

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 America¹ and subsequently in London, and at their headquarters 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.

¹ See 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

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars
1926								
Total for the group	60,644	8,070,619	56,493	654,736,975	59,483	152,151,978	54,804	6,567,654
Methodist Episcopal Church.....	26,130	4,080,777	25,290	406,165,659	25,790	89,422,307	24,730	3,796,561
Methodist Protestant Church.....	2,239	192,171	2,064	16,817,278	2,160	3,137,211	1,917	173,438
Wesleyan Methodist Connection (or Church) of America.....	619	21,910	555	1,804,719	585	773,981	561	34,314
Primitive Methodist Church in the United States of America.....	80	11,990	79	1,676,800	80	326,598	78	15,190
Methodist Episcopal Church, South.....	18,096	2,487,694	16,443	161,986,430	17,798	41,651,150	15,525	1,802,464
Congregational Methodist Church.....	145	9,691	110	127,775	120	29,529	80	4,807
Free Methodist Church of North America.....	1,375	36,374	1,140	4,921,760	1,269	1,617,802	1,026	69,549
New Congregational Methodist Church.....	26	1,229	21	23,900	19	1,234	3	126
Holiness Methodist Church.....	7	459	7	18,500	7	2,073	7	531
Reformed Methodist Church.....	14	390	13	26,300	13	9,176	12	356
African Methodist Episcopal Church.....	6,708	545,814	5,829	32,092,549	6,492	7,600,161	5,884	288,247
African Methodist Episcopal Zion Church.....	2,466	456,813	2,370	18,515,723	2,464	4,757,066	2,429	267,141
Colored Methodist Protestant Church.....	3	533	3	36,000	3	6,685	3	98
Union American Methodist Episcopal 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 Episcopal 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								
Total for the group	65,686	7,166,451	60,982	317,916,402	64,139	70,887,406	59,191	6,473,500
Methodist Episcopal Church.....	29,315	3,717,785	28,134	215,104,014	28,791	43,993,681	27,549	3,872,264
Methodist Protestant Church.....	2,473	186,908	2,266	7,944,467	2,393	1,509,243	2,081	177,918
Wesleyan Methodist Connection of America.....	579	20,778	514	787,731	525	329,294	500	29,850
Primitive Methodist Church in the United States of America.....	93	9,353	91	829,035	92	147,695	90	14,918
Methodist Episcopal Church, South.....	19,184	2,114,479	17,133	62,428,433	18,751	17,139,398	16,308	1,688,559
Congregational Methodist Church.....	197	12,503	195	166,932	139	13,806	147	8,034
Free Methodist Church of North America.....	1,598	35,291	1,205	2,236,325	1,426	772,038	1,150	58,553
New Congregational Methodist Church.....	24	1,256	18	14,450	16	1,372	6	302
African Methodist Episcopal Church.....	6,633	548,355	6,232	14,631,792	6,516	3,413,395	6,084	311,051
African Methodist Episcopal Zion Church.....	2,716	257,169	2,475	7,591,393	2,641	1,700,737	2,535	135,102
Colored Methodist Protestant Church.....	26	1,967	16	52,733	23	12,129	24	870
Union American Methodist Episcopal Church.....	67	3,624	59	182,305	65	40,664	54	1,982
African Union Methodist Protestant 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 Episcopal Church.....	28	1,310	27	6,280	28	13,455	6	200
Reformed Methodist Union Episcopal Church.....	27	2,196	27	35,500	26	3,420	25	699

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

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars
1906								
Total for the group	64,255	5,749,838	59,077	229,450,996			55,227	4,472,930
Methodist Episcopal Church.....	29,742	2,986,154	27,888	163,357,805			26,809	2,700,742
Union American Methodist Episcopal Church (Colored).....	77	4,347	59	170,150			76	3,372
African Methodist Episcopal Church.....	6,608	494,777	6,299	11,303,489			6,056	292,689
African Union Methodist Protestant Church.....	69	5,592	68	183,697			66	5,266
African Methodist Episcopal Zion Church.....	2,197	184,542	2,104	4,833,207			2,060	107,692
Methodist Protestant Church.....	2,825	178,544	2,442	6,053,048			2,118	141,086
Wesleyan Methodist Connection of America.....	591	20,043	480	637,117			475	21,463
Methodist Episcopal Church, South.....	17,683	1,638,480	15,859	37,278,424			13,846	1,040,160
Congregational Methodist Church.....	324	14,729	250	194,275			181	8,785
New Congregational Methodist 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	92,457
Reformed Zion Union Apostolic Church (Colored).....	45	3,059	41	37,875			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			1,066	41,443
Reformed Methodist Union Episcopal Church (Colored).....	57	4,397	57	36,965			54	1,792

METHODIST EPISCOPAL CHURCH

STATISTICS

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

In the Methodist Episcopal Church persons are received into full membership upon public profession of faith (usually after six months' probation) and a pledge to conform to the discipline and rules of the church. Baptism is required and those baptized in infancy must publicly renew their vows.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations).....	26, 130	5, 489	20, 641	21. 0	79. 0
Members.....	4, 080, 777	2, 212, 180	1, 868, 597	54. 2	45. 8
Average per church.....	156	403	91		
Membership by sex:					
Male.....	1, 518, 791	818, 438	700, 353	53. 9	46. 1
Female.....	2, 274, 615	1, 228, 612	1, 046, 003	54. 0	46. 0
Sex not reported.....	287, 371	165, 130	122, 241	57. 5	42. 5
Males per 100 females.....	66. 8	66. 6	67. 0		
Membership by age:					
Under 13 years.....	313, 840	164, 350	149, 490	52. 4	47. 6
13 years and over.....	3, 250, 505	1, 782, 927	1, 467, 578	54. 9	45. 1
Age not reported.....	516, 432	264, 903	251, 529	51. 3	48. 7
Per cent under 13 years ²	8. 8	9. 1	9. 2		
Church edifices:					
Number.....	25, 570	5, 516	20, 054	21. 6	78. 4
Value—Churches reporting.....	25, 290	5, 358	19, 932	21. 2	78. 8
Amount reported.....	\$406, 165, 659	\$274, 162, 895	\$132, 002, 764	67. 5	32. 5
Average per church.....	\$16, 060	\$51, 169	\$6, 623		
Debt—Churches reporting.....	5, 064	2, 286	2, 778	45. 1	54. 9
Amount reported.....	\$42, 749, 854	\$35, 971, 915	\$6, 777, 939	84. 1	15. 9
Churches reporting "no debt" on church edifice.....	15, 346	2, 433	12, 913	15. 9	84. 1
Parsonages:					
Value—Churches reporting.....	13, 665	4, 362	9, 303	31. 9	68. 1
Amount reported.....	\$60, 724, 434	\$32, 057, 564	\$28, 666, 870	52. 8	47. 2
Debt—Churches reporting.....	2, 041	978	1, 065	47. 8	52. 2
Amount reported.....	\$4, 547, 967	\$3, 159, 937	\$1, 388, 030	69. 5	30. 5
Churches reporting "no debt" on parsonage.....	8, 805	2, 568	6, 237	29. 2	70. 8
Expenditures during year:					
Churches reporting.....	25, 790	5, 466	20, 324	21. 2	78. 8
Amount reported.....	\$89, 422, 307	\$57, 411, 370	\$32, 010, 937	64. 2	35. 8
Current expenses and improvements.....	\$68, 949, 285	\$43, 038, 086	\$25, 911, 199	62. 4	37. 6
Benevolences, missions, etc.....	\$20, 462, 262	\$14, 372, 684	\$6, 099, 578	70. 2	29. 8
Not classified.....	\$10, 760	\$600	\$10, 160	5. 6	94. 4
Average expenditure per church.....	\$3, 467	\$10, 503	\$1, 575		
Sunday schools:					
Churches reporting.....	24, 730	5, 404	19, 326	21. 9	78. 1
Officers and teachers.....	382, 043	156, 744	225, 299	41. 0	59. 0
Scholars.....	3, 796, 561	1, 910, 259	1, 886, 302	50. 3	49. 7

¹ 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.

² Based on membership with age classification reported.

The data given for 1926 represent 26,130 active Methodist Episcopal churches, with 4,080,777 members. These figures are exclusive of 195 federated churches, each consisting of a Methodist Episcopal unit combined with a unit of some other denomination. These federated churches, which are more or less closely affiliated with the Methodist Episcopal Church, reported a total membership of 29,759, of whom about 14,000, or nearly one-half, were Methodists.

The classification of membership by sex was reported by 24,345 churches and the classification by age was reported by 21,967 churches, including 16,205 which reported members under 13 years of age.

Comparative data, 1890-1926.—Table 2 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 2.—COMPARATIVE SUMMARY, 1890 TO 1926: METHODIST EPISCOPAL CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations)	26,130	29,315	29,742	25,861
Increase ¹ over preceding census:				
Number.....	-3,185	-427	3,881	
Per cent.....	-10.9	-1.4	15.0	
Members	4,080,777	3,717,785	2,980,154	2,240,354
Increase over preceding census:				
Number.....	362,992	731,631	745,800	
Per cent.....	9.8	24.5	33.3	
Average membership per church.....	156	127	100	87
Church edifices:				
Number.....	25,570	28,406	28,345	22,844
Value—Churches reporting.....	25,290	28,134	27,888	
Amount reported.....	\$406,165,659	\$215,104,014	\$163,357,805	\$96,723,408
Average per church.....	\$16,060	\$7,646	\$5,858	
Debt—Churches reporting.....	5,064	6,332	4,062	
Amount reported.....	\$42,749,854	\$16,615,195	\$8,640,273	
Parsonages:				
Value—Churches reporting.....	13,665	14,262	12,215	
Amount reported.....	\$60,724,434	\$34,751,557	\$25,508,417	
Debt—Churches reporting.....	2,041			
Amount reported.....	\$4,547,967			
Expenditures during year:				
Churches reporting.....	25,790	28,791		
Amount reported.....	\$89,422,307	\$43,993,681		
Current expenses and improvements.....	\$68,949,285	\$32,816,205		
Benevolences, missions, etc.....	\$20,462,262	\$11,099,675		
Not classified.....	\$10,760	\$77,801		
Average expenditure per church.....	\$3,467	\$1,528		
Sunday schools:				
Churches reporting.....	24,730	27,549	26,869	
Officers and teachers.....	382,043	391,949	351,312	
Scholars.....	3,796,561	3,872,264	2,700,742	

¹ A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Methodist 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 for each State the number and the 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.

