingly adopted.

The individual congregation elects delegates, lay and clerical, to a state district meeting, connected with which there is also an elders' meeting, composed of the ruling elders of the respective congregations, and constituting to a certain extent an upper house. Above the state district meeting is the annual meeting of all the brotherhood. To this each district meeting elects one or more elders as delegates, while the local churches elect other delegates. The delegates elected by the state district meetings constitute the standing committee of the annual meeting, which prepares business for presentation at that meeting. In the general sessions of the annual meeting there is free discussion, and both classes of delegates vote together on the final disposal of a matter. The decisions are binding upon the local congregations. Upon a proper request, a committee may be sent from the annual meeting to any local congregation for the purpose of settling any difficulties that the congregation itself or the elders of the adjoining congregations may seem unable to adjust.

WORK.

Although the Brethren from the time of the earliest settlements in America pursued a vigorous policy of church extension, it is only within the last two decades that organized mission work may be said to have been started by them. Each organized state district has its own home missionary board, and as a result of the work conducted by these boards not only have old congregations been strengthened and new ones started, but the general cause of missions has received great stimulus. During 1906 these boards received upward of $20,000 for church extension, employed 40 missionaries, and aided 96 churches, the boards in the West having been especially aggressive.

The foreign missionary enterprises of the Brethren are under the care of the General Missionary and Tract Committee, which, in 1906, carried on work in Denmark, Sweden, France, Switzerland, Asia Minor, and India. It is planned, however, to discontinue the missions in Asia Minor and Switzerland, while others are being projected in Cuba, Porto Rico, Africa, and China. In India there were 23 American missionaries, in addition to 15 native helpers. In all other countries where work is carried on, it is in charge of natives of those lands. There are connected with the 14 mission stations 8 churches with an estimated membership of 1,200, and 2 schools with about 600 pupils. Exact figures for the church property in mission lands are not available, but a number of workshops, schools, and chapels have been built, while 1 hospital and 1

orphanage are reported, the latter having 200 inmates. The total amount contributed for foreign mission work of all kinds during the year 1906 was $66,961. The total assets of the general brotherhood devoted to foreign missionary interests under the direction of the general committee are valued at $564,040. It is planned to celebrate the two-hundredth anniversary of the founding of the church by raising $100,000 for foreign missions.

Although the Dunker Brethren have never been opposed to education in itself, it was not until the last quarter of the nineteenth century that any church schools were established, and these were established only by private enterprise and under protest from the church. At the close of 1906 the denomination had 11 educational institutions, including 2 each in Pennsylvania, Virginia, and Illinois, and 1 each in Maryland, Ohio, Indiana, Kansas, and California, some of which carry on full collegiate work. All provide special courses in Bible study, and the Bible is introduced as a factor in other courses. The rules in regard to temperance and amusements are very strict, and intercollegiate sports are under careful regulation. None of these institutions receive direct financial support from the church as such, although the protest has practically ceased, and personal gifts and support are quite liberal. At the close of 1906 there were reported 88 teachers, 49 associate or student teachers, and 1,921 students, of whom 65 per cent were members, or children of members, of the Dunker Brethren Church. The contributions for educational purposes amounted to $74,106, and the school property was valued at $615,000, while there were endowments to the amount of $275,000.

Sunday schools are organized in practically every congregation, and they have contributed largely to the general benevolences of the denomination. The amount received in 1906 was $34,179, of which $14,710 was donated for missionary and benevolent purposes.

Within recent years several homes for old people, which in not a few instances have received as inmates persons not connected with the Dunker Church, have been established by certain state districts. The total number of such institutions reported during 1906 was 12, having 225 inmates, property valued at $248,000, and endowments amounting to $56,000. The amount contributed for their support during the year was $24,000. The manner in which they care for their own poor is a distinctive characteristic of the Dunkers. This is done by granting allowances from the treasury of the congregation, boarding needy members among the members who are more well to do, or contributing a stipulated amount toward their support in county almshouses, when no other provision can be made among the brethern directly.

In addition to the activities above enumerated, the denomination has a young people's organization known as the "Christian Workers," which in 1906 reported approximately 600 societies with an estimated membership of 48,000. An extensive publishing house owned by the Brotherhood, devotes its earnings to the cause of foreign missions.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 822 organizations, contained in 39 districts, located in 33 states, the territory of Arizona, and the District of Columbia. Of these organizations, more than one-half are in the North Central division; the largest number in any one state, however, being 106 in Pennsylvania.

The total number of communicants reported is 76,547; of these, as shown by the returns for 802 organizations, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 1,186 church edifices; a seating capacity for church edifices of 432,854, as reported by 736 organizations; church property valued at $2,198,957, against which there appears an indebtedness of $38,109; halls, etc., used for worship by 47 organizations; and 33 parsonages valued at $56,600. The Sunday schools, as reported by 708 organizations, number 1,057, with 9,212 officers and teachers and 66,595 scholars.

The number of ministers connected with the denomination is 1,784, and there are also about 900 licentiates.

As compared with the report for 1890, these figures show an increase of 102 organizations, 15,446 communicants, and $1,077,416 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	822	815	76,547	802	32,232	43,185	744	47	1,186	736	432,854
North Atlantic division	109	108	19,032	107	7,908	11,024	107	2	281	107	121,875
New York	1	1	100	1	45	55	1	.....	1	1	700
New Jersey	2	2	43	2	13	30	2	.....	2	2	700
Pennsylvania	106	105	18,889	104	7,850	10,939	104	2	278	104	120,475
South Atlantic division	141	141	17,095	141	7,030	10,065	131	6	259	128	85,960
Maryland	23	23	3,667	23	1,425	2,242	23	.....	50	23	16,900
District of Columbia	1	1	110	1	43	67	1	.....	1	1	600
Virginia	59	59	9,078	59	3,777	5,301	57	.....	131	54	43,000
West Virginia	43	43	3,457	43	1,481	1,976	39	3	65	39	20,710
North Carolina	14	14	744	14	288	456	10	3	11	10	4,350
South Carolina	1	1	39	1	16	23	1	.....	1	1	400
North Central division	463	458	35,177	448	14,924	19,274	427	21	565	423	199,694
Ohio	90	90	9,076	89	3,891	5,045	88	2	133	87	50,160
Indiana	103	101	9,949	96	4,069	5,360	100	1	142	100	60,034
Illinois	49	48	3,848	48	1,693	2,155	49	.....	66	48	25,130
Michigan	18	18	914	18	405	509	16	1	21	16	5,060
Wisconsin	7	7	253	7	107	146	6	.....	6	6	1,125
Minnesota	8	8	365	8	171	194	8	.....	9	8	2,225
Iowa	43	41	2,504	40	993	1,351	38	2	50	38	14,650
Missouri	41	41	1,881	40	751	1,040	35	4	38	34	11,625
North Dakota	17	17	1,311	17	614	697	16	1	18	16	5,075
South Dakota	1	1	75	1	32	43	1	.....	1	1	250
Nebraska	24	24	1,096	24	500	596	15	6	19	15	5,150
Kansas	62	62	3,905	60	1,698	2,138	55	4	62	54	19,210
South Central division	59	59	2,443	58	1,077	1,342	36	15	38	36	11,910
Kentucky	1	1	14	1	4	10	1	.....	1	1	125
Tennessee	16	16	1,104	16	477	627	14	1	15	14	5,575
Alabama	1	1	52	1	26	26	1	.....	1	1	200
Louisiana	3	3	98	3	37	61	2	1	2	2	500
Arkansas	9	9	172	8	67	81	5	2	5	5	1,350
Oklahoma [1]	24	24	861	24	397	464	11	8	12	11	3,610
Texas	5	5	142	5	69	73	2	3	2	2	550
Western division	50	49	2,800	48	1,293	1,480	43	3	43	42	13,415
Montana	1	1	16	1	4	12	.....	.....	.....	.....	.....
Idaho	7	7	476	7	229	247	7	.....	7	6	1,850
Colorado	6	6	339	6	170	169	5	1	5	5	1,440
Arizona	1	1	36	1	15	21	1	.....	1	1	400
Washington	9	9	453	9	219	234	7	1	7	7	2,110
Oregon	9	9	410	9	176	234	9	.....	9	9	3,350
California	17	16	1,070	15	480	563	14	1	14	14	4,265

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	822	741	$2,198,957	84	$38,109	33	$56,600	708	1,057	9,212	66,595
North Atlantic division	109	106	716,550	14	11,385	14	36,850	107	195	2,145	16,177
New York	1	1	12,000			1	3,000	1	2	16	300
New Jersey	2	2	2,700			1	1,800	2	2	14	55
Pennsylvania	106	103	701,850	14	11,385	12	32,050	104	191	2,115	15,822
South Atlantic division	141	130	282,690	9	3,324	2	850	113	232	1,679	13,597
Maryland	23	23	84,100	2	699	2	850	23	49	460	4,138
District of Columbia	1	1	18,000					1	1	15	190
Virginia	59	55	126,738	5	2,450			46	99	738	6,039
West Virginia	43	39	48,072	2	175			34	73	407	2,089
North Carolina	14	11	5,380					9	10	59	541
South Carolina	1	1	400								
North Central division	463	426	1,069,967	46	16,300	15	18,300	409	539	4,677	31,835
Ohio	90	88	266,250	3	675	3	3,500	81	119	1,118	7,588
Indiana	103	100	316,417	9	2,105	5	6,300	94	119	1,134	7,992
Illinois	49	48	127,700	3	4,700	3	4,200	45	63	555	3,990
Michigan	18	16	37,600	2	465			16	21	158	925
Wisconsin	7	6	7,250	2	70			6	6	42	248
Minnesota	8	8	13,900			1	1,500	8	10	92	568
Iowa	43	38	86,950	1	500			36	42	363	2,501
Missouri	41	35	40,700	3	450	1	800	30	39	274	1,700
North Dakota	17	16	34,550	9	2,285			17	29	219	1,251
South Dakota	1	1	1,800					1	1	10	50
Nebraska	24	15	35,300	4	1,150	1	1,500	18	22	169	968
Kansas	62	55	101,550	10	3,900	1	500	57	68	543	4,054
South Central division	59	36	32,000	6	1,100	1	100	34	36	234	1,569
Kentucky	1	1	500					1	1	6	60
Tennessee	16	14	12,700					10	11	65	531
Alabama	1	1	1,000	1	150			1	1	6	60
Louisiana	3	2	2,300					2	2	11	95
Arkansas	9	5	3,000	1	100	1	100	2	2	9	60
Oklahoma[1]	24	11	10,900	3	700			16	17	125	703
Texas	5	2	1,600	1	150			2	2	12	60
Western division	50	43	97,750	9	6,000	1	500	45	55	477	3,417
Montana	1										
Idaho	7	7	15,400	1	500			7	8	82	571
Colorado	6	5	8,700	2	550			6	7	55	411
Arizona	1	1	2,000					1	1	7	100
Washington	9	7	13,300	3	1,500	1	500	7	10	66	470
Oregon	9	9	19,600	2	3,300			8	13	94	496
California	17	14	38,750	1	150			16	16	173	1,369

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	822	815	76,547	802	32,232	43,185	744	47	1,186	736	432,854
Arkansas	10	10	242	10	106	136	6	2	6	6	1,500
California and Arizona	18	17	1,106	16	495	584	15	1	15	15	4,665
Illinois, Northern	27	27	2,279	27	987	1,292	26	.....	33	25	11,205
Illinois, Southern	29	28	1,822	28	813	1,009	29	.....	39	29	15,050
Indiana, Middle	33	33	3,758	32	1,567	2,171	32	1	46	32	20,180
Indiana, Northern	43	43	3,777	42	1,637	2,090	43	.....	60	43	24,514
Indiana, Southern	28	26	2,342	23	840	1,052	26	.....	38	26	15,375
Iowa, Middle	16	16	1,021	15	370	491	15	.....	22	15	6,550
Iowa, Northern, Southern Minnesota, and South Dakota	20	19	1,258	19	528	730	17	1	21	17	5,800
Iowa, Southern	15	14	647	14	290	357	14	1	16	14	4,475
Kansas, Northeastern	22	22	1,453	21	611	789	20	.....	25	20	8,110
Kansas, Northwestern, and Northern Colorado	15	15	937	15	427	510	12	3	12	12	3,990
Kansas, Southeastern	13	13	695	13	320	375	12	.....	13	12	3,850
Kansas, Southwestern, and Southern Colorado	18	18	1,159	17	510	633	16	2	17	15	4,700
Maryland, Eastern	10	10	1,880	10	760	1,120	10	.....	22	10	7,650
Maryland, Middle	9	9	1,629	9	562	1,067	9	.....	22	9	8,500
Maryland, Western	6	6	472	6	206	266	6	.....	10	6	3,100
Michigan	15	15	827	15	364	463	13	1	16	13	4,225
Missouri, Middle	15	15	504	15	204	300	13	.....	14	13	4,050
Missouri, Northern	11	11	694	10	260	344	10	1	12	10	4,150
Missouri, Southern	14	14	613	13	248	341	11	3	11	10	3,275
Nebraska	24	24	1,096	24	500	596	15	6	19	15	5,150
North Carolina	15	15	708	15	274	434	11	3	11	11	4,250
North Dakota	18	18	1,329	18	622	707	17	1	19	17	5,375
Ohio, Northeastern	24	24	2,573	24	1,154	1,419	23	1	35	23	12,020
Ohio, Northwestern	27	27	1,761	27	780	981	27	.....	37	26	11,190
Ohio, Southern	42	42	4,915	41	2,027	2,748	41	1	65	41	27,875
Oklahoma	25	25	891	25	414	477	11	9	12	11	3,610
Oregon, Washington, and Idaho	26	26	1,355	26	628	727	23	1	23	22	7,310
Pennsylvania, Eastern	42	41	7,012	41	2,699	4,313	41	1	98	41	52,500
Pennsylvania, Middle	26	26	3,619	25	1,470	2,049	25	1	46	25	18,000
Pennsylvania, Southern	17	17	3,679	17	1,519	2,160	17	.....	63	17	26,300
Pennsylvania, Western	26	26	4,687	26	2,236	2,451	26	.....	76	26	24,725
Tennessee	18	18	1,195	18	524	671	16	1	17	16	6,075
Texas and Louisiana	7	7	210	7	89	121	4	3	4	4	1,050
Virginia, First	36	36	3,368	36	1,359	2,009	32	2	55	31	17,950
Virginia, Second	36	36	6,823	36	2,869	3,954	36	.....	99	34	31,800
West Virginia, First	15	15	1,573	15	632	941	15	.....	25	15	9,360
West Virginia, Second	11	11	638	11	331	307	9	1	12	9	3,400

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DISTRICTS: 1906.

DISTRICT.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	822	741	$2,198,957	84	$38,109	33	$56,600	708	1,057	9,212	66,595
Arkansas	10	6	3,800	2	220	1	100	2	2	9	60
California and Arizona	18	15	40,750	1	150			17	17	180	1,469
Illinois, Northern	27	25	74,350	4	4,170	1	2,000	26	35	319	2,560
Illinois, Southern	29	29	60,600	1	600	2	2,200	25	34	278	1,678
Indiana, Middle	33	32	96,617	2	245	2	3,500	29	38	366	2,868
Indiana, Northern	43	43	120,700	4	1,320	1	1,000	40	50	482	3,069
Indiana, Southern	28	26	112,600	3	540	2	1,800	25	31	282	1,947
Iowa, Middle	16	15	32,900					13	16	130	952
Iowa, Northern, Southern Minnesota, and South Dakota	20	17	48,800			1	1,500	19	22	203	1,460
Iowa, Southern	15	14	20,150	1	500			12	14	124	679
Kansas, Northeastern	22	21	46,150	3	560	1	500	22	28	204	1,367
Kansas, Northwestern, and Northern Colorado	15	12	22,100	2	550			13	15	123	1,045
Kansas, Southeastern	13	12	17,300	6	1,340			12	13	116	785
Kansas, Southwestern, and Southern Colorado	18	15	24,700	1	2,000			16	19	155	1,268
Maryland, Eastern	10	10	62,900	1	585			10	28	298	2,998
Maryland, Middle	9	9	34,300					9	16	138	1,078
Maryland, Western	6	6	6,050	1	114	1	800	6	10	55	397
Michigan	15	13	19,600	2	465			14	19	144	873
Missouri, Middle	15	13	11,600					12	14	103	537
Missouri, Northern	11	10	20,200			1	800	11	15	103	763
Missouri, Southern	14	11	8,100	2	330			7	10	68	400
Nebraska	24	15	35,300	4	1,150	1	1,500	18	22	169	968
North Carolina	15	12	4,080					9	10	57	511
North Dakota	18	17	35,350	9	2,285			18	30	227	1,279
Ohio, Northeastern	24	23	71,350	1	200	1	1,000	21	29	306	1,887
Ohio, Northwestern	27	27	51,400	1	225	1	500	24	33	296	1,645
Ohio, Southern	42	41	148,500	1	250	1	2,000	39	60	540	4,276
Oklahoma	25	11	10,900	3	700			16	17	125	703
Oregon, Washington, and Idaho	26	23	48,300	6	5,300	1	500	22	31	242	1,537
Pennsylvania, Eastern	42	40	346,850	3	6,200	8	27,050	42	62	847	6,381
Pennsylvania, Middle	26	25	90,300	1	100	1	1,500	25	44	415	3,499
Pennsylvania, Southern	17	17	130,500	5	3,810	2	2,250	16	29	348	2,512
Pennsylvania, Western	26	26	153,250	5	1,275	4	6,100	26	63	558	3,895
Tennessee	18	16	14,700	1	150			12	13	78	666
Texas and Louisiana	7	4	3,900	1	150			4	4	23	155
Virginia, First	36	31	46,088	2	940			21	29	195	1,880
Virginia, Second	36	35	96,025	3	1,510			34	86	625	4,783
West Virginia, First	15	15	20,997	2	175			12	36	201	1,249
West Virginia, Second	11	9	6,900					9	13	80	516

OLD ORDER GERMAN BAPTIST BRETHREN.

HISTORY.

Up to the latter part of the nineteenth century the history of the Dunkers [1] was one of peace. Whatever disparity of individual opinion there was did not pass the bounds of mutual forbearance. As, however, social customs developed along more modern lines during the latter part of that century, certain influences were manifested among the communities which tended to lessen the emphasis upon many of the special customs of the earlier times. Accordingly, some of the members, fearful lest the traditions of the founders of the denomination should be overborne, and "the Scriptures suffer violence," and desirous of perpetuating the type of life, as well as of belief, observed by the early Brethren, withdrew in 1881 and formed the organization known as the "Old Order German Baptist Brethren."

[1] See German Baptist Brethren Church (Conservative), page 245.

DOCTRINE AND POLITY.

In certain matters of doctrine and also in some features of church organization the Old Order Brethren are in essential agreement with the other branches. They accept the literal teaching of the Scriptures in regard to the Lord's Supper and foot-washing; hold close communion; practice nonconformity to the world in war, politics, secret societies, dress, and amusements; refuse to swear or take oath under any circumstances; reject a salaried ministry; anoint with oil those who are sick, not so much for the healing of the natural body as for spiritual healing; strictly enjoin temperance upon all their members; and allow none to traffic in alcoholic or malt liquors. They believe that nothing but death can break the marriage vow, and refuse to perform a marriage ceremony for any divorced person.

WORK.

Missions, Sunday schools, and ecclesiastical schools are regarded by these Brethren as opposed to essential Christianity, but they are charitable in deed as in word, support their own poor, and extend a helping hand to all needy persons, whether they are or are not members of their own religious organization.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 68 organizations, located in 18 states. Of these, 49 are in the North Central division, Ohio leading with 20.

The total number of communicants reported is 3,388; of these, about 56 per cent are males and 44 per cent females. According to the statistics, the denomination has 66 church edifices; a seating capacity for church edifices of 19,250; and church property valued at $89,800, with no indebtedness. The denomination has no Sunday schools.

The number of ministers connected with the denomination is 195, and there are also about 75 licentiates.

As compared with the report for 1890, these figures show a decrease of 67 organizations and 1,023 communicants, but an increase of $9,030 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	68	68	3,388	68	1,900	1,488	58	.....	66	57	19,250	57	$89,800
North Atlantic division	3	3	235	3	125	110	3	.....	8	3	2,300	3	6,600
Pennsylvania	3	3	235	3	125	110	3	.....	8	3	2,300	3	6,600
South Atlantic division	12	12	578	12	320	258	11	.....	11	10	2,400	10	12,600
Maryland	2	2	167	2	90	77	2	.....	2	2	600	2	3,700
Virginia	6	6	280	6	156	124	6	.....	6	5	1,150	5	5,700
West Virginia	3	3	114	3	63	51	3	.....	3	3	650	3	3,200
North Carolina	1	1	17	1	11	6	.....	.....	.....	.....	.....	.....	.....
North Central division	49	49	2,469	49	1,396	1,073	43	.....	46	43	14,300	43	69,200
Ohio	20	20	1,204	20	682	522	20	.....	22	20	7,350	20	38,500
Indiana	13	13	790	13	447	343	12	.....	13	12	4,250	12	19,100
Illinois	4	4	102	4	58	44	3	.....	3	3	650	3	3,000
Michigan	3	3	98	3	53	45	2	.....	2	2	450	2	1,800
Wisconsin	1	1	18	1	10	8	.....	.....	.....	.....	.....	.....	.....
Iowa	1	1	22	1	10	12	1	.....	1	1	300	1	1,200
Missouri	2	2	59	2	33	26	1	.....	1	1	250	1	1,000
North Dakota	1	1	43	1	25	18	1	.....	1	1	250	1	1,000
Nebraska	1	1	27	1	16	11	1	.....	1	1	250	1	1,000
Kansas	3	3	106	3	62	44	2	.....	2	2	550	2	2,600
South Central division	1	1	19	1	11	8	.....	.....	.....	.....	.....	.....	.....
Oklahoma[1]	1	1	19	1	11	8	.....	.....	.....	.....	.....	.....	.....
Western division	3	3	87	3	48	39	1	.....	1	1	250	1	1,400
Colorado	1	1	18	1	10	8	.....	.....	.....	.....	.....	.....	.....
California	2	2	69	2	38	31	1	.....	1	1	250	1	1,400

[1] Oklahoma and Indian Territory combined.

