

CONGREGATIONAL CHURCHES

STATISTICS

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

The membership of the Congregational Churches comprises those persons who have been received into the local churches by vote of the members.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations)	5,028	1,923	3,105	38.2	61.8
Members	881,696	610,787	270,909	69.3	30.7
Average per church.....	175	318	87		
Membership by sex:					
Male.....	333,473	232,216	101,257	69.6	30.4
Female.....	548,174	378,571	169,603	69.1	30.9
Sex not reported.....	49		49		
Males per 100 females.....	60.8	61.3	59.7		
Membership by age:					
Under 13 years.....	16,291	10,140	6,151	62.2	37.8
13 years and over.....	752,534	515,759	236,775	68.5	31.5
Age not reported.....	112,871	84,888	27,983	75.2	24.8
Per cent under 13 years ³	2.1	1.9	2.5		
Church edifices:					
Number.....	5,242	2,064	3,178	39.4	60.6
Value—Churches reporting.....	4,795	1,844	2,951	38.5	61.5
Amount reported.....	\$162,212,552	\$132,038,465	\$30,174,087	81.4	18.6
Average per church.....	\$33,830	\$71,604	\$10,225		
Debt—Churches reporting.....	1,229	654	575	53.2	46.8
Amount reported.....	\$19,966,539	\$18,847,761	\$1,118,778	94.4	5.6
Churches reporting "no debt" on church edifice.....	3,010	1,020	1,990	33.9	66.1
Parsonages:					
Value—Churches reporting.....	3,073	1,134	1,939	36.9	63.1
Amount reported.....	\$17,059,739	\$10,046,193	\$7,013,546	58.9	41.1
Debt—Churches reporting.....	516	296	220	57.4	42.6
Amount reported.....	\$1,282,365	\$1,032,798	\$249,567	80.5	19.5
Churches reporting "no debt" on parsonage.....	2,193	731	1,462	33.3	66.7
Expenditures during year:					
Churches reporting.....	4,810	1,885	2,925	39.2	60.8
Amount reported.....	\$25,820,342	\$19,673,611	\$6,146,731	76.2	23.8
Current expenses and improvements.....	\$21,854,926	\$16,457,432	\$5,397,494	75.3	24.7
Benevolences, missions, etc.....	\$3,884,930	\$3,182,592	\$702,338	81.9	18.1
Not classified.....	\$80,486	\$33,587	\$46,899	41.7	58.1
Average expenditure per church.....	\$5,368	\$10,437	\$2,101		
Sunday schools:					
Churches reporting.....	4,601	1,851	2,750	40.2	59.8
Officers and teachers.....	74,077	43,090	30,987	58.2	41.8
Scholars.....	596,881	371,734	225,147	62.3	37.7

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 Per cent not shown where base is less than 100.

³ Based on membership with age classification reported.

The data given for 1926 represent 5,028 active Congregational Churches, with 881,696 members. These figures are exclusive of 225 federated churches, each consisting of a Congregational unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 37,022, of whom 20,152, or more than one-half, were Congregationalists.

The classification of membership by sex was reported by 5,024 churches and the classification by age was reported by 4,471 churches, including, however, only 1,555 which reported any 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. Figures for 1916, 1906, and 1890 include those for the Evangelical Protestant Conference of North America, which united with this denomination in 1925.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: CONGREGATIONAL CHURCHES