Ecclesiastical divisions.—Table 7 presents, for each conference in the Methodist Episcopal Church, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: METHODIST EPISCOPAL CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females
United States.....	26, 130	5, 489	20, 641	4, 080, 777	2, 212, 180	1, 868, 597	1, 518, 791	2, 274, 615	287, 371	66.8
New England:										
Maine.....	289	44	245	22, 938	9, 343	13, 595	7, 058	14, 408	1, 472	49.0
New Hampshire.....	132	41	91	14, 018	8, 874	5, 144	4, 553	8, 045	1, 420	56.6
Vermont.....	158	14	144	16, 950	6, 194	10, 756	5, 887	9, 915	1, 148	59.4
Massachusetts.....	363	294	79	84, 929	80, 061	4, 868	30, 770	49, 086	5, 073	62.7
Rhode Island.....	39	30	9	9, 304	8, 453	851	2, 956	5, 174	1, 174	57.1
Connecticut.....	171	60	111	38, 139	24, 419	13, 720	14, 802	22, 770	567	65.0
Middle Atlantic:										
New York.....	1, 930	467	1, 463	345, 307	213, 696	131, 611	125, 643	195, 380	24, 284	64.3
New Jersey.....	671	242	429	141, 244	92, 667	48, 577	51, 851	80, 643	8, 750	64.3
Pennsylvania.....	2, 167	588	1, 579	452, 145	299, 590	152, 555	168, 779	245, 353	35, 013	68.0
East North Central:										
Ohio.....	2, 108	415	1, 693	434, 905	246, 954	187, 951	168, 230	240, 748	25, 927	69.9
Indiana.....	1, 449	255	1, 194	288, 181	141, 678	146, 503	111, 054	162, 189	14, 938	68.5
Illinois.....	1, 723	411	1, 312	333, 280	179, 659	153, 621	121, 160	180, 630	31, 490	67.1
Michigan.....	1, 093	229	864	165, 064	101, 135	63, 929	56, 633	90, 175	18, 256	62.8
Wisconsin.....	618	140	478	78, 143	41, 292	31, 851	26, 581	41, 618	4, 944	63.9
West North Central:										
Minnesota.....	503	120	383	71, 897	42, 249	29, 648	28, 517	41, 693	1, 787	68.6
Iowa.....	1, 102	156	946	206, 689	85, 126	121, 563	78, 443	114, 854	13, 392	68.3
Missouri.....	690	132	558	93, 772	46, 538	47, 234	31, 510	46, 663	15, 599	67.5
North Dakota.....	211	16	195	14, 706	5, 309	9, 397	5, 763	8, 549	394	67.4
South Dakota.....	239	15	224	29, 514	10, 749	18, 765	10, 542	16, 045	2, 927	65.7
Nebraska.....	569	74	495	92, 820	31, 782	61, 038	34, 776	51, 177	6, 867	68.0
Kansas.....	1, 028	128	900	177, 165	72, 502	104, 663	68, 134	101, 602	7, 429	67.1
South Atlantic:										
Delaware.....	192	29	163	29, 351	10, 844	18, 507	11, 362	16, 208	1, 781	70.1
Maryland.....	936	118	818	118, 426	49, 651	68, 775	44, 695	64, 578	9, 153	69.2
Dist. Columbia.....	40	40	—	16, 910	—	—	6, 337	10, 573	—	59.9
Virginia.....	306	34	272	22, 841	6, 505	16, 336	8, 519	12, 593	1, 729	67.6
West Virginia.....	1, 039	86	953	94, 161	38, 313	55, 848	37, 077	50, 978	6, 106	72.7
North Carolina.....	372	54	318	26, 895	7, 091	19, 804	10, 050	15, 170	1, 675	66.2
South Carolina.....	398	35	363	47, 749	8, 508	39, 241	17, 984	27, 471	2, 294	65.5
Georgia.....	348	53	295	26, 126	7, 696	18, 430	8, 618	14, 015	3, 493	61.5
Florida.....	223	56	167	19, 748	12, 215	7, 533	7, 428	11, 525	795	64.5
East South Central:										
Kentucky.....	350	55	295	31, 003	12, 705	18, 298	11, 628	17, 968	1, 407	64.7
Tennessee.....	693	91	602	60, 651	19, 872	40, 779	22, 553	30, 754	7, 344	73.3
Alabama.....	349	34	315	24, 283	4, 366	19, 917	8, 747	13, 135	2, 401	66.6
Mississippi.....	528	44	484	41, 254	8, 313	32, 941	15, 860	24, 990	404	63.5
West South Central:										
Arkansas.....	170	36	134	10, 452	4, 290	6, 162	3, 665	5, 894	893	62.2
Louisiana.....	244	66	178	19, 515	9, 479	10, 036	6, 041	12, 366	1, 108	48.9
Oklahoma.....	348	70	278	51, 304	25, 399	25, 905	19, 753	29, 091	2, 460	67.9
Texas.....	550	128	422	42, 959	21, 705	21, 254	15, 954	25, 788	1, 217	61.9
Mountain:										
Montana.....	168	28	140	14, 972	8, 647	6, 325	5, 473	8, 696	803	62.9
Idaho.....	93	20	73	12, 788	6, 577	6, 211	4, 024	6, 327	2, 437	63.6
Wyoming.....	53	9	44	6, 923	3, 413	3, 510	2, 681	4, 088	154	65.6
Colorado.....	217	65	152	46, 974	30, 819	16, 155	18, 580	25, 207	3, 187	73.7
New Mexico.....	45	9	36	3, 914	2, 450	1, 464	1, 584	2, 330	—	68.0
Arizona.....	34	20	14	4, 937	3, 996	941	1, 977	2, 925	35	67.6
Utah.....	16	10	6	2, 198	1, 789	409	809	1, 389	—	58.2
Nevada.....	20	2	18	1, 084	318	766	327	679	78	48.2
Pacific:										
Washington.....	332	101	231	48, 140	31, 588	16, 552	17, 920	27, 945	2, 275	64.1
Oregon.....	220	58	162	32, 135	20, 607	11, 468	12, 208	18, 545	1, 382	65.8
California.....	593	277	316	116, 974	89, 784	27, 190	43, 295	63, 770	9, 909	67.9

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: METHODIST EPISCOPAL CHURCH

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	26,130	29,315	29,742	4,080,777	3,717,785	2,986,154	313,840	3,250,505	516,432	8.8
Maine.....	289	338	311	22,938	22,551	20,087	955	19,482	2,501	4.7
New Hampshire.....	132	152	142	14,018	13,574	12,529	405	11,052	2,561	3.5
Vermont.....	158	200	215	16,950	16,808	17,471	1,338	14,048	1,564	8.7
Massachusetts.....	363	396	412	84,929	75,965	61,626	3,570	71,298	10,061	4.8
Rhode Island.....	39	42	43	9,304	7,801	6,536	328	6,621	2,355	4.7
Connecticut.....	171	198	206	38,139	36,181	32,878	1,112	34,023	3,004	3.2
New York.....	1,930	2,126	2,193	345,307	328,250	291,919	16,406	284,968	43,933	5.4
New Jersey.....	671	672	633	141,244	131,211	106,505	7,365	119,405	14,474	5.8
Pennsylvania.....	2,167	2,327	2,369	452,145	427,509	318,911	27,542	373,060	51,543	6.9
Ohio.....	2,108	2,334	2,398	434,905	399,045	317,584	38,824	349,275	46,806	10.0
Indiana.....	1,449	1,636	1,724	288,181	261,228	210,593	28,329	230,943	28,909	10.9
Illinois.....	1,723	1,944	2,021	333,280	287,931	235,092	24,601	264,563	44,116	8.5
Michigan.....	1,093	1,279	1,308	165,064	144,094	114,326	11,845	126,279	26,940	8.6
Wisconsin.....	618	796	829	73,143	63,331	54,817	4,152	61,980	7,011	6.3
Minnesota.....	503	638	634	71,897	59,576	46,351	5,035	59,191	7,671	7.8
Iowa.....	1,102	1,376	1,576	206,689	199,036	156,576	15,329	168,312	23,048	8.3
Missouri.....	690	854	1,001	93,772	94,379	80,334	6,935	65,029	21,808	9.6
North Dakota.....	211	278	233	14,706	13,479	10,033	1,423	11,899	1,384	10.7
South Dakota.....	239	292	291	29,514	21,429	15,485	2,684	23,908	2,922	10.1
Nebraska.....	569	712	744	92,820	81,879	62,586	7,767	74,985	10,068	9.4
Kansas.....	1,028	1,200	1,295	177,165	151,348	108,097	18,182	138,864	20,119	11.6
Delaware.....	192	209	207	29,351	28,004	24,269	2,316	23,610	3,425	8.9
Maryland.....	936	973	963	118,426	112,853	95,207	8,814	91,768	17,844	8.8
Dist. of Columbia.....	40	40	37	16,910	13,085	11,019	1,546	14,377	987	9.7
Virginia.....	306	321	314	22,841	22,526	18,578	1,620	17,960	3,261	8.3
West Virginia.....	1,039	1,002	968	94,161	82,551	61,641	8,888	71,937	13,386	10.9
North Carolina.....	372	387	357	26,895	26,384	20,805	2,549	18,806	5,540	11.5
South Carolina.....	398	407	393	47,749	52,568	54,097	7,091	35,827	4,831	16.9
Georgia.....	348	348	348	26,126	28,749	28,579	3,237	18,397	4,492	15.0
Florida.....	223	203	152	19,748	12,418	8,287	1,453	15,669	2,626	8.5
Kentucky.....	350	394	423	31,003	30,147	30,158	2,676	24,093	4,234	10.0
Tennessee.....	693	729	781	60,651	56,484	46,180	5,514	43,155	11,982	11.3
Alabama.....	349	361	368	24,283	26,933	20,450	2,640	16,334	5,309	13.9
Mississippi.....	528	553	559	41,254	45,482	50,695	4,537	23,498	13,219	16.2
Arkansas.....	170	213	246	10,452	12,419	12,569	1,217	8,136	1,099	13.0
Louisiana.....	244	256	264	19,515	18,311	19,763	1,709	14,770	3,036	10.4
Oklahoma.....	348	420	476	51,304	40,148	23,309	5,632	39,648	6,024	12.4
Texas.....	550	557	561	42,959	42,003	36,223	4,561	32,973	5,425	12.2
Montana.....	168	227	126	14,972	12,615	5,819	1,513	12,055	1,404	11.2
Idaho.....	93	121	81	12,788	11,373	5,313	805	9,480	2,503	7.8
Wyoming.....	53	50	28	6,923	4,293	1,612	603	5,995	325	9.1
Colorado.....	217	236	220	46,974	38,584	24,830	4,990	38,239	3,745	11.5
New Mexico.....	45	77	61	3,914	4,385	3,513	422	3,327	165	11.3
Arizona.....	34	39	34	4,937	3,712	1,734	450	4,208	279	9.7
Utah.....	16	29	30	2,198	1,848	1,537	114	1,328	756	7.9
Nevada.....	20	20	18	1,084	777	618	75	931	78	7.5
Washington.....	332	406	394	48,140	40,020	29,347	3,066	37,085	7,989	7.6
Oregon.....	220	296	260	32,135	27,866	18,681	2,583	26,889	2,663	8.8
California.....	593	651	495	116,974	84,642	50,985	9,142	90,825	17,007	9.1

