METHODIST BODIES

GENERAL STATEMENT

The Methodist churches of America, in common with those of England and other lands, trace their origin to a movement started in Oxford University in 1729, when John and Charles Wesley, George Whitefield, and a number of others began to meet for religious exercises. Finding as they read the Bible that, as John Wesley expressed it, they "could not be saved without holiness, they followed after it, and incited others so to do." During the succeeding years the little company was derisively called "The Holy Club," "Bible Bigots," "Methodists," etc.; and this last term, intended to describe their methodical habits, seems to have been accepted by them almost immediately, as the movement they led soon became widely known as the "Methodist movement." The next step and its outcome are described by John Wesley as follows: "They saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise a holy people. * * * In the latter end of the year 1739, eight or ten persons came to me in London and desired that I would spend some time with them in prayer, and advise them how to flee from the wrath to come; this was the rise of the United Society."

About this time, the Wesleys came into intimate relations with the Moravians, first on a visit to America ¹ and subsequently in London, and at their head-quarters in Herrnhut, Saxony, and to the influence of these conferences may be traced much of the spiritual power of the new movement.

The three leaders, although ordained ministers of the Church of England, soon found themselves excluded from many of the pulpits of the Established Church on the ground that they were preachers of new doctrines, and they were obliged to hold their meetings in private houses, halls, barns, and in the fields. As converts were received they were organized into societies for worship, and as the work expanded class meetings were formed for the religious care and training of members. Then the circuit system was established, by which several congregations were grouped under the care of one lay preacher; the itinerancy came into existence, as the lay preachers were transferred from one appointment to another for greater efficiency; and finally, in 1744, the annual conference was instituted, in which Mr. Wesley met all his workers. Thus the principal distinctive features of the Methodist organization grew out of the necessities of the work.

As was natural, the doctrinal position accorded in the main with that of the Church of England, and the Articles of Religion were largely formulated from the Thirty-nine Articles of that church, although no formal creed was accepted save the Apostles' Creed. The stricter doctrines of Calvinism, predestination, and reprobation were cast aside, and the milder emphasis of Arminianism on repentance, faith, and holiness was accepted. As John Wesley said: "The first of these we count as it were the porch of religion; the next, the door; the third, religion itself." This acceptance of Arminianism caused a divergence, though not a permanent breach, between the Wesleys and Whitefield. Whitefield was Calvinistic, though not of the extreme type, and became identified with the Calvinistic Methodists, both the Welsh body² and the Countess of Huntingdon's Connection. He afterwards withdrew from the leadership of the latter body, and gave himself to general revival work in England and America.

¹See Methodist Episcopal Church, p. 926,

² See Presbyterian bodies, p. 1112.

Though the Wesleys lived and died in full ministerial relations with the Church of England, serious differences arose, as already noted, between that church and the Methodists. In 1745 John Wesley wrote that he was willing to make any concession which conscience would permit, in order to live in harmony with the clergy of the Established Church, but he could not give up the doctrines he was preaching, dissolve the societies, suppress lay preaching, or cease to preach in the open air. For many years he refused to sanction the administration of the sacraments by any except those who had been ordained by a bishop in the apostolic succession, and he himself hesitated to assume authority to ordain; but the Bishop of London having refused to ordain ministers for the Methodist societies in America, which were left by the Revolutionary War without the sacraments, Wesley, in 1784, by the laying on of hands, appointed or ordained men and gave them authority to ordain others. He thus ordained Thomas Coke, D. C. L., who was already a presbyter of the Church of England, to be superintendent of the Methodist societies in America, and set apart for a similar purpose in Great Britain Alexander Mather, who had not been episcopally ordained.

The development of church government, while following the general lines laid down by Wesley, was somewhat different in England and in America. In England the conference remained supreme, and the superintendency was not emphasized. In America the superintendency was in fact an episcopacy which, while not corresponding exactly to the episcopacy of the Church of England, became a very decided factor in church life. In each country, but especially in America, considerable opposition has developed at different times in connection with some features of the parent body, and divisions have resulted. In every case, however, the general principles of the founders have been preserved, and, notwithstanding the various separations, the Wesleyan Methodist Connection in England and the Methodist Episcopal Church in the United States remain the strongest representatives of the movement initiated in Oxford nearly two centuries ago.

