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MISCELLANEOUS
DENOMINATIONS

STATISTICS, HISTORY, DOCTRINE
AND ORGANIZATION

CONSOLIDATED REPORT

Separate statistics are given for each
of the 20 denominations comprising this group

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CONTENTS

	Page
GENERAL INTRODUCTION.....	III
MISCELLANEOUS DENOMINATIONS	
GENERAL STATEMENT.....	I
PART I	
Amana Church Society.....	3
Christian Nation Church.....	6
Church of the Full Gospel, Inc.....	9
The Church of Revelation.....	11
Free Christian Zion Church of Christ.....	13
The House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People.....	16
House of the Lord.....	18
Kodesh Church of Immanuel.....	20
National David Spiritual Temple of Christ Church Union.....	23
United Society of Believers (Shakers).....	27
PART II	
Church of Eternal Life.....	32
Church of the Gospel.....	33
The Church of Illumination.....	34
Ericside Church.....	35
Faith Tabernacle.....	36
The House of David.....	37
The Latter House of the Lord, Apostolic Faith.....	38
The Mayan Temple.....	39
Triumph the Church and Kingdom of God in Christ.....	40
Universal Emancipation Church.....	41

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$-----
For all other salaries.....	-----
For repairs and improvements.....	-----
For payments on church debt, excluding interest.....	-----
For all local relief and charity, Red Cross, etc.....	-----
For all other current expenses, including interest.....	-----
For home missions.....	-----
For foreign missions.....	-----
Amount sent to general headquarters for distribution by them.....	-----
For all other purposes.....	-----
Total expenditures during year.....	-----

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

MISCELLANEOUS DENOMINATIONS

GENERAL STATEMENT

There are 20 denominations represented in the following pages of this bulletin. The bulletin itself is divided into two parts. Part I deals with 10 of those denominations which are represented by from 3 to 11 churches. These denominations are too small to have separate bulletins published for them and in many cases the churches are so few in number that only a general table covering membership, expenditures, and value of church property can be shown.

Part II has to do with 10 other denominations made up of less than three churches. Statistics for these denominations are presented only as to membership so as not to disclose valuation or financial data of an individual church.

For each of the 20 denominations listed in the bulletin there is a short statement covering the History, Doctrine, Organization, and Work of the denomination. This statement was prepared by someone within the organization who could speak with authority for it.

PART I

Amana Church Society.

Christian Nation Church.

Church of the Full Gospel, Inc.

The Church of Revelation.

Free Christian Zion Church of Christ.

The House of God, the Holy Church of the Living God, the Pillar and

Ground of the Truth, House of Prayer for All People.

House of the Lord.

Kodesh Church of Immanuel.

National David Spiritual Temple of Christ Church Union.

United Society of Believers (Shakers).

AMANA CHURCH SOCIETY

(FORMERLY THE AMANA SOCIETY)

STATISTICS

The data given for 1936 represent seven active congregations of the Amana Church Society, all reported as being in rural territory, in the State of Iowa. The total membership was 847, comprising 386 males and 461 females, all of whom were reported as being over 13 years of age. There was no debt on the seven church edifices reported. The society does not have regular ministers and reported no parsonages. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership consists of the legal members who have signed the constitution of the corporation. In connection with the figures for 1926, and probably for 1916 and 1906 as well, the membership reported included minors. As a result, the membership figures for these censuses are somewhat too large for fair comparison with the 1936 data, which represent only legal members who have signed the constitution of the corporation.

Comparative data, 1906-36.—The following table presents, in convenient form for comparison, a summary of the available statistics of the Amana Church Society for the census years 1936, 1926, 1916, and 1906.

COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	7	7	7	7
Members, number.....	847	1,385	1,534	1,756
Increase ¹ over preceding census:				
Number.....	-538	-149	-222	-----
Percent.....	-38.8	-9.7	-12.6	-----
Average membership per church.....	121	198	219	251
Church edifices, number.....	7	7	7	7
Value—number reporting.....	7	7	7	7
Amount reported.....	\$14,850	\$50,000	\$16,300	\$14,000
Average value per church.....	\$2,121	\$7,143	\$2,329	\$2,013
Expenditures:				
Churches reporting, number.....	7	-----	-----	-----
Amount reported.....	\$2,106	-----	-----	-----
Repairs and improvements.....	\$1,138	-----	-----	-----
All other current expenses, including interest.....	\$575	-----	-----	-----
Local relief and charity, Red Cross, etc.....	\$393	-----	-----	-----
Average expenditure per church.....	\$301	-----	-----	-----
Sunday schools:				
Churches reporting, number.....	7	-----	-----	-----
Officers and teachers.....	18	-----	-----	-----
Scholars.....	210	-----	-----	-----

¹ A minus sign (-) denotes decrease.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

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

¹ This statement, which is the same as that published in vol. II of the Report on Religious Bodies, 1926, has been approved in its present form by Adolph Heinemann, secretary of the Amana Church Society, Middle, Iowa.

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 Frederick Rock and Eberhard Ludwig 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 Frederick 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 October 26 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 four villages—Lower, Middle, Upper, and New Ebenezer. Each village had its store, meetinghouse or place of worship, and school, and its own local government, consisting of a board of elders. As the numbers increased the quarters became too narrow and another change was suggested, which resulted, in 1855, in removal to the present location in Iowa County, Iowa, where the villages of Amana, East, Middle, High, West, and South Amana, and Homestead were established.

In 1859 the society was incorporated as a religious and benevolent society under the name of the "Amana Society," although the term "Community of True Inspiration" is also used. The purpose of this association is declared to be an entirely religious one, for the service of God, the salvation of souls, and the demonstration in the community of faithfulness in inward and outward service.

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. The younger generation, however, conforms somewhat to the more conservative

styles worn at the present time. Amusements were not countenanced, previously, as they were believed to divert the mind from religious matters; but the attitude toward them has grown more lenient in recent years.

ORGANIZATION

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

Religious meetings are held in the meetinghouses twice on Sunday and sometimes on weekdays, while a short prayer meeting is held every evening. These meetings are conducted by the "elders," who are appointed by the board of trustees. The testimonies and writings left by Christian Metz and Barbara Heinemann are read in the meetings.

Membership in the society is conditioned on the signing of its constitution. Only those who are of legal age and have signed the constitution of the corporation are considered members in a legal sense.

WORK

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

Great emphasis is laid upon education, and graded schools are provided which children between the ages of 5 and 14 years are expected to attend all the year round. The schools are under the control of the State laws, and the teachers, while members of the society, are under the supervision of the county superintendent. Secular branches are taught in English; religious instruction is in German and is usually given on Saturday forenoons. The younger generation uses the English language almost exclusively in its daily work.

CHRISTIAN NATION CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christian Nation Church for the year 1936 is presented in the following table, which shows also the distribution of these figures between urban and rural territory. The data represent five active churches, four of which are reported from the State of West Virginia and one from Ohio. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of all persons who after admission to the church lead exemplary Christian lives.

As the Christian Nation Church was reported for the first time in 1936, no comparative data are available.

A GENERAL SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	5	1	4		
Members, number.....	112	33	79	29.5	70.5
Average membership per church.....	22	33	20		
Membership by sex:					
Male.....	41	13	28		
Female.....	71	20	51		
Membership by age:					
Under 13 years.....	4		4		
13 years and over.....	108	33	75	30.6	69.4
Percent under 13 years.....	3.6		(1)		
Church edifices, number.....	5	1	4		
Value—number reporting.....	5	1	4		
Amount reported.....	\$8,900	\$4,000	\$4,900	44.9	55.1
Constructed prior to 1936.....	\$8,900	\$4,000	\$4,900	44.9	55.1
Average value per church.....	\$1,780	\$4,000	\$1,225		
Number reporting "no debt".....	5	1	4		
Expenditures:					
Churches reporting, number.....	5	1	4		
Amount reported.....	\$2,429	\$503	\$1,926	20.7	79.3
Pastors' salaries.....	\$1,212	\$338	\$874	27.9	72.1
Repairs and improvements.....	\$78	\$25	\$53		
All other current expenses, including interest.....	\$95		\$95		
Local relief and charity, Red Cross, etc.....	\$150		\$150		100.0
Home missions.....	\$200		\$200		100.0
Foreign missions.....	\$994	\$140	\$854	20.2	79.8
Average expenditure per church.....	\$486	\$503	\$482		
Sunday schools:					
Churches reporting, number.....	5	1	4		
Officers and teachers.....	35	6	29		
Scholars.....	246	50	196	20.3	79.7

¹ Percent not shown where base is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

In 1892, April 15, eight young men met in the home of Edward Day, Mount Victory, Ohio, and formulated a slight system of organization among themselves for the purpose of carrying on evangelistic and missionary work in that part of the country. After deliberation the company separated, going two and two into different towns and villages of that section. Much work was done by these enthusiastic young men for several months, but for their radical teaching much opposition arose, which from the hard times that followed for the necessities of life and other causes, in 2 years from that date it would have been hard to find scarcely anything of the little company of enthusiasts that had met in that private home and organized what they then called the "Equality Evangelists."

But under the labors of the remaining chairman and Edward Day, the little company was again remodeled in 1894 with a number of other earnest and persistent Christian men, and in the year 1895, April 15, this body of men met at Marion, Ohio, and there formed a systematic plan of government, agreeing to call themselves the Christian Nation Evangelists, and a short time after this incorporating under the State laws as the Christian Nation Church. Up to this time the idea of its being a church organization had never entered the minds of its early leaders, but now such seemed to be forced upon it. Already some local church work had commenced, due to the fact of unreasonable opposition from sectarian religious bodies, which made it possible to take care of the converts to Christ only by shepherding them in some fold outside the already existing church societies.

The only conditions under which we organize a church society is the absolute rejection of other evangelical societies in the near vicinity; or, there being none nearby in which converts can be properly cared for.

We are opposed to no organization that can bring a soul to "the Lamb of God that taketh away the sins of the world," but do not seek the sympathy and cooperation of those "who have a name to live and are dead," or those "having a form of godliness but denying the power."

The lives of all are watched carefully and only those living the most exemplary Christian lives are permitted to remain among us.

Our work is run absolutely by faith in God's promises. We have no secular plans to raise money. All is prayed in, and God is teaching us to pray for greater things every year.

We do not come claiming to have a "new light," but the "old light," pure and simple, as taught by the reformers of nearly every evangelical church denomination, in their purity.

We do not seek members to "join" us, but we seek the cooperation of all Christians in the advancement of the kingdom of our Christ.

DOCTRINE

We believe (1) it is not in keeping with the Scriptures to wear any needless ornament; (2) in forsaking at once all worldly organizations when becoming Christians and belonging to nothing but the church; (3) no person who has been divorced for any cause can remain in fellowship with us if again married to another during the life of the other party of the marriage covenant; (4) it is evil to have any part with the sale or manufacture of liquor; (5) we should remember the Sabbath day to keep it holy; (6) it is not in harmony with God's word that the saved of the Lord marry the unsaved; (7) in no dishonesty; (8) that each family should raise just so large a family of children as God shall be pleased to give them; (9) no festivals or any kind of entertainments in the place of worship; (10) in having no charges of admission to any place of worship; (11) tithing is the Scriptural method of contributing to the support of the ministry; (12) in no jesting, foolish talking, singing of worldly songs, or any use of the tongue unbecoming a Christian; (13) in the most thorough life of social purity; (14) in a brotherly love for all men, even our enemies; (15) all should be diligent in business, improving every hour at some important line of work or study; (16) we should observe days of fasts and prayers; (17) in assisting the worthy sick and needy; (18) all should refrain from the use of tobacco in any form; (19) there is a fourfold Gospel, namely: Justification, entire sanctification, divine healing, and second coming of Jesus; (20) we are washed from our sins by the blood; and (21) that the

¹ This statement was prepared from information furnished by Rev. William Gaskins, general overseer, Christian Nation Church, Cozaddale, Ohio.

ordinances of the church, as taught in the Bible, are baptism and the Lord's Supper.

ORGANIZATION

We enter every church door that opens to us to preach the Word and hold up "the faith once delivered to the saints."— Jude 3.

All conference meetings are denominated "Congress."

Local and field elders will take charge of "districts" and "local societies."

A "district" shall be considered as that territory covered in a pastoral circuit where a pastor has his different preaching points, but not necessarily the entire land covered by same.

The minister or elder shall have charge of all the points that he shall have established, and shall have control of same together with a camp meeting, if he establishes the same in his district.

"Local" and "field elders" must have 1 year's experience in the work before they can officiate in that capacity, and no elder shall be ordained who has an unruly family under his roof. "He must be filled with the Holy Ghost and apt to teach."—Titus 1: 5-9; I Tim. 3: 1-13.

The pastor shall discipline his own members, with power to suspend the same, but members shall have the right to appeal to the general overseer in the interim of congress, and subsequently to congress for final adjustment.

Officers.—The officers are a general overseer, an assistant overseer, a secretary, and a treasurer, to be elected annually by ballot only.

Nominations for general overseer and assistant overseer shall be made by ballot. The two having the most votes shall be the declared nominees for the respective offices; a nominee receiving a majority of the votes cast for nomination shall be declared elected.

The duties of the assistant overseer are to counsel with, and to fill any vacancy that may occur through the death, resignation, or incapacity of the general overseer.

The general overseer must have at least 2 years' study and experience in the Christian Nation work, and must be a man proven to be a God-sent leader, one who has signs of his leadership following him. His life must be given wholly to the work and his life must be similar to that required for the elders. Titus 1: 5-9; I Tim. 3: 1-13.

He shall be over the pastor of a district to the extent of advising or disciplining the pastor, even to the suspension of the pastor. A suspended pastor shall have the right of appeal to the next congress following his suspension. The decision of congress in such a case shall be final.

The officers of each "local society" shall consist of a secretary, treasurer, and at least three trustees, whose duties are the same as those that generally appertain to such offices.

The pastor shall have full control of the pulpit, the officers of each local society being subordinate to him.

No church property shall be held liable for repairs or any other debt made by pastor, congregation, or trustees.

Church property shall not be used for entertainments, lectures, or meetings of a worldly nature, but used only for worship and in the interests of the work of God.

Members.—No worker shall work on another's field of labor without consent of worker in charge.

The license of each minister is to expire at the end of each conference year.

Each member of congress, except foreign missionaries, shall report to overseer on an average of once a month, and if unable to attend the yearly congress, shall send an offering to help defray the expenses of the congress.

A written report shall be submitted to congress by each minister for use of the secretary in writing up reports.

Reading course.—There shall be a reading course adopted each year which each member of congress shall read in order during the year.

This reading course shall be obligatory upon the ministers of this body.

CHURCH OF THE FULL GOSPEL, INC.