ITEM	1926	1916 ¹	1906 ¹	1890 ¹
Churches (local organizations)	5,028	5,900	5,765	4,920
Increase ² over preceding census:				
Number.....	-872	135	845	.....
Per cent.....	-14.8	2.3	17.2	.....
Members	881,696	809,236	735,184	548,927
Increase over preceding census:				
Number.....	72,460	74,052	186,257	.....
Per cent.....	9.0	10.1	33.9	.....
Average membership per church.....	175	137	128	112
Church edifices:				
Number.....	5,242	5,786	5,863	4,788
Value—Churches reporting.....	4,795	5,563	5,432	.....
Amount reported.....	\$162,212,552	\$82,036,763	\$65,796,855	\$44,522,887
Average per church.....	\$33,830	\$14,747	\$12,115	.....
Debt—Churches reporting.....	1,229	1,467	1,244	.....
Amount reported.....	\$19,966,539	\$4,011,403	\$2,869,675	.....
Parsonages:				
Value—Churches reporting.....	3,073	3,077	2,740	.....
Amount reported.....	\$17,059,739	\$9,465,584	\$6,947,298	.....
Debt—Churches reporting.....	516	.....	.....	.....
Amount reported.....	\$1,282,365	.....	.....	.....
Expenditures during year:				
Churches reporting.....	4,810	5,656	.....	.....
Amount reported.....	\$25,820,342	\$14,417,327	.....	.....
Current expenses and improvements.....	\$21,854,926	\$11,338,598	.....	.....
Benevolences, missions, etc.....	\$3,884,930	\$2,894,850	.....	.....
Not classified.....	\$80,486	\$183,879	.....	.....
Average expenditure per church.....	\$5,368	\$2,549	.....	.....
Sunday schools:				
Churches reporting.....	4,601	5,573	5,387	.....
Officers and teachers.....	74,077	78,402	77,026	.....
Scholars.....	596,881	662,919	649,451	.....

¹ Statistics include the Evangelical Protestant Church of North America, united in 1925 with this denomination.

² A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Congregational Churches 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 selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 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. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

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

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Ur- ban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ptd.	Males per 100 fe- males
United States	5,028	1,923	3,105	881,696	610,787	270,909	333,473	548,174	49	60.8
New England:										
Maine.....	241	42	199	22,330	9,618	12,712	6,664	15,666	-----	42.5
New Hampshire.....	169	34	135	20,346	10,647	9,699	6,826	13,520	-----	50.5
Vermont.....	169	19	150	20,915	6,918	13,997	7,363	13,552	-----	54.3
Massachusetts.....	570	404	166	159,252	143,041	16,211	56,982	102,270	-----	55.7
Rhode Island.....	33	27	6	10,435	9,470	965	3,709	6,726	-----	55.1
Connecticut.....	305	86	219	81,080	44,482	36,598	30,627	50,453	-----	60.7
Middle Atlantic:										