THE BRETHREN CHURCH (PROGRESSIVE DUNKERS).

HISTORY.

As the Dunker communities in America grew in strength and power[1] there was a gradual departure from the early form of government and method of discipline, which were distinctively congregational; and the district, state, and annual meetings became practically courts, much after the presbyterian system of polity. Against this there was considerable protest by those who held that the final power should be vested in the local church. The result was that, in 1882, there was a division and those who preferred the simple congregational form of government withdrew and organized under the name of "The Brethren Church," though they were generally known as "Progressive Dunkers."

[1] See German Baptist Brethren Church (Conservative), page 246.

DOCTRINE AND POLITY.

In doctrinal matters the Brethren Church is in general accord with the German Baptist Brethren. In polity, however, there is considerable difference. The Brethren Church is firm in its insistence upon the rights of the individual believer, denying that any ecclesiastical body has the right to bind the conduct or the conscience of any believer in Christ. This does not mean, however, that it abjures all organization, for, on the contrary, it believes in thorough organization in every department of church life. The officers of a local congregation are elders or bishops, evangelists, deacons and deaconesses, and such other officers or helpers as local exigencies may demand. The congregation is not required, however, to have any fixed number of officers, or indeed to have any officers at all. Any number of local congregations conveniently located may combine to form associations for more effective work, which are known as district conferences. These conferences, which usually meet annually, have no legislative powers, and their activity is limited to devising ways and means for carrying on the work of the church more effectively within the territory covered by them. There is also a general conference to which each local congregation may send delegates. This body considers the general work of the church as it relates to publishing interests, education, and missions, but its acts are binding neither upon congregations nor upon individuals. In spite of this fact, however, there is practical unanimity in supporting the general conference in all its measures of church work and church extension.

WORK.

The home missionary work in the United States is under the care of the General Home Mission Board, though there are boards connected with the district conferences which have supervision of local work. The principal missions at present are in Washington, D. C., Philadelphia, Pa., Chicago, Ill., Los Angeles, Cal., and Lost Creek, Ky. The board during 1906 employed 10 agents, aided 7 churches, and received about $3,500, the same amount, approximately, that has been given annually for ten years. The result of the work is manifest in the prospect that all these missions will become self-supporting in the near future.

The foreign missionary work has scarcely begun, although the Foreign Missionary Society is carrying on work at Montreal, Canada, and in the northwestern part of Persia, and has just opened a mission in Argentina, South America. The society, in 1906, had 3 stations, with 6 accredited missionaries, 1 native helper, 1 church with 70 members, and property valued at $2,000. The amount contributed by the denomination to foreign missions has increased steadily from $65 in 1900, when the work was started, to $3,090 in 1906.

Although there is a rapidly increasing interest in the work of education throughout the church, there is but 1 school, Ashland University, at Ashland, Ohio, which, in 1906, had 15 teachers and 152 students. The amount contributed toward its support was $5,500, an increase of nearly $1,000 over the amount contributed in 1905, and it had property with an estimated value of $78,000 and an endowment of $80,000.

The Brethren have plans for several homes for the aged, and have secured $5,000 for endowment, but as yet none of the homes are in operation.

The young people's societies include 86 Christian Endeavor societies with 2,196 members, and 20 Junior societies with an enrollment of 410. Together the different societies contributed to various causes in 1906 the sum of $1,716, of which $600 was for mission work among the mountain whites of Kentucky. A Sisters' Society of Christian Endeavor has 90 local societies with 1,800 members, and raised $7,261 during 1906. Of this amount, $600 was given for the support of the theological department of Ashland University, $360 for the support of superannuated ministers, and the remainder for missionary and local work. Several men's organizations, such as the Brotherhood of Andrew and Philip, and a ministerial association which includes nearly all the ministers of the church, hold regular meetings for the mutual improvement of their members. The latter organization has a benefit fund for the families of deceased members.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and conferences in the tables which follow. As shown by these tables, the denomination has 202 organizations, contained in 9 conferences, located in 18 states and the District of Columbia. Of these, more than one-half are in the North Central division. The state having the largest number, however, is Pennsylvania with 49.

The total number of communicants reported is 17,042; of these, as shown by the returns for 185 organizations, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 184 church edifices; a seating capacity for church edifices of 54,220, as reported by 172 organizations; church property valued at $472,975, against which there appears an indebtedness of $41,490; halls, etc., used for worship by 11 organizations; and 20 parsonages valued at $41,700. The Sunday schools, as reported by 156 organizations, number 164, with 1,564 officers and teachers and 11,850 scholars.

The number of ministers connected with the denomination is 269.

As compared with the report for 1890, these figures show an increase of 74 organizations, 8,953 communicants, and $327,205 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	202	202	17,042	185	5,729	8,903	175	11	184	172	54,220
North Atlantic division	51	51	3,985	50	1,406	2,029	50	.....	54	50	16,975
New Jersey	2	2	100	2	38	62	2	.....	2	2	400
Pennsylvania	49	49	3,885	48	1,368	1,967	48	.....	52	48	16,575
South Atlantic division	33	33	3,008	20	554	914	26	3	27	24	7,225
Maryland	5	5	616	5	216	400	5	.....	6	4	1,300
District of Columbia	1	1	146	1	56	90	1	.....	1	1	300
Virginia	26	26	2,166	13	252	374	19	3	19	18	5,225
West Virginia	1	1	80	1	30	50	1	.....	1	1	400
North Central division	109	109	9,634	106	3,612	5,702	94	8	98	93	28,570
Ohio	29	29	2,592	29	1,040	1,552	27	1	27	27	7,875
Indiana	29	29	3,800	28	1,351	2,169	28	.....	28	28	9,555
Illinois	7	7	716	6	261	435	6	1	6	5	1,690
Michigan	5	5	201	4	61	120	5	.....	5	5	1,500
Wisconsin	3	3	68	3	23	45	.....	3	.....	.....	.....
Iowa	13	13	852	13	335	517	12	1	12	12	3,100
Missouri	2	2	44	2	14	30	.....	.....	.....	.....	.....
South Dakota	1	1	80	1	37	43	1	.....	1	1	250
Nebraska	4	4	471	4	171	300	4	.....	6	4	1,450
Kansas	16	16	810	16	319	491	11	2	13	11	3,150
South Central division	2	2	36	2	23	13	.....	.....	.....	.....	.....
Arkansas	1	1	27	1	18	9	.....	.....	.....	.....	.....
Texas	1	1	9	1	5	4	.....	.....	.....	.....	.....
Western division	7	7	379	7	134	245	5	.....	5	5	1,450
California	7	7	379	7	134	245	5	.....	5	5	1,450

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	202	172	$472,975	20	$41,490	20	$41,700	156	164	1,564	11,850
North Atlantic division	51	50	191,980	16	27,935	7	15,000	43	46	439	3,816
New Jersey	2	2	3,700	1	800	1	1,000	2	2	12	65
Pennsylvania	49	48	188,280	15	27,135	6	14,000	41	44	427	3,751
South Atlantic division	33	25	48,925	2	2,625	1	1,500	15	16	122	1,139
Maryland	5	5	20,000	.....	.....	1	1,500	4	5	51	370
District of Columbia	1	1	6,000	1	2,500	.....	.....	1	1	12	115
Virginia	26	18	20,425	1	125	.....	.....	9	9	55	614
West Virginia	1	1	2,500	.....	.....	.....	.....	1	1	4	40
North Central division	109	92	221,803	10	10,430	11	23,200	93	97	962	6,665
Ohio	29	28	70,150	1	1,600	4	7,800	29	29	300	2,025
Indiana	29	27	63,615	4	4,200	.....	.....	29	31	334	2,564
Illinois	7	5	20,900	3	4,130	2	6,500	6	6	69	486
Michigan	5	5	6,400	.....	.....	.....	.....	4	4	32	150
Wisconsin	3	.....	.....	.....	.....	.....	.....	1	1	11	40
Iowa	13	11	23,238	.....	.....	2	2,900	9	9	77	471
Missouri	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Dakota	1	1	2,500	.....	.....	.....	.....	1	1	11	85
Nebraska	4	4	15,500	1	250	2	5,500	3	3	30	241
Kansas	16	11	19,500	1	250	1	500	11	13	98	603
South Central division	2	.....	.....	.....	.....	.....	.....	1	1	8	25
Arkansas	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Texas	1	.....	.....	.....	.....	.....	.....	1	1	8	25
Western division	7	5	10,267	1	500	1	2,000	4	4	33	205
California	7	5	10,267	1	500	1	2,000	4	4	33	205

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	202	202	17,042	185	5,729	8,903	175	11	184	172	54,220
California	7	7	379	7	134	245	5	.....	5	5	1,450
Illiokota	24	24	1,716	23	656	1,040	19	5	19	18	5,040
Indiana	29	29	3,800	28	1,351	2,169	28	.....	28	28	9,555
Kanemorado	24	24	1,361	24	527	834	15	2	19	15	4,600
Michigan	5	5	201	4	61	120	5	.....	5	5	1,500
Ohio	29	29	2,592	29	1,040	1,552	27	1	27	27	7,875
Pennsylvania	52	52	4,040	51	1,431	2,059	51	.....	55	51	17,275
Southwest Virginia	13	13	1,162	7	139	233	9	3	9	9	2,650
Virginia and Maryland	19	19	1,791	12	390	651	16	.....	17	14	4,275

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	202	172	$472,975	29	$41,490	20	$41,700	156	164	1,564	11,850
California	7	5	10,267	1	500	1	2,000	4	4	33	205
Illiokota	24	17	46,638	3	4,130	4	9,400	17	17	168	1,082
Indiana	29	27	63,615	4	4,200	.....	.....	29	31	334	2,564
Kanemorado	24	15	35,000	2	500	3	6,000	15	17	136	869
Michigan	5	5	6,400	.....	.....	.....	.....	4	4	32	150
Ohio	29	28	70,150	1	1,600	4	7,800	29	29	300	2,025
Pennsylvania	52	51	193,480	16	27,935	7	15,000	44	47	450	3,876
Southwest Virginia	13	9	9,925	1	125	.....	.....	4	4	24	159
Virginia and Maryland	19	15	37,500	1	2,500	1	1,500	10	11	87	920

GERMAN SEVENTH-DAY BAPTISTS.

HISTORY.

Among the earlier members of the Dunker community[1] in the United States was John Conrad Beissel, who, with a few others, landed at Boston in 1720, the year after Peter Becker settled in Germantown, Pa. Beissel had not been identified with the Schwarzenau community, although he had sojourned there for a short time, but had acquired strong mystical tendencies as a result of his acquaintance with the writings of Gottfried Arnold and the teachings of Jacob Boehme and other Inspirationists, and his association with the Rosicrucians at Heidelberg. After his arrival in America, Beissel spent a short time in Germantown and then removed with three companions to Conestoga, Pa., at that time almost a wilderness, where they lived as hermits. In 1724 they were visited by Peter Becker, of the Dunkers; Beissel and several others were baptized into that church, and a congregation was organized, of which Beissel was chosen pastor. It was not long, however, before his ascetic and mystical tendencies, together with outside influences to which he was subjected, led him to embrace and teach doctrines, such as celibacy and the observance of the seventh day as the Sabbath, which were widely at variance with the tenets of the Dunkers, and finally, in 1728, he and his followers formally withdrew from the Dunker Church.

In 1732 Beissel left his congregation and removed to Ephrata, Pa., a few miles distant, there again to live as a hermit. Here he was joined from time to time by others of both sexes who shared his mystic and ascetic ideas and whom he organized into the "Ephrata Society." Celibacy was enjoined upon the members, and separate houses were built for the two sexes, each of which was organized in monastic fashion, the "Brothers' House" having its prior and the "Sisters' House" its prioress. The society grew rapidly, and its activities were entered into with enthusiasm. Industries were organized on the communistic plan, which flourished for a time; but under the influence

[1] See German Baptist Brethren Church (Conservative), page 246.

of Beissel, who thought them out of harmony with the spiritual purposes for which the community was organized, they were soon greatly curtailed and were kept subordinate to the religious idea. Ephrata had, however, one of the first schools (1735) in that part of the country, and its printing establishment (1750) was one of the earliest and best.

With the advancing tide of civilization and the disappearance of the wilderness the most characteristic features of the community lost their prominence. The celibate membership diminished. In 1764 there were 21 males and 25 females, while in 1769 there were but 14 celibate males in the brotherhood, and this is the last record of the exact number of celibates. By 1830 the community was so scattered that it was agreed that members might cast their votes in business meetings by proxy, and some years later celibacy as a feature of the society had disappeared entirely. The only trace of the communistic feature remaining in 1906 was the ownership of the property by the society, under control of a board of trustees. At the present time the denomination corresponds regularly with the Seventh-day Baptist General Conference.

DOCTRINE AND POLITY.

Apart from their observance of the seventh day as the Sabbath, the German Seventh-day Baptists differ somewhat from other bodies of Dunkers in their observance of the Lord's Supper and do not insist on the use by the sisters of "a prayer covering or veil," or the uniform use of plain clothing.

Bishops, elders, and deacons are selected to guide the church, and are subject to election by each local congregation.

WORK.

Of evangelistic work there is comparatively little. All ministers are expected to assist in this department, but no public record of money expended for such services is kept. No foreign missionary work is carried on.

The denomination has no church schools, but makes use of the Seventh-day Baptist schools and publishing house. There is a home for the aged at Ephrata, and a home in Franklin county, Pa., containing 4 inmates.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow, and show 5 organizations, of which all are in the state of Pennsylvania.

The total number of communicants reported is 167; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 6 church edifices; a seating capacity for church edifices of 2,050; church property valued at $40,800, against which there appears an indebtedness of $3,600; and 1 parsonage valued at $900. There are 2 Sabbath schools reported, with 13 officers and teachers and 130 scholars.

The number of ministers connected with the denomination is 7.

As compared with the report for 1890, these figures show a decrease of 1 organization and 27 communicants, but an increase of $26,250 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	167	5	67	100	4	1	6	4	2,050
North Atlantic division	5	5	167	5	67	100	4	1	6	4	2,050
Pennsylvania	5	5	167	5	67	100	4	1	6	4	2,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	4	$40,800	2	$3,600	1	$900	2	2	13	130
North Atlantic divison	5	4	40,800	2	3,600	1	900	2	2	13	130
Pennsylvania	5	4	40,800	2	3,600	1	900	2	2	13	130

EASTERN ORTHODOX CHURCHES.

GENERAL STATEMENT.

History.—The Eastern Orthodox Churches, known historically as the "Eastern Church," and in modern times as the "Greek Orthodox Church," the "Eastern Catholic Church," the "Holy Orthodox Catholic Apostolic Eastern Church," and popularly as the "Greek Church," are the modern representatives of the Church of the Byzantine Empire. As the distinction between the Eastern and Western Roman Empires developed, there also grew up a distinction between the Eastern and Western Churches, appearing both in their ritual and in their doctrinal position. Toward the ninth century this became still more evident, and culminated in 1054 in complete separation between the patriarch or bishop of Rome and the 4 Eastern patriarchs. The Eastern Church at that time included 4 ecclesiastical divisions, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria, coordinate in authority, though honorary precedence was accorded to the patriarch of Cónstantinople.

With the capture of Constantinople by the Turks in 1453, and the assumption by the Turkish Government of the right of approval in the election of the patriarchs, there developed a diversity of ecclesiastical organization. The patriarchs of Jerusalem, Antioch, and Alexandria, while still according a certain precedence to the patriarch of Constantinople, preserved their ecclesiastical independence. With the development of the Russian Empire, the Russian Church, hitherto nominally subordinate to the Constantinople Patriarchate, organized its own ecclesiastical government; first, about the year 1589, in the form of a Russian Patriarchate, and later, in 1721, under the supreme authority of the Holy Governing Synod, with headquarters at St. Petersburg. Similarly, after Greece had become independent, the Church of Greece established, in 1833, the Holy Synod of Greece at Athens. Various metropolitan sees have also claimed and acquired independence, including those of Servia, Carlowitz (Servian Church in Austria-Hungary), Montenegro, Roumania, Hermanstadt (Roumanian Church in Austria-Hungary), Bukowina, Dalmatia, Bosnia-Herzegovina, Crete, and Cyprus. With the political independence of Bulgaria, the Bulgarian Church, which had hitherto been under the Patriarchate of Constantinople, through an exarch, declared its independence and established the Bulgarian Exarchate.

These different organizations, although independent of each other ecclesiastically, agree in doctrine and, essentially, in form of worship, and together constitute what are called the "Eastern Orthodox Churches."

Of these churches, 4 are represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox, the Servian Orthodox, and the Syrian Orthodox. Only 1 of these has a definite and inclusive ecclesiastical organization, and that is the Russian Orthodox Church. The Greek Orthodox churches are looking forward to such an organization, but it is not as yet completed. The Servian and Syrian Orthodox churches are under the general supervision of the Russian Orthodox Church, although reported separately.

Doctrine.—The Eastern Orthodox Churches found their doctrine on the Holy Scriptures, the Holy Traditions, and the Niceo-Constantinopolitan Creed in its original wording, without the "Filioque," and hold that the Holy Scriptures should be interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. Recognizing Christ as the only head of the earthly as well as of the heavenly church, they do not accept the dogma of the Pope as the representative of Christ on earth, and the infallible visible head of His earthly church. According to their teaching, infallibility belongs alone to the whole assembly of true believers, to the "Ecclesia" or the Church, represented by their council legally called together.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the Nine Orders of Angels and the Saints; do not accept the doctrine of the Immaculate Conception of the Virgin Mary, and reject the doctrine of the surplus merits of saints and the doctrine of indulgences. They respect relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments—baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism, of infants or adults, is by threefold immersion. The sacrament of anointing is administered at the same time as that of baptism, with "chrism" or holy oil.

The doctrine of transubstantiation is accepted. In the Eucharist, leavened bread is used, being soaked in wine and offered, after confession and absolution, to all members of the Eastern Orthodox Churches. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living, and for the living by the dead. It rejects the doctrine of predestination, and considers that for justification both faith and works are necessary.

Polity.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders—secular and monastic. Marriage is allowed to candidates for the

diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die or enter a convent, may enter a monastery and take the monastic vows, and then be eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks are gathered in monasteries; in some of these they live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same—obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected usually by the people. Historically, and at present in some cases, this presiding bishop is called patriarch, and has special collegiates and officers for the purpose of governing his flock. The largest, or most important, of the bishoprics connected with the patriarchate or synod are called "metropolitan sees," though the title carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are subject to the approval of the civil authorities.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the liturgy of the "presanctified gifts," for which the holy gifts or emblems are prepared at a preceding service, generally that of St. Basil. There are no so-called "silent liturgies," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same table, twice a day. A "corporal," otherwise known as "antimins," a table cover with a particle of the holy remains of some saint sewn into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying, hymns, etc.

The Eastern Orthodox Churches included in this report comprise 4 bodies, as follows:

Russian Orthodox Church.
Servian Orthodox Church.
Syrian Orthodox Church.
Greek Orthodox Church.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These 4 bodies, taken together, have 411 organizations. The total number of communicants, including baptized children as well as adults, as reported by all of the organizations, is 129,606; of these, as shown by the returns for 103 organizations, about 85 per cent are males and 15 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church.

According to the statistics, there are 85 church edifices; a seating capacity for church edifices of 38,995, as reported by 75 organizations; church property valued at $964,791, against which there appears an indebtedness of $290,674; halls, etc., used for worship by 326 organizations; and 29 parsonages valued at $117,143. There are 7 Sunday schools reported, with 10 officers and teachers and 509 scholars.

The number of ministers connected with the different bodies is 108.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Eastern Orthodox Churches	411	411	129,606	103	74,867	12,975	108	84	326	85	75	38,995
Russian Orthodox Church	59	59	19,111	59	12,925	6,186	55	45	13	46	45	20,345
Servian Orthodox Church	10	10	15,742	10	13,514	2,228	9	8	2	8	8	2,800
Syrian Orthodox Church	8	8	4,002	8	2,423	1,579	9	2	6	2	2	700
Greek Orthodox Church	334	334	90,751	26	46,005	2,982	35	29	305	29	20	15,150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Eastern Orthodox Churches	411	89	$964,791	58	$290,674	29	$117,143	7	7	10	509
Russian Orthodox Church	59	53	484,371	36	131,774	25	112,243	1	1	2	75
Servian Orthodox Church	10	9	62,460	7	19,000	2	2,100	1	1	1	13
Syrian Orthodox Church	8	8	32,160	.....	.....	.....	.....	1	1	1	50
Greek Orthodox Church	334	19	385,800	15	139,900	2	2,800	4	4	6	371

RUSSIAN ORTHODOX CHURCH.

HISTORY.

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently Vladimir the Great sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view to adopting that which they liked best. The emissaries returned and reported in favor of the Greek Church, whose ceremonial in the Cathedral of St. Sophia at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Greek Church became the church of the state.

During the succeeding centuries the church was governed, first by metropolitans looking to the patriarch of Constantinople as their titular head; since about 1589, by patriarchs; and since the time of Peter the Great, by the Holy Synod. This synod is a collegiate institution consisting of several metropolitans, bishops, and priests from all parts of Russia, who are invited to take a temporary or permanent part in its sessions. To see that the civil laws and interests of the country are complied with, a representative of the monarch sits in the synod as a civil officer, with the title of chief procurator of the Holy Synod. To his presence in the synod is due the incorrect opinion, widely extended outside of Russia, that the emperor is really the head of the Russian Church.