STATISTICS

A summary of the statistics for the Church of the Full Gospel, Inc., for the year 1936 is presented in a table which follows. The data given represent four active organizations, all reported as being in urban territory in the State of North Carolina. The membership was 300, for which sex and age were not reported. There were no parsonages reported. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of persons who realize they are born of God, are in harmony with the articles of faith of this church, and accept the Bible as their rule of conduct.

This body was not reported prior to 1936, hence no comparative data are available.

SUMMARY OF STATISTICS FOR CHURCHES, 1936

ITEM	Number	ITEM	Number
Churches (local organizations), number.....	4	Expenditures—Continued.	
Members, number.....	300	All other salaries.....	\$120
Average membership per church.....	75	Repairs and improvements.....	\$600
Church edifices, number.....	4	Payment on church debt, excluding interest.....	\$900
Value—number reporting.....	4	All other current expenses, including interest.....	\$600
Amount reported.....	\$18,000	Local relief and charity, Red Cross, etc.....	\$25
Constructed prior to 1936.....	\$18,000	Foreign missions.....	\$50
Average value per church.....	\$4,500	All other purposes.....	\$100
Debt—number reporting.....	1	Average expenditure per church.....	\$86.9
Amount reported.....	\$3,000		
Expenditures:		Sunday schools:	
Churches reporting, number.....	4	Churches reporting, number.....	1
Amount reported.....	\$3,595	Officers and teachers.....	20
Pastors' salaries.....	\$1,300	Scholars.....	240

HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

The organization known as the Church of the Full Gospel, Inc., dates back to the year 1934, when Rev. R. H. Askew began preaching the gospel of entire sanctification in the original Free Will Baptist Church in Goldsboro, N. C. It was not until January 1935, however, that the denomination was organized at Goldsboro. In 1937 the entire organization was reorganized by Rev. Dr. William H. Carter, of Dunn, N. C., and other churches were organized at Rocky Mount, Elm City, and Snow Hill as the result of great revivals held in those cities. The denomination continues to prosper under the present leadership. The headquarters of this denomination are at Goldsboro, N. C.

DOCTRINE

This denomination acknowledges belief in the Trinity, the inspiration of the Scriptures, justification through repentance and faith, sanctification, the personal second coming of Christ, eternal punishment or eternal glory, and the merits of the atonement. Baptism, foot washing, and the Lord's Supper are the ordinances

¹ This statement was furnished by Dr. William H. Carter, national president, Church of the Full Gospel, Inc., Goldsboro, N. C.

of the church, the candidate being allowed liberty of conscience in the mode of baptism and in the matter of foot washing, while all Christians are invited to partake of the Lord's Supper. The crowning blessing of religious experience is believed to be the baptism of the Holy Spirit.

The conditions of membership are as follows: The candidate must know he is born of God, must be in harmony with articles of faith of the denomination, and must take the Bible as his rule of conduct.

ORGANIZATION

In policy the Church of the Full Gospel, Inc., is distinctly congregational. Quarterly conferences for business purposes are held in which all members may participate. The officers of the church are the pastor, clerk, treasurer, deacons, who have charge of the preparations for the communion service and care for the poor, and elders, who care for the spiritual interests of the churches and settle controversies between brethren. The quarterly conferences are united in a State body which is called a conference, and there is an annual conference representing the entire denomination.

Church officers (except deacons and pastor) are elected annually. Each church is authorized to elect its own trustees for church property. Each church also has the authority to elect its own pastor by a majority of its membership. The denomination grants the right for women to be licensed to preach. They may also be granted ordination.

WORK

The Church of the Full Gospel, Inc., has four churches but has fellowship with the Pentecostal Full Gospel Church, of Baltimore, Md., and also the Wilmington and South Carolina Conferences of the Free Will Baptist Church. The Church of the Full Gospel cooperates with the Pentecostal Full Gospel Church in the publication of the Full Gospel Herald, published in Baltimore, Md. Rev. Dr. William H. Carter, of Goldsboro, N. C., is editor-in-chief.

The Church of the Full Gospel, Inc., and the above-mentioned Free Will Baptist Conference exchange ministers, permitting a minister belonging to one of the above-named groups to work in any one of the named organizations.

They have no missionary enterprises and no philanthropic institutions, but as individuals they are interested in numerous efforts along many lines and contribute to work maintained by other denominations believing the same doctrine.

THE CHURCH OF REVELATION

STATISTICS

The data given for 1936 represent three active organizations of The Church of Revelation, all reported as being in urban territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership consists of three classes: (1) Persons who wish to associate themselves with this church and who may or may not hold membership in another recognized society; (2) persons who have experienced the new birth from above; and (3) persons who have attained to the full allumination.

As this body was not reported at any prior census, no comparative data are available.

The table which follows presents the statistics of The Church of Revelation by States, giving the number and membership of the churches and the membership classified by sex and by age.

NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX AND AGE, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of members	MEMBERSHIP BY SEX			MEMBERSHIP BY AGE	
			Male	Female	Males per 100 females	13 years and over	Age not reported
United States.....	3	345	161	194	77.8	67	278
MOUNTAIN: Nevada.....	1	25	10	15	(1)	-----	25
PACIFIC: California.....	2	320	141	179	78.8	67	253

¹ Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

The Church of Revelation was founded by Rev. Janet Stine Lewis, pastor and president of said church, and incorporated in the State of California June 6, 1930. Charter members were Rev. Janet Stine Lewis, Ira H. Lewis, and William B. Barcus, residing in Long Beach, Calif.

There are no salaries paid to any member or minister of said church. Each minister must by his works, and works alone, earn his living through helping those in need.

Each church must be kept free from debt, therefore, each minister in charge of said church must assume any debt contracted by said church. Ministers may receive compensation as a gift or fee for services rendered.

DOCTRINE AND ORGANIZATION

The general purpose of The Church of Revelation shall be the maintenance of religious worship; teaching and preaching the Gospel as interpreted by The Church of Revelation; to maintain the teaching of the truth as recorded in the Bible, as

¹ This statement was furnished by Rev. Janet Stine Lewis, president of The Church of Revelation, Long Beach, Calif.

interpreted by said church; to maintain the teaching that the bond of union between the members of The Church of Revelation is Christian love, and that it is to their mutual interests to further their spiritual well-being by serving humanity in an effort to relieve its suffering; to maintain the teaching that Jesus Christ is at the head of said church, and that He dwells within the hearts of its members, and to enlighten them to do His will; to establish and maintain a place, or places, of worship and teaching for the meetings of the church; to appoint and employ elders, ministers, and healers to preside at the head of said church, and to inquire into and inspect applicant for his or her bodily or physical, mental, or spiritual discomfort or suffering, and perform such other duties as may be required of them and as are usually required of such elders and ministers by religious denominations and churches; to buy, sell, hold, build, lease, or rent a church building or buildings and to furnish and maintain the same; to teach and practice metaphysical and magnetic healing; to do all things incident and pertinent to such purposes, or usual to such church society; to carry on, conduct, and engage in any business transaction or matter which may or can be included or appertain to any of the purposes aforesaid.

The government of The Church of Revelation is vested in a board of three trustees, consisting of president, vice president, and secretary-treasurer, together with such other officers as may be provided by the bylaws. Annual meetings are held each year on the last Thursday of the month of June, or at such other times as may be appointed by the trustees.

FREE CHRISTIAN ZION CHURCH OF CHRIST

STATISTICS

The data for 1936 represent nine active organizations of the Free Christian Zion Church of Christ, all reported as being in rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of all persons who have been formally received into its local churches on profession of faith.

Comparative data, 1906-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of the Free Christian Zion Church of Christ for the census years 1936, 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	9	5	35	14
Increase ¹ over preceding census:				
Number.....	4	-80	21	-----
Percent ²	-----	-----	-----	-----
Members, number.....	1,840	187	0,225	1,835
Increase ¹ over preceding census:				
Number.....	1,653	-6,038	4,300	-----
Percent.....	884.0	-97.0	239.2	-----
Average membership per church.....	204	37	178	131
Church edifices, number.....	8	4	35	14
Value—number reporting.....	8	4	35	13
Amount reported.....	\$8,442	\$22,000	\$35,000	\$5,975
Average value per church.....	\$1,055	\$5,500	\$1,026	\$460
Debt—number reporting.....	1	1	13	7
Amount reported.....	\$20	\$275	\$1,700	\$1,150
Parsonages, number.....	-----	-----	-----	-----
Value—number reporting.....	-----	-----	13	2
Amount reported.....	-----	-----	\$8,500	\$450
Expenditures:				
Churches reporting, number.....	9	5	35	-----
Amount reported.....	\$9,304	\$2,481	\$10,164	-----
Pastors' salaries.....	\$5,350	\$2,006	(*)	-----
All other salaries.....	\$746			
Repairs and improvements.....	\$531			
Payment on church debt, excluding interest.....	\$35			
All other current expenses, including interest.....	\$612			
Local relief and charity, Red Cross, etc.....	\$1,049			
Home missions.....	\$932	\$475	(*)	-----
Foreign missions.....	\$2			
To general headquarters for distribution.....	\$47			
Average expenditure per church.....	\$1,034	\$496	\$547	-----
Sunday schools:				
Churches reporting, number.....	9	5	35	7
Officers and teachers.....	70	22	288	63
Scholars.....	804	97	3,411	340

¹ A minus sign (-) denotes decrease.

² Percent not shown where base is less than 100.

* Not reported.

State tables.—Tables 2, 3, and 4 present the statistics for 1936 for the Free Christian Zion Church of Christ by States. Table 2 gives the number and membership of the churches, membership classified by sex and by age, and data for Sunday schools. Table 3 shows the value of church edifices and the amount of debt on such property. Table 4 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX AND AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of members	MEMBERSHIP BY SEX			MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
			Male	Female	Males per 100 females	Under 13 years	13 years and over	Age not reported	Percent under 13 ¹	Churches reporting	Officers and teachers	Scholars
United States.....	9	1,840	617	1,223	50.4	486	1,338	18	28.6	9	79	804
WEST SOUTH CENTRAL:												
Arkansas.....	4	847	296	561	51.0	255	532		30.1	4	37	374
Texas.....	5	993	331	662	50.0	231	746	16	23.6	5	42	430

¹ Based on membership with age classification reported.

TABLE 3.—VALUE OF CHURCHES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	9	8	8	\$8,442	1	\$20
Arkansas.....	4	4	4	3,740	1	20
Texas.....	5	4	4	4,702		

TABLE 4.—CHURCH EXPENDITURES BY STATES, 1936

STATE	Total number of churches	EXPENDITURES										
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters
United States.....	9	9	\$9,304	\$5,360	\$746	\$631	\$35	\$612	\$1,049	\$932	\$2	\$47
Arkansas.....	4	4	3,997	2,400	375	185	30	457	834	169		47
Texas.....	5	5	5,307	2,950	371	346	5	155	715	763	2	

HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

The Free Christian Zion Church of Christ was organized on July 10, 1905, at Redemption, Ark., by a small company of Negro ministers. The immediate occasion was a protest against any attempt to tax members of the church for the support of an ecclesiastical system, and a feeling that the church itself should

¹ This statement, which is substantially the same as that published in vol. II of the Report on Religious Bodies, 1926, has been revised by Rev. W. M. Benson, chief pastor, Free Christian Zion Church of Christ, Nashville, Ark., and approved by him in its present form.

care for its poor and needy. The founder, E. D. Brown, was a conference missionary of the African Methodist Episcopal Zion Church. Others associated with him represented the Methodist Episcopal Church, the Colored Methodist Episcopal Church, the African Methodist Episcopal Church, and the Negro Baptist churches.

DOCTRINE AND ORGANIZATION

In doctrine and polity the church is in general accord with the Methodist bodies, except that it has chiefs or superintendents in place of bishops, and pastors and deacons are the officers in the local church. A chief pastor is chosen to preside over the whole denomination, and all appointments to offices in the church, as well as to pastorates, are made by him. The laity has from the beginning had a share in the conduct of the local church, and also in the general assembly.

WORK

The principal activity of the church is the care of the poor, who are provided for directly through the church officers, each local church being expected to provide for its needy ones. There are also district evangelists, appointed by the chief pastor, whose duty it is to care for the unevangelized communities.

The work of the church is carried on under the supervision of several boards—the General Board, General Zion Board, General Sunday School Board, General Trustee Board, and General Missionary Board. The church periodical is known as Zion Trumpet.

THE HOUSE OF GOD, THE HOLY CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH, HOUSE OF PRAYER FOR ALL PEOPLE

STATISTICS

A summary of the statistics for The House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People, for the year 1936 is presented in table 1. The data given represent four active organizations, all reported as being located in urban territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of persons who subscribe to the doctrine of the church and have been baptized by immersion.

This body was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES, 1936

ITEM	Num-ber	ITEM	Num-ber
Churches (local organizations), number.....	4	Expenditures:	
Members, number.....	200	Churches reporting, number.....	4
Average membership per church.....	50	Amount reported.....	\$1,070
Membership by sex:		Pastors' salaries.....	\$257
Male.....	40	All other salaries.....	\$13
Female.....	43	All other current expenses, includ- ing interest.....	\$681
Sex not reported.....	117	Local relief and charity, Red Cross, etc.....	\$10
Membership by age:		Home missions.....	\$5
Under 13 years.....	54	Foreign missions.....	\$5
13 years and over.....	29	To general headquarters for distri- bution.....	\$27
Age not reported.....	117	All other purposes.....	\$31
Church edifices, number.....	1	Average expenditure per church.....	\$270
Value—number reported.....	1	Sunday schools:	
Amount reported.....	\$1,500	Churches reporting, number.....	2
Constructed prior to 1936.....	\$1,500	Officers and teachers.....	7
		Scholars.....	90

State table.—Table 2 presents the statistics for 1936 for The House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People, by States, giving the number and membership of the churches, membership classified by sex and by age, and data for Sunday schools.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX AND AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

STATE	Total number of churches	Num-ber of mem-bers	MEMBERSHIP BY SEX			MEMBERSHIP BY AGE			SUNDAY SCHOOLS		
			Male	Fe-male	Sex not reported	Under 13 years	13 years and over	Age not reported	Church-es reporting	Offi-cers and teach-ers	Schol-ars
United States.....	4	200	40	43	117	54	29	117	2	7	90
New York.....	2	125	40	43	42	54	20	42	2	7	90
New Jersey.....	2	75	-----	-----	75	-----	-----	75	-----	-----	-----

HISTORY, DOCTRINE, AND ORGANIZATION ¹

The House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People traces its origin to Abyssinia. Bishop R. A. R. Johnson began preaching in the United States in 1913 and organized this body in 1914, in Washington, D. C. It was incorporated under the laws of the District of Columbia in 1918 and since that time has been established in many States of the United States and in the West Indies, Bermuda, South India, the Gold Coast of Africa, and Liberia.