New York.....	280	123	157	69,187	51,696	17,491	26,036	43,151	-----	60.3
New Jersey.....	50	31	19	14,658	12,035	2,623	5,935	8,723	-----	68.0
Pennsylvania.....	98	72	26	19,619	17,376	2,243	8,163	11,456	-----	71.3
East North Central:										
Ohio.....	203	100	103	51,644	39,648	11,996	20,317	31,327	-----	64.9
Indiana.....	28	19	9	6,221	5,571	650	2,464	3,757	-----	65.6
Illinois.....	274	148	126	61,727	46,484	15,243	24,087	37,640	-----	64.0
Michigan.....	247	68	179	42,508	27,322	15,186	15,468	27,040	-----	57.2
Wisconsin.....	218	71	147	35,031	23,051	11,980	13,187	21,844	-----	60.4
West North Central:										
Minnesota.....	205	65	140	26,912	17,996	8,916	10,622	16,290	-----	65.2
Iowa.....	209	74	135	40,350	23,867	16,483	15,435	24,915	-----	62.0
Missouri.....	54	37	17	11,792	10,769	1,023	4,623	7,169	-----	64.5
North Dakota.....	175	9	166	9,157	1,948	7,209	3,905	5,247	5	74.4
South Dakota.....	202	13	189	15,392	4,631	10,761	6,166	9,216	10	66.9
Nebraska.....	157	33	124	20,977	9,195	11,782	8,544	12,433	-----	68.7
Kansas.....	104	33	71	15,175	8,004	7,171	5,897	9,278	-----	63.6
South Atlantic:										
Maryland.....	5	4	1	493	437	56	162	331	-----	48.9
Dist. of Columbia.....	7	7	-----	4,345	4,345	-----	1,618	2,727	-----	59.3
Virginia.....	4	1	3	378	92	286	183	195	-----	93.8
West Virginia.....	2	1	1	328	258	70	129	199	-----	64.8
North Carolina.....	65	25	40	4,080	2,107	1,973	1,663	2,417	-----	68.8
South Carolina.....	6	5	1	422	390	32	162	260	-----	62.3
Georgia.....	50	18	32	3,469	1,884	1,585	1,400	2,069	-----	67.7
Florida.....	42	10	32	4,643	1,896	2,747	1,909	2,734	-----	69.8
East South Central:										
Kentucky.....	10	6	4	1,546	1,344	202	622	924	-----	67.3
Tennessee.....	19	8	11	1,524	1,109	415	558	966	-----	57.8
Alabama.....	57	14	43	3,553	1,053	2,500	1,461	2,092	-----	69.8
Mississippi.....	5	2	3	277	69	208	117	160	-----	73.1
West South Central:										
Arkansas.....	3	2	1	619	531	88	259	360	-----	71.9
Louisiana.....	25	12	13	1,715	1,041	674	658	1,057	-----	62.3
Oklahoma.....	30	7	23	2,844	1,113	1,731	1,140	1,704	-----	66.9
Texas.....	31	25	6	2,695	2,450	245	1,051	1,644	-----	63.9
Mountain:										
Montana.....	79	12	67	5,656	2,426	3,230	2,295	3,361	-----	68.3
Idaho.....	33	7	26	2,748	1,516	1,232	1,039	1,709	-----	60.8
Wyoming.....	23	6	17	2,030	947	1,083	737	1,293	-----	57.0
Colorado.....	91	37	54	13,561	9,735	3,826	5,712	7,849	-----	72.8
New Mexico.....	8	5	3	709	531	178	306	403	-----	75.9
Arizona.....	11	6	5	1,178	892	286	432	746	-----	57.9
Utah.....	7	4	3	1,594	1,510	84	561	1,033	-----	54.3
Pacific:										
Washington.....	157	51	106	16,017	10,535	5,482	6,584	9,433	-----	69.8
Oregon.....	55	27	28	7,362	5,441	1,921	2,843	4,485	34	63.4
California.....	212	113	99	43,202	33,866	9,336	16,852	26,350	-----	64.0