In the government of the church the synod acts through a staff of clerical and lay officers. There are three classes of bishops: metropolitans, of whom there are three—one each in St. Petersburg, Moscow, and Kief; archbishops, according to their age and merits; and bishops, who in especially large dioceses are assisted by adjunct bishops. The selection and distribution of bishops require imperial sanction. Each governing bishop has an ecclesiastical consistory under him, composed of clerical members and generally a lay secretary. Next come archpriests, priests, and deacons. In the monasteries there are also archimandrites, priors, hieromonks, hierodeacons, and monks.

The Russian Church is the only branch of the Eastern Orthodox Churches that has undertaken any foreign missionary enterprise. It has developed quite a mission in Japan, but its great work has been the care of the churches in America. In 1759 a Russian merchant, named Glotoff, baptized several Aleuts of Umnak Island. Fifteen years later Schelehoff, the organizer of a company for fur trading in Alaska, baptized forty Aleuts of Kodiak Island. In 1792, at his request, the Holy Synod sent to Alaska a special mission consisting of eight monks, who established their headquarters at Kodiak and built the first Eastern Orthodox church in America. In the course of two years 12,000 natives were baptized, and almost every hamlet had its church or chapel. During succeeding years a number of additional missionaries were sent from Russia, both to care for the Russians and to do missionary work among the natives. Of these, John Veniaminoff, afterwards Bishop Innocent, accomplished the most. Coming to Unalaska Island in 1824, he spent ten years among the Aleuts, and then went to Sitka to teach the Kolosh. Until he left for Siberia in 1855 he was an indefatigable worker for the Alaskans. He prepared an alphabet and grammar of the Aleutian language; translated the catechism, the more important divine services of the church, and some books of the Bible; and did much for general education and the improvement of civil and social life. In Sitka he built the cathedral which is still an ornament to the city, and founded a theological seminary for native catechisers and missionaries, and an ecclesiastical consistory for the government of the churches.

After the change of political rule, accompanying the sale of Alaska to the United States, many Russians returned to their own country, and with them a large number of priests, or missionaries. As a result there was a loss of interest in the country on the part of the people of Russia and an attendant loss of the means for carrying on the missionary work. Furthermore, as traders of different nationalities multiplied and missionaries of different creeds came to the country, many natives were drawn away from the church. Neverthe-

less, the Russian Church did not give up its work in the country, but continued to do whatever was within its means.

In 1872 the see was removed from Sitka to San Francisco, where there were already quite a number of Russians, Servians, and Greeks. In 1888 Bishop Vladimir came from Russia, remaining until 1891, when he was succeeded by Bishop Nicholas, whose stay was noted for two important features: (1) An exceptional development of religious activity in Alaska and the Aleutian Islands, which found expression in the building of new churches, chapels, and schools; in the increase in the number of missionaries; in the founding of various societies and fraternities for charitable purposes and for the improvement of the moral condition of the natives; in the opening of asylums for children, etc.; (2) the enlarging of the eparchy to include the Eastern states of the United States, and Canada, opening thus a new period in the history of the Russian Orthodox Church in the United States.

With the more recent development of immigration, large numbers have come from Austria-Hungary, especially from Galicia and Poland, who belong to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church, and be under the jurisdiction of local bishops, who in general either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and in Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York.

DOCTRINE AND POLITY.

The general doctrine and polity of the Russian Orthodox Church have already been fully stated.[1] In the United States the church is represented by one eparchy, at the head of which is an archbishop, appointed by the Holy Synod of Russia, and assisted since 1904 by two coadjutor bishops, one appointed for the immediate supervision of the churches of Alaska, and the other for that of the Syrian churches. The Servian churches are under the care of a separate administrator, an archimandrite. Besides the bishop, the eparchy is served by 3 archimandrites, 3 archpriests, 2 priors, 51 priests, 14 hieromonks, 4 deacons, and 40 readers; or a total of 117 men, 9 of whom are Servian, 9 Syrian, and the remainder Russian. Of the eparchal clergy, only 5 priests have no parishes of their own, being appointed to assist deans or for some special work.

The archiepiscopal cathedra in New York has under it, for the needs of eparchal government, the "North American Ecclesiastical Consistory," composed of four members. The Russian parishes in the vicinity of New York are in direct dependence on this consistory. All others, except those in Alaska and the Servian and Syrian parishes, which have especial administrators, are divided into districts, supervised by deans, who have their headquarters in San Francisco and Chicago. The priests are appointed by the archbishop to the various parishes, in accordance with the expressed wishes of the parishioners or of the priests themselves. The great majority of them are natives of Russia; the remainder have come from Austria-Hungary, Servia, or Syria.

The Holy Synod of Russia allows $70,751 annually for the maintenance of the eparchy, besides which the Missionary Society of Russia gives $2,599 for its purely missionary work. The bishops, the official institutions, and the officers of the eparchy are supported by these appropriations, other expenses being met partly from the same funds and partly from parish fees. From the appropriations by the state treasury, the clergy received $40,972 in 1906, and in addition, from their parishes, the sum of $19,858.

WORK.

While originally the eparchy was a mission, at present almost the only strictly missionary work is that carried on by the clergy of Alaska among the Indians and Eskimos, and each year sees about 200 converts brought into the Russian Church. In the United States the clergy are almost entirely occupied with caring for the religious needs of immigrants from Europe, who are members of the Russian Church by birth, or have returned to it from the Uniat churches.

[1] See Eastern Orthodox Churches, page 258.

The church has no foreign mission, properly speaking, except as its work in Canada may be considered as such. The first Russian Orthodox parish in Canada was founded in 1898 in Wostok, Alberta, the parishioners being formerly Uniats. In 1906 there were 5 independent and 19 attached Russian parishes, with 16 churches and 8 chapels, and 1 Syrian parish with a church of its own. The value of these churches and chapels in 1906 is given as $26,870, and their seating capacity as 5,195. The returns showed 6,748 registered Russian parishioners and 480 Syrian, with 5 Russian priests and 1 Syrian.

The educational work of the eparchy consists in the maintenance of schools of various types, taught mostly by priests or readers. The Sunday schools are few in number, more attention being paid to the parish schools, which are held in some places only on Saturday, while in others they are held three times a week, and in still others, every evening, after the sessions of the public schools are over. In these schools instruction is given in the Russian language, Russian history, Bible history, the catechism, prayers, and church singing. In 1906 there were 59 of these schools with an attendance of 1,948. Some parishes also support reading rooms and schools for adults for the study of English.

Since 1905 the eparchy has had a theological seminary in Minneapolis, for the training as priests of men who were born in America or who have become American citizens. Its property is valued at $25,000, and its expenses, amounting to $4,000 annually, are paid by the eparchal treasury. There is in addition, in Cleveland, Ohio, a boarding school, which prepares students for the seminary, and reported 25 pupils and property valued at $30,000. In 1906 another theological seminary was founded in connection with the episcopal cathedral of Sitka, for the training of natives of Alaska to be missionaries. Some of the schools in Alaska have orphan asylums connected with them, and in 1906 these schools, which are supported entirely by the eparchy at an annual cost of $6,693, were educating 54 boys and 12 girls.

A number of publications are devoted to the religious education of the members of the church. The archiepiscopal cathedra of New York publishes a biweekly magazine entitled the "Russian Orthodox American Messenger," besides a monthly supplement in English. A weekly paper, called the "Light," is published in Philadelphia in the Little Russian language. Bishop Raphael, of Brooklyn, publishes the Word, a biweekly magazine in Arabic and English, and the administrator of the Servian churches in Chicago publishes Glasnik (the Messenger), a monthly paper in Servian. The eparchy also publishes books and pamphlets in various languages, and has recently published an English translation of the liturgy.

Among other activities should be mentioned the founding, in 1905, of a monastery and an orphanage in the name of St. Tikhon, at South Canaan, Pa. They are valued at $10,000, and the expenses, amounting to $2,000 annually, are met by special appropriations and by private contributions. In 1906 there were 5 men in the monastery and 12 children in the orphanage.

Brotherhoods or fraternities have been founded, the objects of which are the guarding of the interests of the Russian Church in America, the support of churches and schools, the upholding of moral ideals, and the relief of needy members. In 1896 the brotherhoods in the different parishes of the Eastern states united under one board of directors, adopting the name of "The Orthodox Catholic Mutual Aid Society of the United States of America." According to the last report the society had 89 brotherhoods and 7 sisterhoods, with 3,263 members and funds amounting to $15,025. During eighteen months in 1905 and 1906 the society paid more than $25,000 to the families of deceased members, about $5,000 to sick members, $2,000 to churches, $300 to schools, and about $7,000 for the publication of its official weekly paper Sviet, or the Light, and of a calendar, both in Little Russian. Besides the brotherhoods, almost every parish has temperance societies, reading rooms, and singing and musical unions.

In Alaska in 1906 there were 23 parochial brotherhoods with 1,542 members, and in the same territory there were 10 temperance societies with 908 members.

Of the Russian parishes, about one-third have their own priests and the remainder are served by priests of other parishes. The Servian and Syrian parishes have priests of their own.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 59 organizations, located in 17 states. Of these, 35 are in the North Atlantic division, Pennsylvania leading with 22.

The total number of communicants reported, including baptized children as well as adults, is 19,111; of these, about 68 per cent are males and 32 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 46 church edifices; a seating capacity for church edifices of 20,345; church property valued at $484,371, against which there appears an indebtedness of $131,774; halls, etc., used for worship by 13 organizations; and 25 parsonages valued at $112,243. There is 1 Sunday school reported, with 2 officers and teachers and 75 scholars.

The number of ministers connected with the denomination is 55.

By a comparison of these figures with the report for 1890, it appears that this body has had almost its entire growth in this country since that date, the report for 1890 showing but 1 organization, 500 communicants, and church property valued at $40,000.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	59	59	19,111	59	12,925	6,186	45	13	46	45	20,345
North Atlantic division	35	35	12,991	35	8,803	4,188	29	5	30	29	14,825
Vermont	1	1	150	1	100	50	.....	1	.....	.....	.....
Massachusetts	1	1	470	1	400	70	1	.....	1	1	250
Connecticut	4	4	1,552	4	951	601	4	.....	4	4	2,300
New York	4	4	1,767	4	1,181	586	4	.....	5	4	2,475
New Jersey	3	3	606	3	344	262	2	.....	2	2	550
Pennsylvania	22	22	8,446	22	5,827	2,619	18	4	18	18	9,250
North Central division	15	15	3,415	15	2,123	1,292	9	6	9	9	3,620
Ohio	3	3	852	3	588	264	2	1	2	2	720
Illinois	4	4	1,226	4	783	443	3	1	3	3	1,400
Wisconsin	3	3	196	3	104	92	2	1	2	2	400
Minnesota	3	3	964	3	548	416	2	1	2	2	1,100
North Dakota	2	2	177	2	100	77	.....	2	.....	.....	.....
South Central division	2	2	695	2	506	189	2	.....	2	2	400
Oklahoma[1]	1	1	195	1	106	89	1	.....	1	1	200
Texas	1	1	500	1	400	100	1	.....	1	1	200
Western division	7	7	2,010	7	1,493	517	5	2	5	5	1,500
Colorado	3	3	725	3	525	200	2	1	2	2	800
Washington	2	2	574	2	392	182	2	.....	2	2	500
Oregon	1	1	61	1	51	10	1	.....	1	1	200
California	1	1	650	1	525	125	.....	1	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	59	53	$484,371	36	$131,774	25	$112,243	1	1	2	75
North Atlantic division	35	33	344,845	24	89,214	16	79,943	.....	.....	.....	.....
Vermont	1	1	2,000	1	1,250	.....	.....	.....	.....	.....	.....
Massachusetts	1	1	3,500	.....	.....	.....	.....	.....	.....	.....	.....
Connecticut	4	4	33,500	3	12,100	3	12,000	.....	.....	.....	.....
New York	4	4	160,120	3	14,969	3	34,700	.....	.....	.....	.....
New Jersey	3	3	14,000	2	6,630	.....	.....	.....	.....	.....	.....
Pennsylvania	22	20	131,725	15	54,265	10	33,243	.....	.....	.....	.....
North Central division	15	11	113,426	8	39,075	4	23,500	1	1	2	75
Ohio	3	3	47,926	3	8,500	1	4,000	.....	.....	.....	.....
Illinois	4	4	32,800	4	17,200	2	17,500	.....	.....	.....	.....
Wisconsin	3	2	1,700	.....	.....	.....	.....	.....	.....	.....	.....
Minnesota	3	2	31,000	1	13,375	1	2,000	1	1	2	75
North Dakota	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	2	2	7,200	1	300	2	2,600	.....	.....	.....	.....
Oklahoma[1]	1	1	2,200	.....	.....	1	600	.....	.....	.....	.....
Texas	1	1	5,000	1	300	1	2,000	.....	.....	.....	.....
Western division	7	7	18,900	3	3,185	3	6,200	.....	.....	.....	.....
Colorado	3	3	12,300	3	3,185	1	1,200	.....	.....	.....	.....
Washington	2	2	3,000	.....	.....	2	5,000	.....	.....	.....	.....
Oregon	1	1	600	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	3,000	.....	.....	.....	.....	.....	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

SERVIAN ORTHODOX CHURCH.

HISTORY.

The churches of this body represent the immigration into the United States from the Balkan peninsula and the southern part of Austria-Hungary. They use the Slavic liturgy in their services, and are under the general supervision of the archbishop of the Russian Orthodox Church in the United States, but have as a special administrator an archimandrite of that church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is given in the statements for the Eastern Orthodox Churches and the Russian Orthodox Church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 10 organizations, of which 4 are in Pennsylvania, 2 in Illinois, and 1 each in California, Kansas, Montana, and Ohio.

The total number of communicants reported, including baptized children as well as adults, is 15,742; of these, about 86 per cent are males and 14 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, there are 8 church edifices with a seating capacity of 2,800; church property valued at $62,460, against which there appears an indebtedness of $19,000; and 2 parsonages valued at $2,100. There is 1 Sunday school reported with 1 teacher and 13 scholars.

The number of ministers connected with the denomination is 9.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	10	10	15,742	10	13,514	2,228	8	2	8	8	2,800
North Atlantic division	4	4	6,652	4	5,480	1,172	3	1	3	3	1,400
Pennsylvania	4	4	6,652	4	5,480	1,172	3	1	3	3	1,400
North Central division	4	4	4,790	4	4,134	656	3	1	3	3	800
Ohio	1	1	1,190	1	923	267	1	.....	1	1	400
Illinois	2	2	3,000	2	2,661	339	1	1	1	1	100
Kansas	1	1	600	1	550	50	1	.....	1	1	300
Western division	2	2	4,300	2	3,900	400	2	.....	2	2	600
Montana	1	1	1,500	1	1,400	100	1	.....	1	1	300
California	1	1	2,800	1	2,500	300	1	.....	1	1	300

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	10	9	$62,460	7	$19,000	2	$2,100	1	1	1	13
North Atlantic division	4	4	20,210	3	2,500	.....	.....	.....	.....	.....	.....
Pennsylvania	4	4	20,210	3	2,500	.....	.....	.....	.....	.....	.....
North Central division	4	3	18,250	3	8,500	1	1,400	1	1	1	13
Ohio	1	1	6,250	1	2,000	.....	.....	1	1	1	13
Illinois	2	1	9,000	1	5,000	.....	.....	.....	.....	.....	.....
Kansas	1	1	3,000	1	1,500	1	1,400	.....	.....	.....	.....
Western division	2	2	24,000	1	8,000	1	700	.....	.....	.....	.....
Montana	1	1	20,000	1	8,000	.....	.....	.....	.....	.....	.....
California	1	1	4,000	.....	.....	1	700	.....	.....	.....	.....

SYRIAN ORTHODOX CHURCH.

HISTORY.

The churches of this body represent the immigration into the United States of communities from Syria connected with the Orthodox Patriarchates of Antioch or Jerusalem. They all have priests of their own, but as a body they are under the general supervision of a coadjutor bishop of the Russian Orthodox Church. In doctrine and polity they are in harmony with the Russian Orthodox Church, and their history is given in the statements for the Eastern Orthodox Churches and the Russian Orthodox Church.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 8 organizations, of which 3 are in Massachusetts, 2 in New York, and 1 each in Nebraska, Ohio, and Pennsylvania.

The total number of communicants reported, including baptized children as well as adults, is 4,002; of these, about 61 per cent are males and 39 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 2 church edifices with a seating capacity of 700; church property valued at $32,160, with no indebtedness; and halls, etc., used for worship by 6 organizations. There is 1 Sunday school reported, with 1 teacher and 50 scholars.

The number of ministers connected with the denomination is 9.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8	8	4,002	8	2,423	1,579	2	6	2	2	700
North Atlantic division	6	6	3,730	6	2,273	1,457	1	5	1	1	600
Massachusetts	3	3	1,200	3	710	490	.....	3	.....	.....	.....
New York	2	2	2,435	2	1,507	928	1	1	1	1	600
Pennsylvania	1	1	95	1	56	39	.....	1	.....	.....	.....
North Central division	2	2	272	2	150	122	1	1	1	1	100
Ohio	1	1	152	1	80	72	.....	1	.....	.....	.....
Nebraska	1	1	120	1	70	50	1	.....	1	1	100

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8	8	$32,160	.....	.....	.....	.....	1	1	1	50
North Atlantic division	6	6	30,860	.....	.....	.....	.....	1	1	1	50
Massachusetts	3	3	410	.....	.....	.....	.....	.....	.....	.....	.....
New York	2	2	30,200	.....	.....	.....	.....	1	1	1	50
Pennsylvania	1	1	250	.....	.....	.....	.....	.....	.....	.....	.....
North Central division	2	2	1,300	.....	.....	.....	.....	.....	.....	.....	.....
Ohio	1	1	100	.....	.....	.....	.....	.....	.....	.....	.....
Nebraska	1	1	1,200	.....	.....	.....	.....	.....	.....	.....	.....

GREEK ORTHODOX CHURCH.

HISTORY.

Since the report for 1890 the number of Greeks immigrating to the United States has increased greatly. Some have come from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna, and other parts of Asia Minor. They have been largely unmarried men, or, if married, they have left their families behind them and have scattered over the country, those from the same section usually keeping together. As they have become to a certain extent permanent residents, and especially as they have been joined by their families, they have felt the need of religious services, particularly in case of marriage, or sickness and death. Accordingly, application has been made by the communities to the ecclesiastical authorities of their own sections, and priests have been sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople.[1] These priests have formed churches in the larger centers and also congregations in places within easy reach, which they have visited more or less regularly as has been convenient.

As in the case of the early Russian churches, there has been no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. Arrangements are being perfected for a general organization of the Greek speaking communities representing both the Holy Synod of Greece and the Patriarchate of Constantinople.

DOCTRINE AND POLITY.

In doctrine the Greek churches are in entire accord with other Eastern Orthodox Churches. Their polity and worship, however, while in principle the same, vary somewhat in form to meet the peculiar needs. With a more complete organization these divergencies will either disappear or be definitely established.

[1] See Eastern Orthodox Churches, page 258.

WORK.

The entire organization of the Greek churches is practically on a home missionary basis. The priest in charge of a central church or congregation looks after the social as well as the spiritual interests of his fellow-countrymen, wherever they may be.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 334 organizations in 35 states and the District of Columbia. Of these, 131 are in the North Atlantic division, Pennsylvania leading with 45.

The total number of communicants reported, including baptized children as well as adults, is 90,751; of these, as shown by the returns for 26 organizations, about 94 per cent are males and 6 per cent females. On account of the comparatively small number and the excess of adult males, no deduction is made for children as in the case of the Roman Catholic Church. According to the statistics, the denomination has 29 church edifices; a seating capacity for church edifices of 15,150, as reported by 20 organizations; church property valued at $385,800, as reported by 19 organizations, against which there appears an indebtedness of $139,900; halls, etc., used for worship by 305 organizations; and 2 parsonages valued at $2,800. There are 4 Sunday schools, with 6 officers and teachers and 371 scholars.

The number of ministers connected with the denomination is 35.