The doctrine of the church is based on 24 principles which were revealed to Bishop Johnson by the inspiration of God. The church teaches that all men are begotten in sin and fashioned in iniquity; man must repent of his actual sins and be sanctified to get rid of the Adamic sin; water baptism by immersion is the proper mode of baptism; the ordinances of the Lord's Supper and the washing of the feet are to be observed at the same time; the members should practice tithing; the Ten Commandments were established in the New Testament by Christ and His apostles and should be kept in the present age as they were by God's ancient people; the Lord said that the Sabbath is a perpetual covenant, or memorial, throughout all generations; God is no respecter of persons; that the house of prayer is for all people as God knoweth no church as "white" or "black"; children should be received into the church and brought up in the faith of Jesus; there is one family above and one beneath, constituting the House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, therefore, all people must come by His command to heaven, or else depart to hell; that the rich can be saved who trusteth not in his riches but looketh unto Christ for his salvation; the poor will be lost who lusteth after riches and setteth not his hope in Christ; that the stranger should be entertained, the naked clothed, the hungry fed, the thirsty given drink, the sick ministered unto, and the dead buried; God calls women as evangelists; and that membership is for all nations and races, regardless of color. The mission of the church is to preach the Gospel to every creature.

The General Convocation was organized in 1920 in New York, N. Y., with an episcopal form of government. In addition to the General Convocation, quarterly, district, and annual conferences are held. Bishops and ministers are appointed to their fields of labor once a year.

A book of 24 principles; the Guiding Star Book; Sabbath-school quarterlies; and the Latter Day Messenger, a monthly paper, are published by the church at Charlottesville, Va.

¹ This statement was prepared from information furnished by Bishop R. A. R. Johnson, founder and general superintendent. The House of God, the Holy Church of the Living God, the Pillar and Ground of the Truth, House of Prayer for All People, Beaufort, S. C.

HOUSE OF THE LORD

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the House of the Lord for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. The data given represent 4 active organizations with 302 members for whom age was not reported. There were no parsonages and no church edifices reported. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination consists of persons who have expressed a willingness to be governed by the laws of the church, subscribed to its doctrine, and have been baptized.

This body was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	4	1	3		
Members, number.....	302	80	222	26.5	73.5
Average membership per church.....	76	80	74		
Membership by sex:					
Male.....	120	30	90	25.0	75.0
Female.....	182	50	132	27.5	72.5
Males per 100 females.....	65.9	(²)	68.2		
Expenditures:					
Churches reporting, number.....	4				
Amount reported.....	\$5,325				
Pastors' salaries.....	\$3,650				
All other salaries.....	\$555	(³)	(³)		
Local relief and charity, Red Cross, etc.....	\$602				
To general headquarters for distribution.....	\$428				
Average expenditure per church.....	\$1,331				
Sunday schools:					
Churches reporting, number.....	4	1	3		
Officers and teachers.....	66	20	46		
Scholars.....	198	50	148	25.3	74.7

¹ Percent not shown where base is less than 100.

² Ratio not shown where number of females is less than 100.

³ Details cannot be shown due to only 1 urban church being reported.

State table.—Table 2 presents the statistics for 1936 for the House of the Lord by States, giving the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States . . .	4	1	3	302	80	222	120	182	65.9	4	66	198
Michigan	1	1	-----	80	80	-----	30	50	(1)	1	20	50
Georgia	3	-----	3	222	-----	222	90	132	68.2	3	46	148

¹ Ratio not shown where number of females is less than 100.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

The House of the Lord was founded in 1925 by Bishop W. H. Johnson, with headquarters in Detroit, Mich. This body is operating in four States—Michigan, Ohio, Illinois, and Georgia.

The articles of faith briefly stated are: We believe that members are not to work at the following jobs—tobacco, whisky, beer gardens, policy rackets, and bell hops; that the head of the woman is the man, and women should not be bishops; that women should wear modest apparel and not adorn themselves with gold and costly array; that women in the House of the Lord should be subject to their husbands in everything and also to the elders who are in authority; that men should dwell with their wives according to knowledge of the honor that the wife is the weaker vessel; men should love their wives as themselves; under the New Testament we can eat anything that is sold in the market; bread and water should be taken at the Lord's Supper to show forth the Lord's death until He comes; in the whole Bible rightly divided; in one God, and that God was manifested in the flesh; that Christ is the head of the church and the mediator between God and man; under the New Testament a person must be born of the water and the Spirit; that when an individual is born of God he cannot sin as he is a perfect man; everybody with the Holy Ghost must be sanctified through the truth; anyone who has the Holy Ghost is not sanctified if he owns houses, lands, and goods; if anyone receives the Holy Ghost he will speak in tongues; in all the gifts of the Spirit; that we should be law abiding citizens and willing to serve the Government except in going to war; that members should refrain from swearing; that members should not join any lodge or secret organization, nor carry any insurance except when it is required by an employer; that wine should be used only for purposes of sickness or infirmities; that members should not go to motion pictures, shows, ball games, dances, horse races, go pleasure riding, or play cards; we should not practice tithing under the New Testament; that persons desiring to refellowship with the House of the Lord must be baptized again with water; that ministers ordained by a different faith must be reordained when they become members of this church; that divorce is justified for only one cause, fornication; that saints should not marry anyone who is not baptized with the Holy Ghost; and that members should not go to law unjustly with one another.

The House of the Lord is composed of the following: Chief overseer, assistant overseer, State overseers, State evangelists, ministers, deacons, general mothers, mothers, and local members (saints).

There is one common treasury in each church into which the general collection goes. This fund is used to help all who are destitute.

¹ This statement was prepared from information furnished by Bishop W. H. Johnson, founder and chief overseer, House of the Lord, Detroit, Mich.

KODESH CHURCH OF IMMANUEL

STATISTICS

The data given for 1936 represent nine active organizations of the Kodesh Church of Immanuel, all reported as being in urban territory. There were two church edifices, but no parsonages reported by this body. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination includes those persons received into the local churches upon profession of faith and baptism, the mode of baptism being optional.

As this is a new denomination, coming into existence since the census of 1926, no comparative data are available.

State tables.—Tables 1, 2, and 3 present the statistics for 1936 for the Kodesh Church of Immanuel by States. Table 1 gives for each State the number and membership of the churches, membership classified by sex, data for Sunday schools, weekday religious schools, and summer vacation Bible schools. Table 2 gives the number and membership of the churches, together with the membership classified as "under 13 years of age" and "13 years of age and over." Table 3 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 3 is limited to the State of Pennsylvania, the only State in which so many as three churches reported expenditures.

TABLE 1.—NUMBER AND MEMBERSHIP OF CHURCHES, MEMBERSHIP BY SEX, SUNDAY SCHOOLS, WEEKDAY RELIGIOUS SCHOOLS, AND SUMMER VACATION BIBLE SCHOOLS, BY STATES, 1936

STATE	Total number of churches	Number of members	MEMBERSHIP BY SEX			SUNDAY SCHOOLS			WEEKDAY RELIGIOUS SCHOOLS			SUMMER VACATION BIBLE SCHOOLS		
			Male	Female	Males per 100 females ¹	Churches reporting	Officers and teachers	Scholars	Churches reporting	Officers and teachers	Scholars	Churches reporting	Officers and teachers	Scholars
United States.....	9	562	205	357	57.4	9	91	403	1	3	11	2	13	57
Pennsylvania.....	6	465	177	288	61.5	6	73	327	1	3	11	2	13	57
District of Columbia.....	1	36	10	26	-----	1	7	40	-----	-----	-----	-----	-----	-----
Virginia.....	2	61	18	43	-----	2	11	36	-----	-----	-----	-----	-----	-----

¹ Ratio not shown where number of females is less than 100.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY AGE, BY STATES, 1936

STATE	Total number of churches	Number of members	MEMBERSHIP BY AGE			
			Under 13 years	13 years and over	Age not reported	Percent under 13 ¹
United States.....	9	562	21	354	187	5.6
Pennsylvania.....	6	465	19	259	187	6.8
District of Columbia.....	1	36	-----	36	-----	-----
Virginia.....	2	61	2	59	-----	-----

¹ Based on membership with age classification reported; not shown where base is less than 100.

TABLE 3.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES											
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment of church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	9	9	\$8,924	\$3,120	\$829	\$126	\$600	\$2,821	\$454	\$105	\$370	\$405	\$234
Pennsylvania.....	6	6	8,570	3,049	521	125	600	2,781	443	136	308	373	234
Other States.....	3	3	354	71	108	1	---	40	11	20	62	32	---

¹ Includes: District of Columbia, 1, and Virginia, 2.HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

Fully realizing that the Christian Church (Gr. *ekklesia*; *ek*, out, and *kalein*, to call or summon) is a body of saved people, divinely summoned or called out of worldliness and sin to consecrated lives of spiritual union and fellowship with God, Rev. Frank Russell Killingsworth left the African Methodist Episcopal Zion Church in the summer of 1929, and with a following of 120 adults founded the Kodesh Church of Immanuel in Philadelphia, Pa., on October 9 of the same year. The decree of incorporation, Charter No. 7278, was issued to the movement April 29, 1930, by the Court of Common Pleas No. 4 for the County of Philadelphia, State of Pennsylvania.

On January 22, 1934, the Christian Tabernacle Union, a corporate body of people of like faith, with headquarters in Pittsburgh, Pa., merged with the Kodesh Church of Immanuel. Rev. John Walter Harty, D. H. Barnett, G. W. Turner, Paul J. Woodruff, C. G. Britton, and C. Jefferson were signatories to the articles of agreement, representing the Christian Tabernacle Union; and Rev. Frank Russell Killingsworth, A. E. Still, Arthur Taylor, C. H. Payne, Oney Taylor, and M. K. Fuller represented the Kodesh Church of Immanuel in a similar capacity.

From Pennsylvania the church has extended to the District of Columbia and Virginia. The churches in Pennsylvania constitute the Philadelphia Annual Assembly, and those in the District of Columbia and Virginia form the Washington Annual Assembly. The General Assembly, chief legislative body of the church, meets quadrennially, and is composed of representatives, ministerial and lay, from all the annual assemblies.

DOCTRINE

The doctrine of the Kodesh Church of Immanuel is Wesleyan, or Arminian, special emphasis being placed upon entire sanctification as a second supernatural work of grace, wrought in the hearts of Christian believers, subsequent to regeneration, by the baptism of the Holy Spirit, upon condition of absolute consecration and receptive faith. The church was founded for the special purpose of conserving and propagating sane, Bible holiness. To this end, the church forbids the use of intoxicating liquors as a beverage; tobacco in all forms, or trafficking therein; indulging in pride of dress or behavior; profaning and desecrating the Lord's day; unholy fellowship with oathbound secret orders and fraternities; the dissolute dance; obscene playhouses, and the like. The church advocates the second premillennial return of Christ; the holy estate of matrimony and divorce on Bible grounds, i. e., adultery; baptism with water by sprinkling, pouring, or immer-

¹ This statement was furnished by Rev. F. R. Killingsworth, supervising elder, Kodesh Church of Immanuel, Washington, D. C.

sion, the candidate having the preference as to mode; divine healing by faith, but does not discredit the use of natural and scientific remedies and agencies for the restoration of health when deemed necessary.

ORGANIZATION

Each local church includes a Sunday school, a young people's society, missionary societies (home and foreign), a board of trustees, a number of group leaders, and an alms steward. Such a church has the special ministry of an ordained pastor and the general oversight of a supervising elder. It is a member of the annual assembly within whose bounds it is located.

The Kodesh Church of Immanuel is supported by tithes and offerings voluntarily given, there being no assessments or taxations connected with any of its departments. It recognizes two permanent orders of the official ministry, viz, deacons and elders, who are constituted by annual assemblies and the laying on of hands by one or more than one supervising elder. Supervising elders are set apart by the General Assembly, which convenes quadrennially. The movement is governed by the Church Manual, containing its history, doctrine, polity, and discipline, and is revised and published every 4 years.

The work and mission of the church, briefly stated, are the conversion of sinners, the restoration of backsliders, the entire sanctification of believers, the divine healing of the sick, the fellowship and communion of saints, the worship of God in the beauty of holiness, the exaltation of Jesus Christ as Lord in the lives of men, the magnifying of the cleansing and keeping power of the Holy Spirit, and the propagation of the fullness of the blessing of the gospel of Christ for a witness unto all nations.

NATIONAL DAVID SPIRITUAL TEMPLE OF CHRIST CHURCH UNION

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the National David Spiritual Temple of Christ Church Union for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this church consists of persons who are confessed believers of Jesus Christ and the Holy Ghost, born of the Spirit of Christ.

This body was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number	11	7	4		
Members, number	1,880	1,362	518	72.4	27.6
Average membership per church	171	195	130		
Membership by sex:					
Male	632	454	178	71.8	28.2
Female	1,248	908	340	72.8	28.2
Males per 100 females	50.6	50.0	52.4		
Membership by age:					
Under 13 years	192	133	59	69.3	30.7
13 years and over	1,688	1,229	459	72.8	27.2
Percent under 13 years	10.2	0.8	11.4		
Church edifices, number	4	2	2		
Value—number reporting	4	2	2		
Amount reported	\$6,875	\$5,875	\$1,000	85.5	14.5
Constructed prior to 1936	\$5,500	\$5,000	\$500	90.9	9.1
Constructed, wholly or in part, in 1936	\$1,375	\$875	\$500	63.6	36.4
Average value per church	\$1,719	\$2,939	\$500		
Debt—number reporting	2	1	1		
Amount reported	\$3,725	\$3,500	\$225	94.0	6.0
Number reporting "no debt"	2		2		
Parsonages, number	1		1		
Value—number reporting	1		1		
Amount reported	\$350		\$350		100.0
Expenditures:					
Churches reporting, number	11	7	4		
Amount reported	\$6,292	\$4,323	\$1,969	68.7	31.3
Pastors' salaries	\$3,614	\$2,200	\$1,414	60.9	39.1
All other salaries	\$359	\$311	\$48	86.0	13.4
Repairs and improvements	\$218	\$173	\$45	79.4	20.6
Payment on church debt, excluding interest	\$660	\$480	\$180	72.7	27.3
All other current expenses, including interest	\$931	\$839	\$92	90.1	9.9
Local relief and charity, Red Cross, etc.	\$165	\$81	\$85	48.8	51.2
Home missions	\$96	\$61	\$35		
Foreign missions	\$7	\$7			
To general headquarters for distribution	\$104	\$62	\$42	59.6	40.4
All other purposes	\$137	\$109	\$28	79.6	20.4
Average expenditure per church	\$572	\$618	\$492		
Sunday schools:					
Churches reporting, number	10	6	4		
Officers and teachers	63	45	23		
Scholars	436	263	173	60.3	39.7

¹ Percent not shown where base is less than 100.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Summer vacation Bible schools:					
Churches reporting, number.....	5	3	2		
Officers and teachers.....	25	14	11		
Scholars.....	125	98	27	78.4	21.6
Weekday religious schools:					
Churches reporting, number.....	3	2	1		
Officers and teachers.....	12	8	4		
Scholars.....	56	41	15		

¹ Percent not shown where base is less than 100.