¹ Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
METHODIST EPISCOPAL CHURCH

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	26,130	25,570	25,290	\$406,165,659	5,064	\$42,749,854	13,665	\$60,724,434	2,041	\$4,547,967
Maine.....	289	287	284	2,221,900	27	64,265	175	567,450	21	29,573
New Hampshire.....	132	129	128	1,436,100	22	78,623	92	307,050	10	13,175
Vermont.....	158	153	150	1,452,260	13	62,725	109	355,250	9	5,106
Massachusetts.....	363	359	354	13,615,350	95	1,516,051	272	1,735,989	62	192,848
Rhode Island.....	39	37	37	1,082,600	12	55,200	28	169,400	2	5,700
Connecticut.....	171	175	171	5,585,900	37	391,889	143	924,400	19	53,425
New York.....	1,930	1,917	1,887	48,590,055	345	4,713,016	1,248	7,117,061	137	450,367
New Jersey.....	671	670	658	19,723,600	213	1,918,274	452	3,373,200	93	335,908
Pennsylvania.....	2,167	2,138	2,122	57,017,107	496	5,554,244	1,098	7,286,860	160	584,426
Ohio.....	2,108	2,100	2,086	40,257,250	306	4,555,809	967	5,010,410	139	358,809
Indiana.....	1,449	1,451	1,434	22,899,550	274	2,475,607	708	2,792,180	90	171,744
Illinois.....	1,723	1,704	1,694	32,894,980	312	3,370,826	997	5,164,350	145	366,953
Michigan.....	1,093	1,069	1,057	20,741,100	221	2,657,385	595	2,520,882	79	199,041
Wisconsin.....	618	611	598	7,236,135	94	623,182	353	1,473,855	52	63,958
Minnesota.....	503	496	488	7,689,675	96	708,645	274	1,170,100	61	112,591
Iowa.....	1,102	1,099	1,084	14,235,757	155	776,998	720	2,933,850	91	155,030
Missouri.....	690	676	671	7,385,648	110	929,303	331	998,025	46	68,551
North Dakota.....	211	199	194	1,459,450	28	111,485	120	368,600	16	24,350
South Dakota.....	239	230	228	2,305,950	41	173,925	150	558,800	18	22,385
Nebraska.....	569	549	546	6,228,802	89	335,437	420	1,550,775	56	101,655
Kansas.....	1,028	999	987	12,868,162	166	1,783,365	630	2,058,830	78	155,172
Delaware.....	192	192	192	2,691,330	54	200,875	105	450,056	14	22,978
Maryland.....	936	935	929	10,924,497	252	1,489,848	437	1,843,920	82	156,445
District of Columbia.....	40	39	38	2,175,200	16	464,295	32	302,500	13	70,500
Virginia.....	306	301	300	1,507,362	47	139,396	96	266,950	24	23,851
West Virginia.....	1,039	969	966	7,091,250	117	415,898	269	1,346,040	46	98,797
North Carolina.....	372	364	362	1,574,145	68	63,813	85	205,750	19	9,450
South Carolina.....	398	394	390	1,269,970	102	49,528	97	188,195	11	2,620
Georgia.....	348	334	333	1,244,023	69	52,258	106	172,250	15	10,615
Florida.....	223	197	196	3,780,030	50	409,131	96	552,675	24	82,554
Kentucky.....	350	344	341	2,420,950	48	184,119	144	453,231	26	37,524
Tennessee.....	693	656	651	3,415,990	95	381,893	169	488,675	30	40,009
Alabama.....	349	328	328	947,000	65	88,395	97	151,900	12	6,259
Mississippi.....	528	512	510	1,329,793	111	75,546	154	219,825	27	5,592
Arkansas.....	170	156	156	626,980	37	50,076	69	101,360	9	6,562
Louisiana.....	244	235	231	1,152,025	75	96,063	141	222,385	21	17,635
Oklahoma.....	345	335	324	4,508,350	76	922,946	220	606,550	35	66,510
Texas.....	550	519	515	2,527,100	168	316,711	232	446,080	45	32,278
Montana.....	168	155	153	1,221,500	30	63,058	98	266,950	14	21,000
Idaho.....	93	87	87	944,900	21	63,221	68	181,950	10	17,320
Wyoming.....	53	46	44	523,500	10	61,080	36	126,300	6	7,900
Colorado.....	217	207	199	3,291,300	52	550,751	159	515,650	38	86,843
New Mexico.....	45	30	30	344,350	9	42,520	21	48,350	2	1,040
Arizona.....	34	32	32	485,600	10	59,850	24	94,750	2	1,500
Utah.....	16	17	16	318,700	4	20,500	13	69,400	3	9,900
Nevada.....	20	14	14	242,950	3	82,300	11	42,000
Washington.....	332	327	319	3,862,250	82	656,048	234	590,550	31	40,759
Oregon.....	220	217	212	2,699,180	47	226,465	164	472,800	28	38,379
California.....	593	580	564	16,118,103	194	2,667,016	406	1,860,075	70	162,350

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
METHODIST EPISCOPAL CHURCH

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States...	26,130	25,790	\$89,422,307	\$68,949,285	\$20,462,262	\$10,760	24,730	382,043	3,796,561
Maine.....	289	283	556,807	464,268	92,539	-----	265	3,143	29,360
New Hampshire.....	132	132	346,715	286,863	59,752	100	118	1,504	13,425
Vermont.....	158	157	385,037	321,306	63,731	-----	149	1,787	14,780
Massachusetts.....	363	361	2,626,588	2,193,923	432,665	600	358	7,849	78,316
Rhode Island.....	39	39	213,316	160,967	52,349	-----	38	781	7,217
Connecticut.....	171	171	1,127,823	946,145	181,678	-----	160	3,103	29,508
New York.....	1,930	1,918	10,532,331	7,898,546	2,631,813	1,972	1,777	30,292	298,647
New Jersey.....	671	665	3,665,295	2,895,237	768,558	1,500	652	13,272	130,439
Pennsylvania.....	2,167	2,154	11,016,626	8,322,371	2,693,035	1,220	2,077	41,640	441,428
Ohio.....	2,108	2,095	7,853,729	5,817,352	2,035,256	1,121	2,055	35,692	388,325
Indiana.....	1,449	1,440	4,820,271	3,731,717	1,088,554	-----	1,399	23,935	238,599
Illinois.....	1,723	1,703	7,386,881	5,860,455	1,526,426	-----	1,665	30,741	300,199
Michigan.....	1,093	1,087	4,442,414	3,391,224	1,051,140	50	1,044	16,506	183,437
Wisconsin.....	618	615	1,702,244	1,330,244	371,996	4	571	7,775	71,534
Minnesota.....	503	492	1,609,603	1,283,157	326,446	-----	458	7,068	60,180
Iowa.....	1,102	1,092	3,810,118	2,794,195	1,015,529	394	1,073	18,733	195,810
Missouri.....	690	672	1,644,795	1,297,850	346,945	-----	638	9,097	82,224
North Dakota.....	211	211	368,051	299,554	68,497	-----	196	2,206	17,372
South Dakota.....	239	235	606,681	504,441	102,240	-----	226	3,270	32,367
Nebraska.....	569	561	1,902,166	1,373,675	528,491	-----	549	9,521	94,516
Kansas.....	1,028	1,019	3,599,329	2,599,981	999,348	-----	1,014	19,708	179,451
Delaware.....	192	191	568,734	450,388	118,346	-----	190	3,203	30,132
Maryland.....	936	934	2,295,472	1,743,765	551,707	-----	911	11,974	107,711
Dist. Columbia.....	40	40	829,277	665,590	163,687	-----	40	1,251	15,272
Virginia.....	306	298	245,302	209,895	35,407	-----	281	2,236	20,327
West Virginia.....	1,039	1,024	1,329,388	1,072,617	255,293	1,478	962	9,943	93,277
North Carolina.....	372	361	231,150	204,967	26,183	-----	329	2,553	24,005
South Carolina.....	398	398	292,465	247,837	44,628	-----	391	2,790	24,266
Georgia.....	348	342	188,342	151,323	37,019	-----	311	2,214	15,171
Florida.....	223	203	823,505	710,684	112,821	-----	197	1,998	20,234
Kentucky.....	350	330	485,739	391,058	94,681	-----	300	2,521	24,635
Tennessee.....	693	684	621,089	519,555	101,534	-----	603	4,695	48,099
Alabama.....	349	341	214,380	186,774	25,285	2,321	302	1,940	14,596
Mississippi.....	528	524	318,666	260,357	58,309	-----	510	3,624	25,272
Arkansas.....	170	162	148,557	129,313	19,244	-----	153	1,175	8,522
Louisiana.....	244	230	252,966	216,492	36,474	-----	218	1,546	12,536
Oklahoma.....	348	328	1,275,684	1,061,296	214,388	-----	332	5,074	53,563
Texas.....	550	543	542,664	452,129	90,535	-----	511	4,237	28,015
Montana.....	168	161	351,997	266,183	85,814	-----	150	1,863	19,019
Idaho.....	93	90	254,923	211,403	43,520	-----	92	1,494	15,485
Wyoming.....	53	51	128,032	101,175	26,857	-----	49	702	7,257
Colorado.....	217	213	934,869	737,266	197,603	-----	209	4,268	46,614
New Mexico.....	45	39	63,385	52,632	10,753	-----	36	427	4,130
Arizona.....	34	34	150,298	126,866	23,432	-----	33	566	6,983
Utah.....	16	16	49,008	39,282	9,726	-----	15	265	2,358
Nevada.....	20	20	120,031	115,496	4,535	-----	20	185	2,122
Washington.....	332	328	1,243,833	974,959	268,874	-----	320	5,605	57,515
Oregon.....	220	214	727,383	518,164	209,219	-----	207	3,399	34,157
California.....	593	589	4,518,348	3,358,348	1,160,000	-----	576	12,672	139,154