By a comparison of these figures with the report for 1890, it appears that this body has had almost its entire growth in this country since that date, the report for 1890 showing but 1 organization, 100 communicants, and church property valued at $5,000.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	334	334	90,751	26	46,005	2,982	29	305	29	20	15,150
North Atlantic division	131	131	45,035	12	26,370	2,140	12	119	12	7	6,750
Maine	5	5	780					5			
New Hampshire	8	8	5,210	1	2,800	200	2	6	2		
Massachusetts	20	20	12,475	5	7,935	1,075	4	16	4	3	3,100
Rhode Island	8	8	1,105	1	260	40		8			
Connecticut	8	8	1,575					8			
New York	30	30	15,100	2	11,775	525	1	29	1	1	2,500
New Jersey	7	7	1,860	1	800	100	1	6	1	1	250
Pennsylvania	45	45	6,930	2	2,800	200	4	41	4	2	900
South Atlantic division	35	35	4,831	4	1,560	140	4	31	4	4	1,600
Maryland	6	6	400	1	210	40	1	5	1	1	250
District of Columbia	1	1	450	1	400	50	1		1	1	250
Virginia	5	5	756					5			
North Carolina	3	3	95					3			
South Carolina	5	5	360					5			
Georgia	10	10	1,270	2	950	50	2	8	2	2	1,100
Florida	5	5	1,500					5			
North Central division	89	89	23,530	5	11,642	583	7	82	7	4	2,200
Ohio	26	26	1,810	1	180	20	1	25	1	1	500
Indiana	13	13	1,155	1	290	10	1	12	1	1	300
Illinois	21	21	13,310	1	9,500	500	1	20	1	1	1,200
Michigan	2	2	500					2			
Wisconsin	7	7	960				2	5	2		
Minnesota	3	3	650	1	222	28	1	2	1	1	200
Iowa	2	2	325					2			
Missouri	6	6	2,455	1	1,450	25		6			
South Dakota	4	4	230					4			
Nebraska	4	4	1,985				1	3	1		
Kansas	1	1	150					1			
South Central division	15	15	1,995	1	266	36	1	14	1	1	200
Kentucky	1	1	80					1			
Tennessee	4	4	410					4			
Alabama	10	10	1,505	1	266	36	1	9	1	1	200
Western division	64	64	15,360	4	6,167	83	5	59	5	4	4,400
Idaho	8	8	1,200					8			
Wyoming	4	4	900					4			
Colorado	13	13	2,180	1	792	8	1	12	1	1	900
Utah	7	7	4,500	1	2,990	10	1	6	1	1	1,000
Nevada	3	3	670					3			
Oregon	1	1	250	1	235	15	1		1	1	500
California	28	28	5,660	1	2,150	50	2	26	2	1	2,000

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	334	19	$385,800	15	$139,900	2	$2,800	4	4	6	371
North Atlantic division	131	8	230,050	8	121,500			2	2	4	171
Maine	5										
New Hampshire	8	1	20,000	1	7,000						
Massachusetts	20	4	117,000	4	51,500			1	1	3	21
Rhode Island	8										
Connecticut	8										
New York	30	1	65,000	1	50,000						
New Jersey	7	1	2,050	1	1,000			1	1	1	150
Pennsylvania	45	1	26,000	1	12,000						
South Atlantic division	35	3	22,500	2	4,000			1	1	1	100
Maryland	6										
District of Columbia	1	1	3,500								
Virginia	5										
North Carolina	3										
South Carolina	5										
Georgia	10	2	19,000	2	4,000			1	1	1	100
Florida	5										
North Central division	89	4	69,050	2	6,000	1	1,000	1	1	1	100
Ohio	26										
Indiana	13	1	800					1	1	1	100
Illinois	21	1	45,000								
Michigan	2										
Wisconsin	7	1	6,250	1	3,000						
Minnesota	3	1	17,000	1	3,000						
Iowa	2										
Missouri	6					1	1,000				
South Dakota	4										
Nebraska	4										
Kansas	1										
South Central division	15	1	10,000	1	4,500						
Kentucky	1										
Tennessee	4										
Alabama	10	1	10,000	1	4,500						
Western division	64	3	54,200	2	3,900	1	1,800				
Idaho	8										
Wyoming	4										
Colorado	13	1	9,200	1	900	1	1,800				
Utah	7	1	25,000								
Nevada	3										
Oregon	1										
California	28	1	20,000	1	3,000						

EVANGELICAL BODIES.

GENERAL STATEMENT.

The report for 1890 showed only the Evangelical Association, the formation of the United Evangelical Church being subsequent to that date. The early history of both bodies up to the time of separation is given in the statement of the older body.

The Evangelical bodies are 2 in number, as follows:

Evangelical Association.
United Evangelical Church.

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. The Evangelical bodies, taken together, have 2,738 church organizations. The total number of communicants, as reported by 2,730 organizations, is 174,780; of these, as shown by the returns for 2,627 organizations, about 40 per cent are males and 60 per cent females.

According to the statistics, these bodies have 2,537 edifices; a seating capacity for church edifices of 659,391, as reported by 2,461 organizations; church property valued at $8,999,979, against which there appears an indebtedness of $666,973; halls, etc., used for worship by 152 organizations; and 1,026 parsonages valued at $1,907,917. The number of Sunday schools, as reported by 2,454 organizations, is 2,549, with 32,113 officers and teachers and 214,998 scholars.

The number of ministers connected with the 2 bodies is 1,495 and there are also 598 local preachers.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Evangelical bodies	2,738	2,730	174,780	2,627	67,448	100,972	1,495	2,509	152	2,537	2,461	659,391
Evangelical Association	1,760	1,755	104,898	1,677	41,641	58,905	942	1,598	100	1,617	1,554	390,199
United Evangelical Church	978	975	69,882	950	25,807	42,067	553	911	52	920	907	269,192

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelical bodies	2,738	2,515	$8,999,979	412	$666,973	1,026	$1,907,917	2,454	2,549	32,113	214,998
Evangelical Association	1,760	1,609	5,819,620	204	374,969	680	1,297,666	1,571	1,631	19,977	121,822
United Evangelical Church	978	906	3,180,359	208	292,004	346	610,251	883	918	12,136	93,176

EVANGELICAL ASSOCIATION.

HISTORY.

The great religious awakening which took place in the United States at the close of the eighteenth century was at first largely confined to the English speaking communities. It was inevitable, however, that others should feel the effect of the new spirit; and a number of leaders arose, through whose influence varying types of religious life developed, eventuating in different church organizations. In eastern Pennsylvania there were a large number of German speaking people, descendants of those who in the preceding century had fled from the Rhenish provinces of the Palatinate. Among them was Jacob Albright, who was born in Pottstown, Pa., in 1759, and died in 1808. Baptized in infancy, and confirmed in the Lutheran communion, he was later converted under the influence of a Reformed minister; but coming into connection with the Methodists, he declared his adherence to them, and was licensed to exhort. More and more his interests were directed toward his own people. The leaders of the Methodist Church did not wish to engage in distinctively German work, as they believed that that language in the United States would soon become extinct; and therefore Albright, who had begun to preach in 1796, felt called upon to devote himself particularly to work among these people in their own language. Under his direction 20 converts from among them united, in 1800, to pray with and for each other. It had not been his purpose to found a new church; but the language conditions and the opposition manifested by some Methodists to the modes of worship used by his converts made a separate ecclesiastical organization necessary. There was no schism; it was simply the development of a movement for the religious and spiritual awakening of the German community in Pennsylvania.

It was not, however, until 1803 that an ecclesiastical organization was effected at a general assembly held in eastern Pennsylvania, when Mr. Albright was set apart as a minister of the gospel and ordained as an elder. The act of consecration was performed by the laying on of hands and solemn prayer by two of his associates. The claim that this act was an ordination was opposed by the ecclesiastics of other denominations, but the Association held to its position and asserted that Albright's credentials were from a higher authority than that of the ecclesiastical succession.

His training in the Methodist Episcopal Church influenced him in organizing the new movement, and many characteristic Methodist features, as the circuit system and the itinerancy, were adopted. The first field of operations included the counties of Bucks, Berks, and Northampton, and extended into portions of Northumberland and Center counties. The first annual conference was held in Lebanon county, Pa., in November, 1807. Albright was elected bishop, and articles of faith and the book of discipline were

adopted, but a full form of church government was not devised for some years. The first general conference convened in Buffalo Valley, Center county, Pa., in October, 1816, at which the denomination took its present name.

Although, in the beginning, the activities of the church were confined to the German language, the scope was soon widened by taking up work in the English language also. The denomination spread into others of the Middle states, throughout the Northern and Western states from New England to the Pacific coast, and north into Canada.

For some years the missionary idea, which has always been a dominant purpose of the denomination, found its expression in local work; but in 1839 a general missionary society was organized, and a woman's society followed in 1883. In 1854 the church first reached out to Europe, and commenced an important work both in Germany and Switzerland. In 1876 Japan was occupied, and since then other foreign missions have developed. As early as 1815, a church publishing house was founded, and what is said to be the oldest German religious paper in the United States, Der Christliche Botschafter, was founded in 1836.

A division, in 1891, resulting in the organization of the United Evangelical Church, took from the denomination a large number of ministers and members. At present efforts are being made for a reunion.

DOCTRINE.

In doctrine the Evangelical Association is Arminian, and its articles of faith correspond very closely to those of the Methodist Episcopal Church. They emphasize the divinity as well as perfect humanity of the Son of God, and the true divinity of the Holy Ghost; and hold that the canonical Scriptures of the Old and New Testaments reveal the will of God so far as is necessary for salvation. Christian perfection is defined as "a state of grace in which we are so firmly rooted in God that we have instant victory over every temptation the moment it presents itself, without yielding in any degree; in which our rest, peace, and joy in God are not interrupted by the vicissitudes of life; in which, in short, sin has lost its power over us, and we rule over the flesh, the world, and Satan, yet in watchfulness." Entire sanctification is the basis of this perfection, which, however, constantly admits of a fuller participation in divine power and a constant expansion in spiritual capacity.

POLITY.

The polity of the Evangelical Association is essentially the same as that of the Methodist Episcopal Church, except in respect to the episcopacy. The bishops are elected by the general conference for a term of four years, but are not ordained or consecrated as such. They are eligible for reelection, and are general overseers of the work of the church. They preside at annual conferences and, as a board, decide all questions of law in the interval between general conference sessions. The general conference, which meets quadrennially, has been, since 1839, a delegated body. Previous to that time all elders of the church were members. The annual and quarterly conferences correspond to the similar bodies in the Methodist Episcopal Church; the annual conferences consisting of the ministers within certain territorial bounds and a limited number of laymen; and the quarterly conferences consisting of the officers of the local congregations. Presiding elders are elected for four years by the annual conference. Pastors are appointed annually, on the itinerant system, the time limit being five consecutive years in any field except a missionary conference. The property of local congregations is controlled and managed by trustees for the use of the ministry and membership, and subject to the doctrine and polity of the denomination.

WORK.

The general missionary work, both home and foreign, is under the care of a missionary society, whose members become such by the payment of dues. It carries on its work through a board, whose membership consists of the officers of the society (who are also the officers of the board), one ministerial delegate from each annual conference branch society, one delegate from the Woman's Missionary Society, the missionary secretary of the Young People's Alliance, and six laymen who are elected by the general conference. The annual conferences are practically organized as branch societies for missionary work. All transactions of the society are reviewed at the general conference. The Woman's Missionary Society has 591 local societies, with a total membership of 12,215, and works under the general direction of the Board of Missions. This board makes the annual appropriations for mission conferences in the United States and foreign lands, and these conferences in turn divide their respective appropriations among the various mission stations.

Appropriations for home mission work are directed to the support of the missionaries and the provision of homes for them. A considerable amount of work is done in the West and Northwest, and in the large cities of the United States. Of late, work has developed among the foreign population, there being now 2 missions among Italians. The total number of missionaries reported in the home department in 1906 was 622, the number of churches aided was 900, and the contributions for the work were reported as $199,880.

In close sympathy with the Board of Home Missions is the work of the Board of Church Extension in

assisting needy mission congregations to erect church buildings by means of temporary loans at a minimum rate of interest. For this work in 1906 there was contributed $3,568, which is included in the total amount given above. During the succeeding year the amount of contributions increased to about $27,000. There is a general fund amounting to $28,000, a special fund for New England churches of $8,000, and another for churches in Germany of $74,000, making a total of $110,000.

Foreign missions are carried on through both the Board of Missions and the Woman's Missionary Society. The fields occupied are Japan, China, Germany, Switzerland, and Canada. The most distinctively foreign mission work is that in China and Japan, in each of which countries there is a principal station, with various substations and churches connected with it. In 1906, in connection with the 2 missions, there were 12 churches reported with 841 members, and 3 training schools with 53 students. In addition, there were in Europe, connected with the Association, but generally under the care of native preachers, 347 churches with 18,635 members; and in Canada, 97 churches with 8,421 members. The total number of American missionaries employed was 16, chiefly in Asia, and there were 617 native workers, including deaconesses, most of them in Europe. In the foreign field there were also 15 hospitals and dispensaries with 11,416 patients. There are no asylums or orphanages. The total amount contributed by the churches was $44,600, of which $23,000 went to assist the work in Europe; $14,600, that in Japan; and $7,000, that in China. The contributions for the work in Canada are special and are not included in the regular contributions. The property in Europe is valued at $1,100,000; in Japan, at $22,000; and in China, at $10,000; making a total of $1,132,000. The general receipts of the missionary society for both the home and foreign fields have shown a steady increase since 1900, in which year they amounted to $156,474. The average contributions in the whole denomination in 1906 for foreign missionary purposes alone were over $2 per member.

The educational work of the denomination in the United States, in 1906, included 3 institutions of higher grade with 591 pupils, and 2 parochial or mission schools with 100 pupils. This latter department has since grown to much larger proportions, and is being emphasized by the church. The contributions for educational work at home were $40,871; the value of the property is estimated at $245,000; and there is an endowment of $354,000.

The institutional or philanthropic enterprises of the church include an orphanage, a home for the aged, and a deaconess home and hospital. The total number of inmates during 1906 is given as 549, and the contributions by the churches for this department of work were $34,757. The property is valued at $150,000, and the endowment is $85,000. The deaconess home, although recently established, is the center of a great work in the church. There are 36 deaconesses, all educated as trained nurses and missionary workers among the poor.

Aside from these institutions there is a charitable society, whose funds, amounting to $50,000, are in the form of a permanent endowment, the proceeds from which are applied to the support of aged ministers, or such as are in broken health, and to the families of deceased ministers.

The young people of the church are enrolled in what is known as the Young People's Alliance, which had in 1906 in the United States 937 societies with 30,104 members; and in other lands, 264 societies with 8,535 members; making a total of 1,201 societies with 38,639 members. These societies in the United States contributed $44,366, of which $16,000 was appropriated for missionary work, $11,716 for church building purposes, $3,753 for education, and $12,897 for various other purposes.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 1,760 organizations, contained in 22 conferences. These organizations are distributed in 29 states, more than two-thirds of the total number being in the North Central division. The state having the greatest number is Pennsylvania with 234, followed by Wisconsin with 223.

The total number of communicants reported is 104,898; of these, as shown by the returns for 1,677 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1,617 church edifices; a seating capacity for church edifices of 390,199, as reported by 1,554 organizations; church property valued at $5,819,620, against which there appears an indebtedness of $374,969; halls, etc., used for worship by 100 organizations; and 680 parsonages valued at $1,297,666. The Sunday schools, as reported by 1,571 organizations, number 1,631, with 19,977 officers and teachers and 121,822 scholars.

The number of ministers connected with the denomination is 942 and there are also 369 local preachers.

As compared with the report for 1890, these figures show a decrease of 550 organizations and 28,415 communicants, but an increase of $1,033,940 in the value of church property. The decrease in the number of organizations and communicants is due to the withdrawal, since 1890, of a number of churches to form the United Evangelical denomination.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,760	1,755	104,898	1,677	41,641	58,905	1,598	100	1,617	1,554	390,199
North Atlantic division	325	323	20,577	312	7,763	12,040	311	7	322	308	90,901
Maine	2	2	64	2	24	40	2	.....	2	2	250
Vermont	2	2	56	2	21	35	2	.....	2	2	350
Massachusetts	10	10	590	10	180	410	9	.....	9	9	1,850
Rhode Island	2	2	138	2	48	90	2	.....	2	2	500
Connecticut	1	1	76	1	25	51	1	.....	1	1	300
New York	65	64	5,597	62	2,152	3,270	62	1	66	61	16,256
New Jersey	9	9	762	8	276	416	9	.....	11	9	2,850
Pennsylvania	234	233	13,294	225	5,037	7,728	224	6	229	222	68,545
South Atlantic division	15	15	729	15	278	451	15	.....	15	15	3,650
Maryland	8	8	540	8	189	351	8	.....	8	8	2,075
West Virginia	7	7	189	7	89	100	7	.....	7	7	1,575
North Central division	1,303	1,300	78,565	1,238	31,614	43,665	1,186	69	1,195	1,145	276,208
Ohio	186	186	14,932	179	5,764	8,770	183	2	184	180	53,580
Indiana	112	111	8,787	110	3,300	5,275	109	3	109	109	30,925
Illinois	127	126	8,660	123	3,532	4,952	123	3	123	123	32,020
Michigan	139	139	7,575	137	3,049	4,396	131	4	132	128	32,394
Wisconsin	223	222	13,280	180	4,951	6,353	204	11	206	171	36,504
Minnesota	126	126	7,450	126	3,262	4,188	116	6	119	116	24,650
Iowa	110	110	5,429	104	2,272	2,928	97	7	98	95	20,755
Missouri	22	22	1,081	22	467	614	20	2	20	20	5,025
North Dakota	53	53	1,688	53	811	877	32	11	32	32	5,765
South Dakota	51	51	1,642	51	756	886	36	8	36	36	6,080
Nebraska	66	66	3,200	66	1,385	1,815	62	2	63	62	11,080
Kansas	88	88	4,841	87	2,065	2,611	73	10	73	73	16,830
South Central division	34	34	1,267	32	448	627	20	10	20	20	3,865
Kentucky	2	2	270	1	35	55	2	.....	2	2	500
Oklahoma[1]	18	18	386	18	161	225	6	8	6	6	750
Texas	14	14	611	13	252	347	12	2	12	12	2,615
Western division	83	83	3,760	80	1,538	2,122	66	14	65	66	15,575
Colorado	9	9	345	9	176	169	6	3	6	6	1,100
Washington	22	22	942	22	413	529	19	3	19	19	4,900
Oregon	37	37	1,601	37	623	978	28	8	27	28	6,975
California	15	15	872	12	326	446	13	.....	13	13	2,600

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,760	1,609	$5,819,620	204	$374,969	680	$1,297,666	1,571	1,631	19,977	121,822
North Atlantic division	325	310	1,731,050	81	200,934	114	288,950	280	300	3,707	28,213
Maine	2	2	2,000			1	1,200	2	3	20	94
Vermont	2	2	4,050	2	1,375			2	2	12	67
Massachusetts	10	9	54,175	8	28,990	1	2,000	10	11	115	641
Rhode Island	2	2	8,275	1	850	1	1,300	2	2	31	300
Connecticut	1	1	4,800	1	1,650			1	1	16	150
New York	65	62	543,900	15	62,150	37	92,450	61	66	978	6,606
New Jersey	9	9	78,250	6	20,300	6	21,800	9	11	153	1,185
Pennsylvania	234	223	1,035,600	48	85,619	68	170,200	193	204	2,382	19,170
South Atlantic division	15	15	76,550	3	16,400	3	2,200	14	14	135	812
Maryland	8	8	71,450	3	16,400	2	1,400	7	7	89	512
West Virginia	7	7	5,100			1	800	7	7	46	300
North Central division	1,303	1,198	3,701,120	99	134,917	508	915,466	1,176	1,209	15,091	86,560
Ohio	186	184	654,325	18	37,935	68	118,000	180	181	2,578	17,544
Indiana	112	109	396,100	9	13,100	37	69,450	104	104	1,561	10,730
Illinois	127	123	577,850	7	26,212	62	132,250	119	123	1,797	10,434
Michigan	139	133	335,695	27	26,346	53	67,425	132	138	1,790	10,425
Wisconsin	223	210	691,325	7	5,010	68	149,500	174	182	2,021	9,900
Minnesota	126	118	322,725	2	8,300	54	98,850	118	121	1,542	6,709
Iowa	110	96	227,850			53	93,925	99	101	1,121	5,526
Missouri	22	21	63,900	5	3,450	9	13,200	18	18	217	1,328
North Dakota	53	33	75,300	11	6,900	14	19,300	45	45	378	1,944
South Dakota	51	36	73,000	2	551	17	44,450	45	46	359	2,036
Nebraska	66	62	128,950	8	6,658	36	71,266	62	69	713	3,888
Kansas	88	73	154,100	3	455	37	37,850	80	81	1,014	6,036
South Central division	34	21	49,775	3	3,750	15	17,600	26	29	260	1,58
Kentucky	2	2	12,400			2	2,800	2	2	47	348
Oklahoma[1]	18	6	6,150			4	3,000	12	12	90	453
Texas	14	13	31,225	3	3,750	9	11,800	12	15	123	786
Western division	83	65	261,125	18	18,968	40	73,450	75	79	784	4,650
Colorado	9	6	14,200	2	850	4	6,400	9	9	86	418
Washington	22	19	77,900	10	11,550	13	21,600	21	23	228	1,303
Oregon	37	27	57,075	3	1,018	15	20,100	30	32	319	2,056
California	15	13	111,950	3	5,550	8	25,350	15	15	151	837

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	1,760	1,755	104,898	1,677	41,641	58,905	1,598	100	1,617	1,554	390,199
Atlantic	28	27	3,058	26	1,159	1,829	27	1	31	27	9,700
California	15	15	872	12	326	446	13		13	13	2,000
Dakota	108	108	3,440	108	1,618	1,822	69	20	69	69	11,905
Des Moines	27	27	860	23	282	464	21	2	21	19	4,410
East Pennsylvania	159	158	8,830	151	3,302	5,077	158	1	163	157	51,945
Erie	51	51	4,433	51	1,779	2,654	47	1	47	46	12,545
Illinois	114	113	7,433	110	3,038	4,219	110	3	110	110	27,770
Indiana	148	147	11,838	142	4,375	6,855	143	4	143	143	41,075
Iowa	79	79	4,488	77	1,955	2,418	72	5	73	72	15,745
Kansas	132	132	6,471	131	2,758	3,548	102	21	102	102	23,230
Michigan	152	152	8,134	147	3,257	4,662	144	4	145	141	35,794
Minnesota	123	123	7,354	123	3,218	4,136	116	5	110	116	24,740
Nebraska	58	58	2,759	58	1,248	1,511	52	4	52	52	9,395
New England	17	17	924	17	298	626	16		16	16	3,250
New York	53	53	4,323	51	1,667	2,481	51		53	50	12,181
Ohio	133	133	10,583	132	4,105	6,381	133		134	131	39,380
Oregon	43	43	1,884	43	736	1,148	32	10	31	32	8,375
Pittsburg	54	54	2,034	53	767	1,189	48	5	48	47	10,930
Platte River	13	13	623	13	248	375	13		14	13	2,760
Texas	14	14	611	13	252	347	12	2	12	12	2,615
Washington	16	16	659	16	300	359	15	1	15	15	3,500
Wisconsin	223	222	13,287	180	4,953	6,358	204	11	206	171	36,354

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	1,760	1,609	$5,819,620	204	$374,969	680	$1,297,666	1,571	1,631	19,977	121,822
Atlantic	28	27	462,900	19	110,300	16	62,300	28	31	567	4,714
California	15	13	111,950	3	5,550	8	25,350	15	15	151	873
Dakota	108	70	148,525	13	7,451	32	65,250	93	94	759	4,045
Des Moines	27	20	40,350	.....	.....	11	15,100	25	25	217	1,211
East Pennsylvania	159	157	616,650	38	48,047	41	92,900	124	130	1,532	13,813
Erie	51	48	409,950	7	21,636	28	79,900	48	48	696	4,435
Illinois	114	110	557,200	8	28,212	53	124,250	105	109	1,574	9,262
Indiana	148	143	485,500	9	11,150	54	88,750	140	140	2,130	14,214
Iowa	79	72	180,100	.....	.....	41	77,325	70	72	866	4,176
Kansas	132	103	233,850	8	3,880	50	55,750	113	113	1,352	7,926
Michigan	152	146	356,045	28	26,746	58	73,625	143	149	1,912	11,100
Minnesota	123	118	326,000	2	8,300	53	97,350	116	119	1,529	6,726
Nebraska	58	52	105,750	2	3,800	30	65,566	55	61	615	3,220
New England	17	16	73,300	12	32,865	3	4,500	17	19	194	1,252
New York	53	51	317,700	9	13,550	32	71,150	49	53	719	4,312
Ohio	133	133	434,725	12	23,620	44	69,300	129	131	1,826	12,676
Oregon	43	31	88,075	5	5,218	19	27,400	36	39	402	2,543
Pittsburg	54	48	76,500	3	4,801	10	14,400	49	53	471	2,753
Platte River	13	13	27,700	8	3,733	10	10,400	13	15	153	977
Texas	14	13	31,225	3	3,750	9	11,800	12	15	123	786
Washington	16	15	46,900	8	7,350	9	14,300	15	16	145	816
Wisconsin	223	210	688,725	7	5,010	69	151,000	176	184	2,044	9,992

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.