State tables.—Tables 2, 3, and 4 present the statistics for 1936 for the National David Spiritual Temple of Christ Church Union by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 3 gives for selected States the number and membership of the churches, together with the membership classified as "under 13 years of age" and "13 years of age and over." Table 4 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in table 4 is limited to Missouri and Kansas, the only States in which three or more churches reported expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females	Churches reporting	Officers and teachers	Scholars
United States.....	11	7	4	1,880	1,362	518	632	1,248	50.6	10	68	436
WEST NORTH CENTRAL:												
Missouri.....	4	3	1	942	642	300	332	610	54.4	3	25	225
Kansas.....	4	2	2	470	292	178	113	357	31.7	4	27	98
WEST SOUTH CENTRAL:												
Oklahoma.....	1	1		128	128		55	73	(1)	1	3	35
PACIFIC:												
California.....	2	1	1	340	300	40	132	208	63.5	2	13	78

¹ Ratio not shown where number of females is less than 100.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES AND MEMBERSHIP BY AGE, BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	Number of members	MEMBERSHIP BY AGE		
			Under 13 years	13 years and over	Percent under 13
United States.....	11	1,880	192	1,688	10.2
Missouri.....	4	942	91	851	9.7
Kansas.....	4	470	58	412	12.3
Other States.....	13	468	43	425	9.2

¹ Includes: Oklahoma, 1, and California, 2.

TABLE 4.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches		EXPENDITURES										
	Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes	
United States.....	11	\$6,292	\$3,614	\$360	\$918	\$660	\$931	\$166	\$96	87	\$104	\$137	
Missouri.....	4	2,946	1,514	273	173	480	260	91	15	5	59	67	
Kansas.....	4	1,394	1,111	25	45	---	77	44	36	2	30	24	
Other States.....	3	1,952	989	61	---	180	585	31	45	---	15	46	

¹ Includes: Oklahoma, 1, and California, 2.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY AND DOCTRINE

The National David Spiritual Temple of Christ Church Union was founded by Rev. David William Short, who was licensed by and ordained a minister in the Missionary Baptist Church, where he preached for several years, but eventually found himself at variance with the practice and belief of the Baptist teaching.

Reverend Short believed that all churches of Jesus Christ should accept the commandments and teachings of Jesus Christ and His apostles through the Holy Ghost; that no human being on earth has the right, nor the spiritual power to make laws, rules, and doctrine for the real church founded by Jesus Christ; that all churches and church leaders should preach and practice the doctrines which were first delivered to the apostolic saints as recorded in the New Testament Scriptures, through the inspiration of the Holy Ghost; that all churches and peoples representing Jesus Christ, according to the New Testament Scriptures, were spiritual and profound believers in the Holy Ghost and the communion of spirits; that generally all denominational churches are founded on the theories, philosophies, and doctrines of men who disregard the examples of the saints of the first church, and are therefore opposed to the real spiritual faith and doctrines of holiness; that the Holy Ghost and His works should be accepted and followed in preaching and in practice, which include the following spiritual gifts: Wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues, according to the Holy Scriptures of the New Testament; and that all races should be accepted into the same church body and membership through the Holy Ghost, free from all forms of race prejudice and segregation, the same as the spiritual church was in the beginning.

These beliefs and teachings were considered contrary to the doctrines of the Baptist Church, and in 1932 Reverend Short withdrew from this denomination to proclaim the return to the Holy Ghost church and the doctrines as once delivered to the saints.

On August 6, 1932, in Chicago, Ill., Reverend Short held a series of spiritual revival services of preaching, teaching, healing, and prophesying. The same month he began an evangelistic tour, holding services in many cities, bringing it to a close in November 1932 in Kansas City, Mo. Here he officially organized the first David Spiritual Temple of Christ Church, December 29, 1932.

In July 1936, Reverend Short, the founder, with seven other pastors and delegates of affiliated churches, organized the National David Spiritual Temple of

¹ This statement was prepared from information furnished by Bishop David William Short, National David Spiritual Temple of Christ Church Union, Kansas City, Mo.

Christ Church Union. The organization was incorporated with national headquarters in Kansas City, Mo. This church has grown very rapidly.

Rev. William David Short was ordained and publicly proclaimed the national bishop and overseer of the orthodox Christian spiritual faith.

The orthodox spiritual believers do not accept the title reference known as "denomination" in view of the fact they represent the original church of Christ. They do, however, accept the name "spiritual" according to the New Testament Scriptures, which means, "the Lord's peculiar person, or people." The orthodox Christian spiritual church consists only of persons who are confessed believers of Jesus Christ and the Holy Ghost, born of the Spirit of Christ. They are not to be confused with spiritualists, fortune tellers, Christian psychologists, astrologers, and other exponents of generally known teachings and doctrines. They accept and rely entirely upon the inspiration of the Holy Ghost for spiritual demonstrations. The church is dedicated to all nations and races, irrevocably.

ORGANIZATION

The church was organized with the following officers: Pastors, prophets, prophetesses, divine healers, deacons, mothers, choir members, missionaries, altar boys, and altar girls.

The National Executive Board, consisting of pastors, prophets, shepherdesses, elders, evangelists, prophetesses, and district overseers, holds a National Annual Assembly. The national bishop, who is also president and overseer, is the cardinal governing officer of the entire church and organization.

WORK

The report of the home missionary work shows 1,286 persons cared for in hospitals and 2,318 who received home nursing service; with \$186 given for the relief of sick and needy persons. Contributions for church extension work amounted to \$366.

The official publication of the church is a monthly newspaper, The Christian Spiritual Voice, which is published in Kansas City, Kans.

UNITED SOCIETY OF BELIEVERS (SHAKERS)

STATISTICS

The data given for 1936 represent three active organizations of the United Society of Believers (Shakers), all reported as being in rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership of this denomination includes both the probationary and covenant members.

Comparative data, 1906-36.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of the United Society of Believers (Shakers) for the census years 1936, 1926, 1916, and 1906.

TABLE 1.—COMPARATIVE SUMMARY, 1906 TO 1936

ITEM	1936	1926	1916	1906
Churches (local organizations), number.....	3	6	12	15
Increase ¹ over preceding census:				
Number.....	-3	-6	-3	-----
Percent ²	-----	-----	-----	-----
Members, number.....	92	192	307	516
Increase ¹ over preceding census:				
Number.....	-100	-175	-140	-----
Percent.....	-52.1	-47.7	-28.0	-----
Average membership per church.....	31	32	31	34
Church edifices, number.....	1	5	8	3
Value—number reporting.....	1	4	7	3
Amount reported.....	\$2,000	\$27,500	\$20,750	\$17,100
Average value per church.....	\$2,000	\$6,875	\$2,964	\$5,700
Debt—number reporting.....	-----	-----	-----	1
Amount reported.....	-----	-----	-----	\$80
Parsonages, number.....	-----	-----	-----	-----
Value—number reporting.....	-----	3	1	3
Amount reported.....	-----	\$0,000	\$2,000	\$7,500
Expenditures:				
Churches reporting, number.....	1	3	3	-----
Amount reported.....	\$50	\$000	\$750	-----
Pastors' salaries.....	-----	-----	-----	-----
All other salaries.....	-----	-----	-----	-----
Repairs and improvements.....	-----	\$100	\$205	-----
Payment on church debt, excluding interest.....	-----	-----	-----	-----
All other current expenses, including interest.....	-----	-----	-----	-----
Local relief and charity, Red Cross, etc.....	\$50	-----	-----	-----
Home missions.....	-----	\$500	\$485	-----
Foreign missions.....	-----	-----	-----	-----
To general headquarters for distribution.....	-----	-----	-----	-----
All other purposes.....	-----	-----	-----	-----
Average expenditure per church.....	\$50	\$200	\$250	-----
Sunday schools:				
Churches reporting, number.....	1	3	6	5
Officers and teachers.....	3	8	11	17
Scholars.....	20	47	96	103

¹ A minus sign (-) denotes decrease.

² Percent not shown where base is less than 100.

State table.—Table 2 presents the statistics for the United Society of Believers (Shakers) by States, giving the number and membership of the churches for the four census years 1906 to 1936, together with the membership for 1936 classified by age and sex.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1936, AND MEMBERSHIP BY AGE AND SEX IN 1936, BY STATES

[Separate presentation was limited to States having 3 or more churches in either 1916 or 1906]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES				NUMBER OF MEMBERS				MEMBERSHIP BY AGE, 1936		MEMBERSHIP BY SEX, 1936	
	1936	1926	1916	1906	1936	1926	1916	1906	Under 13 years	13 years and over	Male	Fe- male
United States.....	3	6	12	15	92	192	367	516	5	87	11	81
NEW ENGLAND:												
Maine.....	1	2			39	69			5	34	4	35
New Hampshire.....	1	1			37	53				37	2	35
Massachusetts.....			1	2		21	56	53				
MIDDLE ATLANTIC:												
New York.....	1	2			16	49				16	5	11
Other States.....							311	463				

HISTORY, DOCTRINE, AND ORGANIZATION¹

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 later 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 2 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 Niskoyuna, or Watervliet, N. Y., 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 2 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 through New York and New England and organized them into communistic societies. The period

¹ This statement, which is the same as that published in vol. II of the Report on Religious Bodies, 1926, has been approved in its present form by Irving Greenwood, trustee, United Society of Believers (Shakers), East Canterbury, N. H.

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

It is claimed that Shakerism is "a kind of Christian socialism, whose basis is the spiritual family, founded on the type of the natural family." The duality of the 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." These beliefs enjoin on the followers a life of innocence, strict temperance, and celibacy, where love and justice shall prevail; the abstaining from war and bloodshed, from all acts of violence toward their fellow men, from all the party contentions and politics of the world, and from all pursuits of pride and worldly ambition.

The foundation of their doctrine is holiness—"Without which no man shall see the Lord." To these people holiness signifies consecration or the setting apart from a common to a sacred use. They, therefore, dedicate their persons, services, and property to social and sacred uses. They accept as an example for this conduct the first gospel church, holding that they are to establish and support as a privilege one consecrated and united interest, by the voluntary choice of each member.

As an outgrowth of these principles, and held as ideals to be attained by the individual and society, are the resultant beliefs and practices; equality of the sexes, previously mentioned; equality of labor—all working for each and each for all; and equality of property, with no rich and no poor; in fact, industrial freedom.

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. They believe, too, that all life and activity animated by Christian love is worship, and that God is the Almighty Creator, the Fountain of all good, life, light, truth, and love; the one eternal Father-Mother.

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 address of the family. The society at the present time has two classes of membership, probationary and covenant. Probationary members are those accepted on trial and are subject to withdrawal or rejection. Covenant members are the fully consecrated and permanent members. The successful candidate for membership in this society, in any degree, must comprehend the faith and principles of the society and must freely and voluntarily agree to abide by such faith and principles.

ORGANIZATION

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

In the days of the largest membership there was at the head of the order a ministry or bishopric, consisting of two brethren and two sisters. An equal

number formed a lower ministry at the head of each group of societies; and the same number of elders stood at the head of each family. Subordinate orders of trustees, deacons, and caretakers had oversight of all business and industrial matters, while the ministry and elders were set apart for spiritual labor and ministrations. With the decline in membership the quota of leaders has been reduced, and the ministry and elders have been obliged to exercise an oversight of temporal affairs. The central ministry appoints its own members. Subordinate ministries are appointed by the central ministry, with the 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 the 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 the present-day worship is the march, accompanied by motions of the hands. Shakers have been noted for their inspirational singing, the wordless songs practiced for years giving place to hymns and anthems of peculiar but impressive character.

WORK

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

Believers are interested in the various benevolent activities and reform movements, including the movement for international disarmament, antivivisection, and animal-rescue work.

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

PART II

Church of Eternal Life.

Church of the Gospel.

The Church of Illumination.

Erieside Church.

Faith Tabernacle.

The House of David.

The Latter House of the Lord, Apostolic Faith.

The Mayan Temple.

Triumph the Church and Kingdom of God in Christ.

Universal Emancipation Church.

CHURCH OF ETERNAL LIFE

The Church of Eternal Life has one active organization, located in urban territory in the State of California. It has a membership of 128, all over 13 years of age. The weekday religious school that is reported has 15 scholars.

This church was incorporated in 1922, but had had its beginning several years before, being inspirationally conceived in the minds of E. B. Smith and Rose Smith, commissioned and ordained in heaven. Government is by a board of 12 directors, known as The Inner Circle.

The Church of Eternal Life was organized for the purpose of preaching the Gospel as taught by Jesus and to prepare the way for His second coming. The teaching and practicing of divine healing according to the New Testament is carried on. Communion with disembodied spirits is held and the ordinances of baptism and the Lord's Supper observed.

CHURCH OF THE GOSPEL

The Church of the Gospel has two active organizations, one reported as being in urban territory in the State of Massachusetts and one in rural territory in the State of Rhode Island. Of the total membership of 73, 72 are over 13 years of age, and 1 church reports a Sunday school with 48 scholars.

In 1911 a small number of believers in Pittsfield, Mass., organized themselves for Christian work and became incorporated in 1912 under the name of The Church of God, which was changed in 1930 to the Church of the Gospel. Its organization is wholly independent of any other church, making its own laws and stating its doctrinal position.

The Church of the Gospel has done personal work in several States, but the larger dissemination of the truth for which it was organized is carried on through gospel tract work, known as Narrow Way Tracts, sending literature to practically every State in this country, to Canada, the British Isles, and other parts of the world.

Doctrinal beliefs adhered to are of the Trinity, the inspiration of the Scriptures, the fall of man according to the Genesis story, and redemption only through the blood of Christ. Baptism by immersion is practiced and the Lord's Supper observed.

THE CHURCH OF ILLUMINATION

The Church of Illumination reports one active organization, in urban territory, in the State of New York. Of the total membership of 250, 33 are under 13 years of age and 217 are 13 years and over. The Sunday school reports 40 members.

This church is managed by a governing body consisting of the director-general and a council of seven members.

There is no collection of dues or fees, no confession of faith, no formal subscription to any creed. The Church of Illumination does not promote organized missionary work. Every adherent to the church is an individual, self-appointed missionary who spreads the teachings and the mission of the church whenever he meets those who are in need of either the teachings or the service of the church. Membership is derived from those who are members in other churches and that vast number who have left churches prior to 1909 and since and have been debris floating on a sea of unbelief and uncertainty. It is thus seen that The Church of Illumination seeks to contact religious people who desire a philosophical teaching which will harmonize religious truths and concepts based on principles which replace blind faith with living truths. Believing that ultimately there will be a merger of all religious teachings, this church teaches that with minor differences all churches have more or less the same goal—to enable the individual to place himself in a most favorable relationship to his Creator.