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: METHODIST EPISCOPAL CHURCH

CONFERENCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars
Total	26,130	4,080,777	25,290	406,165,659	5,064	42,749,854	25,790	89,422,307	24,730	3,796,561
Alabama.....	190	12,337	176	449,100	9	44,927	182	106,688	141	8,022
Atlanta.....	143	13,671	136	543,873	39	19,506	142	87,221	138	7,298
Baltimore.....	437	76,338	432	8,967,600	111	1,472,032	435	2,239,286	428	77,192
Blue Ridge Atlantic.....	204	13,729	198	611,345	25	25,280	197	83,340	166	14,382
California.....	247	31,033	230	4,188,850	60	557,281	247	1,164,346	239	37,133
California German.....	17	1,139	17	227,000	2	8,500	17	70,521	17	1,047
Central Alabama.....	174	12,825	167	577,100	57	44,968	173	115,230	171	7,026
Central German.....	109	15,415	107	2,007,650	15	191,100	109	443,955	106	17,747
Central Illinois.....	291	55,016	290	5,518,950	44	450,372	287	1,136,080	287	51,656
Central Missouri.....	120	9,988	111	620,018	34	73,166	119	117,375	102	4,543
Central New York.....	318	53,805	313	5,718,523	52	616,873	314	1,348,605	305	47,400
Central Pennsylvania.....	624	98,665	605	8,673,930	121	761,818	620	1,976,349	587	108,835
Central Swedish.....	44	6,301	42	922,600	7	53,500	43	213,815	41	6,406
Central Tennessee.....	133	7,715	122	230,260	7	7,785	128	40,996	96	5,003
Chicago Northwest.....	116	12,059	113	1,250,000	10	17,950	114	314,062	108	10,415
Colorado.....	207	46,131	192	3,236,300	51	548,251	203	911,992	200	45,949
Columbia River.....	147	21,131	139	1,675,650	37	268,528	141	443,735	144	24,422
Dakota.....	229	29,001	219	2,280,450	39	173,425	226	593,211	217	31,855
Delaware.....	290	34,495	285	2,593,540	141	494,807	290	548,332	285	26,063
Des Moines.....	340	68,677	333	4,064,850	41	295,940	339	1,080,909	335	61,888
Detroit.....	505	93,272	492	12,971,900	131	1,909,537	502	2,690,097	482	97,285
Eastern Swedish.....	29	4,558	26	1,006,100	13	137,450	29	152,209	27	3,568
East German.....	39	4,651	38	1,126,500	3	29,250	39	181,648	37	4,434
East Tennessee.....	102	6,493	96	474,100	22	16,655	100	93,361	90	4,925
Erie.....	408	71,319	407	7,621,850	71	782,524	403	1,643,923	392	69,199
Florida.....	94	5,007	83	429,680	14	7,171	82	73,513	84	3,613
Genesee.....	340	61,998	336	8,529,300	76	1,276,407	340	1,739,840	324	58,454
Georgia.....	79	4,921	77	315,750	3	8,400	75	34,708	54	3,775
Gulf.....	57	4,773	52	340,100	7	41,650	54	89,856	49	4,468
Holston.....	496	49,489	473	2,849,800	62	370,413	492	498,346	451	44,681
Illinois.....	490	105,433	485	7,782,000	60	578,104	483	1,713,616	476	86,672
Indiana.....	670	117,305	661	8,605,325	122	1,348,379	663	1,861,262	631	91,197
Inter-Mountain.....	85	11,385	81	819,500	18	42,465	84	230,976	85	13,927
Iowa.....	242	41,050	241	3,169,607	30	177,503	235	733,918	230	40,936
Kansas.....	480	90,444	470	6,134,700	66	966,878	477	1,611,026	474	82,911
Kentucky.....	261	22,888	257	1,699,600	24	116,285	244	340,838	221	19,482
Latin-American Mis- sion.....	38	2,219	32	234,800	5	18,300	37	20,476	33	2,782
Lexington.....	182	26,596	166	2,137,600	67	288,630	179	366,851	168	13,664
Lincoln.....	85	4,260	71	298,700	27	39,953	80	62,694	75	2,296
Little Rock.....	118	6,176	110	375,280	33	47,576	116	89,834	109	4,257
Louisiana.....	220	16,738	209	907,625	71	66,063	207	194,156	195	9,656
Maine.....	296	23,477	291	2,277,900	28	64,765	290	569,403	271	29,921
Michigan.....	540	66,336	521	7,254,900	75	689,748	537	1,601,993	518	73,517
Minnesota.....	211	33,507	209	3,220,200	33	303,400	205	698,216	188	29,679
Mississippi.....	267	20,881	260	650,840	61	25,099	266	159,978	260	12,541
Missouri.....	237	32,195	231	1,963,350	21	87,382	232	424,119	221	28,633
Montana State.....	164	14,896	149	1,206,300	30	63,058	157	348,849	148	18,965
Nebraska.....	533	89,630	511	5,968,602	83	330,277	525	1,818,778	516	91,191
Newark.....	309	69,403	302	10,150,050	99	1,058,952	307	1,925,229	296	60,499
New England.....	225	62,484	222	10,580,300	69	1,174,009	224	2,033,312	224	57,101
New England South- ern.....	181	28,744	178	4,116,250	37	412,081	181	927,082	171	26,755
New Hampshire.....	134	16,091	128	1,680,000	23	82,723	134	394,306	121	15,191
New Jersey.....	367	74,258	362	9,534,650	101	796,534	363	1,788,728	359	72,944
New Mexico.....	25	3,503	20	408,900	7	38,250	25	69,322	24	3,885
New York.....	385	60,590	372	9,696,000	48	958,581	381	1,795,469	328	38,909

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY CONFERENCES, 1926: METHODIST EPISCOPAL CHURCH—Continued

CONFERENCE	Total number of churches		VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
	Number of members	Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Amount (dollars)	Churches reporting	Number of scholars	
New York East.....	269	83,246	265	15,690,800	62	987,900	269	2,918,791	263	69,526
North Carolina.....	180	13,959	175	1,016,900	46	56,671	176	158,139	175	10,309
North Dakota.....	202	14,420	186	1,427,650	26	109,185	202	360,127	190	17,147
North-East Ohio.....	780	182,327	770	17,207,250	129	2,074,490	779	3,548,228	762	165,680
Northern Minnesota.....	239	34,877	232	4,028,475	54	377,445	237	827,173	231	36,524
Northern New York.....	283	34,120	270	3,571,850	46	190,580	281	927,611	252	33,951
Northern Swedish.....	53	2,969	50	296,600	10	16,400	53	71,650	39	2,633
North Indiana.....	431	95,089	430	6,891,175	77	577,283	430	1,531,250	429	80,356
Northwest Indiana.....	290	67,515	288	6,524,150	59	495,545	290	1,257,621	286	60,560
Northwest Iowa.....	225	42,529	222	3,015,850	44	232,423	225	914,052	221	44,008
Northwest Kansas.....	200	27,301	190	2,169,126	33	275,477	195	702,663	197	30,957
Norwegian and Danish.....	77	4,812	69	701,700	19	52,600	72	156,640	59	4,193
Norwegian-Danish Mission.....	11	1,276	11	325,000	7	60,500	11	63,598	11	1,321
Ohio.....	548	97,246	546	8,262,700	61	800,304	537	1,433,783	529	81,992
Oklahoma.....	290	50,250	279	4,776,000	69	949,041	275	1,277,622	279	52,680
Oregon.....	179	29,087	173	2,438,880	42	215,540	174	654,938	167	30,128
Pacific Chinese Mission.....	8	431	5	80,300			8	7,822	8	498
Pacific German.....	18	1,171	18	71,060			18	29,626	17	1,048
Pacific Japanese Mission.....	23	1,859	15	202,200	2	6,150	23	56,054	21	2,251
Pacific Swedish Mission.....	17	1,309	16	242,500	4	24,600	17	48,298	13	1,138
Philadelphia.....	391	107,527	388	19,925,000	127	1,436,200	391	3,392,815	385	110,896
Pittsburgh.....	413	117,231	407	14,922,752	114	1,950,129	412	2,670,844	404	120,371
Puget Sound.....	186	28,781	181	2,229,200	46	406,705	185	802,895	182	35,766
Rock River.....	372	95,275	358	13,415,530	111	1,837,604	370	3,234,825	367	88,970
St. Johns River.....	66	10,339	61	2,942,300	18	368,484	62	670,183	62	14,199
St. Louis.....	381	54,985	370	5,009,480	64	776,730	363	1,123,311	355	51,794
Savannah.....	127	7,279	121	351,400	26	22,862	126	64,155	118	3,996
South Carolina.....	395	47,638	388	1,268,470	101	49,480	395	292,334	388	24,177
Southern.....	52	4,933	47	393,300	6	26,400	51	88,218	49	6,801
Southern California.....	306	85,235	298	11,622,853	130	2,168,585	303	3,420,825	301	103,749
Southern Illinois.....	491	63,028	486	4,706,900	77	406,668	484	938,763	458	61,865
Southern Swedish Mission.....	12	1,895	12	107,200	1	1,500	13	23,162	13	1,487
South Florida.....	48	3,817	37	362,450	18	33,476	45	74,579	42	2,073
Southwest Kansas.....	313	56,642	294	4,319,375	55	524,462	312	1,227,048	312	63,609
Southwest Spanish Mission.....	28	1,535	17	103,700	5	11,370	22	21,874	20	1,258
Tennessee.....	125	8,913	116	420,630	22	18,520	124	83,408	117	4,859
Texas.....	242	16,892	229	621,100	87	76,291	239	177,366	224	8,812
Troy.....	318	56,346	317	5,568,910	46	504,981	315	1,450,591	290	43,012
Upper Iowa.....	249	50,522	244	3,630,150	34	67,907	248	986,092	245	45,121
Upper Mississippi.....	259	20,284	248	677,753	50	50,447	256	158,421	249	12,696
Utah Mission.....	16	2,198	16	318,700	4	20,500	16	49,008	15	2,358
Vermont.....	124	11,972	116	944,200	8	15,650	123	236,522	117	10,906
Washington.....	364	36,925	352	2,776,587	110	449,674	362	508,563	340	23,134
Western Norwegian-Danish.....	25	1,160	24	295,150	8	33,246	25	59,603	22	1,242
Western Swedish.....	31	2,831	30	219,800	2	2,660	31	68,607	28	3,165
West German.....	53	5,637	53	391,111	2	2,110	53	149,492	53	6,619
West Ohio.....	672	139,437	666	12,806,800	99	1,389,247	671	2,522,581	659	126,555
West Texas.....	199	14,312	186	784,600	65	152,170	198	164,854	188	7,813
West Virginia.....	967	87,588	901	6,553,550	98	401,766	948	1,168,467	897	87,608
West Wisconsin.....	366	30,261	292	2,835,700	49	280,162	305	669,373	277	29,038
Wilmington.....	346	49,013	346	4,491,662	49	267,801	345	938,947	339	50,794
Wisconsin.....	220	34,990	218	3,575,735	85	327,780	220	840,168	216	31,561
Wyoming.....	382	66,209	371	7,238,307	67	624,552	380	2,047,706	355	61,428
Wyoming State.....	53	6,923	44	523,500	10	61,080	51	128,032	49	7,257