[1] See Evangelical Association, page 269.

DOCTRINE.

In doctrine the United Evangelical Church may be characterized as Methodistic. 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.

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 four 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 one delegate from each conference auxiliary, and one 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 285, cared for by the same number of missionaries, and for the prosecution of the work, in 1906, the sum of $117,962 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 3 stations are occupied, and 14 missionaries with 3 native helpers, are successfully laboring. There are 4 churches with 100 members; 3 schools with 80 pupils; and property valued at $19,588. The sum of $25,650 was contributed for the various branches of the work during the year 1906. There were 25 additions to the membership, and encouraging progress was made in every department.

The higher educational work of the church at home is represented by 3 institutions, in which there were, in 1906, about 40 teachers and 450 students. The contributions for this department were $20,495, and the property is valued at $100,000, with $175,000 endowment.

The Keystone Leagues of Christian Endeavor number 638 with a membership of 22,897, and in 1906 contributed for missionary purposes nearly $4,000, while the Sunday schools contributed for various purposes over $75,000.

The publishing house of the church, located at Harrisburg, Pa., has property valued at about $100,000, and publishes 13 church periodicals with a combined circulation of 150,000 copies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and by conferences in the tables which follow. As shown by these tables, the denomination has 978 organizations contained in 11 conferences. These organizations are distributed in 19 states, more than one-half of the total number being in the North Atlantic division, Pennsylvania leading with 579.

The total number of communicants reported is 69,882; of these, as shown by the returns for 950 organizations, about 38 per cent are males and 62 per cent females. According to the statistics, the denomination has 920 church edifices; a seating capacity for church edifices of 269,192, as reported by 907 organizations; church property valued at $3,180,359, against which there appears an indebtedness of $292,004; halls, etc., used for worship by 52 organizations; and 346 parsonages valued at $610,251. The Sunday schools, as reported by 883 organizations, number 918, with 12,136 officers and teachers and 93,176 scholars.

The number of ministers connected with the denomination is 553 and there are also 229 local preachers.

This body was not reported separately in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	978	975	69,882	950	25,807	42,067	911	52	920	907	269,192
North Atlantic division	585	584	45,638	569	16,486	27,521	566	15	571	564	181,307
New York	6	6	158	6	53	105	5	1	5	5	1,200
Pennsylvania	579	578	45,480	563	16,433	27,416	561	14	566	559	180,107
South Atlantic division	19	19	1,874	19	643	1,231	18	1	18	18	5,250
Maryland	15	15	1,769	15	596	1,173	14	1	14	14	4,350
West Virginia	4	4	105	4	47	58	4	.....	4	4	900
North Central division	322	320	20,419	315	8,027	12,146	291	22	293	289	73,960
Ohio	45	45	4,293	45	1,706	2,587	45	.....	45	45	14,750
Indiana	2	2	85	2	16	69	1	.....	1	1	300
Illinois	86	86	6,447	85	2,483	3,914	84	2	85	83	23,020
Michigan	1	1	125	1	50	75	1	.....	1	1	500
Wisconsin	4	4	170	4	78	92	3	1	3	3	675
Minnesota	13	13	492	13	235	257	10	3	10	10	2,175
Iowa	84	84	5,017	82	1,939	2,958	79	5	80	78	18,335
North Dakota	3	3	96	3	52	44	3	.....	3	3	315
South Dakota	8	8	155	8	71	84	6	2	6	6	1,155
Nebraska	62	60	2,992	58	1,153	1,763	52	4	52	52	11,335
Kansas	14	14	547	14	244	303	7	5	7	7	1,400
South Central division	7	7	199	7	81	118	3	3	3	3	900
Oklahoma[1]	7	7	199	7	81	118	3	3	3	3	900
Western division	45	45	1,752	40	570	1,051	33	11	35	33	7,775
Washington	1	1	45	1	18	27	1	.....	1	1	200
Oregon	43	43	1,661	38	537	993	31	11	32	31	7,375
California	1	1	46	1	15	31	1	.....	2	1	200

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	978	906	$3,180,359	208	$292,004	346	$610,251	883	918	12,136	93,176
North Atlantic division	585	561	2,162,278	141	192,367	153	316,476	519	531	7,694	63,570
New York	6	5	8,500	.....	.....	.....	.....	4	4	30	146
Pennsylvania	579	556	2,153,778	141	192,367	153	316,476	515	527	7,664	63,424
South Atlantic division	19	18	80,853	6	23,150	9	17,900	19	21	303	2,501
Maryland	15	14	76,853	4	23,025	8	15,900	15	17	274	2,334
West Virginia	4	4	4,000	2	125	1	2,000	4	4	29	167
North Central division	322	292	875,578	49	68,462	166	257,875	307	322	3,729	24,612
Ohio	45	45	164,250	14	34,799	20	42,800	44	45	638	5,003
Indiana	2	2	6,000	.....	.....	1	1,500	2	2	24	150
Illinois	86	84	312,000	9	13,260	49	90,550	84	89	1,204	8,594
Michigan	1	1	8,000	.....	.....	1	2,500	1	1	13	110
Wisconsin	4	3	11,000	1	2,000	.....	.....	3	3	37	148
Minnesota	13	10	29,200	1	125	5	8,400	12	13	135	534
Iowa	84	79	192,927	7	9,575	48	59,100	80	85	899	5,377
North Dakota	3	3	4,700	1	2,000	2	3,000	3	3	27	164
South Dakota	8	6	13,800	3	2,755	4	4,000	6	7	36	177
Nebraska	62	52	118,151	11	3,286	32	41,225	59	61	605	3,637
Kansas	14	7	15,550	2	662	4	4,800	13	13	111	718
South Central division	7	3	7,500	2	2,700	1	1,000	7	9	80	532
Oklahoma[1]	7	3	7,500	2	2,700	1	1,000	7	9	80	532
Western division	45	32	54,150	10	5,325	17	17,000	31	35	330	1,961
Washington	1	1	800	.....	.....	1	600	.....	.....	.....	.....
Oregon	43	30	41,350	9	4,325	15	14,200	30	34	309	1,834
California	1	1	12,000	1	1,000	1	2,200	1	1	21	127

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	978	975	69,882	950	25,807	42,067	911	52	920	907	269,192
Central Pennsylvania	276	276	19,213	269	7,003	11 593	262	12	266	260	81,495
Des Moines	61	61	3,880	59	1,421	2,339	56	5	57	56	14,125
East Pennsylvania	180	180	19,301	180	7,104	12,197	177	2	177	177	63,776
Illinois	93	93	6,827	92	2,627	4,150	89	3	90	88	24,495
Kansas	21	21	746	21	325	421	10	8	10	10	2,300
Northwestern	47	47	1,880	47	876	1,004	42	5	42	41	7,855
Ohio	45	45	4,293	45	1,706	2,587	45	.....	45	45	14,750
Oregon	44	44	1,706	39	555	1,020	32	11	33	32	7,575
Pittsburg	148	147	8,998	139	3,022	4,962	145	2	146	145	41,286
Platte River	62	60	2,992	58	1,153	1,763	52	4	52	52	11,335
San Francisco (Mission)	1	1	46	1	15	31	1	.....	2	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY CONFERENCES: 1906.

CONFERENCE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	978	906	$3,180,359	208	$292,004	346	$610,251	883	918	12,136	93,176
Central Pennsylvania	276	257	748,345	61	89,065	76	136,476	241	251	3,419	26,735
Des Moines	61	56	151,327	5	8,500	35	41,000	57	59	671	4,189
East Pennsylvania	180	177	1,207,900	53	100,539	51	142,450	168	171	3,189	28,327
Illinois	93	90	337,000	10	15,260	51	94,550	90	95	1,278	9,002
Kansas	21	10	23,050	4	3,362	5	5,800	20	22	191	1,250
Northwestern	47	42	89,300	7	5,955	24	33,500	44	49	426	2,063
Ohio	45	45	164,250	14	34,799	20	42,800	44	45	638	5,003
Oregon	44	31	42,150	9	4,325	16	14,800	30	34	309	1,834
Pittsburg	148	145	286,886	33	25,913	35	55,450	129	130	1,389	11,009
Platte River	62	52	118,151	11	3,286	32	41,225	59	61	605	3,637
San Francisco (Mission)	1	1	12,000	1	1,000	1	2,200	1	1	21	127

EVANGELISTIC ASSOCIATIONS.

GENERAL STATEMENT.

Under this head are included various associations of churches which are more or less completely organized and have one general characteristic, namely, the conduct of evangelistic or missionary work. In a few cases they are practically denominations, but for the most part, while distinct from other religious bodies, they are dominated by the evangelistic conception rather than by doctrinal or ecclesiastical distinctions. None of them is large, and some are very small and local in their character.

The Evangelistic associations are 14 in number, arranged in the order of affiliation as follows:

Apostolic Faith Movement.
Peniel Missions.
Metropolitan Church Association.
Hephzibah Faith Missionary Association.
Missionary Church Association.
Pentecost Bands of the World.
Heavenly Recruit Church.
Apostolic Christian Church.
Christian Congregation.
Gospel Mission.
Church of Daniel's Band.
Lumber River Mission.
Pentecostal Union Church.
Voluntary Missionary Society in America (Colored).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. Taken together, they have 182 church organizations. The total number of communicants or members, as reported by 179 organizations, is 10,842; of these, as shown by the returns for 172 organizations, about 43 per cent are males and 57 per cent females.

According to the statistics, these associations have 124 church edifices; a seating capacity for church edifices of 34,590, as reported by 112 organizations;

church property valued at $532,185, against which there appears an indebtedness of $102,700; halls, etc., used for worship by 52 organizations; and 9 parsonages valued at $34,000. The Sunday schools, as reported by 136 organizations, number 147, with 947 officers and teachers and 7,615 scholars.

The number of ministers reported as connected with the different bodies is 356, and there are also 196 licentiates, evangelists, and exhorters.

The largest association, in respect to the number of both organizations and communicants, is the Apostolic Christian Church, and the next in size is the Missionary Church Association.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Evangelistic associations	182	179	10,842	172	4,397	5,790	356	120	52	124	112	34,590
Apostolic Faith Movement	6	6	538	6	221	317	.....	1	5	1	1	200
Peniel Missions	11	11	703	10	480	173	30	1	10	1	1	500
Metropolitan Church Association	6	6	466	6	183	283	29	4	2	4	4	2,025
Hephzibah Faith Missionary Association	10	10	293	10	141	152	36	9	1	9	9	1,450
Missionary Church Association	32	30	1,256	27	415	596	35	19	12	19	18	4,735
Pentecost Bands of the World	16	16	487	16	191	296	50	15	1	16	14	3,780
Heavenly Recruit Church	27	27	938	27	407	531	55	8	15	8	7	2,800
Apostolic Christian Church	42	41	4,558	38	1,729	2,469	19	41	1	44	37	11,475
Christian Congregation	9	9	395	9	172	223	26	5	1	5	5	1,550
Gospel Mission	8	8	196	8	80	116	10	4	3	4	4	750
Church of Daniel's Band	4	4	92	4	38	54	15	2	1	2	2	500
Lumber River Mission	5	5	265	5	97	168	5	5	.....	5	5	2,600
Pentecostal Union Church	3	3	230	3	93	137	35	3	.....	3	2	900
Voluntary Missionary Society in America (Colored)	3	3	425	3	150	275	11	3	.....	3	3	1,325

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Evangelistic associations	182	122	$532,185	31	$102,700	9	$34,000	136	147	947	7,615
Apostolic Faith Movement	6	2	450	.....	.....	.....	.....	5	6	30	245
Peniel Missions	11	3	40,250	.....	.....	.....	.....	7	7	40	308
Metropolitan Church Association	6	4	118,300	3	74,000	1	13,000	4	4	29	360
Hephzibah Faith Missionary Association	10	9	11,300	1	175	.....	.....	9	9	75	402
Missionary Church Association	32	22	33,135	4	1,500	1	1,000	28	34	271	1,916
Pentecost Bands of the World	16	15	69,550	7	6,625	6	19,500	13	14	83	477
Heavenly Recruit Church	27	7	8,950	3	700	1	500	14	14	116	527
Apostolic Christian Church	42	38	141,550	6	6,500	.....	.....	31	32	130	1,932
Christian Congregation	9	5	7,200	2	600	.....	.....	7	7	73	332
Gospel Mission	8	5	3,100	1	500	.....	.....	7	9	34	245
Church of Daniel's Band	4	2	2,400	1	100	.....	.....	1	1	3	50
Lumber River Mission	5	5	3,000	.....	.....	.....	.....	5	5	28	256
Pentecostal Union Church	3	3	90,600	2	11,000	.....	.....	2	2	14	175
Voluntary Missionary Society in America (Colored)	3	2	2,400	1	1,000	.....	.....	3	3	21	390

APOSTOLIC FAITH MOVEMENT.

HISTORY.

This movement originated in Topeka, Kans., in 1900, in the revival work of some evangelists under the Rev. Charles F. Parham. It stands for the "restoration of the faith once delivered to the saints, the old-time religion, camp meetings, revivals, missions, street and prison work, and Christian unity everywhere." It is not a denomination, in the sense in which that word is ordinarily used, but "an evangelistic movement on a scriptural plan," carried on by preachers, evangelists, and special workers, who feel that they are called by God, and who devote their whole time to the work, without salaries or collections of any kind, the entire expense depending "upon God's blessing through freewill offerings." Special attention is paid to "salvation and healing." Whenever possible, the leaders upon request visit and pray for the sick without charge. The distant sick are treated through correspondence, the sending of handkerchiefs that have been blessed, etc. The headquarters are in Los Angeles, Cal. The membership reported indicates merely those persons who are permanently and actively identified with the movement, not including those who attend the meetings, or who may be classed as associated with it.

Foreign missionary work is carried on in Japan, China, Korea, the Philippines, India, Africa, South America, and some of the European countries, under the general supervision of committees which have charge of the receipt of funds and the forwarding of supplies to those in the field, no definite salaries being paid.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 6 organizations; 3 being in Kansas, 2 in Washington, and 1 in Texas.

The total number of communicants or members reported is 538; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 200; church property valued at $450, against which there appears no indebtedness; and halls, etc., used for worship by 5 organizations. There are 6 Sunday schools reported, with 30 officers and teachers and 245 scholars.

No information concerning the number of ministers can be obtained.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6	6	538	6	221	317	1	5	1	1	200
North Central division	3	3	140	3	50	90	.....	3	.....	.....	.....
Kansas	3	3	140	3	50	90	.....	3	.....	.....	.....
South Central division	1	1	48	1	25	23	1	.....	1	1	200
Texas	1	1	48	1	25	23	1	.....	1	1	200
Western division	2	2	350	2	146	204	.....	2	.....	.....	.....
Washington	2	2	350	2	146	204	.....	2	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6	2	$450	.....	.....	.....	.....	5	6	30	245
North Central division	3	.....	.....	.....	.....	.....	.....	2	2	16	100
Kansas	3	.....	.....	.....	.....	.....	.....	2	2	16	100
South Central division	1	1	100	.....	.....	.....	.....	1	1	4	55
Texas	1	1	100	.....	.....	.....	.....	1	1	4	55
Western division	2	1	350	.....	.....	.....	.....	2	3	10	90
Washington	2	1	350	.....	.....	.....	.....	2	3	10	90

PENIEL MISSIONS.

HISTORY.

Under this head are grouped a number of enterprises in Oregon, Washington, and California, under the general superintendence of the Rev. and Mrs. T. P. Ferguson, of Los Angeles, California.

These enterprises are conducted in various ways, according to the conditions of the immediate locality, and each is under the supervision of some one commissioned for that work from the headquarters at Los Angeles. They give special attention to rescue work in the large cities. Some of the missions use membership cards and have a regular enrollment; others do not use these cards, and the attendance is made up partly of persons who are already members of other churches, but identify themselves with the distinctively missionary work of this organization. There is no general association, although the superintendents meet at different times for mutual conference. Great liberty is given to workers in choice of location and form of work.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 11 organizations; 8 being in California, 2 in Oregon, and 1 in Washington.

The total number of communicants or members reported is 703; of these, as shown by the returns of 10 organizations, about 74 per cent are males and 26 per cent females. According to the statistics, the denomination has 1 church edifice with a seating capacity of 500; church property valued at $40,250, against which there appears no indebtedness; and halls, etc., used for worship by 10 organizations. There are 7 Sunday schools reported, with 40 officers and teachers and 308 scholars.

The number of ministers connected with the denomination is 30.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	11	11	703	10	480	173	1	10	1	1	500
Western division	11	11	703	10	480	173	1	10	1	1	500
Washington	1	1	50	.....	.....	.....	.....	1	.....	.....	.....
Oregon	2	2	125	2	75	50	.....	2	.....	.....	.....
California	8	8	528	8	405	123	1	7	1	1	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	11	3	$40,250					7	7	40	308
Western division	11	3	40,250					7	7	40	308
Washington	1										
Oregon	2							1	1	3	25
California	8	3	40,250					6	6	37	283

METROPOLITAN CHURCH ASSOCIATION.

HISTORY.

This organization, sometimes called the "Burning Bush," is the outgrowth of the Metropolitan Methodist church of Chicago, and was organized in one of the most densely settled districts of that city. It found its impulse in a revival movement in 1894, and has increased until it has churches in various parts of the country, and conducts fairly extensive foreign missionary work. The headquarters are at Waukesha, Wis., where there are various departments, including an orphanage with 45 inmates, a day school, and rooms for families. The special feature of the association is its revival work, which it carries on in various parts of the country, hiring halls, as a rule, rather than purchasing buildings and making permanent headquarters.

There are branches in other countries, the main part of the foreign work being in India. In 1904 missionaries established themselves in Calcutta, but afterwards moved to Allahabad, where they have preached to the English speaking people as well as to the natives, although they live entirely in the native style. In 1906, there were 8 missionaries in India, 4 in Wales, and 3 in Africa. The amount subscribed for the conduct of the foreign work was $2,340, and $30,000 has been expended in the purchase of buildings, etc., for the foreign and home work.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 6 organizations; 2 being in Illinois, 2 in Wisconsin, and 1 each in Massachusetts and Ohio.

The total number of communicants or members reported is 466; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 2,025; church property valued at $118,300, against which there appears an indebtedness of $74,000; halls, etc., used for worship by 2 organizations; and 1 parsonage valued at $13,000. There are 4 Sunday schools reported, with 29 officers and teachers and 360 scholars.

The number of ministers connected with the denomination is 29, and there are also 23 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	6	6	466	6	183	283	4	2	4	4	2,025
North Atlantic division	1	1	45	1	15	30		1			
Massachusetts	1	1	45	1	15	30		1			
North Central division	5	5	421	5	168	253	4	1	4	4	2,025
Ohio	1	1	21	1	8	13	1		1	1	150
Illinois	2	2	110	2	42	68	1	1	1	1	825
Wisconsin	2	2	290	2	118	172	2		2	2	1,050

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	6	4	$118,300	3	$74,000	1	$13,000	4	4	29	360
North Atlantic division	1							1	1	4	50
Massachusetts	1							1	1	4	50
North Central division	5	4	118,300	3	74,000	1	13,000	3	3	25	310
Ohio	1	1	800								
Illinois	2	1	15,000	1	12,000	1	13,000	1	1	4	50
Wisconsin	2	2	102,500	2	62,000			2	2	21	260

HEPHZIBAH FAITH MISSIONARY ASSOCIATION.

HISTORY.

A number of independent churches were organized under this name at Glenwood, Iowa, in 1892, for the threefold purpose of preaching the doctrine of holiness, developing missionary work both at home and abroad, and promoting philanthropic work, especially the care of orphans and needy persons. They have no formal creed and no general church organization. Each local body, called an assembly, keeps its own records, but there is a central committee located at Tabor, Iowa, which superintends the general activities of the churches.