ERIESIDE CHURCH

The Erieside Church, which was organized in 1933, has one active organization located in rural territory in the State of Ohio. This church has a membership of 85, of whom 83 are over 13 years of age, and it reports 1 Sunday school with 225 scholars. The assembly is distinct in its independence, making its own laws, regulating its doctrinal position, and being responsible for its own government, which is carried on through elders, deacons, trustees, secretary, and treasurer.

The creed of this church is concerned mainly with salvation through faith in Christ's atonement, the doctrine of the Trinity, and the inspiration derived from the Old and New Testaments. It carries on its work through preaching the gospel and circulating tracts of the same.

FAITH TABERNACLE

The Faith Tabernacle has one active organization located in urban territory in the State of California. Of the 206 members, 50 are under 13 years of age and 156 are 13 years and over. One Sunday school is reported with 150 scholars. This organization of the Pentecostal Faith had its beginning about 1924 with services in a tent, afterwards becoming incorporated and holding them in a building. It is governed by a board of directors composed of five members.

The purpose of the Faith Tabernacle is to establish and maintain a place for the worship of God and to propagate the Gospel at home and in foreign lands. The Bible is accepted as the revealed will of God, superior to conscience and reason but not contrary to reason. Baptism by immersion in water is administered to those who have repented of their sins; the Lord's Supper is observed; and foot washing among believers is practiced.

THE HOUSE OF DAVID

The House of David has one active organization located in urban territory in the State of Michigan, with a membership of 167, all over 13 years of age.

It was established in 1903 as an ecclesiastical or religious corporation and later reorganized as a voluntary religious association, not incorporated. This church is controlled by a board of directors whose duty it is to conduct the spiritual and temporal affairs of the association. All persons joining the House of David contribute all their earthly possessions and henceforth contribute all their services and labor for the cause. It is not associated in any way with any other sect or denomination but is a distinct body of people gathered out from the world who identify themselves as the descendants and offspring of the 12 lost tribes of the children of Israel and who are now to be gathered and restored to their proper position as rulers and judges of the Kingdom of God, which is to be established here upon this earth.

Various industries are carried on—an amusement park, a dairy, productive farms, a large vineyard, greenhouses, traveling baseball teams, a cold storage plant, and many community shops necessary for the colony and for bringing in revenue. The needs of the members are supplied from one common fund.

They are strict vegetarians and, like Jesus, all the members wear long hair and never shave their heads.

THE LATTER HOUSE OF THE LORD, APOSTOLIC FAITH

The Latter House of the Lord, Apostolic Faith, is comprised of six churches, only two of which sent schedules to this Bureau containing sufficient information to be included in this report. These two active organizations are located in the State of Georgia, one in urban territory and one in rural. The total membership reported was 29, of whom 26 are over 13 years of age. Two Sunday schools with 53 scholars were reported.

This body was founded by Bishop L. W. Williams in April 1936, and he holds the title of chief overseer for life.

The church is basically Calvinistic, though liberal. The membership is composed of those persons who have been baptized by immersion and the Holy Ghost and Fire, and are known as saints. The Lord's Supper is observed with water as the sole beverage. Participation of church members in war is deplored as being contrary to the expressed will of God, but loyalty to flag and country and patriotic service rendered thereto in noncombatant capacities is recommended.

Ministers, male and female, are selected on their qualifications, and are regularly ordained. Missionaries and evangelists aid in the formation of new bands of congregations, and assist ministers in the development of established congregations.

THE MAYAN TEMPLE

The Mayan Temple reports two organizations in urban territory in the State of New York and a total membership of 1,053, of which 68 are under 13 years of age and 985 are 13 years and over.

Incorporated in 1928, The Mayan Temple is a restoration of the pristine faith catholic, practiced by the Mayas in prehistoric America and common to all North and South America, prior to the coming of the white man. Harold Davis Emerson, lineal descendant of the High Priest who prophesied that a bearded stranger would restore the religion of Lahun, was considered the one foretold and was instructed to make public the secret teachings and traditions handed down in the family from generation to generation since the overthrow of the Mayan Empire.

Training classes in the religion under the name of the School of Life Science were started and a Spiritual Clinic opened to handle social, economic, emotional, domestic, and personality needs of the people. The Ancient and Mystical Order of Po-ahtun was revived, composed of the clergy and laity, to be the administrative body of the Temple. The United Indian Tribes of the Americas was organized to preserve the ceremonials of the various Indian tribes, and the Alliance of American Aborigines formed to preserve a record of Americans with Indian blood.

In doctrine the temple practices scientific religion and logical understanding of life and its purposes. It accepts one God, holding that reincarnation and the continuity of life is the only logical and consistent belief and that it is entirely in accord with scientific discovery. The Mayan Temple strives to restore to religion the basic factors which throughout the ages have been divorced, such as music, the dance, entertainment, healing, education, culture, and a bona fide interest and concern in the material as well as the spiritual requirements of the people.

TRIUMPH THE CHURCH AND KINGDOM OF GOD IN CHRIST

Triumph the Church and Kingdom of God in Christ reports two active organizations in the State of Georgia, one in urban territory and the other rural, with a membership of 69, of which 68 are over 13 years of age.

This church was founded by Elder E. D. Smith in 1902, with headquarters at Baton Rouge, La., later moving to Birmingham, Ala. The chief officers of the body are seven general overseers, or bishops, who hold office for life. Under their direction the work of the church is carried on by State, county, and local officers. The general overseers convene every fourth year in a meeting known as the International Religious Congress.

Triumph the Church and Kingdom of God in Christ teaches that Jesus shed His blood for the complete cleansing of the justified believer from all indwelling sin, and from its pollution subsequent to regeneration; and that entire sanctification is an instantaneous, definite second work of grace obtained by faith on the part of the fully consecrated believer. It believes in the second coming of Christ and in the baptism by fire as a definite Scriptural experience obtainable by faith. All doctrines contrary to God's revealed word are severely opposed.

UNIVERSAL EMANCIPATION CHURCH

The Universal Emancipation Church reports one active organization in urban territory in the State of Colorado with a membership of 18, all over 13 years of age. Organization is simple. The only acknowledged ruler is Jehovih by His inspiration, from which the councils derive their highest light, and the decree of the Supreme Regent is final.

This church was originally operated as a voluntary mutual society prior to its incorporation as a religious, educational, and benevolent society at Denver, Colo., in 1936. Refusing to accept the dogmas, creeds, and doctrines of the various and conflicting established religions of the world but believing they all had a base in truth, the Universal Emancipation Church was organized to search out a logical, scientific, and practical consideration of all past revelations and their adaptability to known facts of the Natural All Being and the relationship of man's being, purpose, and attainment. Its work is to witness Jehovih and His kingdom on earth and to point the way of practical and actual affiliation unto Jehovih and His true gods and holy organic angels, in love, wisdom, justice, equity, peace, and righteousness.





U. S. DEPARTMENT OF COMMERCE
HARRY L. HOPKINS, Secretary
BUREAU OF THE CENSUS
WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES
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BULLETIN No. 77

FEDERATED CHURCHES
STATISTICS, HISTORY, DOCTRINE
AND ORGANIZATION

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CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Comparative summary, 1936 and 1926.....	2
Table 3.—Number and membership of churches in urban and rural territory, membership by sex, and Sunday schools, by States, 1936.....	3
Table 4.—Number and membership of churches, 1936 and 1926, and membership by age in 1936, by States.....	4
Table 5.—Value of churches and parsonages and amount of church debt by States, 1936.....	5
Table 6.—Church expenditures by States, 1936.....	6
HISTORY, DOCTRINE, AND ORGANIZATION.....	7
History.....	7
Doctrine.....	9
Organization.....	9

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term "value of church property" was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term "value of church edifices" has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The "value of church edifices" comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors' residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had "no debt." The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

FEDERATED CHURCHES

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Federated Churches for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches and the data relate to these churches only.

The membership requirements for the Federated Churches are those of its constituent denominations. Provision is sometimes made for a "federated" or "independent" membership, composed of persons who do not desire to affiliate with any of these denominations.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	508	82	426	16.1	83.9
Members, number.....	88,411	26,027	62,384	29.4	70.6
Average membership per church.....	174	317	146		
Membership by sex:					
Male.....	32,804	10,373	22,431	31.6	68.4
Female.....	50,999	14,703	36,296	28.8	71.2
Sex not reported.....	4,008	951	3,057	20.6	79.4
Males per 100 females.....	64.3	70.6	61.8		
Membership by age:					
Under 13 years.....	2,477	757	1,720	30.6	69.4
13 years and over.....	73,478	22,230	51,239	30.3	69.7
Age not reported.....	12,466	3,031	9,425	24.3	75.7
Percent under 13 years ²	3.3	3.3	3.2		
Church edifices, number.....	561	84	477	15.0	85.0
Value—number reporting.....	477	78	399	16.4	83.6
Amount reported.....	\$10,870,046	\$5,414,730	\$5,455,316	49.8	50.2
Constructed prior to 1936.....	\$10,813,446	\$5,384,730	\$5,428,716	49.8	50.2
Constructed, wholly or in part, in 1936.....	\$56,600	\$30,000	\$26,600	53.0	47.0
Average value per church.....	\$22,788	\$69,420	\$13,672		
Debt—number reporting.....	99	30	69		
Amount reported.....	\$852,588	\$683,834	\$168,754	80.8	19.2
Number reporting "no debt".....	441	52	389	11.8	88.2
Parsonages, number.....	378	56	322	14.8	85.2
Value—number reporting.....	349	55	294	15.8	84.2
Amount reported.....	\$1,230,618	\$281,800	\$948,818	22.7	77.3
Expenditures:					
Churches reporting, number.....	492	81	411	16.5	83.5
Amount reported.....	\$1,408,560	\$536,268	\$872,292	38.1	61.9
Pastors' salaries.....	\$608,066	\$175,729	\$432,337	28.9	71.1
All other salaries.....	\$146,930	\$84,173	\$62,756	57.3	42.7
Repairs and improvements.....	\$131,756	\$41,331	\$90,425	31.4	68.6
Payment on church debt, excluding interest.....	\$47,807	\$23,708	\$24,099	49.7	50.3
All other current expenses, including interest.....	\$306,463	\$145,720	\$160,733	47.6	52.4
Local relief and charity, Red Cross, etc.....	\$30,300	\$14,385	\$15,915	47.5	52.5
Home missions.....	\$16,271	\$6,272	\$9,999	38.5	61.5
Foreign missions.....	\$15,913	\$5,214	\$10,699	32.8	67.2
To general headquarters for distribution.....	\$77,628	\$28,772	\$48,856	37.1	62.9
All other purposes.....	\$26,821	\$10,904	\$15,917	40.7	59.3
Average expenditure per church.....	\$2,863	\$6,621	\$2,122		
Sunday schools:					
Churches reporting, number.....	484	79	405	16.3	83.6
Officers and teachers.....	8,126	1,048	6,478	20.3	79.7
Scholars.....	61,502	13,780	47,713	22.4	77.6

¹ Percent not shown where base is less than 100.

² Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Summer vacation Bible schools:					
Churches reporting, number.....	155	22	133	14.2	85.8
Officers and teachers.....	1,484	253	1,231	17.0	83.0
Scholars.....	10,684	2,039	8,645	19.1	80.9
Weekday religious schools:					
Churches reporting, number.....	19	6	13	-----	-----
Officers and teachers.....	75	26	49	-----	-----
Scholars.....	1,036	263	773	25.4	74.6
Parochial schools:					
Churches reporting, number.....	1	-----	1	-----	-----
Officers and teachers.....	31	-----	31	-----	-----
Scholars.....	315	-----	315	-----	100.0

¹ Percent not shown where base is less than 100.

Comparative data, 1936 and 1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of the Federated Churches for the census years 1936 and 1926.

TABLE 2.—COMPARATIVE SUMMARY, 1936 AND 1926

ITEM	1936	1926	ITEM	1936	1926
Churches (local organizations), number.....	508	361	Expenditures:		
Increase over preceding census:			Churches reporting, number.....	492	354
Number.....	147	-----	Amount reported.....	\$1,408,500	\$1,272,455
Percent.....	40.7	-----	Pastors' salaries.....	\$608,666	-----
Members, number.....	88,411	59,977	All other salaries.....	\$146,939	-----
Increase over preceding census:			Repairs and improvements.....	\$131,756	-----
Number.....	28,434	-----	Payment on church debt, excluding interest.....	\$47,807	\$1,082,730
Percent.....	47.4	-----	All other current expenses, including interest.....	\$306,453	-----
Average membership per church.....	174	166	Local relief and charity, Red Cross, etc.....	\$30,306	-----
Church edifices, number.....	561	552	Home missions.....	\$16,271	-----
Value—number reporting.....	477	343	Foreign missions.....	\$15,913	\$189,725
Amount reported.....	\$10,870,046	\$6,159,725	To general headquarters for distribution.....	\$77,628	-----
Average value per church.....	\$22,788	\$17,958	All other purposes.....	\$26,821	-----
Debt—number reporting.....	99	62	Average expenditure per church.....	\$2,863	\$3,505
Amount reported.....	\$852,588	\$235,630	Sunday schools:		
Parsonages, number.....	378	-----	Churches reporting, number.....	484	347
Value—number reporting.....	349	285	Officers and teachers.....	8,126	5,352
Amount reported.....	\$1,239,618	\$1,147,950	Scholars.....	61,502	46,820