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

The first interest of the Wesleys in America was connected with a philanthropic movement started by Governor Oglethorpe in Georgia in 1733. They had apparently attracted his attention by their manner of life at Oxford, and in 1735 he invited them to come as spiritual advisers to his colony. Both accepted the invitation, and John Wesley remained until 1738, though Charles Wesley returned earlier. It was at this time that they first came into relations with the Moravians, through the colony established in the same vicinity by Count Zinzendorf.²

In 1760 Philip Embury, a Wesleyan local preacher from Ireland, landed in New York with members of his Irish class, and six years later he gathered for regular worship a company of Methodists, who in 1768 erected and dedicated a chapel, since known as the "John Street Church." About the same time Robert Strawbridge, also an Irish Wesleyan preacher, assembled a small company in Frederick County, Md. Subsequently itinerant preachers were sent over by John Wesley, among them Thomas Rankin and Francis Asbury, and in 1773 the first annual conference was held in Philadelphia. During the Revolutionary War, notwithstanding the general adverse circumstances and the fact that Asbury alone of all the preachers sent over by Wesley remained in the country, the membership increased from 1,160 to 14,988. The declaration of peace found the societies still connected with the Church of England, though without leaders or church privileges, as many of the clergy had left their parishes, and consequently neither baptism nor the Lord's Supper was administered. On representation being made to Wesley, he set apart Dr. Thomas Coke, a presbyter of the Church of England, as superintendent and commissioned him to ordain Francis Asbury as joint superintendent with himself. Richard Whatcoat and Thomas Vasey were also ordained as presbyters (or elders) for America. They arrived in America in the latter part of 1784, and on December 24 what has been known as the "Christmas conference" began in Baltimore, Md., 60 preachers meeting with Doctor Coke and his companions. A letter from Wesley was read announcing the preparation of a liturgy to be used by the traveling preachers, and the appointment of "Doctor Coke and Mr. Asbury to be joint superintendents over our brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's Supper." It was also stated that as "our American brethren are now totally disentangled both from the state and the English hierarchy, we dare not entangle them again, either with the one or with the other. They are now at full liberty simply to follow the Scriptures and the Primitive Church."

The conference then proceeded to form a Methodist Episcopal Church, and elected both Coke and Asbury superintendents, or bishops. The Order of Worship and Articles of Religion prepared by Wesley were adopted, one article being added, recognizing allegiance to the United States Government; the rules and discipline were revised and accepted; and a number of preachers were ordained.

The first General Conference was held in 1792, and after that it was held quadrennially. At the conference of 1800 Richard Whatcoat was elected bishop, and in 1808, William McKendree, the first native American to occupy that office. Until 1808 all the ministers were members of the conference, but in that year a plan was adopted providing for a membership of delegates elected by the annual

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. Oliver S. Baketel, editor of the Methodist Yearbook and General Minutes, and approved by him in its present form.

² See Methodist bodies, p. 914, and Moravian Church in America, p. 1052.

conferences. By 1872 the sentiment within the church in favor of lay representation had grown so strong that a new rule was adopted by which lay delegates were admitted into the General Conference. Later the question arose as to what was meant by the term "lay," and it was interpreted to include women as well as men.

From the beginning the growth of the church has been remarkable. In 1799 there were 272 itinerant ministers, who constitute the clergy in the ordinary acceptance of the term, and 61,351 communicants. In 1812 the number of ministers had increased to 688, and the membership to 195,357; and in 1831 the ministers numbered 2,010, and the membership, 513,114. In 1845, when the denomination was divided into two parts by the withdrawal of the churches in the slaveholding States, the number of members who withdrew to form the southern wing of American Methodism approximated 460,000, of whom about 1,500 were itinerant ministers. Notwithstanding this loss the parent body reported in 1852 a membership of 728,700, with 4,513 itinerant ministers. In 1867 the membership had increased to 1,146,081; in 1890, to 2,240,354, with 15,423 ministers. In 1920 the denominational records showed a large increase by reason of the addition of 286,753 nonresident members. These had been carried on the records of the local churches, but by action of the General Conference of 1912 they have been reported in the minutes of the conferences in a separate column. This gave a total for 1920 of 4,680,741 members and 20,439 ministers. By the year 1926, with the above three classes of members included, the aggregate church membership in the United States and foreign mission fields was 5,177,467. The 1926 figures for membership shown in the preceding tables are limited to churches in continental United States and, in the case of many of the individual church reports, are probably exclusive of the nonresident and inactive members.

The church has not been free from disagreements. In 1792 James O'Kelley, of Virginia, with a considerable body of sympathizers, withdrew because of objection to the episcopal power in appointing the preachers to their fields of labor, and organized the "Republican Methodists," who later joined with others in what has become known as the "Christian Church." Between 1813 and 1817 many of the Negro members in various sections of the Middle Atlantic States, believing that they were not treated fairly by their white brethren, withdrew and formed separate denominations of Negro Methodists, such as the African Methodist Episcopal Church, the Union Church of Africans (now the Union American Methodist Episcopal Church), and the African Methodist Episcopal Zion Church.

In 1830 the Methodist Protestant Church was organized as the outcome of a movement against episcopal power and for lay representation in church government. In 1843 the Wesleyan Methodist Connection was organized in the interests of a more emphatic protest against slavery and in objection to the episcopacy. Two years later the Methodist Episcopal Church, South, withdrew because of the antislavery agitation. The latest division was that of the Free Methodists, in 1860, on differences concerning secret societies, discipline, and certain doctrines, particularly sanctification. The other Methodist denominations in the United States arose otherwise than as secessions from the parent Methodist body.

The first Methodist Sunday school in America was established by Bishop Asbury in 1786, in Hanover County, Va. The denominational publishing interests are as old as the Methodist Episcopal Church itself, but the first definite organization, which later became known as the "Book Concern," was established in 1789. The Missionary Society, for home and foreign missions, was formed in 1819; the Sunday School Union, in 1827; the Tract Society, in 1852; the Board of Church Extension, in 1865; the Freedmen's Aid and Southern Education Society, in 1866; the Board of Education, in 1868; the Woman's Foreign Missionary Society, in 1869; the Woman's Home Missionary Society, in 1880; and the Epworth League, in 1889.

The following changes have occurred in the various church organizations: The Missionary Society was placed under two separate boards, known as the Board of Foreign Missions and the Board of Home Missions and Church Extension; the Sunday School Union is now known as the Department of Church Schools; the Tract Society was consolidated with several other boards and later these boards were directed to transfer the tract funds in their possession to the two missionary boards; the Board of Church Extension was united with the Missionary Society, for home missions; the Freedmen's Aid and Southern Education Society is now known as the Department of Education for Negroes.

The constitution of the Methodist Episcopal Church, as adopted at the General Conference of 1900 and approved by the annual conferences, has three divisions: Articles of Religion, General Rules, and Articles of Organization and Government. The Articles of Religion are those drawn up by John Wesley, based upon the Thirty-nine Articles of the Church of England, with the exception of the twenty-third, which has reference to allegiance to the Government of the United States. The General Rules deal specifically with the conduct of church members and the duties of certain church officers, particularly the class leaders. The Articles of Organization and Government lay down the general principles of the organization and conduct of churches and conferences.

The question of union between the different branches of Methodism in the United States has been much discussed, and commissions have been appointed by the Methodist Episcopal Church General Conferences to confer with similar bodies from the Methodist Episcopal Church, South. The relations with the Methodist Protestant Church have also been under consideration. As yet, however, there has been no action that has resulted in the union of these bodies. The church has entered cordially into all general movements for church unity, is a constituent member of the Federal Council of the Churches of Christ in America, is represented in the Commission for a World Conference on Questions of Faith and Order, initiated by the Protestant Episcopal Church, and is identified with the work of the Y. M. C. A. and the Y. W. C. A.

DOCTRINE

In theology the Methodist Episcopal Church is Arminian, and its doctrines are set forth in the Articles of Religion, Wesley's published sermons, and his Notes on the New Testament. These emphasize belief in the Trinity, the fall of man and his need of repentance, freedom of the will, sanctification, future rewards and punishments, and the sufficiency of the Scriptures for salvation. The doctrine of sanctification or Christian perfection, as held by Methodists, and which is regarded as distinctively a Methodistic doctrine, does not imply an absolute and sinless perfection, but "a freedom from sin, from evil desires and evil tempers, and from pride." It is regarded as not usually, if ever, attained at the moment of conversion, but as being attainable by faith and that only, and members are exhorted to seek it in this life.