The number of persons engaged in the home missionary work is large, and includes ordained and licensed ministers, evangelists, deaconesses, etc. No salaries are paid, and no summary of figures is available, but the superintendent reports that "sufficient for food, clothing, fuel, and traveling expenses for something like 60 persons was supplied." There is a missionary training home with 70 students, for the preparation of those who desire to work among the neglected classes, and an orphanage with 23 inmates.

Foreign work has been carried on since 1894 in India, China, Japan, and Africa. In 1906 there were 7 stations, occupied by 24 missionaries, and the amount contributed for the work was about $5,200.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 10 organizations, in 7 states. Of these, there are 2 each in Iowa, Missouri, and Nebraska, and 1 each in Colorado, Kansas, Oregon, and Washington.

The total number of communicants or members reported is 293; of these, about 48 per cent are males and 52 per cent females. According to the statistics, the denomination has 9 church edifices with a seating capacity of 1,450, and church property valued at $11,300, against which there appears an indebtedness of $175. There are 9 Sunday schools reported, with 75 officers and teachers and 402 scholars.

The number of ministers connected with the denomination is 36, and there are also 39 licentiates and evangelists.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	10	10	293	10	141	152	9	1	9	9	1,450
North Central division	7	7	234	7	119	115	6	1	6	6	1,100
Iowa	2	2	135	2	70	65	2		2	2	550
Missouri	2	2	46	2	23	23	2		2	2	325
Nebraska	2	2	24	2	12	12	1	1	1	1	150
Kansas	1	1	29	1	14	15	1		1	1	75
Western division	3	3	59	3	22	37	3		3	3	350
Colorado	1	1	24	1	8	16	1		1	1	75
Washington	1	1	20	1	8	12	1		1	1	150
Oregon	1	1	15	1	6	9	1		1	1	125

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	10	9	$11,300	1	$175	.....	.....	9	9	75	402
North Central division	7	6	9,350	.....	.....	.....	.....	6	6	50	305
Iowa	2	2	6,800	.....	.....	.....	.....	2	2	20	170
Missouri	2	2	1,400	.....	.....	.....	.....	1	1	4	50
Nebraska	2	1	1,000	.....	.....	.....	.....	2	2	18	60
Kansas	1	1	150	.....	.....	.....	.....	1	1	8	25
Western division	3	3	1,950	1	175	.....	.....	3	3	25	97
Colorado	1	1	150	.....	.....	.....	.....	1	1	11	30
Washington	1	1	600	1	175	.....	.....	1	1	7	40
Oregon	1	1	1,200	.....	.....	.....	.....	1	1	7	27

MISSIONARY CHURCH ASSOCIATION.

HISTORY.

This body was organized in 1898, at Berne, Ind., by a number of persons who found themselves without a church home, as a consequence of their belief in what is known as the "fourfold gospel," namely, "regeneration for the sinner, sanctification as a second work of grace for the believer, the healing of the bodies of the believers as an answer to prayer, and the premillennial coming of Jesus Christ as King of this earth." They banded themselves together in an organization under the name of the "Missionary Church Association," whose chief aim has been to reach the neglected parts of the home field with the gospel, and to do missionary work in foreign fields. The doctrinal status is about the same as that of the Christian and Missionary Alliance,[1] through which society it carries on some of its work. It differs from that, however, in being a regular church organization, while the Alliance is not. The headquarters of the Association are at Berne, Ind., and the churches are located chiefly in the states of Indiana, Ohio, and Michigan.

[1] See Independent churches, page 315.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and territories in the tables which follow. As shown by these tables, the denomination has 32 organizations in 10 states and the territory of Arizona. Of these, 28 are in the North Central division, Ohio leading with 8.

The total number of communicants or members reported is 1,256; of these, as shown by the returns of 27 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 19 church edifices; a seating capacity for church edifices of 4,735; church property valued at $33,135, against which there appears an indebtedness of $1,500; halls, etc., used for worship by 12 organizations; and 1 parsonage valued at $1,000. The Sunday schools, as reported by 28 organizations, number 34, with 271 officers and teachers and 1,916 scholars.

The number of ministers connected with the denomination is 35, and there are also 20 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	32	30	1,256	27	415	596	19	12	19	18	4,735
North Central division	28	26	1,132	24	381	556	18	10	18	17	4,435
Ohio	8	8	339	7	84	130	7	1	7	7	2,050
Indiana	5	5	362	5	149	213	3	2	3	3	1,210
Illinois	2	2	85	2	26	59	2	.....	2	2	400
Michigan	5	4	100	4	46	54	1	4	1	1	200
Wisconsin	2	2	106	1	16	20	1	1	1	1	100
Minnesota	1	1	20	1	10	10	1	.....	1	1	100
Nebraska	2	2	57	2	22	35	1	1	1	1	175
Kansas	3	2	63	2	28	35	2	1	2	1	200
South Central division	1	1	30	1	14	16	1	.....	1	1	300
Tennessee	1	1	30	1	14	16	1	.....	1	1	300
Western division	3	3	94	2	20	24	.....	2	.....	.....	.....
Arizona	1	1	50	.....	.....	.....	.....	1	.....	.....	.....
California	2	2	44	2	20	24	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES AND TERRITORIES: 1906.

STATE OR TERRITORY.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	32	22	$33,135	4	$1,500	1	$1,000	28	34	271	1,916
North Central division	28	21	32,735	3	1,450	1	1,000	26	31	250	1,741
Ohio	8	8	13,035	1	150	.....	.....	8	8	82	535
Indiana	5	4	8,100	.....	.....	.....	.....	5	6	70	545
Illinois	2	2	4,200	1	1,000	.....	.....	2	2	16	105
Michigan	5	2	1,050	.....	.....	.....	.....	4	6	36	219
Wisconsin	2	1	1,500	.....	.....	1	1,000	1	1	4	22
Minnesota	1	1	650	1	300	.....	.....	1	1	4	15
Nebraska	2	1	1,400	.....	.....	.....	.....	2	4	17	135
Kansas	3	2	2,800	.....	.....	.....	.....	3	3	21	165
South Central division	1	1	400	1	50	.....	.....	1	2	11	75
Tennessee	1	1	400	1	50	.....	.....	1	2	11	75
Western division	3	.....	.....	.....	.....	.....	.....	1	1	10	100
Arizona	1	.....	.....	.....	.....	.....	.....	1	1	10	100
California	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

PENTECOST BANDS OF THE WORLD.

HISTORY.

In 1885 a missionary society of young people was formed in the Free Methodist Church by the Rev. Vivian A. Dake. Gradually as the members of the branches, or bands, came into closer fellowship, they united in distinct organizations, and in 1898 became a separate body, adopting the name "Pentecost Bands of the World." While primarily a home and foreign missionary movement, it is practically a denomination. The doctrine corresponds in general to that of the Methodist Episcopal Church, although no definite creed has been adopted. The ecclesiastical organization is by no means complete. Some of the bands have a regular membership, ordained pastors, and church edifices, but many worship in halls, chapels, etc., and are supplied by evangelists.

The care of these outlying stations and communities constitutes the distinctive home missionary work, in which, apart from the regular pastorates, about 75 persons were engaged in 1906. No salaries are paid, both pastors and evangelists being supported by voluntary contributions. The foreign missionary work is carried on in India, North Africa, and Sweden. The report for 1906 showed 10 stations, 17 American missionaries, and 15 native helpers; 3 churches with 250 members; 2 schools with 250 pupils; and 2 orphanages with 200 inmates. The amount contributed for

this purpose was $4,500, and the value of property on the foreign field was estimated at $35,000.

This body has 1 correspondence school with 75 students, and 1 parochial school with 20 pupils. The value of school property is estimated at $1,000. Four philanthropic institutions were reported, with 250 inmates, and property valued at $105,500. The headquarters of the denomination are in Indianapolis, Ind., where there is a large printing and publishing house.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 16 organizations in 5 states. Of these, 15 are in the North Central division, Indiana leading with 12.

The total number of communicants or members reported is 487; of these, about 39 per cent are males and 61 per cent females. According to the statistics, the denomination has 16 church edifices; a seating capacity for church edifices of 3,780; church property valued at $69,550, against which there appears an indebtedness of $6,625; and 6 parsonages valued at $19,500. There are 14 Sunday schools reported, with 83 officers and teachers and 477 scholars.

The number of ministers connected with the denomination is 50.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	16	16	487	16	191	296	15	1	16	14	3,780
North Central division	15	15	467	15	181	286	14	1	15	13	3,580
Indiana	12	12	427	12	158	269	11	1	12	10	2,855
Illinois	1	1	26	1	16	10	1	.....	1	1	250
Iowa	1	1	8	1	5	3	1	.....	1	1	300
Nebraska	1	1	6	1	2	4	1	.....	1	1	175
South Central division	1	1	20	1	10	10	1	.....	1	1	200
Texas	1	1	20	1	10	10	1	.....	1	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	16	15	$69,550	7	$6,625	6	$19,500	13	14	83	477
North Central division	15	14	69,050	7	6,625	6	19,500	12	13	74	437
Indiana	12	11	64,400	6	6,025	5	18,500	10	11	63	382
Illinois	1	1	2,000	.....	.....	.....	.....	1	1	6	30
Iowa	1	1	2,000	1	600	1	1,000	1	1	5	25
Nebraska	1	1	650	.....	.....	.....	.....	.....	.....	.....	.....
South Central division	1	1	500	.....	.....	.....	.....	1	1	9	40
Texas	1	1	500	.....	.....	.....	.....	1	1	9	40

HEAVENLY RECRUIT CHURCH.

HISTORY.

In 1882 several preachers, impressed with the lack of spirituality and power in the churches, began preaching on the streets of Philadelphia. As the number of converts increased, the services were held in a hall, and in 1885 the body was incorporated as the "Heavenly Recruit Association of Philadelphia, Pa.," for the promotion of Christianity and missionary purposes. Some years later dissatisfaction arose, resulting in a division of the association, a part taking the name of "Holiness Christian Association," and the others, including chiefly a number of churches which had been organized in Indiana, forming the "Heavenly Recruit Church." In general doctrine and polity the church is in accord with the Methodist Church, laying special emphasis upon entire sanctification and holiness. The bishops constitute a senate which makes and establishes rules and regulations for the conferences, and the direct control of the ministry is in the hands of an annual conference, to which the churches report.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 27 organizations; 26 being in Indiana and 1 in Illinois.

The total number of communicants or members reported is 938; of these, about 43 per cent are males and 57 per cent females. According to the statistics, the denomination has 8 church edifices; a seating capacity for church edifices of 2,800; church property valued at $8,950, against which there appears an indebtedness of $700; halls, etc., used for worship by 15 organizations; and 1 parsonage valued at $500. There are 14 Sunday schools reported, with 116 officers and teachers and 527 scholars.

The number of ministers connected with the denomination is 55, and there are also 18 evangelists and exhorters.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	27	27	938	27	407	531	8	15	8	7	2,800
North Central division	27	27	938	27	407	531	8	15	8	7	2,800
Indiana	26	*26	894	26	389	505	8	14	8	7	2,800
Illinois	1	1	44	1	18	26	.....	1	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	27	7	$8,950	3	$700	1	$500	14	14	116	527
North Central division	27	7	8,950	3	700	1	500	14	14	116	527
Indiana	26	7	8,950	3	700	1	500	13	13	108	492
Illinois	1	.....	.....	.....	.....	.....	.....	1	1	8	35

APOSTOLIC CHRISTIAN CHURCH.

HISTORY.

The Apostolic Christian Church traces its origin to a Swiss, the Rev. S. H. Froehlich, who came to this country about the middle of the nineteenth century and established a number of German Swiss churches. The principal characteristic is the development of the doctrine of entire sanctification. The different organizations are distinct from each other, although combining in a loose association.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 42 organizations in 11 states. Of these, 37 are in the North Central division, Illinois leading with 15.

The total number of communicants or members reported is 4,558; of these, as shown by the returns for 38 organizations, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 44 church edifices; a seating capacity for church edifices of 11,475, as reported by 37 organizations; and church property valued at $141,550, against which there appears an indebtedness of $6,500. There are 32 Sunday schools reported, with 130 officers and teachers and 1,932 scholars.

The number of ministers connected with the denomination is 19, and there are also 69 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	42	41	4,558	38	1,729	2,469	41	1	44	37	11,475
North Atlantic division	3	3	350	2	70	80	3	.....	3	3	700
Connecticut	1	1	200	.....	.....	.....	1	.....	1	1	200
New York	1	1	100	1	50	50	1	.....	1	1	300
New Jersey	1	1	50	1	20	30	1	.....	1	1	200
South Atlantic division	1	1	48	1	20	28	1	.....	1	1	140
West Virginia	1	1	48	1	20	28	1	.....	1	1	140
North Central division	37	36	4,069	34	1,609	2,300	36	1	38	32	10,435
Ohio	8	8	539	8	189	350	8	.....	8	8	1,760
Indiana	6	6	380	6	167	213	5	1	5	5	1,425
Illinois	15	14	2,515	13	1,003	1,387	15	.....	16	13	5,700
Michigan	1	1	34	1	14	20	1	.....	1	1	150
Iowa	3	3	184	3	79	105	3	.....	3	3	650
Kansas	4	4	417	3	157	225	4	.....	5	2	750
Western division	1	1	91	1	30	61	1	.....	2	1	200
Oregon	1	1	91	1	30	61	1	.....	2	1	200

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	42	38	$141,550	6	$6,500	.....	.....	31	32	130	1,932
North Atlantic division	3	3	13,000	2	3,500	.....	.....	3	3	7	200
Connecticut	1	1	6,000	1	2,500	.....	.....	1	1	3	100
New York	1	1	3,000	.....	.....	.....	.....	1	1	2	50
New Jersey	1	1	4,000	1	1,000	.....	.....	1	1	2	50
South Atlantic division	1	1	1,000	.....	.....	.....	.....	1	1	7	80
West Virginia	1	1	1,000	.....	.....	.....	.....	1	1	7	80
North Central division	37	33	123,550	4	3,000	.....	.....	26	26	112	1,592
Ohio	8	8	19,750	.....	.....	.....	.....	7	7	31	405
Indiana	6	5	17,800	1	1,000	.....	.....	4	4	19	185
Illinois	15	13	66,500	1	1,600	.....	.....	11	11	53	815
Michigan	1	1	3,000	1	200	.....	.....	.....	.....	.....	.....
Iowa	3	3	5,500	1	200	.....	.....	2	2	4	60
Kansas	4	3	11,000	.....	.....	.....	.....	2	2	5	127
Western division	1	1	4,000	.....	.....	.....	.....	1	2	4	60
Oregon	1	1	4,000	.....	.....	.....	.....	1	2	4	60

CHRISTIAN CONGREGATION.

HISTORY.

This body was organized in the year 1899, at Kokomo, Ind., with the special purpose of securing a broader Christian fellowship and of emphasizing and systematizing works of charity. Both in doctrine and polity it is in general accord with the Methodist Episcopal Church. It has district assemblies and also a general assembly, corresponding to a certain extent to the general conference of that body.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 9 organizations; 7 being in Indiana and 1 each in Ohio and Wisconsin.

The total number of communicants or members reported is 395; of these, about 44 per cent are males and 56 per cent females. According to the statistics, the denomination has 5 church edifices with a seating capacity of 1,550, and church property valued at $7,200, against which there appears an indebtedness of $600. There are 7 Sunday schools reported, with 73 officers and teachers and 332 scholars.

The number of ministers connected with the denomination is 26.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	9	9	395	9	172	223	5	1	5	5	1,550
North Central division	9	9	395	9	172	223	5	1	5	5	1,550
Ohio	1	1	4	1	4	.....	.....	.....	.....	.....	.....
Indiana	7	7	369	7	160	209	5	1	5	5	1,550
Wisconsin	1	1	22	1	8	14	.....	.....	.....	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	9	5	$7,200	2	$600			7	7	73	332
North Central division	9	5	7,200	2	600			7	7	73	332
Ohio	1										
Indiana	7	5	7,200	2	600			7	7	73	332
Wisconsin	1										

GOSPEL MISSION.

HISTORY.

This is an association of churches for the special purpose of evangelistic work and the development of Christian fellowship. The congregations are not identified with any church organization and have no special system of doctrine or church polity. They vary in size and are principally evangelistic in their services.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 8 organizations, all of which are in Pennsylvania.

The total number of communicants or members reported is 196; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 750; church property valued at $3,100, against which there appears an indebtedness of $500; and halls, etc., used for worship by 3 organizations. There are 9 Sunday schools reported, with 34 officers and teachers and 245 scholars.

The number of ministers connected with the denomination is 10.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	8	8	196	8	80	116	4	3	4	4	750
North Atlantic division	8	8	196	8	80	116	4	3	4	4	750
Pennsylvania	8	8	196	8	80	116	4	3	4	4	750

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	8	5	$3,100	1	$500			7	9	34	245
North Atlantic division	8	5	3,100	1	500			7	9	34	245
Pennsylvania	8	5	3,100	1	500			7	9	34	245

CHURCH OF DANIEL'S BAND.

HISTORY.

The Church of Daniel's Band was organized and incorporated in February, 1893, at Marine City, St. Clair county, Mich. The general purpose is evangelistic, with special emphasis upon fellowship, abstinence from all excess, and liberty in the exercise of faith. The organization is somewhat after the Methodist form. In addition to the churches in the United States there are a few connected with the body in Canada.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 4 organizations, all of which are in Michigan.

The total number of communicants or members reported is 92; of these, about 41 per cent are males and 59 per cent females. According to the statistics, the denomination has 2 church edifices with a seating capacity of 500, and church property valued at $2,400, against which there appears an indebtedness of $100. There is 1 Sunday school reported, with 3 officers and teachers and 50 scholars.

The number of ministers connected with the denomination is 15, and there are also 6 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	4	4	92	4	38	54	2	1	2	2	500
North Central division	4	4	92	4	38	54	2	1	2	2	500
Michigan	4	4	92	4	38	54	2	1	2	2	500

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	4	2	$2,400	1	$100	.....	.....	1	1	3	50
North Central division	4	2	2,400	1	100	.....	.....	1	1	3	50
Michigan	4	2	2,400	1	100	.....	.....	1	1	3	50

LUMBER RIVER MISSION.

HISTORY.

This organization includes a few churches in North Carolina, all established since 1900. They call themselves "Holiness Methodist churches," but decline all affiliation with other Methodist bodies and emphasize evangelistic work in their immediate vicinity.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 5 organizations.

The total number of communicants or members reported is 265; of these, about 37 per cent are males and 63 per cent females. According to the statistics, the denomination has 5 church edifices with a seating capacity of 2,600, and church property valued at $3,000, against which there appears no indebtedness. There are 5 Sunday schools reported, with 28 officers and teachers and 256 scholars.

The number of ministers connected with the denomination is 5, and there are also 3 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	5	5	265	5	97	168	5	.....	5	5	2,600
South Atlantic division	5	5	265	5	97	168	5	.....	5	5	2,600
North Carolina	5	5	265	5	97	168	5	.....	5	5	2,600

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	5	5	$3,000	.....	.....	.....	.....	5	5	28	256
South Atlantic division	5	5	3,000	.....	.....	.....	.....	5	5	28	256
North Carolina	5	5	3,000	.....	.....	.....	.....	5	5	28	256

PENTECOSTAL UNION CHURCH.

HISTORY.

The Pentecostal Union Church is an association of churches, all of recent date, whose special purpose is general missionary work and the preaching of the doctrine of holiness. A number of ministers and missionaries labor under their auspices, following the general methods of the early church. The headquarters are at Denver, Colorado.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 3 organizations; 1 being in California, 1 in Colorado, and 1 in New Jersey.

The total number of communicants or members reported is 230; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 3 church edifices; a seating capacity for church edifices of 900; and church property valued at $90,600, against which there appears an indebtedness of $11,000. There are 2 Sunday schools reported, with 14 officers and teachers and 175 scholars.

The number of ministers connected with the denomination is 35.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3	3	230	3	93	137	3	.....	3	2	900
North Atlantic division	1	1	56	1	26	30	1	.....	1	1	100
New Jersey	1	1	56	1	26	30	1	.....	1	1	100
Western division	2	2	174	2	67	107	2	.....	2	1	800
Colorado	1	1	163	1	63	100	1	.....	1	1	800
California	1	1	11	1	4	7	1	.....	1	.....	.....

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3	3	$90,600	2	$11,000	.....	.....	2	2	14	175
North Atlantic division	1	1	5,000	.....	.....	.....	.....	1	1	6	50
New Jersey	1	1	5,000	.....	.....	.....	.....	1	1	6	50
Western division	2	2	85,600	2	11,000	.....	.....	1	1	8	125
Colorado	1	1	80,000	1	8,000	.....	.....	1	1	8	125
California	1	1	5,600	1	3,000	.....	.....	.....	.....	.....	.....

VOLUNTARY MISSIONARY SOCIETY IN AMERICA (COLORED).

HISTORY.

This is a small association of colored churches, organized in 1900, in protest against the principle adopted in the different colored denominations of supporting the ministry by financial assessments upon the churches.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given in the tables which follow. As shown by these tables, the denomination has 3 organizations, all of which are in Alabama.

The total number of communicants or members reported is 425; of these, about 35 per cent are males and 65 per cent females. According to the statistics the denomination has 3 church edifices, with a seating capacity of 1,325; and church property valued at $2,400, against which there appears an indebtedness of $1,000. There are 3 Sunday schools reported, with 21 officers and teachers and 390 scholars.

The number of ministers connected with the denomination is 11, and there are also 18 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	3	3	425	3	150	275	3	.....	3	3	1,325
South Central division	3	3	425	3	150	275	3	.....	3	3	1,325
Alabama	3	3	425	3	150	275	3	.....	3	3	1,325

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	3	2	$2,400	1	$1,000	.....	.....	3	3	21	390
South Central division	3	2	2,400	1	1,000	.....	.....	3	3	21	390
Alabama	3	2	2,400	1	1,000	.....	.....	3	3	21	390

FREE CHRISTIAN ZION CHURCH OF CHRIST (COLORED).