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Federated Churches by States. Table 3 gives for each State for 1936 the number and membership of the churches classified according to their location in urban or rural territory, membership classified by sex, and data for Sunday schools. Table 4 gives for selected States the number and membership of the churches for the census years 1936 and 1926, together with the membership for 1936 classified as "under 13 years of age" and "13 years of age and over." Table 5 shows the value of churches and parsonages and the amount of debt on church edifices for 1936. Table 6 presents, for 1936, the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 5 and 6 is limited to those States in which three or more churches reported value and expenditures.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, MEMBERSHIP BY SEX, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX				SUNDAY SCHOOLS		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females ¹	Churches reporting	Officers and teachers	Scholars
United States.....	508	82	426	68,411	26,027	62,384	32,804	50,999	4,608	64.3	484	8,126	61,502
NEW ENGLAND:													
Maine.....	32	4	28	3,343	504	2,779	988	2,355	—	42.0	23	413	2,760
New Hampshire.....	22	—	22	2,466	—	2,466	855	1,511	100	56.6	21	220	1,267
Vermont.....	54	3	51	7,004	698	6,306	2,625	4,316	63	60.8	53	713	4,026
Massachusetts.....	52	12	40	9,471	3,222	6,249	3,462	5,618	361	62.2	51	701	4,521
Rhode Island.....	1	—	1	111	—	111	44	67	—	—	1	15	136
Connecticut.....	14	3	11	2,196	501	1,695	607	1,076	513	56.4	13	214	1,428
MIDDLE ATLANTIC:													
New York.....	50	3	47	8,827	1,362	7,465	3,380	5,115	332	66.1	48	829	6,000
New Jersey.....	2	—	2	373	—	373	162	221	—	68.8	2	45	251
Pennsylvania.....	17	—	17	2,529	—	2,529	1,111	1,418	—	78.3	17	272	2,401
EAST NORTH CENTRAL:													
Ohio.....	37	7	30	8,851	2,955	5,896	3,217	4,822	812	66.7	35	675	5,261
Indiana.....	4	—	4	954	—	954	422	532	—	79.3	4	75	785
Illinois.....	29	11	18	6,173	2,804	3,279	2,267	3,572	334	63.5	29	579	4,543
Michigan.....	17	2	15	4,134	2,230	1,904	1,563	2,338	233	66.9	15	310	3,004
Wisconsin.....	8	—	8	1,116	—	1,116	369	632	115	58.4	7	129	809
WEST NORTH CENTRAL:													
Minnesota.....	8	5	3	2,416	1,836	580	924	1,492	—	61.9	8	105	1,374
Iowa.....	30	3	27	5,694	1,075	4,619	2,350	3,344	—	70.3	30	600	4,687
Missouri.....	13	1	12	1,578	63	1,515	651	934	93	59.0	11	146	1,107
North Dakota.....	2	1	1	286	250	36	88	198	—	44.4	2	33	159
South Dakota.....	7	—	7	656	—	656	220	321	125	68.5	6	80	486
Nebraska.....	14	3	11	3,248	936	2,312	1,274	1,688	286	75.5	13	230	2,152
Kansas.....	15	1	14	2,363	233	2,130	892	1,471	—	60.6	15	280	2,253
SOUTH ATLANTIC:													
Virginia.....	3	—	3	103	—	103	45	58	—	—	2	16	82
West Virginia.....	7	—	7	239	—	239	78	162	50	70.5	4	49	392
Georgia.....	1	1	—	103	103	—	41	62	—	—	1	3	11
Florida.....	1	1	—	173	173	—	60	113	—	53.1	1	15	75
EAST SOUTH CENTRAL:													
Tennessee.....	1	—	1	222	—	222	102	120	—	85.0	1	9	69
Alabama.....	1	—	1	50	—	50	20	30	—	—	1	7	57
WEST SOUTH CENTRAL:													
Arkansas.....	4	1	3	342	201	141	54	61	227	—	4	37	311
Louisiana.....	1	1	—	185	185	—	60	125	—	48.0	1	15	116
Oklahoma.....	3	1	2	402	99	303	196	266	—	73.7	2	28	271
Texas.....	4	2	2	2,444	1,761	483	998	1,246	—	80.1	4	110	1,086
MOUNTAIN:													
Montana.....	8	—	8	990	—	990	376	614	—	61.2	8	132	928
Idaho.....	2	1	1	516	330	186	208	308	—	67.5	2	103	783
Wyoming.....	1	—	1	100	—	100	59	101	—	58.4	1	15	208
Colorado.....	2	1	1	307	127	240	170	197	—	86.3	2	41	237
New Mexico.....	1	—	1	176	—	176	64	112	—	57.1	1	23	165
Arizona.....	3	1	2	429	294	135	159	270	—	58.9	3	53	360
Utah.....	2	2	—	87	87	—	46	41	—	—	2	11	85
Nevada.....	2	1	1	428	314	114	142	286	—	49.7	2	28	277
PACIFIC:													
Washington.....	8	1	7	1,139	186	953	285	506	348	56.3	8	100	1,309
Oregon.....	3	1	2	1,094	636	458	434	660	—	65.8	3	50	520
California.....	22	8	14	5,103	2,712	2,391	1,816	2,680	607	67.8	22	457	3,708

¹ Ratio not shown where number of females is less than 100.

CENSUS OF RELIGIOUS BODIES, 1936

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1936 AND 1926, AND MEMBERSHIP BY AGE IN 1936, BY STATES

[Separate presentation is limited to States having 3 or more churches in either 1936 or 1926]

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1936			
	1936	1926	1936	1926	Under 13 years	13 years and over	Age not reported	Percent under 13 ¹
United States.....	508	361	88,411	59,977	2,477	73,478	12,458	3.3
NEW ENGLAND:								
Maine.....	32	20	3,343	2,118	21	2,796	526	.7
New Hampshire.....	22	15	2,460	1,288	40	1,947	479	2.0
Vermont.....	54	40	7,004	5,093	64	5,857	1,083	1.1
Massachusetts.....	52	33	9,471	6,059	85	8,407	979	1.0
Connecticut.....	14	16	2,196	1,415	15	1,668	513	.9
MIDDLE ATLANTIC:								
New York.....	50	31	8,827	4,783	300	7,763	764	3.7
Pennsylvania.....	17	6	2,529	711	8	2,193	328	.4
EAST NORTH CENTRAL:								
Ohio.....	37	22	8,851	4,235	144	6,731	1,976	2.1
Indiana.....	4	5	954	1,500	40	507	407	7.3
Illinois.....	29	21	6,173	4,227	239	5,600	334	4.1
Michigan.....	17	18	4,134	2,740	128	3,516	490	3.5
Wisconsin.....	8	2	1,116	271	10	680	426	1.4
WEST NORTH CENTRAL:								
Minnesota.....	8	10	2,416	2,303	101	2,107	118	4.4
Iowa.....	30	20	5,694	3,983	199	4,947	548	3.9
Missouri.....	13	5	1,578	789	51	1,258	230	6.0
North Dakota.....	2	3	286	239	10	276	-----	3.5
South Dakota.....	7	5	666	987	12	529	125	2.2
Nebraska.....	14	12	3,248	2,883	123	3,025	100	3.9
Kansas.....	15	15	2,363	2,870	168	2,006	189	7.7
SOUTH ATLANTIC:								
Virginia.....	3	-----	103	-----	-----	82	21	-----
West Virginia.....	7	2	239	115	16	158	65	0.2
WEST SOUTH CENTRAL:								
Arkansas.....	4	4	342	469	28	87	227	24.3
Oklahoma.....	3	3	462	1,135	8	355	99	2.2
Texas.....	4	2	2,244	1,640	47	777	1,420	5.7
MOUNTAIN:								
Montana.....	8	4	990	602	66	924	-----	6.7
Arizona.....	3	1	429	299	39	390	-----	9.1
PACIFIC:								
Washington.....	8	14	1,139	2,142	32	859	248	3.0
Oregon.....	3	2	1,094	260	40	1,045	-----	4.5
California.....	22	14	5,103	3,077	252	4,244	607	5.6
Other States.....	* 18	16	2,951	1,744	152	2,654	145	5.4

¹ Based on membership with age classification reported.² Includes 2 churches in each of the following States—New Jersey, Idaho, Colorado, Utah, and Nevada; and 1 in each of the following—Rhode Island, Georgia, Florida, Tennessee, Alabama, Louisiana, Wyoming, and New Mexico.

FEDERATED CHURCHES

TABLE 5.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	508	561	477	\$10,870,048	99	\$852,588	349	\$1,289,618
NEW ENGLAND:								
Maine.....	32	31	31	423,000	5	9,182	21	66,300
New Hampshire.....	22	22	20	204,100	-----	-----	10	56,700
Vermont.....	54	74	54	710,950	6	2,369	42	123,568
Massachusetts.....	52	59	48	2,165,390	11	143,185	39	188,450
Connecticut.....	14	19	14	340,000	2	3,600	11	63,500
MIDDLE ATLANTIC:								
New York.....	50	62	48	1,291,100	9	37,273	33	120,500
Pennsylvania.....	17	16	16	112,000	-----	-----	6	14,500
EAST NORTH CENTRAL:								
Ohio.....	37	40	34	848,930	7	81,413	24	90,400
Indiana.....	4	4	4	54,000	-----	-----	4	11,500
Illinois.....	29	32	26	663,000	6	16,620	10	99,000
Michigan.....	17	17	16	767,500	3	83,560	12	40,900
Wisconsin.....	8	8	7	77,550	2	6,500	7	17,800
WEST NORTH CENTRAL:								
Minnesota.....	8	9	8	213,500	3	28,900	6	27,000
Iowa.....	30	28	28	595,200	5	194,500	21	55,800
Missouri.....	13	13	13	95,600	1	400	4	21,500
South Dakota.....	7	7	7	31,500	3	2,300	6	14,800
Nebraska.....	14	17	13	272,000	4	17,350	12	42,000
Kansas.....	15	14	13	196,000	4	12,840	9	20,100
SOUTH ATLANTIC:								
Virginia.....	3	3	3	5,600	-----	-----	-----	-----
West Virginia.....	7	5	5	9,800	-----	-----	1	(¹)
WEST SOUTH CENTRAL:								
Arkansas.....	4	4	3	39,100	-----	-----	1	(¹)
Oklahoma.....	3	3	3	40,500	1	1,950	3	5,000
Texas.....	4	4	4	253,000	-----	-----	3	13,000
MOUNTAIN:								
Montana.....	8	8	7	74,000	5	4,383	7	15,300
Arizona.....	3	3	3	62,000	1	10,600	2	(¹)
PACIFIC:								
Washington.....	8	9	5	45,500	2	2,200	6	12,900
Oregon.....	3	3	3	114,000	3	19,223	3	9,500
California.....	22	23	21	713,000	8	115,650	16	68,800
Other States.....	20	24	² 20	392,228	8	58,400	15	70,800

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of any individual church.

² Includes 2 churches in each of the following States—New Jersey, North Dakota, Idaho, Colorado, Utah, and Nevada; and 1 in each of the following—Rhode Island, Georgia, Florida, Tennessee, Alabama, Louisiana, Wyoming, and New Mexico.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	Total number of churches	EXPENDITURES				
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements
United States.....	508	492	\$1,408,560	\$608,000	\$146,039	\$131,756
NEW ENGLAND:						
Maine.....	32	31	59,267	32,616	4,212	6,396
New Hampshire.....	22	22	43,296	22,495	3,035	3,040
Vermont.....	54	54	105,197	54,279	5,396	13,632
Massachusetts.....	52	52	238,837	88,470	29,997	28,259
Connecticut.....	14	14	38,098	17,348	4,057	2,988
MIDDLE ATLANTIC:						
New York.....	50	48	165,429	71,430	17,896	16,040
Pennsylvania.....	17	17	26,338	11,162	2,111	5,691
EAST NORTH CENTRAL:						
Ohio.....	37	33	112,711	41,745	17,863	6,942
Indiana.....	4	4	9,708	3,815	667	2,480
Illinois.....	29	28	82,449	39,059	9,180	5,125
Michigan.....	17	16	73,611	24,698	13,355	5,183
Wisconsin.....	8	8	12,179	7,256	505	1,157
WEST NORTH CENTRAL:						
Minnesota.....	8	8	39,319	15,100	4,015	3,828
Iowa.....	30	29	64,121	32,932	5,546	4,413
Missouri.....	13	13	16,019	6,360	905	1,155
South Dakota.....	7	7	8,210	5,050	570	357
Nebraska.....	14	14	30,752	15,323	2,148	1,404
Kansas.....	15	15	23,345	12,603	1,748	1,146
SOUTH ATLANTIC:						
West Virginia.....	7	6	3,697	1,657	313	676
WEST SOUTH CENTRAL:						
Arkansas.....	4	3	4,029	2,196	329	327
Texas.....	4	4	35,741	9,350	8,464	1,740
MOUNTAIN:						
Montana.....	8	7	13,783	8,356	689	1,455
Arizona.....	3	3	6,508	3,293	718	544
PACIFIC:						
Washington.....	8	7	19,889	9,666	542	1,527
Oregon.....	3	3	14,267	4,000	717	1,075
California.....	22	22	87,405	36,774	6,527	9,011
Other States.....	20	124	64,485	30,223	5,344	5,505

¹ Includes 2 churches in each of the following States—New Jersey, North Dakota, Virginia, Oklahoma, Idaho, Colorado, Utah, and Nevada; and 1 in each of the following—Rhode Island, Georgia, Florida, Tennessee, Alabama, Louisiana, Wyoming, and New Mexico.

TABLE 6.—CHURCH EXPENDITURES BY STATES, 1936—Continued

[Separate presentation is limited to States having 3 or more churches reporting]

GEOGRAPHIC DIVISION AND STATE	EXPENDITURES—continued						
	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	Foreign missions	To general headquarters	All other purposes
United States.....	\$47,807	\$308,463	\$30,306	\$16,271	\$15,913	\$77,028	\$26,821
NEW ENGLAND:							
Maine.....	645	10,802	879	374	349	1,983	1,011
New Hampshire.....	354	11,283	879	299	123	1,056	732
Vermont.....	1,303	22,097	1,540	787	1,020	4,489	654
Massachusetts.....	4,078	61,963	5,133	2,385	3,026	9,675	4,951
Connecticut.....		4,137	721	238	285	6,707	1,497
MIDDLE ATLANTIC:							
New York.....	6,521	29,754	7,902	2,171	1,510	10,532	1,673
Pennsylvania.....		3,930	263	573	650	1,620	333
EAST NORTH CENTRAL:							
Ohio.....	10,369	24,813	1,747	1,000	1,420	5,578	1,234
Indiana.....	170	1,208	164	113	112	434	485
Illinois.....	1,562	22,776	2,406	331	454	9,992	1,504
Michigan.....	5,868	20,811	649	259	564	1,948	276
Wisconsin.....	300	1,741	150	221	247	472	130
WEST NORTH CENTRAL:							
Minnesota.....	3,800	7,929	235	446	300	3,478	188
Iowa.....	215	15,441	558	932	1,161	1,889	1,034
Missouri.....		2,775	435	608	720	2,416	555
South Dakota.....		1,060	35	42	29	343	124
Nebraska.....	900	6,456	842	720	642	1,199	1,058
Kansas.....	819	5,363	123	163	103	798	479
SOUTH ATLANTIC:							
West Virginia.....	22	404	14	75	62	323	51
WEST SOUTH CENTRAL:							
Arkansas.....		127	950	20	20	50	10
Texas.....		7,291	1,588	1,349	376	3,080	2,503
MOUNTAIN:							
Montana.....	100	1,306	300	238	122	550	607
Arizona.....	550	983	15	104	52		339
PACIFIC:							
Washington.....	50	5,932	358	164	164	1,226	260
Oregon.....	1,362	2,713	50	439	287	200	1,924
California.....	5,721	19,461	1,043	782	659	5,322	2,105
Other States.....	2,198	13,777	1,322	1,438	1,456	2,178	1,044

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

The Federated Church represents one of the forms under which two or more churches in a community have united for the joint prosecution of their work. The organization of united churches of the various types in rural and village communities is an interesting phase of religious development upon which some light is thrown by the census of religious bodies. The consolidation of church activities in places where the maintenance of two or more churches was found to be impracticable, or at least ineffective, is due largely to two factors, namely, the changes that are taking place in the ideals of church service and changes in local economic conditions.