Two sacraments are recognized: Baptism and the Lord's Supper. The first is administered both to infants and adults; as to the mode, sprinkling is preferred, though in the case of adult converts, choice of sprinkling, pouring, or immersion is given. The one condition required of those who seek admission to church membership is "a desire to flee from the wrath to come and to be saved from their sins." Each applicant is expected to evidence this desire by a variety of proofs, indicating the purpose to lead an honorable, peaceful, modest life, abstaining from anything that "is not for the glory of God." There are certain special advices to church members in regard to temperance, marriage and divorce, amusements, etc.

ORGANIZATION

The ecclesiastical organization of the Methodist Episcopal Church includes the local church, the ministry, and the system of conferences.

The local church is ordinarily a single congregation with its own pastor (a separate pastor). To meet the needs of small congregations, unable to support a separate pastor, two or more congregations may be united in a circuit, all being under the care of one pastor. Each pastorate, whether it be a single congregation or a circuit, is termed a "charge," and appointments by the annual conferences are to charges, not to churches.

The membership of the local church is distinctly a lay membership; ministers are members of the annual conferences (see below). Lay members are of two classes—full members and preparatory members. Full members are those who have been formally received into membership on recommendation of the official board, or the leaders' and stewards' meeting, and with the approval of the pastor. Preparatory members (formerly called probationers) are those who, after they have been instructed so as to be "wise unto salvation," may, on recommendation of the boards of the church, and with the approval of the pastor, be received into full membership. They include all applicants for church membership, and under a recent revision of the rules, all baptized children. The preparatory relation is obligatory upon all candidates for full membership, the length of time, formerly six months, now being indefinite. Preparatory members are entitled to all church privileges, but may not vote or be voted for, and are included in all statistics of church membership, except that in the case of baptized children only those are included who have been enrolled in the classes for instruction. Full lay members, both males and female, have a vote in all church matters, and are eligible to local church offices and to membership in the quarterly and district conferences and in the General Conference, but not in the annual conferences. Women are now eligible for the ministry as local preachers, but not for conference membership.

For instruction and spiritual help probationers and members are assigned to classes, over which leaders are appointed. The business of the local church is generally conducted by an official board, while the property is held by trustees. The charges also have Sunday schools, Epworth Leagues, aid societies, and such other organizations as may be desired.

The church officers include the pastor, class leaders, stewards, trustees, superintendents of Sunday schools, and presidents of other societies. The pastor is appointed by the bishop in annual conference; the class leader, by the pastor; local preachers and exhorters are licensed by the quarterly conference; and other officers are elected or nominated by the various departments or by the pastor, but are confirmed by the quarterly conference. The official board, consisting of practically the same members as the quarterly conference, meets monthly under the presidency of the pastor.

The regular ministry of the Methodist Episcopal Church includes two orders—deacons and elders. Under certain conditions, however, it has been the policy of the church to use laymen as exhorters and local preachers. A local preacher is usually a layman adjudged to have "gifts, grace, and usefulness," who is licensed to preach by the district conference or the quarterly conference in whose jurisdiction he resides, but is not expected to give up his ordinary business. He becomes a member of the quarterly conference, is under its supervision, and his license must be renewed annually, or he may be ordained as deacon, or elder, or both. The term "local preacher" is applied also to unordained men "on trial" in the annual conferences, to ordained deacons, and to traveling ministers who have been located by their conferences.

The regular ministry, generally spoken of as traveling preachers or itinerant ministers, is presented in the official minutes of the church under two heads—on trial and members of annual conferences.

Under the first head are included candidates for the ministry who have the status of local preachers. Candidates are certified by a district or quarterly conference, and are received into an annual conference "on trial." After two years, on passing an examination in a prescribed course of study, they are eligible to ordination as deacons and to election to full membership in the conference. They have authority to solemnize matrimony, administer baptism, and assist in the administration of the Lord's Supper. After serving as deacons for two years and having completed the four years' course of study, they are eligible to election by conferences and to ordination by a bishop as elders. Some qualifications or allowances are made in the case of candidates for the ministry who come from theological seminaries under the auspices of the church or from other ecclesiastical bodies.

Deacons and elders are members of annual conferences and are classed as effective, supernumerary, or retired. Elders have power to consecrate the elements of the Lord's Supper and are eligible to appointment as district superintendents, to a pastoral charge, or to some other church office, or for election as bishops. Originally, pastors, or "itinerants," as they were termed, moved every six months, and then every year. In 1804 the maximum length of a pastorate was fixed at two years; in 1864, at three; in 1888, at five, and in 1900 the time limit was removed entirely. The usual length of a pastorate, however, continues to be two or three years. Supernumeraries and retired ministers are elders or traveling ministers, who, temporarily or permanently, are classed as incapacitated for effective service. A "located" traveling minister is one whose membership in the annual conferences is discontinued, although he retains his ordination and holds the position of a local elder or deacon in a quarterly conference.

District superintendents, or presiding elders, as they were formerly termed, are elders appointed by the bishops for limited terms, to represent them in the care of the interests of the church in particular districts. They visit the churches, preside at quarterly and district conferences, and supervise traveling and local preachers.

Bishops, also called general superintendents, are elders elected by the General Conference and consecrated by three bishops, or by one bishop and two elders. They preside at general conferences and at annual conferences, according to special assignments by the board of bishops, make annual appointments to pastoral charges, ordain deacons and elders, and have general oversight of the religious work of the church.

The system of conferences includes quarterly, district, mission, annual, and general conferences.

The quarterly conference, identical in membership with the official board in each pastoral charge, is the highest authority in the station or circuit for the purpose of local administration.

The district conference, a convenience rather than an integral part of the conference system, is made up of the traveling and local preachers of a district, the district stewards, and other representatives. It meets once or twice a year, under the presidency of a bishop or a district superintendent, and its duties are nearly identical with those of the quarterly conference, though it reviews the mutual relations of charges as well as their internal affairs.

The annual conference is an administrative and not a legislative body. Its membership is confined to traveling ministers, whether effective, supernumerary, or retired; and all members, together with those on trial, are required to attend. It receives reports from pastors, district superintendents, and statisticians; the bishop ordains candidates for deacon's and elder's orders, and appoints the

ministers to their charges; ministerial delegates are elected to the General Conference; and questions of discipline are decided. A lay electoral conference, composed of one lay delegate from each pastoral charge within its bounds, meets in connection with the annual conference just preceding the General Conference, in order to elect lay delegates to that conference.

The General Conference is the highest body in the church and is the general legislative and judicial body. First held in 1792, it was established as a delegated body in 1812, pursuant to legislation enacted at the conference in 1808. It convenes quadrennially and is composed of ministerial and lay delegates in equal numbers. It is presided over by the bishops, who, however, are not delegated members thereof, but are members *ex officio*, with limited privileges. It authorizes the organization of annual and mission conferences, and fixes their boundaries; it elects the bishops, official editors, publishing agents, book committee, the corresponding secretaries and boards of managers of the administrative societies of the church, the members of the different boards of trustees, and local book committees at New York and Cincinnati.

A mission, home or foreign, is constituted on the basis of a district conference, the bishop in charge appointing a superintendent. If a mission consists of more than one district, a district superintendent for each district is usually appointed, the superintendent exercising general supervision. The ministers in the mission retain their membership in their annual conferences. As missions develop, they are organized into mission conferences with the powers of annual conferences, except that they do not elect delegates to the General Conference, nor vote on constitutional changes.

Each church is practically independent in the conduct of its own financial affairs, though subject to the general ecclesiastical system. The salary of a pastor is fixed by an estimating committee of the quarterly conference of the charge he serves; that of a district superintendent, by the stewards of his district; that of a bishop, by the Book Committee of the church. The Book Committee divides the total amount necessary for episcopal salaries and expenses and for the expenses of general and judicial conferences among the annual conferences, they in turn informing each church of its share.

The support of retired ministers or bishops, their wives, widows, and children, and the assistance of ministers who may be in financial straits are provided for from the dividends of the Book Concern, which can be applied to no other purpose, and from special contributions and invested funds.

The General Conference and the annual conferences are incorporated, with boards of trustees which have charge of these funds.

The Methodist Episcopal Church has a liturgy based on the English prayer book, though abridged and changed materially, but large liberty is allowed in its use. Characteristic services are the love feast, regarded as reviving the *Agape* of the Primitive Church, at which all present partake of bread and water, while engaged in religious conference and testimony, and the watch-night service at the close of the old and the beginning of the new year.

WORK

The denominational work of the Methodist Episcopal Church is carried on by two classes of organizations—those whose managers are appointed directly by the General Conference and are answerable immediately to it, and those responsible to the General Conference only indirectly or through their individual members. To the first class belong the administrative boards and societies of the church, namely, the Book Committee; the Board of Foreign Missions; the Board of Home Missions and Church Extension; the Board of Education, including the Department of Educational Institutions, the Department of Edu-

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education for Negroes, the Department of Church Schools, and the Department of the Epworth League; the University Senate; the Board of Pensions and Relief; the American Bible Society; the Board of Temperance, Prohibition, and Public Morals; the Board of Hospitals, Homes, and Deaconess Work; the World Service Commission; the Trustees of Chartered Fund; the Trustees of the Methodist Episcopal Church; the Trustees of John Street Church, New York; and the General Conference Commissions, such as the Commission on Unification, the Commission on Courses of Study, the Commission on World Peace, etc. These are all directly answerable to, and under the control of, the General Conference, the members of the boards and, in nearly all cases, the executive officers being selected by the General Conference.

To the second class belong the women's societies for home and foreign missions, many local city missionary and church extension societies, the various annual conference preachers' aid societies, the hospitals, orphanages, homes for the aged, deaconess homes, ladies' aid societies in local churches, and a great variety of organizations for the conduct of institutional and general work. They generally have independent charters, and are subject only to the general ecclesiastical control of the church. They elect their own officers and raise and expend their own funds, it being always understood that in the conduct of their work they shall conform to the ecclesiastical rules and act in harmony with the General Conference boards.