It is to be noted that the influence of the Methodist doctrine and church organization has not been confined to those bodies which have adopted the name Methodist, but has been manifest in the development of a number of bodies which use modified forms of the episcopal, presbyterial, and congregational systems. In the United States several bodies, including the Evangelical Association and the United Evangelical Church (now one denomination), the United Brethren bodies, and particularly the large number of organizations emphasizing the doctrine of "holiness," or entire sanctification, claim to be true exponents of the doctrines of the Wesleys, while their polity is generally Methodist in type. On the other hand, the Welsh Calvinistic Methodists, with whom Whitefield identified himself, were Presbyterian in polity, though Methodist in every other respect, as are the Wesleyan Methodist and some other Methodist churches in England and America.

STATISTICS

The denominations grouped as Methodists in 1926, 1916, and 1906 are listed in the following table with the principal statistics as reported for the three periods. Since 1916 there have been some changes. The African American Methodist Episcopal Church has disbanded. Other bodies have been added—the Reformed Methodist Church, the Independent African Methodist Episcopal Church, and the Holiness Methodist Church, the last an organization listed in 1916 as the Lumber River Mission under the Evangelistic Associations. For general convenience of reference the Negro bodies have been grouped together in 1926, as in 1916. There were 15 independent churches reported at the 1890 census, with a membership of 2,569; these were not reported as a group, however, at the two succeeding censuses, probably having been absorbed by various denominations.

SUMMARY OF STATISTICS FOR THE METHODIST BODIES, 1926, 1916, AND 1906

mest a boundary	Jo .			OF CHURCH		NOTTURES		NDAY
2) 10 10 20 10 1	1ber	Number		DIFICES	DUR	ING YEAR	-	HOOLS
DENOMINATION AND CENSUS YEAR	Total number churches	of mem- bers	Churches	Amount (dollars)	Churches	Amount (dollars)	Churches	Number of scholars
1926		L Med			7		10	ui-aour
Total for the group	00 044	9 070 619	56 403	654, 736, 975	50 492	159 151 979	E4 904	C EC7 CE
Strategie and Strategies of the state	-		-		-			-
Methodist Episcopal Church Methodist Protestant Church Wesleyan Methodist Connection (or	26, 130 2, 239		2, 094	406, 165, 659 16, 817, 278	2, 160			
Church) of America	619	21, 910	555	1, 804, 719	585	773, 981	561	34, 314
the United States of America Methodist Episcopal Church, South Congregational Methodist Church Free Methodist Church of North	18, 096 145	2, 487, 694	16, 443 110	161, 986, 430	17, 798 120	326, 598 41, 651, 150 29, 529	78 15, 525 80	1, 802, 464
America	1,375	36, 374	1, 140	4, 921, 760	1, 269	1, 617, 802	1,026	69, 549
Church Holiness Methodist Church Reformed Methodist Church African Methodist Episcopal	26 7 14	459	21 7 13	23, 900 18, 500 26, 300	19 7 13	2,073	3 7 12	531
Church	6, 708	545, 814	5, 829	32, 092, 549	6, 492	7, 600, 161	5, 884	288, 247
Church	2, 466	456, 813	2,370	18, 515, 723	2, 464	4, 757, 066	2, 429	267, 141
Church	3	533	3	36, 000	3	6, 685	3	98
Union American Methodist Episco- pal Church	73	10, 169	64	478, 951	68	222, 621	69	4, 240
African Union Methodist Protestant Church	43	4,086	40	476, 269	43	99, 563	42	2, 851
Colored Methodist Episcopal Church	2, 518	202, 713	2, 341	9, 211, 437	2, 477	2, 428, 234	2, 351	103, 523
Reformed Zion Union Apostolic Church	48	4, 538	45	184, 075	44	37, 601	42	2,882
Reformed Methodist Union Episco- pal Church	25	2, 265	21	74, 800	24	17, 282	19	673
Independent African Methodist Episcopal Church	29	1,003	28	98, 050	27	11,704	26	663
1916	100			1 3 1	118 7		1 day	boulde la
Total for the group			_	317, 916, 402	64, 139	70, 887, 406	59, 191	6, 473, 500
Methodist Episcopal Church Methodist Protestant Church Wesleyan Methodist Connection of	29, 315 2, 473	3, 717, 785 186, 908	28, 134 2, 266	215, 104, 014 7, 944, 467		43, 993, 681 1, 509, 243		
America. Primitive Methodist Church in the	579	20, 778	514	787, 731	525	329, 294	500	29, 850
United States of America Methodist Episcopal Church, South Congregational Methodist Church Free Methodist Church of North	19, 184 197	2, 114, 479	91 17, 133 195		18, 751 139	147, 695 17, 139, 398 13, 806		1, 688, 559
America New Congregational Methodist	1, 598	35, 291	1, 205	2, 236, 325	1, 426	772, 038	1, 150	58, 558
Church African Methodist Episcopal	24	1, 256	18	14, 450	16	1, 372	6	305
Church African Methodist Episcopal Zion	6, 633	548, 355	6, 232	14, 631, 792	6, 516	3, 413, 395	6, 084	311, 051
Church Colored Methodist Protestant	2,716	257, 169	2, 475	7, 591, 393	2, 641	1, 700, 737	2, 535	135, 102
Church	26	1, 967	16	52, 733	23	12, 129	24	870
copal Church	67	3, 624	59	182, 305	65	40, 664	54	1, 982
African Union Methodist Protes- tant Church	58	3, 751	53	205, 825	53	47, 231	49	2, 813
Colored Methodist Episcopal Church	2, 621	245, 749	2, 490	5, 619, 862	2, 613	1, 736, 692	2, 541	167, 880
Reformed Zion Union Apostolic Church	47	3, 977	47	79, 325	41	13, 156	42	2, 505
African American Methodist Epis- copal Church	28	1,310	27	6, 280	28	13, 455	6	200
Reformed Methodist Union Epis- copal Church	27	2, 196	27	35, 500	26	3	17.00	1000