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

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916 ¹	1906 ¹	1926	1916 ¹	1906 ¹	Under 13 years	13 years and over	Age not reported	Per cent under 13 ²
United States	5,028	5,900	5,765	881,696	809,236	735,184	16,291	752,534	112,871	2.1
Maine.....	241	264	254	22,330	21,641	21,093	125	19,994	2,211	0.6
New Hampshire.....	169	190	184	20,346	20,084	19,070	222	19,033	1,091	1.2
Vermont.....	169	214	213	20,915	22,912	22,109	133	18,919	1,863	0.7
Massachusetts.....	570	609	615	159,252	133,509	119,196	729	136,861	21,632	0.5
Rhode Island.....	33	43	42	10,435	10,531	9,858	69	9,321	1,045	0.7
Connecticut.....	305	327	333	81,080	71,188	65,554	320	67,502	13,258	0.5
New York.....	280	306	302	69,187	65,021	57,351	957	56,297	11,933	1.7
New Jersey.....	50	50	44	14,658	10,839	8,460	222	13,556	880	1.6
Pennsylvania.....	98	116	126	19,619	22,397	22,228	453	15,597	3,569	2.8
Ohio.....	203	255	279	51,644	54,338	59,151	1,351	43,685	6,608	3.0
Indiana.....	28	41	68	6,221	6,189	8,038	215	4,347	1,659	4.7
Illinois.....	274	327	343	61,727	58,851	57,505	1,254	53,205	7,268	2.3
Michigan.....	247	286	322	42,508	35,597	32,574	924	37,820	3,764	2.4
Wisconsin.....	218	269	257	35,031	30,534	26,163	705	31,179	3,147	2.2
Minnesota.....	205	227	210	26,912	23,094	22,294	541	22,321	4,050	2.4
Iowa.....	209	277	298	40,350	39,524	37,141	1,366	33,934	5,050	3.9
Missouri.....	54	67	78	11,792	10,852	12,556	279	9,376	2,137	2.9
North Dakota.....	175	236	155	9,157	8,913	5,290	337	7,560	1,260	4.3
South Dakota.....	202	218	168	15,392	11,702	8,599	397	12,763	2,232	3.0
Nebraska.....	157	198	195	20,977	19,423	16,629	747	17,951	2,279	4.0
Kansas.....	104	132	167	15,175	16,893	15,247	664	12,531	1,980	5.0
Maryland.....	5	5	8	493	875	1,782	---	493	---	---
District of Columbia.....	7	6	6	4,345	3,255	2,984	58	4,078	209	1.4
Virginia.....	4	4	3	378	360	238	1	377	---	0.3
West Virginia.....	2	3	3	328	608	627	5	323	---	0.2
North Carolina.....	65	61	54	4,080	3,125	2,699	560	3,277	243	14.6
South Carolina.....	6	8	7	422	501	456	12	410	---	2.8
Georgia.....	50	83	84	3,469	6,119	5,581	160	3,221	88	4.7
Florida.....	42	50	57	4,043	2,878	2,687	76	3,670	897	2.0
Kentucky.....	10	16	24	1,546	1,811	3,809	34	1,512	---	2.2
Tennessee.....	19	23	37	1,524	2,185	2,426	96	1,260	168	7.1
Alabama.....	57	82	113	3,553	4,822	5,395	215	3,223	115	6.3
Mississippi.....	5	5	7	277	371	595	21	253	3	7.7
Arkansas.....	3	3	4	619	740	344	14	480	125	2.8
Louisiana.....	25	31	28	1,715	1,765	1,773	115	1,600	---	6.7
Oklahoma.....	30	51	66	2,844	3,419	2,677	147	1,660	1,037	8.1
Texas.....	31	29	26	2,695	2,377	1,856	210	2,313	172	8.3
Montana.....	79	89	15	5,656	3,841	954	155	5,239	262	2.9
Idaho.....	33	45	25	2,748	2,827	1,487	70	2,617	61	2.6
Wyoming.....	23	25	14	2,030	1,951	833	64	1,580	386	3.9
Colorado.....	91	99	88	13,561	11,782	8,951	283	11,272	2,006	2.4
New Mexico.....	8	7	5	709	366	270	84	625	---	11.8
Arizona.....	11	9	7	1,178	539	405	31	1,129	18	2.7
Utah.....	7	11	9	1,594	1,616	1,174	3	1,591	---	0.2
Nevada.....	---	1	1	---	201	180	---	---	---	---
Washington.....	157	193	148	16,017	16,137	10,025	638	13,722	1,657	4.4
Oregon.....	55	60	58	7,362	6,373	4,575	247	6,538	577	3.6
California.....	212	244	215	43,202	34,180	24,325	982	36,319	5,901	2.6

¹ Includes figures for the Evangelical Protestant Church of North America.

² Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
CONGREGATIONAL CHURCHES

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

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	5,028	5,242	4,795	\$162,212,552	1,229	\$19,966,539	3,073	\$17,059,739	516	\$1,282,365
Maine.....	241	252	233	3,393,150	30	196,979	134	531,100	11	34,150
New Hampshire.....	169	188	166	3,155,740	12	35,000	138	554,600	9	24,509
Vermont.....	169	183	168	2,493,650	11	47,727	119	448,150	7	5,536
Massachusetts.....	570	617	556	30,735,404	92	853,515	378	2,939,740	69	239,296
Rhode Island.....	33	37	33	1,696,900	6	25,183	22	181,000	7	41,450
Connecticut.....	305	374	300	14,963,745	34	281,768	256	2,030,918	28	72,005
New York.....	280	304	273	26,571,080	83	12,160,493	186	1,248,965	35	123,002
New Jersey.....	50	58	48	3,547,000	26	256,950	30	394,000	17	67,935
Pennsylvania.....	98	107	98	4,115,300	29	109,530	58	407,650	14	54,600
Ohio.....	203	213	197	10,027,420	56	901,999	114	801,600	23	74,699
Indiana.....	28	29	28	1,328,700	11	140,915	15	92,500	3	10,800
Illinois.....	274	289	263	11,620,806	76	1,036,590	180	1,322,995	35	114,855
Michigan.....	247	253	243	6,752,540	68	461,515	163	690,500	23	43,815
Wisconsin.....	218	224	215	4,503,680	65	312,595	142	728,680	30	52,915
Minnesota.....	205	203	192	3,511,150	68	290,485	97	441,650	28	41,440
Iowa.....	209	217	207	4,721,287	46	421,528	164	752,376	13	18,535
Missouri.....	54	54	52	2,125,102	14	87,120	30	282,100	10	38,860
North Dakota.....	175	171	164	930,672	46	68,212	80	223,600	11	13,711
South Dakota.....	202	184	172	1,424,245	45	63,080	116	356,465	15	16,344
Nebraska.....	157	166	155	2,285,600	51	192,315	118	406,650	14	16,350
Kansas.....	104	111	100	1,992,500	26	247,075	71	252,350	11	13,125
Maryland.....	5	4	4	151,000	1	34,000	(1)	(1)	(1)	(1)
District of Columbia.....	7	9	7	754,500	3	41,975	3	44,500	2	22,700
Virginia.....	4	6	4	52,100	3	1,775	(1)	(1)	(1)	(1)
North Carolina.....	65	59	59	367,500	29	24,750	15	54,400	7	8,160
South Carolina.....	6	6	5	86,500	1	1,500	(1)	(1)	(1)	(1)
Georgia.....	50	50	49	544,450	9	16,408	13	49,800	4	3,750
Florida.....	42	43	37	3,030,300	8	148,480	25	243,100	3	13,500
Kentucky.....	10	11	10	222,847	2	2,575	6	28,800	(1)	(1)
Tennessee.....	19	18	15	386,302	4	28,000	8	35,100	1	600
Alabama.....	57	52	52	146,330	6	2,155	11	23,300	1	500
Mississippi.....	5	5	4	24,150	1	71	(1)	(1)	(1)	(1)
Arkansas.....	3	3	3	62,000	1	1,300	(1)	(1)	(1)	(1)
Louisiana.....	25	24	23	165,765	6	9,439	10	27,200	3	4,085
Oklahoma.....	30	26	26	291,426	12	61,800	17	51,400	4	3,600
Texas.....	31	30	28	534,600	13	65,750	17	67,600	7	13,557
Montana.....	79	69	67	479,650	17	26,884	33	86,800	7	7,550
Idaho.....	33	32	30	296,050	12	21,060	20	62,200	4	1,790
Wyoming.....	23	22	20	280,200	6	16,300	12	47,700	2	2,400
Colorado.....	91	84	82	1,554,600	29	77,050	51	205,600	8	18,748
New Mexico.....	8	9	6	82,800	1	65	(1)	(1)	(1)	(1)
Arizona.....	11	7	7	102,500	3	8,100	6	45,000	1	2,000
Utah.....	7	6	6	102,100	2	950	3	21,000	1	188
Washington.....	157	148	138	1,877,892	56	189,733	66	164,400	13	11,540
Oregon.....	55	56	53	969,000	26	89,005	24	86,200	6	7,300
California.....	212	226	195	7,639,819	82	905,840	111	550,600	24	35,215
Other States ²	2	3	2	112,500	1	1,000	11	77,450	5	7,250

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.² The figures for parsonages (value and debt) include data for 9 churches in Maryland, Virginia, South Carolina, Mississippi, Arkansas, and New Mexico.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
CONGREGATIONAL CHURCHES