The chief agencies through which the home missionary work of the Methodist Episcopal Church was conducted, until January 1, 1907, were the Missionary Society, the Board of Church Extension, the Woman's Home Missionary Society, and the National City Evangelization Union, formed by the alliance of the various local city missionary and church extension societies. Beginning with January 1, 1907, the home mission work of the Missionary Society was transferred to the Board of Church Extension, which then became the Board of Home Missions and Church Extension. From its organization in 1819 until the close of 1906, the Missionary Society had included both home and foreign work.

The Missionary Society from 1819 to 1907 had charge of all the missionary work of the church, both at home and abroad. January 1 of this later date, they began to function as two boards, the Board of Foreign Missions and the Board of Home Missions and Church Extension. The Board of Foreign Missions is what its name indicates, and has the oversight of all the missionary work outside of the United States, except Hawaii, Porto Rico, and Alaska, these being under the home board. The fields of foreign work are Europe, Asia, Africa, Mexico, and South America.

By the returns of June 1, 1926, there were 1,887 missionaries in the field, 520 men and 605 women, including 705 of the Woman's Foreign Missionary Society and 57 other workers. There were 3,995 national (native) ordained conference members and local preachers, 8,256 unordained national preachers and exhorters, and 7,409 other workers, making a total of 19,660 national workers.

At the same time, there are 672,436 reported as preparatory and full members, 197,126 baptized children under instruction, 10,002 Sunday schools, 52,783 scholars, 96,400 Epworth League members, and 3,281 churches. The total value of churches, chapels, parsonages and homes, missionary residences, schools, hospitals, and printing plants was \$32,429,785. Contributions in the foreign field for all purposes were \$2,146,481. Total contributions, excluding Europe, amounted to \$852,542.

The Board of Home Missions and Church Extension of the Methodist Episcopal Church is authorized to carry on missionary work in the United States and its possessions, exclusive of the Philippine Islands. The report for 1926 shows 526

churches aided by donation and loan. Disbursements for church building purposes during the year were \$654,865 and for the maintenance of missionary work, \$1,690,707. There were 5,500 missionaries under the direction of the board, exclusive of those under the Woman's Home Missionary Society. The total amount raised and expended for the work for the seven years—1920 to 1926, inclusive—was \$29,048,289.

During the year work was carried on among English-speaking people in every State in the Union and among 23 foreign-language groups, as follows: Arabic, Armenian, Chinese, Czech, Dano-Norwegian, Filipino, Finnish, French, German, Greek, Italian, Japanese, Korean, Lithuanian, Magyar, Persian, Polish, Portuguese, Russian, Slovak, Spanish, Swedish, and Welsh. An extensive work is also carried on in Porto Rico, with work in Alaska and the Hawaiian Islands.

The home mission work has been carried on as a nationally organized enterprise since 1819. The church extension work was organized on a national basis in 1864. In 1907 the home mission work and the work of church extension were united in one agency. Since the beginning of the church extension work more than 20,000 church and parsonage building enterprises have been aided either by donations or loans, or both. The board has a permanent fund of more than \$5,000,000. Outstanding loans to churches were \$1,165,639 on October 31, 1926.

The Woman's Home Missionary Society held its first annual meeting in 1882, at which time Mrs. Rutherford B. Hayes, wife of President Hayes, was elected president. It reported that year as its receipts \$17,875. The work has grown from that time to the present, and in 1926 they reported 13,697 varied organizations with a total membership of 459,970. The receipts from all sources for 1926 were \$3,239,475.

The purpose of this organization is to do missionary work in the bounds of the United States and its outlying possessions. It maintains schools and homes for the mountaineers of the southern country, and devotes much time and money to New Mexico and southern California, and also in Porto Rico, Hawaii, and Alaska. It has hospitals, homes, and schools.

The deaconess work of the church has played a large part in this organization. Their immigrant work, the task of looking after young women coming from the foreign countries, has headquarters in New York City, Boston, and Angel Island in the harbor of San Francisco. They do considerable work among the Indians of the western country, among the Chinese, Japanese, and Mexicans, and with white people and colored people. Thus their hand is out to render help to the needy, the distressed, the ignorant, the sick, and all classes who can be brought under their care throughout the homeland.

The National City Evangelization Union, which had for its special field the foreign population of the cities, has been merged into the Department of Cities of the Board of Home Missions and Church Extension. The Commission on Evangelism has likewise been merged into the Department of Evangelism of the Board of Home Missions and Church Extension. Its particular mode of operation has been to hold institutes in the leading cities for the purpose of arousing the churches to a sense of their responsibility.

At the General Conference of 1916, at Saratoga Springs, N. Y., fundamental changes were made in the organization of the Board of Home Missions and Church Extension. With the respect to its work, it has now established five different departments—the department of Church Extension, to encourage the erection of new churches in communities not already adequately supplied, to assist in the building of churches and parsonages, and to give special attention to church architecture; the Department of City Work, to promote religious and social work through the city societies, with special reference to the religious condition of the

foreign speaking peoples; the Department of Rural Work, to promote the interests of the rural church and to encourage the organization of rural societies, etc.; the Department of Frontier Work, to encourage the organization of new churches wherever desirable, and to cooperate with the Board of Sunday Schools and other denominational boards in preventing overlapping and in making effectual the work on the frontier; and the Department of Evangelism, to cooperate with the district superintendents and pastors in evangelistic campaigns, and to cooperate with the Board of Education in promoting evangelistic work in schools, colleges, and universities.

The General Conference of 1924 authorized the organization of a mission to be known as the "Bilingual Mission" to supervise all foreign-language work being carried on in connection with English-speaking conferences in the United States. This has been carried out and the work organized under the direction of the Board of Home Missions. The report in 1926 shows that there are 15 nationalities represented, that they have a church membership of 6,781, served by 101 ministers, and 92 Sunday schools with an enrollment of 12,575. It is expected that eventually all these will be brought into the English-speaking churches. In all probability none of these missions are included in the summary tables of 1926 because of their very recent organization.

The Woman's Foreign Missionary Society was organized in 1869 for the purpose of sending missionaries to the women of those countries to which the Methodist Episcopal Church sends the Christian message. Two women were sent to India the first year—a teacher and a doctor. The work begun by Dr. Clara A. Swain has extended to 20 hospitals and 10 dispensaries—in India, China, Korea, and Africa—with a total staff in 1926 of 567. The educational work started by Isabella Thoburn in a small room in Lucknow with 6 pupils reported, in 1926, 1,203 schools with 51,880 students. Though there are a few boys, most of these students are girls in the grades; but there are more than 400 Methodist young women in the 11 Christian colleges in the Orient in which this organization cooperates.

Since the last census report in 1916 the number of missionaries has increased from about 500 to more than 700. During the World War, when building costs were high everywhere, little was done to meet the increasing needs for adequate housing and equipment. For this reason there was the necessity during the last few years of extensive building operations in every country where this society has work. To meet these two largely increased items for workers and buildings and the increased cost of living in every country, the receipts of the organization, raised in the United States, have been increased from \$1,033,771 in 1916 to \$2,389,805 in 1926. In addition to this increase there has been constantly growing self-support until, in 1926, in Burma, Malaya, Japan, and Latin America, the receipts in educational institutions are more than double the amount given these institutions by the society. Several schools are self-supporting except for the salaries of the missionaries. Among the gifts last year was one of \$7,500 from Japanese in Fukuoka, one-half the total required for a chapel for the girls' school, the other half being given by the society. The total receipts outside the United States reported for the work of this society in 1926 amounted to \$755,170.

The missionaries of this organization during nearly 60 years have been establishing Christian ideals and building up Christian communities in 19 countries. The possibility and desirability of educating women has frequently been demonstrated in the schools of the society to those who doubted both the possibility and the desirability of such education. Besides educational and medical work, other methods have been used—evangelistic, social, industrial—to convey the message of Jesus to the women of the Orient, of Africa, and of Latin America.

In order to carry on this work abroad, it has been necessary to educate the women in this country to an interest in the women and children in other lands. Study books, magazines, and missionaries bring correct information direct from the 19 countries where the missionaries are at work. In 1926 there were 154,300 subscriptions to the magazines published in the United States by the society. The broadening of the interests of women here is perhaps as valuable as the work done abroad. The society organized in Boston in 1869 with 8 women present, in 1926 had 18,992 organizations throughout the United States with a total membership—women, young women, and children—of 588,560, an increase since 1916 of 231,294.

It will be noticed that there are almost no missionaries employed in European countries; nearly all the pastors or other helpers are native to the land, in charge of what is practically home mission work of the same type as that carried on in this country, but classed as foreign missionary work because outside of the limits of the United States and under the care of the Foreign Mission Board.

As churches in the mission fields are organized, they are gathered in missions and mission conferences, and their membership, amounting to more than 672,000 members, is reported in the denominational publications with the membership in the United States, and includes more than 7½ per cent of the entire membership claimed by the denomination. An indication of the extent and diversified character of the work is furnished by the fact that it is carried on in more than 100 different languages and dialects.

The educational work of the Methodist Episcopal Church in the United States now covers the responsibility for all of its educational institutions, including Wesley Foundations, institutions for Negroes, deaconess training schools, and religious education and training in the local church through the Sunday school and the Epworth League.

A summary of the educational institutions under the auspices of the Methodist Episcopal Church, classified according to standards fixed by the University Senate of the Church, together with the number of their teachers and students, and the value of their property at the close of 1926, is as follows:

SCHOOLS OF THE CHURCH	Number of schools	Number of teachers and students	Value of property and endowments
Colleges and universities.....	45	59,744	\$93,795,321
Professional and graduate schools.....	40	18,858	16,515,367
Secondary schools.....	32	7,087	22,326,716
Schools for Negroes.....	17	7,054	5,777,377
Total.....	134	92,743	138,414,781

The total income from all sources for current expenses of these institutions amounted to more than \$14,000,000.

Originally the Board of Education was the agency charged by the General Conference with the promotion and supervision of the educational interests of the Methodist Episcopal Church. The board was organized in 1868 and its first large responsibility was the administration of the Student Loan Fund. This fund, formed by the annual Children's Day offerings of Methodist Episcopal Sunday schools, now aggregates \$2,887,500. Since 1873 about 38,000 young people have been aided to secure an education through loans from the board. When repaid, the money is again loaned for the same purpose to successive generations of students. Beneficiaries must be members of the Methodist Episcopal Church and, except in a few special cases, must be in attendance at one of the schools of the church, by which they are recommended to the board.