METHODIST BODIES

Summary of Statistics for the Methodist Bodies, 1926, 1916, and 1906—Con.

	ther of	b .		OF CHURCH DIFICES		ENDITURES ING YEAR		NDAY
DENOMINATION AND CENSUS YEAR	Total number churches	of mem- bers	Churches	Amount (dollars)	Churches	Amount (dollars)	Churches	Number of scholars
1906	Main	in oll		words ribin	T. J.	aldeT at	Emy m	la presi urban
Total for the group	64, 255	5, 749, 838	59, 077	229, 450, 996	paient	- therbrooks		4, 472, 930
Methodist Episcopal Church	29, 742	2, 986, 154	27, 888	163, 357, 805	-30,44	pieschaar;	26, 869	2, 700, 742
Union American Methodist Epis- copal Church (Colored)	77	4, 347	59	170, 150	Unios	ib stit ei	76	3, 372
African Methodist Episcopal Church	6, 608	494, 777	6, 299	11, 303, 489	7,931.2	lai ai le	6, 056	292, 689
African Union Methodist Protes- tant Church	69	5, 592	.68	183, 697	277		66	5, 266
African Methodist Episcopal Zion Church Methodist Protestant Church	2, 197 2, 825				CALOAT	URST	2, 060 2, 118	
Wesleyan Methodist Connection of America	591	20, 043	480	637, 117			475	21, 463
Methodist Episcopal Church, South. Congregational Methodist Church New Congregational Methodist	17, 683 324	1, 638, 480 14, 729					13, 846 181	1, 040, 160 8, 788
Church	35	1,782	33	27, 650			27	1, 298
Colored Methodist Episcopal Church	2, 365	172, 996	2, 264	3, 017, 849			2, 207	
Reformed Zion Union Apostolic Church (Colored)	45	3, 059	41	37, 875	757	Lituring	35	1, 508
Primitive Methodist Church in the United States of America	96	7, 558	93	630, 700			91	13, 177
Free Methodist Church of North America	1, 541	32,838	1, 140	1, 688, 745		Tye y Lie	1,066	41, 443
Reformed Methodist Union Episco- pal Church (Colored)	57	4, 397	57	36, 965			54	1,792

REFORMED METHODIST UNION EPISCOPAL CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Reformed Methodist Union Episcopal Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of this denomination includes those persons accepted into the local churches upon profession of faith and baptism.