HISTORY.

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Ark., by a small company of colored ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should care for its poor and needy. The founder, E. D. Broun, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and the Baptist churches.

DOCTRINE AND POLITY.

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

WORK.

The principal activity of the church is in the care of the poor, who are provided for directly through the church officers, each local church being expected to provide for its needy ones. There are also district evangelists, appointed by the chief pastor, whose duty it is to care for the unevangelized communities.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the tables which follow. As shown by these tables, the denomination has 15 organizations; 14 being in Arkansas and 1 in Oklahoma.

The total number of communicants reported is 1,835; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 14 church edifices with a seating capacity of 5,201; church property valued at $5,975, against which there appears an indebtedness of $1,150; and 2 parsonages valued at $450. There are 7 Sunday schools reported, with 63 officers and teachers and 340 scholars.

The number of ministers connected with the denomination is 20, and there are also 10 licentiates.

This body was not reported in 1890.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	15	14	1,835	14	740	1,095	14	1	14	14	5,201
South Central division	15	14	1,835	14	740	1,095	14	1	14	14	5,201
Arkansas	14	13	1,635	13	665	970	13	1	13	13	4,401
Oklahoma[1]	1	1	200	1	75	125	1	.....	1	1	800

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	15	13	$5,975	7	$1,150	2	$450	7	7	63	340
South Central division	15	13	5,975	7	1,150	2	450	7	7	63	340
Arkansas	14	12	4,975	7	1,150	2	450	7	7	63	340
Oklahoma[1]	1	1	1,000	.....	.....	.....	.....	.....	.....	.....	.....

[1] Oklahoma and Indian Territory combined.

FRIENDS.

GENERAL STATEMENT.

The Friends remain on the same general status as in the report for 1890. The general history is presented in the article on the older, or Orthodox, branch. The specific statements in regard to the other bodies, indicating the difference between them and the Orthodox Friends, appear under their separate titles.

The Friends are divided into 4 bodies, as follows:

Society of Friends (Orthodox).
Religious Society of Friends (Hicksite).
Orthodox Conservative Friends (Wilburite).
Friends (Primitive).

SUMMARY OF STATISTICS.

A summary of the general statistics for these bodies at the close of the year 1906, as derived from the returns of the individual church organizations of each denomination, is presented in the tables which follow. These bodies, taken together, have 1,147 organizations. The total number of members, as reported by 1,141 organizations, is 113,772; of these, as shown by the returns of 1,121 organizations, about 46 per cent are males and 54 per cent females.

According to the statistics, there are 1,097 church edifices; a seating capacity for church edifices of 304,204, as reported by 1,088 organizations; church property valued at $3,857,451, against which there appears an indebtedness of $41,496; halls, etc., used for worship by 39 organizations; and 145 parsonages valued at $181,874. The Sunday schools, as reported by 846 organizations, number 887, with 7,735 officers and teachers and 53,761 scholars.

The number of ministers connected with the 4 bodies is 1,479; in addition to these there are 169 unrecorded ministers, as reported by 1 body.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, MINISTERS, AND PLACES OF WORSHIP, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					Total number of ministers.	PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.				Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.		Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Friends	1,147	1,141	113,772	1,121	51,708	60,244	1,479	1,095	39	1,097	1,088	304,204
Society of Friends (Orthodox)	873	867	91,161	855	41,468	48,310	1,325	830	32	832	823	224,898
Religious Society of Friends (Hicksite)	218	218	18,560	210	8,345	9,778	97	214	2	214	214	66,290
Orthodox Conservative Friends (Wilburite)	48	48	3,880	48	1,826	2,054	47	47	1	47	47	12,216
Friends (Primitive)	8	8	171	8	69	102	10	4	4	4	4	800

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY DENOMINATIONS: 1906.

DENOMINATION.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Friends	1,147	1,097	$3,857,451	60	$41,496	145	$181,874	846	887	7,735	53,761
Society of Friends (Orthodox)	873	833	2,719,551	60	41,496	145	181,874	723	762	6,931	47,612
Religious Society of Friends (Hicksite)	218	213	1,037,650	.....	.....	.....	.....	116	118	771	5,944
Orthodox Conservative Friends (Wilburite)	48	47	93,500	.....	.....	.....	.....	7	7	33	205
Friends (Primitive)	8	4	6,750	.....	.....	.....	.....	.....	.....	.....	.....

SOCIETY OF FRIENDS (ORTHODOX).

HISTORY.

The religious situation in England during the first half of the seventeenth century has been described as "a hurly-burly of religious polemics." The civil war, the unsatisfactory social and business conditions, the rival claims of the adherents of the different ecclesiastical forms and creeds, and the discussions as to the respective rights of pastors and people, caused thoughtful men of the country to become utterly dissatisfied with church and state, and, indeed, with almost every existing institution.

It was in the midst of this period, in 1624, that George Fox was born, in Fenny Drayton, Leicestershire. He was a sober-minded, serious youth, and

early had his mind turned to religious matters. After severe mental and spiritual struggles, he was led to emphasize the spiritual side of Christianity. While external forms of religion were not ignored, he taught the necessity of divine power within the man to enable him to live according to the will of God, the direct communication of this will to the individual believer in Christ, and the necessity of a perfect consistency between the outward life and the religious profession. This was unfamiliar teaching to most persons in that day of rigid adherence to creeds and of great formalism in religious observances. Fox soon gathered around him a band of preachers who, with himself, spread their doctrines far and wide in Great Britain, and later extended their missionary efforts to Ireland, the continent of Europe, the West Indies, and North America, in which countries, particularly America, they gained many adherents. It does not seem to have been their intention to establish a new branch of the church, but almost before they knew it, an organization had developed.

At first they called themselves "Children of Truth" or "Children of Light," also "Friends of Truth," and finally the name which was given to them was the "Religious Society of Friends," to which was frequently added, "commonly called Quakers." This last name was applied to them by a justice in response to an address, in which George Fox called on him to "tremble at the Word of the Lord."

Many of the extreme charges against them, as, for example, those with regard to the disturbance of public worship, were greatly exaggerated. At the same time their refusal to attend the services of the Established Church, to support it by the payment of tithes, or to take oaths of any kind, and their uncompromising attitude toward much of the religious preaching of the day, created a great deal of bitterness against them and brought upon them severe persecution. Heavy fines were imposed upon them; their property was confiscated; and, worst of all, they were subjected to long imprisonments in the horrible jails of the time. Nevertheless, they increased in numbers, until by the close of the seventeenth century they were the most important body of dissenters in England. With the cessation of persecution, about the beginning of the eighteenth century, the Friends relaxed their missionary zeal, paid more attention to the discipline of their members, and gradually settled down into a comparatively quiet existence. So far, however, was this discipline carried, in its minute supervision of the actions of members, that their numbers declined, and some have expressed a wonder that the society continued to exist at all. About the middle of the nineteenth century a new movement began, and since that time the great majority of the Friends have either dropped or modified many of the old customs and external forms.

The first recorded visit of any Quakers to America was that of two women, Ann Austin and Mary Fisher, who arrived in Massachusetts from Barbados in 1656. They were immediately put under arrest, subjected to a brutal examination to see whether they were witches, and finally shipped back to Barbados. Two days after their departure a vessel arrived with eight more, and these were forcibly returned to England. Severe laws were enacted and heavy penalties provided for those who knowingly brought into the community that "cursed sect of heretics lately risen up in the world which are commonly called 'Quakers,' who take upon them to be immediately sent of God, and infallibly assisted by the Spirit to speak and write blasphemous opinions, despising government and the order of God in church and commonwealth," etc. Notwithstanding these laws, the Quakers continued to come, and at last the situation improved, although it was not until 1724 that their appeals to the Royal Privy Council in England were sustained. A few years later laws were enacted in their favor.

The Friends had almost as trying an experience in Virginia as in Massachusetts, and they suffered certain persecutions in Connecticut. In Rhode Island, however, they were received more cordially and were held in high regard, several of the early governors being members of the society. In New York, New Jersey, and Maryland there were many Friends. The culmination of their influence was reached in Pennsylvania, under the charter given to William Penn in return for a debt due by the crown to his father, Admiral Penn.

The society continued to grow during the first half of the seventeenth century, but drew more within itself in view of the general disturbances resulting from the colonial wars and the political situation, and Friends were discouraged from membership in the assembly or from holding any public office. These conditions led to the establishment, in 1756, of the first "meeting for sufferings" in America, whose object was to extend relief and assistance to members of the society who might suffer from the Indians or other enemies on the frontier, and in general to look out for the interests of the society. The relation of the Friends to the Indians was one of cordial interest, following the position taken not only by William Penn, but also by George Fox.

With regard to slavery, the early attitude of the Friends was one of toleration, although they insisted that the slaves should be treated humanely. A development, however, was inevitable, and in 1688 the German Friends, at a meeting in Germantown, Pa., protested against the "traffic in the bodies of men," and considered the question of the "lawfulness and unlawfulness of buying and keeping negroes." The question continued to be agitated, and in 1758 the Philadelphia Yearly Meeting directed a "visitation" of all who

held slaves, and decided that all who should "be concerned in importing, selling, or purchasing slaves" should be forbidden to sit in meetings held for deciding matters of discipline. In 1776 slaveholders were to be "disowned" if they refused to manumit their slaves, and by 1787 personal ownership of slaves by acknowledged members of the society had ceased. In the transition, however, care was taken that feeble or incapable persons should not suffer.

In the disturbances that preceded the Revolution the Friends were in hearty sympathy with the desire of their fellow citizens to obtain redress of grievances, but since they held aloof from active warfare and refused to serve in the army, or to pay taxes levied for warlike purposes, they were subjected to very great misapprehension and suffering, their property being seized to pay for recruits or for the meeting of taxes. Some, indeed, supported the Revolution actively, and were known as the "Free," or "Fighting," Quakers. After the close of the war the Friends loyally sustained the new government.

The early part of the nineteenth century was marked by divisions on doctrinal points, resulting in separations more or less serious. The most important of these was that popularly known as the "Hicksite" in 1827–28. This was followed by the "Wilburite" in 1845, and the "Primitive" a little later.

During the years following there was a period of considerable ministerial activity, ministers traveling up and down the country, visiting the congregations and holding meetings to some extent with the public.

As the slavery question came up more prominently the Friends appeared in the front rank of the anti-slavery forces, and their poet, John Greenleaf Whittier, did perhaps as much as anyone to make current the Quaker conception of Christianity. As the civil war drew on, they endeavored to maintain their ground in favor of peace, although not a few members of the different branches were found in the army. The close of the war brought relief, and the Friends formed themselves into a Peace Association of Friends in America, which put lecturers into the field, issued tracts, and started a monthly publication, the Messenger of Peace. It is to be noted that the movement for international arbitration has received perhaps its strongest impulse from the annual gatherings at Lake Mohonk, under the auspices of a Friend. Of late years there has been a marked reawakening of interest in the work of the society, apparent in home evangelization, foreign mission work, education, and philanthropy.

DOCTRINE.

The Orthodox Friends, who are by far the most numerous branch, have never adopted a formal creed. Their doctrine agrees in all essential points with the doctrine of the great body of the Christian Church, but they differ from other denominations in the following important respects: (1) The great importance attached to the immediate personal teaching of the Holy Spirit, or "Light Within," or "Inner Light;" (2) the absence of all outward ordinances, including baptism and the Supper, on the ground that they are not essential, were not commanded by Christ, and, moreover, tend to draw the soul away from the essential to the nonessential and formal; (3) the manner of worship and appointment of ministers; (4) the doctrine of peace or nonresistance, in accordance with which no Friend can fight or directly support war.

POLITY.

The organization of the Society of Friends includes monthly, quarterly, and yearly meetings, each being a purely business organization. The monthly meeting is either a single congregation, or includes two or more congregations, called variously, weekly, local, or preparative meetings. The monthly meetings in a certain district combine to form a quarterly meeting, and the quarterly meetings in a wider territory constitute a yearly meeting.

The yearly meetings in the United States are thirteen in number: New England, established in 1661; Baltimore, 1672; Philadelphia, 1683; New York, 1695; North Carolina, 1698; Ohio, 1812; Indiana, 1821; Western (Indiana), 1857; Iowa, 1863; Kansas, 1872; Wilmington (Ohio), 1892; Oregon, 1893; California, 1895. Up to 1902 these meetings were independent and each had its own discipline, but in that year all except Ohio and Philadelphia entered into a loose confederation, and adopted a discipline that was uniform in essentials but modified in details to suit local conditions. Each yearly meeting is independent in the transaction of its own business, but gives authority in certain matters to a body of delegates from the yearly meetings composing the confederation referred to, which is known as the Five Years Meeting, whose functions, however, are chiefly advisory.

The unit of authority in the society is the yearly meeting, to which every man, woman, and child who is counted in the society's membership belongs, and every one of these has an equal right to speak on any matter before the meeting. Members of different quarterly meetings, sometimes called delegates, are appointed to attend the yearly meetings, in order to insure a representation, but no one of them has precedence over any other member. The quarterly meeting receives reports from the monthly meetings, appoints committees on various lines of meeting business and Christian work, and informs the monthly meetings how much each is expected to contribute toward the expenses of the yearly meeting. The monthly meeting is the executive power so far as the membership is concerned, although appeal may be

made to the quarterly and yearly meetings. It receives, and on occasion can disown members, and has the direct oversight of the congregations. Its regular officers are elders and overseers, appointed by the joint action of the monthly meeting and the quarterly meeting of ministers and delegates. The elders and overseers have general supervision of the membership. Ministers are not spoken of as regular officers, inasmuch as the organization is complete without them.

There is no formal provision for the training of ministers. While the value of intellectual training is recognized, it is not considered essential, since ministers are "called of God, and the call to work is bestowed irrespective of rank, learning, or sex." The theory is that the church recognizes when a man or woman is qualified and has received the "gift," and acknowledges it, after which he or she is called, and acknowledged, recommended, or recorded as a minister. There is no ceremony of ordination, and as a rule the minister receives no salary, although a change is taking place in this respect, and in some places ministers are paid. Usually the minister follows his ordinary vocation except when he is called to special religious service, in which, if his work has the approbation of the meeting, his wants are supplied. When a minister feels a call to engage in special religious work or to visit another section on a religious mission, he asks the monthly meeting to which he belongs for liberty to do so. For an extended journey he must obtain the consent of the quarterly meeting. If that consent is refused, he is expected to remain at home. If he wishes to cross the ocean, the certificate given him is not complete without the indorsement of the yearly meeting, and of the yearly meeting on ministry and oversight. The yearly meeting on ministry and oversight, composed of ministers, elders, and, with a single exception, of overseers also, meets at regular times to review the general state of the membership and consider the needs of the work, although it has no disciplinary powers. A similar meeting, often called the "select" meeting, of ministers and elders is held in connection with the regular quarterly meeting.

Woman is in a position of absolute equality with man in Friends' polity.

The worship of a Friends' meeting is distinctly nonliturgical. Since the Friends believe that worship is fundamentally a personal matter between the soul and God and can be carried on with or without a minister, meetings for worship can be held partly or even wholly in silence, and usually there is no prearrangement of service. There is no stated length for any sermon, prayer, or exhortation, and often several persons, not necessarily ministers, take part during the same meeting.

WORK.

The home missionary work of the Orthodox Friends is carried on chiefly through individuals or unofficial organizations. During the year 1906, however, 20 persons who might be classed as home missionaries were employed, and 10 churches were aided or served by them, while the amount contributed for that specific phase of the work was $14,000. In close touch with the home missionary work is the work for temperance, each yearly meeting having a committee on that subject.

The foreign missionary work of the Friends is carried on, first, by associations or committees, officially or semiofficially connected with the individual yearly meetings; second, by independent organizations; and third, by the American Friends' Board of Foreign Missions, recently formed with a view to consolidating the foreign mission work of the American Friends. The fields of labor are Syria, India, China, Japan, British East Africa, Madagascar, and, in America, Mexico, Guatemala, Cuba, Porto Rico, Jamaica, and Alaska. In 1906 there were 115 missionaries and 250 native helpers at work in 41 stations, reporting 29 churches with a membership of 4,190, 55 schools with 3,000 scholars, and 5 hospitals. The contributions for foreign missions during the year 1906 amounted to about $97,500.

The Friends have always been interested in educational enterprises, although these have generally been under the care of associations not officially connected with the denomination. They reported 36 educational institutions with 5,163 students, including 8 colleges, in as many different states, among them being Haverford in Pennsylvania, Guilford in North Carolina, Earlham in Indiana, Penn in Iowa; 4 large coeducational boarding schools in the Atlantic states; and a number of academies and schools in the middle West and West. There were also 27 mission schools with 1,988 students. Some of these are for the benefit of the negroes, especially in Virginia and North Carolina, while others, under the Associated Executive Committee on Indian Affairs of the Inter-Yearly Meeting Committee, are among the Indians of the West. Industrial enterprise is an important feature of this department, not merely in the South and West, but also in Indiana, where there is a manual labor institute for white children. The total expenditures during 1906 were $847,425; the property value of buildings, etc., is estimated at $4,438,800; and there are endowments to the amount of $3,175,800.

There are no hospitals, etc., in the United States officially connected with the body, although there are 16 philanthropic institutions with a property value of $2,000,000 which are more or less closely identified

with it. In general philanthropy, however, the Friends have as a rule united with others.

Nearly every meeting has a Sunday school, and in 1906 there were 346 Christian Endeavor societies or similar organizations, with a membership of 10,537.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 873 organizations in 13 yearly meetings, located in 32 states and the District of Columbia. Of these, nearly two-thirds are in the North Central division, Indiana leading with 192.

The total number of members reported is 91,161; of these, as shown by the returns for 855 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 832 church edifices; a seating capacity for church edifices of 224,898, as reported by 823 organizations; church property valued at $2,719,551, against which there appears an indebtedness of $41,496; halls, etc., used for worship by 32 organizations; and 145 parsonages valued at $181,874. The Sunday schools, as reported by 723 organizations, number 762, with 6,931 officers and teachers and 47,612 scholars.

The number of ministers connected with the denomination is 1,325.

As compared with the report for 1890, these figures show an increase of 79 organizations and 10,506 members, but a decrease of $76,233 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	873	867	91,161	855	41,468	48,310	830	32	832	823	224,898
North Atlantic division	182	180	12,322	178	5,477	6,680	178	4	180	176	42,103
Maine	26	26	1,713	26	768	945	24	2	24	24	6,485
New Hampshire	12	12	357	12	144	213	11	1	11	11	1,643
Vermont	3	3	177	3	78	99	3	.....	3	3	430
Massachusetts	28	28	1,734	28	722	1,012	28	.....	28	28	5,825
Rhode Island	10	8	575	8	273	302	10	.....	10	10	2,920
New York	42	42	3,296	41	1,526	1,705	41	1	41	41	8,385
New Jersey	20	20	1,043	20	445	598	20	.....	21	20	5,525
Pennsylvania	41	41	3,427	40	1,521	1,806	41	.....	42	39	10,890
South Atlantic division	85	83	8,044	80	3,576	4,356	84	1	84	83	32,935
Delaware	1	1	109	1	48	61	1	.....	1	1	250
Maryland	6	6	508	6	239	269	6	.....	6	6	1,910
District of Columbia	1	1	61	1	28	33	1	.....	1	1	300
Virginia	20	20	941	20	379	562	19	1	19	19	5,350
North Carolina	57	55	6,425	52	2,882	3,431	57	.....	57	56	25,125
North Central division	536	535	63,299	529	28,982	33,252	508	22	508	505	136,230
Ohio	107	107	12,394	106	5,542	6,352	106	.....	106	106	28,963
Indiana	192	191	29,255	187	13,466	15,264	192	.....	192	192	56,020
Illinois	21	21	1,902	21	862	1,040	20	1	20	19	4,800
Michigan	19	19	1,348	19	576	772	18	1	18	18	4,710
Wisconsin	3	3	111	3	45	66	3	.....	3	3	850
Minnesota	3	3	274	3	130	144	3	.....	3	3	500
Iowa	85	85	8,762	85	4,016	4,746	80	5	80	79	20,682
Missouri	6	6	603	6	281	322	6	.....	6	6	1,155
South Dakota	5	5	103	5	52	51	5	.....	5	5	675
Nebraska	23	23	1,243	23	539	704	19	4	19	19	3,380
Kansas	72	72	7,304	71	3,473	3,791	56	11	56	55	13,895
South Central division	34	33	2,455	32	1,104	1,310	29	3	29	29	5,670
Tennessee	1	1	117	1	45	72	1	.....	1	1	280
Alabama	1	1	37	1	15	22	1	.....	1	1	150
Oklahoma[1]	31	30	2,187	29	989	1,157	26	3	26	26	5,040
Texas	1	1	114	1	55	59	1	.....	1	1	200
Western division	36	36	5,041	36	2,329	2,712	31	2	31	30	7,900
Idaho	4	4	273	4	135	138	3	.....	3	2	550
Colorado	2	2	94	2	36	58	.....	2	.....	.....	.....
Washington	5	5	451	5	236	215	4	.....	4	4	1,000
Oregon	11	11	1,688	11	809	879	10	.....	10	10	2,950
California	14	14	2,535	14	1,113	1,422	14	.....	14	14	3,400