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

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States	5,028	4,810	\$25,820,342	\$21,854,926	\$3,884,930	\$80,486	4,601	74,077	596,881
Maine.....	241	218	665,716	575,002	88,724	1,900	198	2,142	17,404
New Hampshire.....	169	167	522,185	442,424	79,761	-----	157	1,815	12,795
Vermont.....	169	163	455,540	370,601	80,374	4,565	147	1,535	10,503
Massachusetts.....	570	562	4,985,631	4,162,685	821,875	1,071	538	11,080	93,468
Rhode Island.....	33	32	291,542	231,165	60,377	-----	31	656	5,324
Connecticut.....	305	300	2,136,482	1,680,527	455,955	-----	288	5,098	39,983
New York.....	280	274	2,074,395	1,705,488	358,057	10,850	262	6,753	40,144
New Jersey.....	50	50	714,393	598,471	115,922	-----	47	1,050	8,363
Pennsylvania.....	98	95	449,780	385,526	64,254	-----	94	1,554	14,881
Ohio.....	203	196	1,677,029	1,473,403	194,928	8,698	193	3,731	36,243
Indiana.....	28	28	145,429	126,550	18,879	-----	28	420	3,769
Illinois.....	274	271	2,286,473	1,933,971	351,746	756	267	5,287	46,344
Michigan.....	247	235	1,133,354	967,601	158,356	7,397	227	3,370	31,071
Wisconsin.....	218	212	868,235	754,035	112,485	1,715	203	2,757	22,754
Minnesota.....	205	196	785,825	649,283	134,860	1,682	188	2,506	20,721
Iowa.....	209	199	1,017,922	914,938	102,684	300	195	3,097	25,827
Missouri.....	54	53	388,715	305,047	83,668	-----	50	906	8,349
North Dakota.....	175	159	188,896	166,352	22,544	-----	153	1,135	9,594
South Dakota.....	202	183	323,592	280,861	36,401	6,330	167	1,515	13,222
Nebraska.....	157	154	472,927	421,346	48,203	3,378	142	2,061	17,506
Kansas.....	104	100	382,050	329,447	52,603	-----	99	1,558	11,781
Maryland.....	5	5	23,262	21,178	2,084	-----	5	71	503
District of Columbia.....	7	7	116,978	95,591	20,387	-----	7	180	1,349
Virginia.....	4	3	120,006	118,617	11,889	1100	4	37	317
West Virginia.....	2	2					2	31	178
North Carolina.....	65	58	57,577	52,026	5,551	-----	58	374	3,040
South Carolina.....	6	6	10,589	9,941	648	-----	6	31	294
Georgia.....	50	43	57,136	51,241	5,895	-----	33	230	1,817
Florida.....	42	40	333,248	307,226	25,897	125	37	446	4,475
Kentucky.....	10	10	27,109	23,209	3,900	-----	9	121	1,477
Tennessee.....	19	19	62,736	59,677	3,039	20	19	162	1,393
Alabama.....	57	53	27,764	24,986	2,528	250	42	265	2,217
Mississippi.....	5	5	3,056	1,409	1,647	-----	3	21	332
Arkansas.....	3	3	11,987	11,246	741	-----	3	36	270
Louisiana.....	25	24	31,267	28,005	2,652	610	21	146	1,211
Oklahoma.....	30	28	81,973	74,343	7,630	-----	25	298	2,746
Texas.....	31	29	140,416	130,572	9,844	-----	29	266	2,467
Montana.....	79	71	106,515	93,725	12,790	-----	65	586	4,866
Idaho.....	33	32	66,905	63,355	3,450	100	30	353	3,187
Wyoming.....	23	21	59,289	54,568	4,721	-----	21	208	1,831
Colorado.....	91	84	283,310	245,461	34,849	-----	86	1,311	11,670
New Mexico.....	8	7	18,657	15,887	2,770	-----	8	108	944
Arizona.....	11	10	30,901	28,994	1,907	-----	10	111	947
Utah.....	7	7	29,214	27,508	1,706	-----	7	75	515
Washington.....	157	139	463,330	380,732	52,049	30,549	138	1,770	15,830
Oregon.....	55	52	217,993	195,306	21,687	-----	53	824	6,894
California.....	212	205	1,572,413	1,360,400	212,013	-----	206	5,780	35,965

¹ Figures for expenditures of churches in Virginia and West Virginia are combined, to avoid disclosing statistics of individual churches.