The General Conference of 1924 provided for a united Board of Education to which was committed the work formerly under the care of the Board of Education, the Board of Education for Negroes, the Board of Sunday Schools, and the Board of Epworth League.

The work of the former Board of Education is now administered through the Department of Educational Institutions of the consolidated board. The board was charged by the General Conference of 1908 with special responsibility for a group of schools for white people in the mountains of the South. The mistake had been made of founding too many schools, but a few years ago the Board of Education adopted a new policy. Wherever possible, the institutions that gave little promise of being more than local schools were turned over to the public school authorities. Elsewhere, the board gave ample notice that in the near future it would withdraw from elementary education and support only the college preparatory and special courses. Nine of the schools are likely to be maintained. Five of the best of them, where permanence is reasonably sure, were selected for enlarged appropriations sufficient to develop suitable plants and adequate teaching forces. Within a short time, unless the work is halted by the lack of funds, these five schools will undoubtedly be equal to any denominational schools in the South.

Two funds are administered for educational purposes; one, the offering from the Sunday schools for the Student Loan Fund, which in 1926 amounted to \$157,970; the other, devoted to the support of schools and colleges, and other educational enterprises, represents the share allotted to education from the general fund made up of contributions by the church to all benevolences. The receipts from this source in 1926 were \$631,479.

The Board of Education was prominent in the organization and maintenance of the Interdenominational Council of Church Boards of Education, with headquarters in New York City, which aids all its constituent denominations in vigorous publicity campaigns for men and money, and acts as a general clearing house for information on all phases of Christian education.

The Department of Education for Negroes, formerly the Freedmen's Aid Society of the Methodist Episcopal Church, now has its headquarters at 740 Rush Street, Chicago, where all the units of the Board of Education are located. This society was organized in 1866 for the purpose of aiding the recently emancipated slaves and their children to establish schools and churches, so that they might be able to secure such an education as would fit them for citizenship in a Christian republic. This educational work has been carried on at many centers in the Southern States. During the 60 years of its existence the society has contributed to the education of more than 200,000 young people of the Negro race. At the present time it has 13 institutions of learning. One of these, Gammon Theological Seminary at Atlanta, Ga., provides a theological training school for the Christian ministry in the Negro churches. At Nashville, Tenn., is located Meharry Medical College, from which over 2,000 physicians have been graduated, and in which in 1926 there were 500 young men and women in training for medicine, dentistry, pharmacy, and professional nursing. Besides these, there are a few other schools whose principal work is to give a normal training that will prepare young men and women of the Negro race to become public school teachers among their own people. In addition to this, industrial training, including agriculture and domestic science, is given in nearly all of the schools. The number of teachers and students in these schools in 1926 was 6,495.

The society has raised and used for buildings, equipment, and running expenses \$10,000,000 since the time of its foundation. Its buildings, grounds, and equipment are worth \$4,712,000.

The University Senate of the Methodist Episcopal Church was established in 1892. Its function is to fix standards, scholastic and financial, on the basis of which the Board of Education, after careful investigation, shall report and classify the schools and colleges of the church. During the quarter of a century of its existence it has effected a marked improvement in academic instruction, scholastic method, and material equipment, with a steadily increasing influence for good in all sections of the country.

The hospitals, homes for children, the aged, and deaconesses are under the supervision of the Board of Hospitals, Homes, and Deaconess Work. The statistics for 1926 show 79 hospitals, 46 children's homes, 44 deaconess homes, 45 homes for aged, 17 homes for young women and men, and 7 rest homes for deaconesses and missionaries. The Methodist Episcopal Church through its hospitals treated 233,214 patients, cared for 3,000 children through the children's homes, and 1,885 aged people were guests in the homes for the aged. The property value of all the institutions in the United States is \$40,233,520 and the endowment \$6,550,720.

The Deaconess Movement of the Methodist Episcopal Church had its origin in 1887 in connection with the Chicago Training School for City, Home, and Foreign Missions. All the deaconesses are under the control and supervision of the Board of Hospitals, Homes, and Deaconess Work. The 1,050 deaconesses in the United States and Mexico who are in active service are working under the direction of the church as teachers, pastors' assistants, directors of religious education, pastors, nurses in hospitals and other institutions, and as welfare and social service workers in settlements, children's homes, and in other types of work. The deaconess is distinguished from other women workers of the church because of her official relationship, not by the type of work she is doing.

The Department of Church Schools of the Methodist Episcopal Church (formerly known as the Board of Sunday Schools) is responsible for the promotion of Sunday schools, week-day schools of religious education, and daily vacation church schools, also for the training of workers for these schools throughout the denomination at home and abroad. It supports Sunday-school missionaries and directors of religious education in the field, who devote themselves to the work of organizing new schools and improving those already established both in the United States and in foreign countries. The department aids needy schools by free grants of lesson materials, literature, and supplies. It conducts an intensive educational program in all the schools of the denomination in the interest of raising their educational, missionary, and evangelistic efficiency. The work of the department is supported by a designated percentage of the receipts of the Board of Education (of which it is a part), and is further aided by the annual Rally Day offerings of the Sunday schools. Besides the offerings of the schools for Sunday-school work, they annually contribute large sums for missions and other benevolences, the average for the last seven years having reached the sum of \$1,672,702 per annum.

Among the organizations reported in 1906 was the Tract Society, one of the oldest societies in the church. That, however, was consolidated in 1907 with the Board of Education, the Freedmen's Aid Society, and the Board of Sunday Schools of the church, and in 1908 the General Conference directed that these three boards should transfer the tract funds in their possession to the Board of Foreign Missions, and the Board of Home Missions and Church Extension, share and share alike; said funds to be administered by the said mission boards in harmony with the purposes of the donors. These two boards were directed to solicit and receive funds for the publication and distribution of tract literature, and under the direction of their board of managers to make distribution of said funds in their respective fields. The book editor of the Methodist Episcopal Church is editor of all tracts issued by the Book Concern.

The Epworth League, organized at Cleveland, Ohio, May 15, 1889, is the official young people's society of the church, and takes the place in the Methodist Episcopal Church of the Christian Endeavor Society in other denominations. A senior chapter is found in nearly every church of the denomination, and junior chapters in many of them. The membership of the league in 1926, including juniors, was about 797,000. The features of the league are the departments of spiritual work, world evangelism, mercy and help, and literary and social work.

The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church (formerly known as the Temperance Society of the Methodist Episcopal Church) is one of the official benevolent boards of the church. It was organized by the General Conference to teach the young people and children of the church the principles of true temperance, to pledge them to lines of total abstinence, and to enlist her voters to stand for complete prohibition. The board publishes and circulates temperance leaflets, pamphlets, and books by the millions of copies, supplies speakers to aid in temperance campaigns, and conducts a press service which gives the most up-to-date prohibition news and argument to all the important newspapers and magazines in the United States.

The publishing house of the Methodist Episcopal Church, now the Methodist Book Concern, was established in 1789 in Philadelphia and later removed to New York City. In 1820 a branch house was located in Cincinnati, Ohio, which in 1840 became a separate corporation. These two houses were united by the General Conference in 1912; it is now the Methodist Book Concern, with headquarters at both New York and Cincinnati. According to its charter, the profits, after the demands for capital are supplied, are devoted to the support of retired preachers and their widows and orphans. The publication and sale of books and Sunday-school supplies are very large, and about \$250,000 a year is contributed to the fund for conference claimants, called in the early days of the church the "worn-out preachers."

The Book Committee, elected by the General Conference, is a most important factor in the organization of the church. In the intervals between the annual meeting of the conference, it may be said to exercise authority over the temporal affairs of the church in the following particulars: It has supervision of the publishing interests, and examines carefully into their condition; fixes the salaries of the bishops, publishing agents, and official editors not otherwise provided for; has power, under certain limitations, to discontinue any depository or periodical; and estimates the amount of money necessary to meet the expenses of the General Conferences and the judiciary conferences, and makes apportionment of the different amounts to be raised by the annual conferences.

The official periodical literature of the Methodist Episcopal Church includes the Methodist Review, 10 Christian Advocates (including 1 in German), published weekly in various sections of the country, the Epworth Herald, and 17 church school periodicals. There are also various semiofficial and unofficial publications which are identified with the church, but are not under control of the General Conference. The church school periodicals, under the supervision of an editor elected by the General Conference, include 5 monthly magazines of religious education, 7 Bible study quarterlies, 4 story papers with a combined paid circulation of over 4,000,000 copies per issue. In addition, study courses in textbook form are used by children and young people to the extent of 1,200,000 copies annually.

The Chartered Fund of the Methodist Episcopal Church was organized in Pennsylvania in 1794. Its object is the relief of the itinerant and retired ministers and their dependents, and it is the oldest chartered organization connected with the church.

The Board of Pensions and Relief, successor to the Board of Conference Claimants, was organized in 1908 "to minister to retired ministers and the widows and orphans of deceased ministers." The General Conference of 1912 authorized this board to inaugurate a campaign to raise \$5,000,000 for this purpose. Later the objective was raised to \$10,000,000, and still later to \$20,000,000. On January 1, 1926, the investments and cash on hand amounted to over \$7,000,000, with additional subscriptions and miscellaneous holdings of almost \$2,000,000.

The American Bible Society has been one of the official agencies of the Methodist Episcopal Church for two generations. In 1836 it was incorporated into the church program and has had its sympathy and support ever since. It translates and distributes the Bible in 175 languages in our own country and in 50 foreign lands.

The World Service Commission was established in 1924, and is the successor and outcome of certain earlier organizations and movements within the church, such as the Commission of Finance, the Centenary, and the Council of Boards of Benevolences and its Committee on Conservation and Advance. It examines and determines the budgets of the constituent boards each year, authorizes the total world service askings, and fixes the ratio of distribution to the boards. It provides for the distribution of the world service responsibility to the various areas of the church and supervises the methods of the world service promotion.

With the outbreak of the World War, the church entered heartily into all activities for the welfare of the Army and Navy, and a war council was organized. An extensive and carefully considered program was adopted, having for its purpose, as stated, "to mobilize the entire denomination, through its departmental and other activities, to act as a unit in a comprehensive war program, and to place the church, thus mobilized, at the service of the United States authorities for active cooperation with the several departments of the Government." After the war the church inaugurated a new forward movement of all its religious forces in various parts of the world.