TABLE 1 .- SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: REFORMED METHODIST UNION EPISCOPAL CHURCH

ITEM	Total		In rural territory ¹	PER CENT OF		
		territory.	riogal sad	Urban	Rural	
Churches (local organizations)	25	7	18	Innoun A	200724	
Members Average per church Membership by sex:	2, 265 91	486	1,779 99		DV 78 5	
Male Female Males per 100 females	50. 9	18.8	1,092	27. 2		
Membership by age: Under 13 years 13 years and over Age not reported Per cent under 13 years 3	100 1,963 202	2.9	1,491 202 5,5	14. 0 24. 0	76. 0 100. 0	
Church edifices: Number Value—Churches reporting Amount reported Average per church. Debt—Churches reporting	28 21 \$74, 800 \$3, 562	9 4 \$29, 450 \$7, 363	19 17 \$45, 350 \$2, 668	39.4	60.6	
Amount reported	\$3,710	\$2,800	\$910	75. 5 oldar 9	Sta	
Parsonages: Value—Churches reporting Amount reported	6 \$7, 500	\$2,000	5 \$5,500	26.7	Meth dinter 73.3	
Expenditures during year: Churches reporting Amount reported Current expenses and improvements Benevolences, missions, etc	24 \$17, 282 \$14, 744 \$2, 538	memb	18 \$10, 218 \$8, 489 \$1, 729	40.9	59. 1 57. 6 68. 1	
Sunday schools: Churches reporting Officers and teachers		niwona 3 12 12 13 13 14 15 16 17 18	VOTU 86	1000000	80. 4	

Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.
 Per cent not shown where base is less than 100.
 Based on membership with age classification reported.

The data given for 1926 represent 25 active Reformed Methodist Union Episcopal churches, with 2,265 members. The classification of membership by sex was reported by all of the 25 churches and the classification by age was reported by 20 churches, including, however, only 8 which reported any members under 13 years of age. There was no debt on the 6 parsonages reported.

Comparative data, 1906-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, and 1906.

TABLE 2.—Comparative Summary, 1906 to 1926: Reformed Methodist Union Episcopal Church

ITEM	1926	1916	1906
Churches (local organizations)	25	27	57
Increase 1 over preceding census:			
Number Per cent ¹	-2	-30	
Members	2, 265	2, 196	4, 397
Increase 1 over preceding census:			!
NumberPer cent	69 3. 1	-2, 201 -50, 1	
Per cent	91	-30. 1 81	77
Church edifices:			
Number	28	27	56
Value—Churches reporting	\$74, 800	27 \$35, 500	\$36, 965
Average per church.	\$3, 562	\$1,315	\$649
DebtChurches reporting	5	6	27
Amount reported	\$ 3, 710	\$2, 740	\$4, 254
Parsonages:			
Value—Churches reporting Amount reported	\$7, 500	\$1, 150	\$2, 278
Expenditures during year:			
Churches reporting	24	26	
Amount reported.			
Current expenses and improvements	\$14, 744 \$2, 538	\$3, 335 \$85	
Average expenditure per church	\$720	\$132	
Sunday schools:			1
Churches reporting.	19	25	54
Officers and teachers	107 673	117 699	204 1, 792

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Reformed Methodist Union Episcopal Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives 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 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools.

