

CATHOLIC APOSTOLIC CHURCH

STATISTICS

The data given for 1926 represent 11 active organizations of the Catholic Apostolic Church, all reported as being in urban territory. The total membership was 3,408, comprising 1,427 males and 1,981 females. The classification by sex and age was reported by all of the 11 churches, all of which reported members under 13 years of age. There were no parsonages reported.

The membership comprises those persons who accept the doctrine and authority of the church and are baptized.

Comparative data, 1890-1926.—Table 1 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 1.—COMPARATIVE SUMMARY, 1890 TO 1926: CATHOLIC APOSTOLIC CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	11	13	11	10
Increase¹ over preceding census:				
Number.....	-2	2	1	
Per cent ²				
Members	3,408	2,768	2,907	1,394
Increase¹ over preceding census:				
Number.....	640	-139	1,513	
Per cent.....	23.1	-4.8	108.5	
Average membership per church.....	310	213	264	139
Church edifices:				
Number.....	7	9	7	3
Value—Churches reporting				
Amount reported.....	\$407,000	\$165,000	\$153,000	\$66,050
Average per church.....	\$58,143	\$20,625	\$21,857	
Debt—Churches reporting				
Amount reported.....	\$1,300	\$6,000	\$10,000	
Expenditures during year:				
Churches reporting.....	10	6		
Amount reported.....	\$119,583	\$29,740		
Current expenses and improvements.....	\$88,375	\$27,840		
Benevolences, missions, etc.....	\$31,208	\$1,900		
Average expenditure per church.....	\$11,958	\$4,957		
Sunday schools:				
Churches reporting.....	3	4	3	
Officers and teachers.....	16	16	10	
Scholars.....	175	176	170	

¹ A minus sign (—) denotes decrease.

² Per cent not shown where base is less than 100.

State tables.—Tables 2, 3, 4, and 5 present the statistics for the Catholic Apostolic Church by States. Table 2 gives, for 1926, the number and membership of the churches and the classification of the membership by sex. Table 3 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 4 shows the value of church property and the debt on such property, for 1926 alone. Table 5 presents the church expenditures for 1926, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 4 and 5 is limited to New York, the only State in which as many as three churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 2.

TABLE 2.—NUMBER AND MEMBERSHIP OF CHURCHES, AND MEMBERSHIP BY SEX, BY STATES, 1926: CATHOLIC APOSTOLIC CHURCH

GEOGRAPHIC DIVISION AND STATE	Number of churches	Number of members	MEMBERSHIP BY SEX		
			Male	Female	Males per 100 females ¹
United States	11	3,408	1,427	1,981	7.20
New England:					
Massachusetts.....	1	115	45	70	-----
Connecticut.....	1	163	65	98	-----
Middle Atlantic:					
New York.....	3	1,283	528	755	69.9
Pennsylvania.....	1	254	109	145	75.2
East North Central:					
Illinois.....	1	1,106	481	625	77.0
Pacific:					
Washington.....	1	61	22	39	-----
Oregon.....	1	31	15	16	-----
California.....	2	395	162	233	69.5

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

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: CATHOLIC APOSTOLIC CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926		
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Per cent under 13
United States	11	13	11	3,408	2,768	2,907	539	2,869	15.8
Connecticut.....	1	3	3	163	228	163	11	152	6.7
New York.....	3	3	4	1,283	1,216	1,096	122	1,161	9.5
Other States.....	7	7	4	1,962	1,324	1,648	406	1,556	20.7

TABLE 4.—VALUE OF CHURCH PROPERTY, BY STATES, 1926: CATHOLIC APOSTOLIC CHURCH

[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	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	11	7	7	\$407,000	1	\$1,300
New York.....	3	3	3	195,000		
Other States.....	8	4	4	212,000	1	1,300

TABLE 5.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926: CATHOLIC APOSTOLIC CHURCH

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

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States.....	11	10	\$119,583	\$88,375	\$31,208	3	16	175
New York.....	3	3	65,032	47,328	17,704	2	10	75
Other States.....	8	7	54,551	41,047	13,504	1	6	100

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

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

The movement which resulted in the formation of this communion had its inception approximately at the beginning of the second quarter of the nineteenth century. The momentous events of the closing years of the eighteenth century and the earlier years of the nineteenth, including the French Revolution and the rise and fall of Napoleon, had aroused in the minds of many devout men a conviction of the nearness of Christ's personal return, which was accompanied by a deep sense of the unreadiness of His church, in its divided condition, to meet Him. At the same time there began to be a realization of the importance of prayer for the coming of the Holy Ghost and an earnest desire for the renewal of the spiritual gifts of apostolic days. As a result of these things, pious people of all denominations began to pray for a general revival and for the outpouring and restoration of such a measure of the Holy Ghost as distinguished the apostolic age.

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. H. O. Du Bois, angel (bishop) in chief charge of the churches in New York and other Eastern States, and approved by him in its present form.

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

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

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

The first church in the United States was organized at Potsdam, N. Y., and the second in New York City in 1851. In England the adherents of this communion are frequently called "Irvingites," from the fact that the celebrated preacher, Edward Irving, was prominent in the movement which resulted in its formation.²

DOCTRINE

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

² See New Apostolic Church, p. 1066.

ORGANIZATION

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

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

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

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

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

The last member of the college of apostles died in 1901, since which time there have been no ordinations to the priesthood or episcopate, or even to the diaconate. The churches remain under the pastoral care of the angels and priests who were ordained prior to 1901, the number of whom is necessarily gradually diminishing. The members describe themselves simply as waiting upon the Lord, for whatever it may please Him to do; and above all waiting for the promised coming of the Lord in visible power and glory.

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

WORK

As the work of the church has been directed exclusively toward the awakening of the Christian Church to the hope of the Lord's coming and preparation therefor, it has included no foreign missionary, educational, or so-called institutional work, although the different churches care for the poor in their respective localities. The seeming deficiency in Sunday school work is accounted for by the emphasis laid upon the duty of parents to teach their children, and to bring them into contact with the ministry.