While at one time in the development of the church denominational rivalries were so intense as to preclude organic union on any basis, today less emphasis is placed on ancient creeds and other historic causes of separation. Further-

¹ In the preparation of this general statement a considerable amount of material, for which due acknowledgment is made, has been taken from the volume entitled "United Churches," by Elizabeth R. Hooker, published in 1926 by the Institute of Social and Religious Research, in New York City.

more, the conviction is growing among all denominations that the message of the gospel is in part social, as well as individual.

This change is well expressed by a modern church historian: "Not a rescue by individual salvation only, but the establishment of a reign of righteousness among men, has become increasingly the ideal * * *. Emphasis is therefore placed on service in preventative and reformatory effort."² This ideal makes possible the union of two or more churches under certain circumstances, where a narrow adherence to creeds might widely separate them.

Changing economic conditions have fostered the new attitude, especially in the rural regions. The outlook of country people has been broadened by the enlarged opportunities afforded by better transportation facilities, consolidated schools, rural free delivery of mail, and the increased use of the telephone and radio. Not the least of the factors contributing toward this closer relationship is the campaign of education in community spirit which has been conducted by various social welfare agencies.

When, therefore, by reason of changes occasioned by the flow of population from country to city, reduced local economic prosperity, or increased cost of church maintenance, an organized religious body becomes too weak to be effective, union with another local church in like circumstances seems the natural and logical step. The result has been the rise of the united churches in various forms.

In 1906 and 1916 these churches were included, without discrimination, in the data for Independent Churches. However, in 1926, a definite segregation was made and the Federated Churches were given separate presentation.

As here used, the term "united church" indicates a church whose membership, either regular or associate, is composed of elements representing different denominations, the elements in some cases being organized churches and in others individuals. The four types or groups of united churches found in the United States, as reported to the Census of Religious Bodies, in the order of their importance, are:

1. *Denominational united*, a type in which one or more of the uniting churches has given up its denominational allegiance in order to merge with another church and has accepted the denominational connection of the other.
2. *Federated*, a type in which each of the combining units retains its connection with its own denominational body.
3. *Undenominational*, a type in which union results in an organized church not connected with any denominational body.
4. *Affiliated*, a type resembling the undenominational church in control of its local affairs, but having an attenuated connection with a denominational body, usually for ministerial supply and distribution of benevolences only.

As the first and fourth groups are more or less closely identified with their denominations, their statistics have been included in the denominational totals. The third, or undenominational group, has been included in the statistics for Independent Churches.

The Federated Churches, however, since each maintains relations with more than one of the established denominations, cannot well be consolidated with any denominational group, and they are therefore given independent presentation in this report. There is further reason for making these churches the subject of a special presentation in that the federation of churches is of particular interest as affording a solution to a vexing problem—the problem of what to do with those churches in a rural group which are too weak to be efficient and yet are staunchly loyal to their denominations.

The term "community church" is not employed as a classifying term in the census reports, because a study of the word disclosed that its use was ambiguous, more than half a dozen different usages being noted. The same diversity in use was found in regard to the term "union church."

Federated Churches are those made up of two or more denominational organizations, each maintaining a separate membership and perhaps some separate activities. The Federated Church acts as one body, however, in the holding of religious services and, usually, in the maintenance of a Sunday school and in most or all social activities. The different denominational units of which the Federated Church is composed are closely identified with their respective denominations, not only by retention of their distinctive membership, but also by the common practice in each unit of recognizing its missionary obligations and sending to its own denominational board contributions for home and foreign missions, etc., and

² Walker: A History of the Christian Church, p. 587.

of keeping such property as it may own in the hands of its own trustees. They are united for local purposes only, in calling and paying a minister, in the holding of services, and in maintaining a common Sunday school. The distinguishing characteristics of this type of church are, therefore, that the two or more units enter into an agreement to conduct most of their activities as a single church, but to preserve the organic integrity of each denominational group.

The first Federated Church is said to have been formed in Massachusetts in 1887. Its formation appears to have been due to economic pressure, as the two churches which united were unable to finance their operations separately and made the experiment of joining for local activities. This experiment proved successful.

Church leaders who were alarmed at the overchurched situation in the rural sections of New England were quick to recognize the possibilities of this type of united church and not only lent their influence to prevent the organization of additional competing churches, but actively cooperated in the formation of Federated Churches. In fact, it is stated that the first Federated Church in Vermont, organized in 1899, was formed at the suggestion of denominational leaders. Both official and local leadership have played important parts in the organizing of this type of church, but it is probable that local necessity and a deeper sense of the church's responsibility for its immediate environment have been the determining factors in a majority of cases.

Federated Churches were formed at first only in New England, but by the year 1912 they had spread to many other parts of the country. The schedules returned for the 1936 census show 508 Federated Churches, located in 42 States of the Union. Of the total number reporting, 244, or 48 percent, were found in New England and the Middle Atlantic States, and 184, or 36.2 percent, in the North Central States. Thirty-three such churches were located in the Pacific States, while 26 were in the South and 21 in the Mountain States.

Of the whole number, only 82 churches, or less than 17 percent, were reported as being located in urban territory, which includes all cities or incorporated places having 2,500 inhabitants or more in 1930, while 426 churches, or more than 83 percent, were in rural territory, which comprises the remainder of the country.

DOCTRINE

Each unit, or constituent part, of the Federated Church retains in its entirety the doctrine of the denominational body to which it adheres; and the membership requirements of each unit correspond exactly to those of the denomination.

ORGANIZATION

In order to function as a single body, the Federated Church has, besides officials of the ordinary church of the denominational type, a joint committee which is in charge of the general activities of the church. This committee is generally representative of the units comprising the church, although in some churches it is selected without reference to such representation. Frequently important officers, such as elders and deacons, are chosen by the units separately. The history of these churches seems to indicate, however, that the longer the church exists as a federation the fewer officers are elected by action of the separate units. The same tendency toward united action is noted in regard to the finances of the Federated Church. At first the units are often held responsible for the raising of a proportionate share of the budget, but after the federation has lasted for some time the budget is generally provided for by the entire church.

All local expenses, including the salary of the minister, are paid by the church as a whole. In many Federated Churches the minister is chosen alternately from the different denominations represented by the units constituting the church; in others there is an agreement to procure the minister from one denomination only; while still others agree to disregard the denomination of the minister in making a choice.

Sunday schools are generally held in common. Of the 508 Federated Churches reporting to the Census Bureau, 484 reported Sunday schools, which were almost always held jointly.

The great majority of the churches have two denominational units only, as, for example, a Congregational unit and a Methodist unit. About 10 percent of the total number have three denominational units, but the churches composed of more than three such units are comparatively few.

Certain denominations were found to predominate in this type of church. More than three-fourths of the total number of units of all Federated Churches studied belonged to four denominations. The predominance of these denominations, in the 1,032 denominational units making up the whole number of Federated Churches reporting, is indicated below:

Congregationalists and Christians.....	298
Methodists.....	269
Presbyterians.....	165
Baptists.....	153
Fifteen other denominations.....	147

Students of the subject of Federated Churches have made certain interesting observations concerning their tendencies, as well as those of the other types of united churches. It has been found that a church which has organized in one way sometimes changes to another type of united church, or even into a strictly denominational church of the traditional sort. For example, a denominational united church may in time ally itself with one or the other of the included denominations, or it may become an undenominational church, or it may become an affiliated church; but it was found that few churches which had united by actually consolidating or combining their elements ever again resume separate existence.

Some of the Federated Churches, however, do dissolve and permit the constituent units to resume their original status, though the majority become more and more closely united. Federated Churches, it may be said in general, have a tendency to develop either into strictly denominational churches or into churches which are affiliated with a single denomination. But it has been ascertained that after a Federated Church has lasted as such for 2 years the federation is likely to be permanent, and that after 5 years of such existence the federation is rarely abandoned.





U. S. DEPARTMENT OF COMMERCE
HARRY L. HOPKINS, Secretary
BUREAU OF THE CENSUS
WILLIAM LANE AUSTIN, Director

CENSUS OF RELIGIOUS BODIES
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BULLETIN No. 78

BUDDHIST MISSION OF
NORTH AMERICA

STATISTICS, DENOMINATIONAL HISTORY
DOCTRINE, AND ORGANIZATION

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CONTENTS

	Page
GENERAL INTRODUCTION.....	III
Number of churches.....	III
Membership.....	III
Urban and rural churches.....	III
Church edifices.....	IV
Value of church property.....	IV
Debt.....	IV
Expenditures.....	IV
Averages.....	IV
Sunday schools.....	IV
STATISTICS.....	1
Table 1.—Summary of statistics for churches in urban and rural territory, 1936.....	1
Table 2.—Number and membership of churches in urban and rural territory, and membership by sex, by States, 1936.....	2
Table 3.—Number and membership of churches, membership by age, and Sunday schools, by States, 1936.....	3
Table 4.—Value of churches and parsonages and amount of church debt by States, 1936.....	3
Table 5.—Church expenditures by States, 1936.....	3
HISTORY, DOCTRINE, AND ORGANIZATION.....	4
Denominational history.....	4
Doctrine.....	4
Organization.....	6

GENERAL INTRODUCTION

The Census of Religious Bodies, as its name indicates, is a census of religious organizations rather than a census of population classified according to denominational affiliation. This census is taken once in 10 years in accordance with the provisions of the Permanent Census Act approved March 6, 1902, and is confined to churches located in continental United States.

A report is obtained by the Bureau of the Census from each church, congregation, or other local organization of each religious body. The census data are thus obtained directly from the local churches and are not in any sense a compilation of the statistics collected by the different denominations and published in their year books. Lists of the local organizations for 1936 were secured in most cases, however, from the denominational headquarters, and much additional assistance has been rendered by the officials of the various denominational organizations.

The statistics relate either to the calendar year 1936 or to the church record year which corresponds closely to that period.

Number of churches.—In the reports of the Census of Religious Bodies for 1916 and 1906 the total number of churches, or organizations, shown for some denominations was slightly in excess of the number of churches reporting membership. Since membership figures have been obtained for all of the churches included in the reports for the years 1936 and 1926 and for other reasons, it has seemed advisable to use, for purposes of comparison with 1936 and 1926, the number of churches reporting membership in 1916 and 1906. These figures are used, therefore, in the tables presenting comparative figures for these earlier years.

Membership.—The members of a local church organization, and thus of the denomination to which the church belongs, are those persons who are recognized as constituent parts of the organization. The exact definition of membership depends upon the constitution and practice of the church, or denomination, under consideration. Each church was instructed to report the number of its members according to the definition of membership as used in that particular church or organization. In some religious bodies the term "member" is applied only to communicants, while in others it includes all baptized persons, and in still other bodies it covers all enrolled persons.

Separate figures are shown for members "under 13 years of age" and those "13 years of age and over," so far as reported by the individual churches. The membership "13 years of age and over" usually affords a better basis for comparison between denominations reporting membership on a different basis.

Urban and rural churches.—Urban churches are those located in urban areas; these areas as defined by the Census Bureau in censuses prior to 1930, included all cities and other incorporated places having 2,500 inhabitants or more. For use in connection with the 1930 census the definition has been slightly modified and extended so as to include townships and other political subdivisions (not incorporated as municipalities, nor containing any areas so incorporated) which had a total population of 10,000 or more, and a population density of 1,000 or more per square mile. Rural churches would be those located outside of the above areas. Thus to a very limited extent the urban and rural areas, as reported for 1936, differ somewhat from these areas as reported in the preceding censuses.

Church edifices.—A church edifice is a building used mainly or wholly for religious services.

Value of church property.—The term “value of church property” was used in the reports of the Census of Religious Bodies for 1916 and 1906 and the term “value of church edifices” has been substituted in 1936 and 1926. The figures are strictly comparable, however, as exactly the same class of property is covered by both terms.

The “value of church edifices” comprises the estimated value of the church buildings owned and used for worship by the organizations reporting, together with the value of the land on which these buildings stand and the furniture, organs, bells, and other equipment owned by the churches and actually used in connection with religious services. Where parts of a church building are used for social or educational work in connection with the church, the whole value of the building and its equipment is included, as it has been found practically impossible to make a proper separation in such cases. The number and value of the parsonages, or pastors’ residences, are shown where the ownership of such buildings was reported by the churches.

Debt.—The summary tables show the amount of debt reported and the number of churches reporting a specific debt, also the number of churches reporting that they had “no debt.” The total of these is, in most cases, nearly equal to the number reporting the value of church edifices.

Expenditures.—The total expenditures by the churches during their last fiscal year are separated in the reports received from most of the churches into the items called for, as they appeared on the schedule, which were as follows:

For pastor's salary.....	\$.....
For all other salaries.....	.....
For repairs and improvements.....	.....
For payments on church debt, excluding interest.....	.....
For all local relief and charity, Red Cross, etc.....	.....
For all other current expenses, including interest.....	.....
For home missions.....	.....
For foreign missions.....	.....
Amount sent to general headquarters for distribution by them.....	.....
For all other purposes.....	.....
Total expenditures during year.....	.....

Averages.—The average number of members per church is obtained by dividing the total membership by the total number of churches shown. The average value of church edifice and the average expenditure per church are obtained by dividing the total value of churches and the total expenditures, respectively, by the number of churches reporting in each case.

Sunday schools.—The Sunday schools for which statistics are presented in this bulletin are those maintained by the churches of the denomination reporting, including, in some cases, mission schools or other Sunday schools conducted by the church elsewhere than in the main church edifice. The statistics shown relate to Sunday schools only and do not include the weekday schools that are maintained by a number of denominations.

BUDDHIST MISSION OF NORTH AMERICA

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Buddhist Mission of North America for the year 1936 is presented in table 1, which shows also the distribution of these figures between urban and rural territory. These statistics were compiled from schedules sent directly to the Bureau by the pastor or clerk of the individual churches in and continental United States, the data relate to these churches only.

The membership of this denomination consists of persons who subscribe to the doctrine of the church.