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

Table 8.—Number and Membership of Churches in Urban and Rural Territory, and Total Membership by Sex, by States, 1926: Reformed Methodist Union Episcopal Church

GEOGRAPHIC DIVISION	NUMBER OF CHURCHES			NUMBE	R OF ME	MBERS	TOTAL MEMBERSHIP BY SEX			
AND STATE	Total	Ur- ban	Ru- ral	Total	Urban	Rural	Male	Female	Males per 100 females	
United States	25	7	18	2, 265	486	1,779	764	1, 501	50, 9	
South Atlantic: South Carolina	23 2	5 2	18	2, 176 89	397 89	1, 779	740 24	1, 436 65	51. 5	

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

Table 4.—Number and Membership of Churches, 1906 to 1926, and Membership by Age, 1926, by States: Reformed Methodist Union Episcopal Church

		MBER IURCH		NUMB	er of me	MBERS	membership by age, 1926				
STATE	1926	1916	1906	1926	1916	1906	Un- der 13 years	18 years and over	Age not re- ported	Per cent under 13 1	
United States	25	27	57	2, 265	2, 196	4, 397	100	1, 963	202	4.8	
South Carolina Georgia	23 2	25 2	55 2	2, 176 89	2, 116 80	4, 235 162	93 7	1, 881 82	202	4.7	

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

Table 5.—Value of Church Property, and Church Debt, by States, 1926: Reformed Methodist Union Episcopal Church

STATE	Total number of churches	oburch		OF CHURCH		ON CHURCH	VALUE OF PARSONAGES	
		Number of chu edifices	Churches reporting	Amount	Ohurches reporting	Amount	Churches reporting	Amount
United States	25	28	21	\$74, 800	5	\$3,710	.6	\$7, 500
South CarolinaGeorgia	28 2	27 1	20 1	1 74, 800	{5	8, 710	6	7, 500

 $^{^1}$ Amount for Georgia combined with figures for South Carolina, to avoid disclosing the statistics of individual churches.

TABLE 6.—Church Expenditures and Sunday Schools, by States, 1926: Reformed Methodist Union Episcopal Church

	Total number of	E	XPEN DITURI	SUNDAY SCHOOLS				
STATE		Churches reporting	Total amount	For current expenses and improve- ments	For benevo- lences, missions, etc.	Churches	Officers and teach- ers	Schol- ars
United States	25	24	\$17,282	\$14,744	\$2, 538	19	107	673
South CarolinaGeorgia	23 2	22	1 17, 282	1 14, 744	1 2, 538	{ 18 1	100 7	680 23

¹ Amount for Georgia combined with figures for South Carolina, to avoid disclosing the statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION 1

DENOMINATIONAL HISTORY

In 1884 a number of ministers and members of the African Methodist Episcopal Church withdrew from that body on account of differences in regard to the election of ministerial delegates to the General Conference. In January, 1885, a convention of delegates representing churches in South Carolina and Georgia was held, and the Independent Methodist Church was organized. The Rev. William E. Johnston was elected president, emphasizing thus the nonepiscopal character of the denomination. Later, however, in 1896, it was decided to make a change in this respect and create an episcopacy, on the ground that the body would thus acquire more permanent force and recognition among Methodist Episcopal churches, and the name "Reformed Methodist Union Episcopal Church" was adopted. In 1899 the Rev. E. Russell Middleton was elected bishop by the General Conference, and in December of that year he was consecrated by the Right Rev. Peter F. Stevens (white) of the Reformed Episcopal Church.

DOCTRINE AND ORGANIZATION

The doctrines of the church are those of the Methodist Episcopal Church. In its polity also it accords with that church very fully, retaining the class meetings, love feasts, and the different conferences—quarterly, district, church, annual, and general. At first there were no presiding elders, each pastor being empowered (within his own charge) with the business that was defined as belonging to the distinctive office of presiding elder. The General Conference of 1916, however, took under consideration the question of adopting the full polity of the Methodist Episcopal Church, and, after being satisfied as to the consensus of opinion of the members of the church, established the office of presiding elder.

No report of the work of the denomination was received for 1926.

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 Right Rev. E. R. Middleton, D. D., presiding bishop, Reformed Methodist Union Episcopal Church, and approved by him in its present form.