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	873	833	$2,719,551	60	$41,496	145	$181,874	723	762	6,931	47,612
North Atlantic division	182	177	1,174,915	5	4,750	16	28,700	105	114	934	5,994
Maine	26	24	78,600	1	250	1	1,000	24	26	199	1,174
New Hampshire	12	11	13,000					8	8	48	242
Vermont	3	3	4,500			1	1,000	2	2	15	72
Massachusetts	28	28	161,100	3	2,200	1	2,000	22	23	234	1,347
Rhode Island	10	10	60,250			3	5,500	8	8	64	294
New York	42	41	192,850	1	2,300	10	19,200	34	40	330	2,442
New Jersey	20	20	141,715								
Pennsylvania	41	40	522,900					7	7	44	423
South Atlantic division	85	84	219,625	5	5,062	1	300	73	81	544	5,157
Delaware	1	1	16,000								
Maryland	6	6	69,000					5	8	66	572
District of Columbia	1	1	25,000					1	1	9	60
Virginia	20	19	25,200	2	362			15	15	97	591
North Carolina	57	57	84,425	3	4,700	1	300	52	57	372	3,934
North Central division	536	512	1,135,385	41	29,276	107	125,574	480	497	4,773	31,408
Ohio	107	107	270,900	11	10,026	15	22,300	100	106	1,056	6,529
Indiana	192	192	502,000	12	11,785	25	37,674	186	189	1,904	13,831
Illinois	21	21	50,400	1	1,800	5	7,000	17	17	155	983
Michigan	19	18	33,000	1	650	6	6,100	14	14	136	831
Wisconsin	3	3	8,500	1	430	1	200	2	2	20	135
Minnesota	3	3	9,200			2	700	3	3	18	89
Iowa	85	81	155,400	8	2,630	31	37,550	73	76	730	4,510
Missouri	6	6	10,325					6	8	75	349
South Dakota	5	5	3,700			2	1,150	4	4	21	111
Nebraska	23	21	17,310	3	515	7	4,700	16	16	131	616
Kansas	72	55	74,650	4	1,440	13	8,200	59	62	527	3,424
South Central division	34	28	33,670	5	508	11	9,000	33	37	265	2,000
Tennessee	1	1	3,500			1	1,500	1	1	11	75
Alabama	1	1	500					1	1	10	40
Oklahoma[1]	31	25	25,670	4	308	10	7,500	30	34	228	1,785
Texas	1	1	4,000	1	200			1	1	16	100
Western division	36	32	155,956	4	1,900	10	18,300	32	33	415	3,053
Idaho	4	3	3,900	1	400	1	800	3	3	25	155
Colorado	2							2	2	18	107
Washington	5	5	23,500			1	7,000	5	6	56	446
Oregon	11	10	31,406	1	350	3	1,500	10	10	125	923
California	14	14	97,150	2	1,150	5	9,000	12	12	191	1,422

[1] Oklahoma and Indian Territory combined.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	873	867	91,161	855	41,468	48,310	830	32	832	823	224,898
Baltimore	18	18	1,202	17	501	601	18	.....	18	18	5,025
California	14	14	2,535	14	1,113	1,422	14	.....	14	14	3,460
Indiana	140	140	19,079	139	8,935	10,040	140	.....	140	140	40,735
Iowa	119	119	10,519	119	4,780	5,739	110	9	110	109	26,187
Kansas	112	111	10,276	109	4,836	5,359	89	16	89	88	20,190
New England	76	74	4,379	74	1,907	2,472	73	3	73	73	16,873
New York	45	45	3,473	44	1,604	1,804	44	1	44	44	8,815
North Carolina	65	63	6,648	60	2,960	3,576	65	.....	65	64	27,525
Ohio	61	61	5,989	60	2,441	3,048	58	2	58	58	15,513
Oregon	16	16	1,997	16	959	1,038	13	.....	13	12	3,500
Philadelphia	60	60	4,449	60	2,001	2,448	60	.....	62	58	15,800
Western	108	107	14,979	104	6,733	7,825	107	1	107	106	30,295
Wilmington	39	39	5,636	39	2,698	2,938	39	.....	39	39	10,980

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	873	833	$2,719,551	60	$41,496	145	$181,874	723	762	6,931	47,012
Baltimore	18	18	122,700	1	300	.....	.....	16	19	122	955
California	14	14	97,150	2	1,150	5	9,000	12	12	191	1,422
Indiana	140	140	389,150	8	7,535	19	30,674	133	134	1,347	9,423
Iowa	119	113	194,110	12	3,575	43	44,300	100	103	930	5,574
Kansas	112	87	114,645	9	1,948	23	15,700	96	105	845	5,652
New England	76	73	312,950	4	2,450	5	8,500	62	65	545	3,057
New York	45	44	197,350	1	2,300	11	20,200	36	42	345	2,514
North Carolina	65	65	87,425	3	4,700	1	300	56	61	397	4,084
Ohio	61	59	141,900	11	9,588	9	13,800	54	60	615	3,783
Oregon	16	14	35,806	2	750	4	2,300	14	14	156	1,106
Philadelphia	60	59	670,615	.....	.....	.....	.....	5	5	35	368
Western	108	108	261,850	6	6,700	21	32,300	101	104	1,038	7,538
Wilmington	39	39	93,900	1	500	4	4,800	38	38	356	2,136

RELIGIOUS SOCIETY OF FRIENDS (HICKSITE).

HISTORY.

Previous to 1827 the Friends in America constituted a single branch of the Christian Church. It was not, however, altogether a united branch. Certain tendencies toward liberal thinking had already developed in most religious bodies which were strongly opposed by conservative members. The discussion centered especially in the question of the deity of Christ. In New England the controversy led to the withdrawal of the Unitarian element from the Congregational churches. Among the Friends the same tendency was manifested, although the issues were not so sharply drawn, and the corresponding element in the Society of Friends made no claim to be Unitarian in doctrine. Those who were inclined toward the more liberal view were not disposed to bring pressure to bear upon those who disagreed with them, but emphasized their own right to hold such opinions as seemed to them justifiable. On the other hand, the conservative element claimed that to look upon Christ as other than the Deity was to deny the very foundation of the gospel and of the church.

As the discussion developed, Elias Hicks, a minister of remarkable personality, became the central figure. Believing that "God is a Spirit," he held that "a manifestation of His Spirit is given to every man everywhere, and that this alone, if followed and obeyed, is sufficient for his salvation," and that the "Light Within" is the only light that anyone need follow.

Hicks belonged to the New York Yearly Meeting, but had been preaching within the limits of the Philadelphia Yearly Meeting, carrying the necessary credentials from his own meeting. Certain of his statements were not in accord with the doctrine of influential

members of the Philadelphia Yearly Meeting, and there were various controversies and discussions, and charges and countercharges were made until party spirit ran high on both sides and often the real questions at issue were obscured. It became apparent that the two lines of thought were so contradictory as to make separation the only feasible outcome, and in 1827 the Philadelphia Yearly Meeting was divided. Divisions followed in the yearly meetings of New York, Ohio, Indiana, and Baltimore. There were no divisions at this time in the yearly meetings of New England, Virginia, and North Carolina, each of which affiliated with the Orthodox body.

While Elias Hicks was a very prominent personal factor in the discussion, he was not a direct mover in behalf of separation, and although the more liberal party has been generally called Hicksite, that name has never been adopted formally by them. Some of the Hicksite Friends do not accept the opinions advanced by Hicks, and none of them claims to be his follower.

The discussion that led to the division related partly to doctrine and partly to polity. The Hicksite body denied the right or advisability of demanding assent to doctrinal theology touching points regarding which there has always been diversity of opinion in the society. At the time of the division the Hicksites were in the majority in each of the yearly meetings in which a separation took place, except those of Ohio and Indiana.

The general history of the Hicksite branch is essentially that of the Orthodox branch.[1] The animosities of the earlier years have to a very large degree subsided, and the relations between the bodies are now more cordial than they were formerly.

DOCTRINE.

The Hicksite Friends hold that the fundamental proposition of the society has always been a belief in and reliance on the "Light Within;" in other words, that a measure of the Divine Spirit is in all men, constituting the veritable "Light that lighteth every man that cometh into the world." Speculative doctrines and dogmas are, therefore, not regarded as proper tests or requirements for a genuine spiritual fellowship, such matters being left to the witness in each individual for settlement. Hence, there is in this branch of the society substantial unity in the midst of a wide diversity of doctrine.

POLITY.

In general government and worship this branch substantially follows the methods of the early Friends. It has never adopted popular revival methods, and has no pastoral system or salaried ministers.

Each monthly meeting, which is the primary executive body in the society, has a clerk and an assistant clerk. The clerk presides and prepares minutes of the meetings. Parliamentary rules are not followed, and no vote is taken. If no one objects to the minutes prepared by the clerk, they are accepted as a record of the decisions of the meeting. If an objection is offered, however, the clerk changes the minutes until they meet with general approval. In this way the substantial unity of the members determines the decisions of the meeting. The monthly meetings appoint overseers, composed of both men and women, whose duty it is to have "a tender care over their fellow members." Monthly meetings provide also for meetings of ministers and elders. The ministers are such persons as the meetings record as approved ministers, and the elders are persons appointed to watch over the ministry, and counsel those who speak in meeting, but have not been recorded as ministers. Both men and women may be ministers or elders, but those so designated have no more power in the society than other members.

The seven yearly meetings hold biennial general conferences, the object being to interest and inspire the members for service.

WORK.

The Hicksite Society maintains no distinct missions, either home or foreign, but its members are active in various lines of mission work, especially work among women and children. They take an active interest in the operation of the juvenile courts, and, in connection with the Orthodox Friends, pay the salary of a probation officer in Philadelphia.

Under the care of this branch of the Friends, or acknowledging the application of their principles in the management, are 1 college, located at Swarthmore, Pa., and 31 preparatory and secondary schools, situated in New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia. The college has about 350 students, and the other schools an aggregate of 2,400 pupils. All are coeducational. The estimated value of the property is $1,750,000.

The Friends are especially interested in general philanthropic work, which is carried on by committees of the general conference, and of the annual, quarterly, and monthly meetings, assistance being given by these committees in the discussion of present-day problems, in the righting of manifest wrongs, and in various efforts for human betterment. Special features are the institutions called "Friends' boarding homes," of which there are 12, located in New York, New Jersey, and Pennsylvania, and accommodating

[1] See Society of Friends (Orthodox), page 294.

about 264 persons. The value of the buildings and equipment is about $440,000, and the cost of maintenance per year is $82,000. Of this, about $55,000 is received from invested funds or from personal contributions. In addition, a social settlement is maintained in Philadelphia, at an annual cost of $5,000.

Assistance is given to the support of 2 colored schools in the South, some of the contributions being made officially by meetings but most of them being made personally.

The Hicksite Friends are interested in various other philanthropies, but it is difficult to give details or statistics concerning these, since they are to a considerable degree personal and private in their application.

There are about 60 Young Friends' associations with an approximate membership of 2,500.

Since 1902 a definite attempt has been made to coordinate the society's activities, extend its influence, and promote its principles. This effort took shape in the selection of a general secretary, with headquarters in Philadelphia. By correspondence, by personal visits, and by broadening and perfecting the organization, this secretary endeavors to advance the principles of the society, to assist in the application of its testimonies, and in various ways increase its efficiency as an agency for good in the world.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 218 organizations in 7 yearly meetings, located in 12 states and the District of Columbia. Of these, more than one-half are in the North Atlantic division, Pennsylvania leading with 81.

The total number of members reported is 18,560; of these, as shown by the returns for 210 organizations, about 46 per cent are males and 54 per cent females. According to the statistics, the denomination has 214 church edifices with a seating capacity of 66,290, and church property valued at $1,037,650, against which there appears no indebtedness. The Sunday schools reported number 118, with 771 officers and teachers and 5,944 scholars.

The number of ministers connected with the denomination is 97, and there are also 169 unrecorded ministers.

As compared with the report for 1890, these figures show an increase of 17 organizations, but a decrease of 3,432 members, and $624,200 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	218	218	18,560	210	8,345	9,778	214	2	214	214	66,290
North Atlantic division	[1]149	149	13,393	141	5,920	7,036	148	1	148	148	46,305
New York	40	40	2,165	37	923	1,062	40	.....	40	40	11,200
New Jersey	28	28	2,281	25	996	1,191	28	.....	28	28	8,700
Pennsylvania	[1]81	81	8,947	79	4,001	4,783	80	1	80	80	26,405
South Atlantic division	[2]32	32	2,606	32	1,215	1,391	32	.....	32	32	9,750
Delaware	5	5	512	5	248	264	5	.....	5	5	1,250
Maryland	[2]18	18	1,571	18	743	828	18	.....	18	18	5,400
District of Columbia	1	1	95	1	40	55	1	.....	1	1	275
Virginia	8	8	428	8	184	244	8	.....	8	8	2,825
North Central division	37	37	2,561	37	1,210	1,351	34	1	34	34	10,145
Ohio	17	17	750	17	341	409	17	.....	17	17	6,225
Indiana	9	9	1,013	9	469	544	8	.....	8	8	2,270
Illinois	5	5	441	5	216	225	4	1	4	4	700
Michigan	1	1	3	1	2	1	1	.....	1	1	100
Iowa	3	3	239	3	129	110	3	.....	3	3	650
Nebraska	2	2	115	2	53	62	1	.....	1	1	200

[1] Includes 1 organization in Delaware not returned separately.

[2] Includes 2 organizations in Pennsylvania not returned separately.

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	218	213	$1,037,650					116	118	771	5,944
North Atlantic division	[1] 149	146	780,550					78	80	584	4,596
New York	40	40	256,900					10	10	36	214
New Jersey	28	28	139,500					19	19	150	1,076
Pennsylvania	[1] 81	78	384,150					49	51	398	3,306
South Atlantic division	[2] 32	32	180,700					19	19	92	813
Delaware	5	5	27,000					4	4	28	164
Maryland	[2] 18	18	106,700					10	10	44	415
District of Columbia	1	1	29,000					1	1	3	16
Virginia	8	8	18,000					4	4	17	218
North Central division	37	35	76,400					19	19	95	535
Ohio	17	17	32,600					7	7	28	110
Indiana	9	9	36,900					5	5	40	274
Illinois	5	4	2,700					3	3	12	99
Michigan	1	1	500					.....	.....	.....	.....
Iowa	3	3	2,500					3	3	14	42
Nebraska	2	1	1,200					1	1	1	10

[1] Includes 1 organization in Delaware not returned separately.

[2] Includes 2 organizations in Pennsylvania not returned separately.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	218	218	18,560	210	8,345	9,778	214	2	214	214	66,290
Baltimore	36	36	2,821	36	1,325	1,496	36	.....	36	36	11,025
Genesee	9	9	116	8	49	37	9	.....	9	9	2,450
Illinois	12	12	963	12	484	479	10	1	10	10	2,150
Indiana	14	14	1,264	14	574	690	13	.....	13	13	3,095
New York	36	36	2,190	34	930	1,101	36	.....	36	36	9,915
Ohio	10	10	331	10	150	181	10	.....	10	10	4,800
Philadelphia	101	101	10,875	96	4,824	5,794	100	1	100	100	32,855

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	218	213	$1,037,650					116	118	771	5,944
Baltimore	36	36	172,850					21	21	114	996
Genesee	9	9	7,500					.....	.....	.....	.....
Illinois	12	10	8,200					8	8	34	226
Indiana	14	14	39,400					7	7	50	253
New York	36	36	262,400					12	12	49	300
Ohio	10	10	28,300					4	4	11	56
Philadelphia	101	98	519,000					64	66	513	4,113

ORTHODOX CONSERVATIVE FRIENDS (WILBURITE).

HISTORY.

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

DOCTRINE AND POLITY.

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

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

WORK.

They have 4 academies with 150 students and 6 parochial schools with 50 pupils, for the support of which, during 1906, there was contributed $1,000. They have no home or foreign missionary enterprise, no philanthropic institutions, and no young people's societies.

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states and ecclesiastical divisions in the tables which follow. As shown by these tables, the denomination has 48 organizations in 6 yearly meetings, located in 9 states; all but 10 being in the North Central division. Ohio leads with 16 organizations, followed by Iowa with 11.

The total number of members reported is 3,880; of these, about 47 per cent are males and 53 per cent females. According to the statistics, the denomination has 47 church edifices with a seating capacity of 12,216, and church property valued at $93,500, against which there appears no indebtedness. There are 7 Sunday schools reported, with 33 officers and teachers and 205 scholars.

The number of ministers connected with the denomination is 47.

As compared with the report for 1890, these figures show a decrease of 4 organizations and 449 members, but an increase of $26,500 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	48	48	3,880	48	1,826	2,054	47	1	47	47	12,216
North Atlantic division	3	3	143	3	66	77	2	1	2	2	250
Massachusetts	1	1	55	1	28	27	1	.....	1	1	125
Rhode Island	1	1	62	1	23	39	1	.....	1	1	125
Pennsylvania	1	1	26	1	15	11	.....	1	.....	.....	.....
South Atlantic division	6	6	327	6	159	168	6	.....	6	6	1,800
North Carolina	6	6	327	6	159	168	6	.....	6	6	1,800
North Central division	38	38	3,281	38	1,549	1,732	38	.....	38	38	10,016
Ohio	16	16	1,220	16	542	678	16	.....	16	16	4 456
Indiana	7	7	353	7	153	200	7	.....	7	7	1,900
Iowa	11	11	1,087	11	523	564	11	.....	11	11	2,750
Kansas	4	4	621	4	331	290	4	.....	4	4	910
Western division	1	1	129	1	52	77	1	.....	1	1	150
California	1	1	129	1	52	77	1	.....	1	1	150

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY STATES: 1906.

STATE.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	48	47	$93,500	.....	.....	.....	.....	7	7	33	205
North Atlantic division	3	2	4,000	.....	.....	.....	.....	1	1	1	15
Massachusetts	1	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Rhode Island	1	1	2,000	.....	.....	.....	.....	.....	.....	.....	.....
Pennsylvania	1	.....	.....	.....	.....	.....	.....	1	1	1	15
South Atlantic division	6	6	6,100	.....	.....	.....	.....	5	5	26	150
North Carolina	6	6	6,100	.....	.....	.....	.....	5	5	26	150
North Central division	38	38	76,400	.....	.....	.....	.....	1	1	6	40
Ohio	16	16	35,900	.....	.....	.....	.....	.....	.....	.....	.....
Indiana	7	7	10,800	.....	.....	.....	.....	.....	.....	.....	.....
Iowa	11	11	14,700	.....	.....	.....	.....	.....	.....	.....	.....
Kansas	4	4	15,000	.....	.....	.....	.....	1	1	6	40
Western division	1	1	7,000	.....	.....	.....	.....	.....	.....	.....	.....
California	1	1	7,000	.....	.....	.....	.....	.....	.....	.....	.....

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, AND PLACES OF WORSHIP, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.				
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.	
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.
Total for denomination	48	48	3,880	48	1,826	2,054	47	1	47	47	12,216
Iowa	6	6	472	6	219	253	6	.....	6	6	1,350
Kansas	4	4	621	4	331	290	4	.....	4	4	910
New England	2	2	117	2	51	66	2	.....	2	2	250
North Carolina	6	6	327	6	159	168	6	.....	6	6	1,800
Ohio	21	21	1,953	21	897	1,056	20	1	20	20	5,466
Western	9	9	390	9	169	221	9	.....	9	9	2,440

ORGANIZATIONS, VALUE OF CHURCH PROPERTY, DEBT ON CHURCH PROPERTY, PARSONAGES, AND SUNDAY SCHOOLS, BY YEARLY MEETINGS: 1906.

YEARLY MEETING.	Total number of organizations.	VALUE OF CHURCH PROPERTY.		DEBT ON CHURCH PROPERTY.		PARSONAGES.		SUNDAY SCHOOLS CONDUCTED BY CHURCH ORGANIZATIONS.			
		Number of organizations reporting.	Value reported.	Number of organizations reporting.	Amount of debt reported.	Number of organizations reporting.	Value of parsonages reported.	Number of organizations reporting.	Number of Sunday schools reported.	Number of officers and teachers.	Number of scholars.
Total for denomination	48	47	$93,500					7	7	33	205
Iowa	6	6	8,200								
Kansas	4	4	15,000					1	1	6	40
New England	2	2	4,000								
North Carolina	6	6	6,100					5	5	26	150
Ohio	21	20	47,700					1	1	1	15
Western	9	9	12,500								

FRIENDS (PRIMITIVE).

HISTORY.

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

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

STATISTICS.

The general statistics of the denomination at the close of the year 1906, as derived from the returns of the individual church organizations, are given by states in the table which follows. As shown by this table, the denomination has 8 organizations, located in 4 states.

The total number of members reported is 171; of these, about 40 per cent are males and 60 per cent females. According to the statistics, the denomination has 4 church edifices with a seating capacity of 800; church property valued at $6,750, against which there appears no indebtedness; and halls, etc., used for worship by 4 organizations. The denomination has no Sunday schools, nor does it provide parsonages for its ministers, who are not regarded as a specially ordained class, and are on a nonsalaried basis.

The number of ministers connected with the denomination is 10.

As compared with the report for 1890, these figures show a decrease of 1 organization, 61 members, and $9,950 in the value of church property.

ORGANIZATIONS, COMMUNICANTS OR MEMBERS, PLACES OF WORSHIP, AND VALUE OF CHURCH PROPERTY, BY STATES: 1906.

STATE.	Total number of organizations.	COMMUNICANTS OR MEMBERS.					PLACES OF WORSHIP.					VALUE OF CHURCH PROPERTY.	
		Number of organizations reporting.	Total number reported.	Sex.			Number of organizations reporting—		Number of church edifices reported.	Seating capacity of church edifices.		Number of organizations reporting.	Value reported.
				Number of organizations reporting.	Male.	Female.	Church edifices.	Halls, etc.		Number of organizations reporting.	Seating capacity reported.		
Total for denomination	8	8	171	8	69	102	4	4	4	4	800	4	$6,750
North Atlantic division	8	8	171	8	69	102	4	4	4	4	800	4	6,750
Massachusetts	1	1	9	1	6	3		1					
Rhode Island	2	2	11	2	6	5		2					
New York	2	2	94	2	37	57	2		2	2	450	2	2,000
Pennsylvania	3	3	57	3	20	37	2	1	2	2	350	2	4,750