This body was not reported prior to 1936, hence no comparative data are available.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Churches (local organizations), number.....	35	21	14		
Members, number.....	14,388	9,999	4,389	69.5	30.5
Average membership per church.....	411	470	314		
Membership by sex:					
Male.....	8,309	6,002	2,367	71.7	28.3
Female.....	5,559	3,747	1,812	67.4	32.6
Sex not reported.....	490	250	210	54.3	45.7
Males per 100 females.....	150.5	160.2	130.6		
Membership by age:					
Under 13 years.....	3,143	2,287	856	72.8	27.2
13 years and over.....	10,155	6,832	3,323	67.3	32.7
Age not reported.....	1,090	880	210	80.7	19.3
Percent under 13 years ²	23.6	25.1	20.5		
Church edifices, number.....	36	23	13		
Value—number reporting.....	32	20	12		
Amount reported.....	\$622,610	\$510,210	\$112,400	81.0	18.1
Constructed prior to 1936.....	\$617,410	\$505,710	\$111,700	81.0	18.1
Constructed, wholly or in part, in 1936.....	\$5,200	\$4,500	\$700	86.5	13.5
Average value per church.....	\$19,457	\$25,511	\$9,367		
Debt—number reporting.....	7	2	5		
Amount reported.....	\$80,700	\$76,400	\$4,300	94.7	5.3
Number reporting "no debt".....	15	11	4		
Parsonages, number.....	18	10	8		
Value—number reporting.....	16	9	7		
Amount reported.....	\$26,950	\$17,300	\$9,650	64.2	35.8
Expenditures:					
Churches reporting, number.....	34	21	13		
Amount reported.....	\$69,793	\$80,896	\$18,897	81.1	18.9
Pastors' salaries.....	\$27,713	\$20,763	\$6,950	74.9	25.1
All other salaries.....	\$19,790	\$19,490	\$300	98.5	1.5
Repairs and improvements.....	\$5,359	\$6,063	\$2,206	72.5	27.5
Payment on church debt, excluding interest.....	\$2,850	\$2,500	\$350	87.7	12.3
All other current expenses, including interest.....	\$22,751	\$16,274	\$6,477	71.5	28.5
Local relief and charity, Red Cross, etc.....	\$5,751	\$4,821	\$930	83.8	16.2
Home missions.....	\$5,030	\$4,808	\$762	86.5	13.5
To general headquarters for distribution.....	\$2,885	\$2,354	\$531	81.6	18.4
All other purposes.....	\$4,064	\$3,793	\$301	92.6	7.4
Average expenditure per church.....	\$2,035	\$3,852	\$1,454		

¹ Percent not shown where base is less than 100.

² Based on membership with age classification reported.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1936—Continued

ITEM	Total	In urban territory	In rural territory	PERCENT OF TOTAL ¹	
				Urban	Rural
Sunday schools:					
Churches reporting, number.....	31	18	13	-----	-----
Officers and teachers.....	570	440	124	78.2	21.8
Scholars.....	0,332	5,017	1,315	79.2	20.8
Summer vacation Bible schools:					
Churches reporting, number.....	2	-----	2	-----	-----
Officers and teachers.....	17	-----	17	-----	-----
Scholars.....	265	-----	265	-----	100.0
Weekday religious schools:					
Churches reporting, number.....	1	-----	1	-----	-----
Officers and teachers.....	28	-----	28	-----	-----
Scholars.....	143	-----	143	-----	100.0
Parochial schools:					
Churches reporting, number.....	15	9	6	-----	-----
Officers and teachers.....	205	144	61	70.2	29.8
Scholars.....	2,639	2,139	500	81.1	18.9

¹ Percent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for 1936 for the Buddhist Mission of North America by States. Table 2 gives for each State the number and membership of the churches classified according to their location in urban or rural territory, and the membership classified by sex. Table 3 gives the number and membership of the churches, the membership classified as "under 13 years of age" and "13 years of age and over," and data for Sunday schools. Table 4 shows the value of churches and parsonages and the amount of debt on church edifices. Table 5 presents the church expenditures, showing separately current expenses, improvements, benevolences, etc. In order to avoid disclosing the financial statistics of any individual church, separate presentation in tables 4 and 5 is limited to those States in which three or more churches reported value and expenditures.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND MEMBERSHIP BY SEX, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States.....	35	21	14	14,388	9,999	4,389	8,369	5,559	460	150.5
MOUNTAIN:										
Arizona.....	1	-----	1	417	-----	417	213	204	-----	102.4
Utah.....	3	2	1	1,253	1,153	100	488	765	-----	63.8
PACIFIC:										
Washington.....	6	2	4	1,486	476	1,010	828	408	250	202.9
Oregon.....	1	1	-----	500	500	-----	330	170	-----	194.1
California.....	24	16	8	10,732	7,870	2,862	6,510	4,012	210	162.3

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES; MEMBERSHIP BY AGE, AND SUNDAY SCHOOLS, BY STATES, 1936

GEOGRAPHIC DIVISION AND STATE	Total number of churches	Number of members	MEMBERSHIP BY AGE				SUNDAY SCHOOLS		
			Under 13 years	13 years and over	Age not reported	Percent under 13 ¹	Churches reporting	Officers and teachers	Scholars
United States.....	35	14,388	3,148	10,155	1,090	23.6	31	570	6,332
MOUNTAIN:									
Arizona.....	1	417	-----	417	-----	-----	1	4	75
Utah.....	3	1,253	418	835	-----	33.4	3	46	380
PACIFIC:									
Washington.....	6	1,486	300	936	250	24.3	6	38	864
Oregon.....	1	500	70	430	-----	14.0	1	12	100
California.....	24	10,732	2,355	7,537	840	23.8	20	470	4,913

¹ Based on membership with age classification reported.

TABLE 4.—VALUE OF CHURCHES AND PARSONAGES AND AMOUNT OF CHURCH DEBT BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	35	36	32	\$622,610	7	\$80,700	16	\$26,950
Washington.....	6	6	6	71,000	3	800	3	3,000
California.....	24	25	22	510,010	4	79,900	12	23,300
Other States.....	5	5	4	41,600	-----	-----	1	650

¹ Includes: Arizona, 1; Utah, 2; and Oregon, 1.

TABLE 5.—CHURCH EXPENDITURES BY STATES, 1936

[Separate presentation is limited to States having 3 or more churches reporting]

STATE	Total number of churches	EXPENDITURES										
		Churches reporting	Total amount	Pastors' salaries	All other salaries	Repairs and improvements	Payment on church debt, excluding interest	Other current expenses, including interest	Local relief and charity	Home missions	To general headquarters	All other purposes
United States.....	35	34	\$99,793	\$27,713	\$19,790	\$3,369	\$2,850	\$22,751	\$5,751	\$5,630	\$2,885	\$4,064
Washington.....	6	6	17,087	5,440	600	2,033	800	6,453	347	504	266	584
California.....	24	24	74,741	19,993	18,530	5,776	2,050	16,103	5,254	2,090	2,347	2,593
Other States.....	5	4	7,965	2,280	600	550	-----	190	150	3,036	272	887

¹ Includes: Arizona, 1; Utah, 2; and Oregon, 1.

HISTORY, DOCTRINE, AND ORGANIZATION ¹

DENOMINATIONAL HISTORY

The latter part of the nineteenth century saw a very heavy Japanese immigration into the United States. Most of these folks settled on the Pacific coast. By far the largest number of them were members of the Shin Sect of Buddhism in their homeland. Until the close of the century they were without means of satisfying their spiritual aspirations, as there were no churches or meeting places of their denomination nor a clergy for their spiritual guidance.

In the year 1898 Rev. S. Sonoda, accompanied by Rev. K. Nishijima, landed at San Francisco and established the first Young Men's Buddhist Association. Each following year saw the establishment of new branches of the "Y. M. B. A." As these religious centers grew the necessity arose for centralized authority and Rev. S. Sonoda became the first bishop of the Shin Sect of Buddhism in America.

The year 1905 witnessed the consecration of the first church on the mainland of the United States, when its doors swung open for public worship in the city of San Francisco. This church became the headquarters of the Buddhist Mission of North America and it has thus remained through the years. The present head of the church in the United States is the Right Reverend R. Matsukage with the title of "bishop superintendent."

Under the jurisdiction of the bishop are 2 deans and 65 Japanese clergymen who preside over the various churches. In San Francisco, Los Angeles, and Tacoma, Wash., there are English departments in connection with the churches with 6 American clergy in attendance.

DOCTRINE

Buddhism is a most complex system of religion and its founder, Siddhartha Gautama, the Enlightened One, taught his followers in various ways according to their different abilities, characters, and dispositions. The Buddha opened many a gate of entrance for his disciples, and of these we now distinguish two main entrances or pathways to salvation. One of them is the way directly leading to the truth of salvation whereby one can escape from a world of suffering; while the other is a provisionary way which will prepare one to enter finally upon the path of truth.

Buddhism divides itself into two principal schools—Hinayana or the Lesser; Mahayana, the Greater Vehicle. The former is for those who are satisfied with a comparatively inferior attainment, while the Greater Vehicle teaches the way Enlightenment whereby is made possible the attainment of Buddhahood. In Hinayana (the Lesser Vehicle) we distinguish what is called the "Path for the Wise" from that of the "Path of the Pure Land." The "Path for the Wise" is one that will lead a Buddhist to sagehood while on earth, by uprooting the passions and disciplining himself in all virtues; whereas the "Path of the Pure Land" teaches us to attain Buddhahood by being born in the Pure Land of Amida (Infinite Life and Light).

The "Path for the Wise" requires one to gain enlightenment through one's own efforts, and its prescribed discipline is naturally beset with difficulties. Therefore, it is properly called the doctrine of self-salvation, by which it is meant that one can be saved by one's own efforts; which is to say, the way difficult to practice.

The "Path of the Pure Land," on the other hand, teaches the possibility of attaining enlightenment through a power other than oneself; and, therefore, this way must be considered far easier than the other, and we call it the doctrine that teaches salvation by a power other than one's own; which means the way easy to practice. It is evident, then, that if a man is not highly endowed with wisdom and intelligence, the following of the "Path for the Wise" must be said to be extremely difficult. For such people as ourselves, who were born far from the time of the Buddha, the best policy will be to walk along the "Path of the Pure Land," believing in salvation through the grace of Amida (Infinite Life and Light).

¹ This statement was furnished by Rev. S. Alex White, in charge of the English department, Buddhist Mission of North America, San Francisco, Calif.

The preliminary stage of this "Path" is the practice of giving, because in parting with some of his possessions to others who may need them, a man is breaking down, to that extent at least, his sense of separateness from others.

The next stage is the observance of "morality," of abstention from acts hurtful to others in their property, persons, or feelings, because again such abstention tends to break down a little more the sense of separateness from fellowmen, since its ultimate basis is a recognition that their feelings are no different from what our own would be under bad treatment.

The Buddha himself said: "One thing only I teach. Sorrow, the cause of sorrow, the cessation of sorrow, and the path which leads to the cessation of sorrow," and in these words is summed up the whole essence of Buddhism.

It is not pessimism, but common sense, to face the facts of life and to realize that, on the whole, life brings more sorrow than joy, more suffering than pleasure, despite the fact that this may not apply to a given individual; if we consider living beings in the mass its truth is obvious to anyone not blinded by selfishness. Buddhism, then, is a way of escape from sorrow, and sorrow being inherent in life as we know it, Buddhism is a way of escape from life. This "escape" is not by death, but by the attainment of a higher form of life, a form so developed that our language cannot express it nor our minds picture it.

Buddhism expresses it by the word Nirvana, meaning, "blown out, extinguished," in the same sense that a candle is blown out and the flame extinguished, and the nearest we can come to a definition is this—where desire, hatred, and ignorance are not, there is Nirvana. That is to say that, if a man wishes to attain Nirvana, he must extinguish in himself all desire, hatred, and ignorance, though in effect the third includes the first and second, for if a man has eliminated ignorance, he has *ipso facto* got rid of desire and hatred. These two latter can only exist where there is ignorance.

The Buddha showed the method by which Nirvana is attainable, and he called it the "noble eightfold path." We may express it by right actions and right thoughts—or rather, since thoughts are actions, we can say simply right actions.

Those actions are right which—(1) Do no harm to others nor to the doer, (2) do good to others and to the doer, (3) progressively educate the doer towards the attainment of Nirvana by eliminating bad qualities and developing good ones.

Buddhism is a system of self-education, designed to lead to the highest development and proved by all who have tried it, to lead to peace, i. e., to the absence of suffering and sorrow. It contains no miracles, no divine beings—in fact no supernatural powers of intervention in human affairs. Hence as each man is responsible for himself, as he is now and as he will be in the future, he must look for no divine aid to correct his mistakes or to answer his prayers—nor can any other man "forgive him his sins."

The Buddha taught the law of cause and effect reigns in the moral as well as in the physical world, so if a man suffers from "weaknesses," this effect results from a cause—and this cause is his own doing.

It is evident that the self-education referred to is likely, for most men, to require a long period. The Buddha taught that man has an indefinite number of lives in which to accomplish it, for just as from the fertilized ovum results the foetus, thence the baby, the child, the youth, the adult, and the aged, each differing from its predecessor although resulting from that anterior form, so from the aged through death results of new life form equipped with the good or bad qualities, the happy or unhappy conditions, of its forerunner and cause. Realizing that all life is one, Buddhism recognizes no caste, no rank, no color bar. A man who lives wisely is a sage and worthy of respect—a woman also, for among Buddhists sex is no bar to moral grandeur.

Buddhism has no theories of creation, and no historical events which its followers are asked to accept. For this reason Buddhism is often said to be atheistic or, at the best agnostic. It is neither atheistic nor agnostic. It does not deny or ignore a supreme reality, nor does it assert that if such supreme reality is, that man is incapable of recognizing it. What it does assert is, that ultimate reality cannot be defined, therefore it is a waste of time and energy to talk about it, and that man cannot apprehend the infinite by his finite mind, so that he must evolve in him those latent powers which are of the nature of reality. And what we call the Dharma (Law) is simply the way by which man awakens these powers or attributes. That way is a master-system of religion; a discipline and a goal; a yoke which the aspirant for truth takes upon his shoulders to bring out his spiritual powers, a yoke which links him to that which alone is real, truth supreme.

ORGANIZATION

As before mentioned the bishop superintendent is in charge of all activities of a religious nature. He has authority to transfer or to remove members of the clergy for good and sufficient causes. As the congregation of each church is a separate corporation, it alone has jurisdiction over the individual church property.

The clergyman of each church holds weekly services in his own edifice as well as services in the outlying branches as often as time and his schedule permit. He is also in constant demand to hold memorial services for the departed, and perform all other duties that clergymen of any other denominations perform.

There are Japanese language schools of a religious nature in connection with all the churches. At the present time they have no colleges, hospitals, homes for the aged, children, etc., and the only publications are mimeographed monthlies by the individual Y. M. B. A.'s. The only property is that of the individual churches, administered by the individual congregations.