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

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

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

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

During the decade from 1630 to 1640, the Puritan immigration increased rapidly, and with each accession new churches were formed, as the companies not infrequently brought their own pastors with them, and in two cases a full church

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. Charles E. Burton, secretary, National Council of Congregational Churches, and approved by him in its present form.

organization. By 1640 there were 33 churches in New England, all but two being of pronounced Congregational type. These two at first preferred the Presbyterian system, but did not retain it long. A notable result was that Congregationalism soon became practically a state religion, and church influence was everywhere supreme, although it did not find expression in ecclesiastical courts. In two colonies, Massachusetts Bay and New Haven, the franchise was limited, until 1664 and 1665, to church members, and throughout the older Congregational colonies of New England, sooner or later, the salaries of pastors were secured by public tax, until into the nineteenth century. Any action affecting the general religious as well as the social or civil life of the community was taken by the civil legislature, such as the calling of the Cambridge Synod, in 1646, to draw up a plan of ecclesiastical polity, and the expulsion of the Salem "nonconformists" and of Roger Williams; Williams was expelled not so much for his religious opinions, however, as for his attacks on the government.

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

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

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

The Congregationalists took the initiative in the remarkable revival known as "The Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards and was developed under the eloquence of Whitefield. They had a prominent share in the political discussions preceding the Revolution, in its inception and conduct, and in the subsequent national development, sending such men as John Hancock and the Adamses to take part in the councils of the new nation, although they were not considered to represent the Congregational churches as a religious body.

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

As the Congregationalists of New England gradually extended westward, they came into intimate relations with the Presbyterians of the Middle States, and these relations were all the closer because of the doctrinal affinity between the teaching of the Edwardses, father and son, and the type of theology represented by Princeton College, of which Jonathan Edwards, sr., was president. Furthermore, the Congregational churches in Connecticut were in many respects

in harmony with the Presbyterian idea, with the result that, before the close of the eighteenth century, delegates were interchanged between the Presbyterian General Assembly and several Congregational associations. These relations were still further strengthened by the call of Jonathan Edwards, jr., to the presidency of Union College, and his taking a seat in the Presbyterian General Assembly. It was natural that this intermingling of the two denominations should result in more or less confusion, and, in some cases, in friction between churches in the same region, especially in the newer communities where churches were being formed. In order to avoid this, a "Plan of Union" was adopted by the Presbyterian General Assembly and by the Connecticut Association, in 1801, and accepted later by other associations, providing that "missionaries should be directed to 'promote mutual forbearance' between the adherents of the respective polities where they should labor; that churches of Congregational or Presbyterian preferences should continue to conduct their discipline in accordance with their chosen polity, even where mutual councils were provided for; and in mixed churches a standing committee might be chosen, one member of which should have the privilege of sitting in a presbytery, while another should have a vote in a Congregational association."

While the plan was, in its inception, eminently fair to both parties, and worked out advantageously for each along certain lines, one result was the practical elimination of Presbyterianism from New England, and of Congregationalism from the new communities to the West, except as various Congregational settlements were established, as in the Western Reserve, in Ohio. On the other hand, the plan assisted materially in the development of the Congregational missionary movement. When the division into Old School and New School in the Presbyterian Church was accomplished in 1837 the Old School Assembly dropped the plan; while the New School continued it for 15 years, until the Congregationalists withdrew.

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

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

The foreign missionary enterprise once thoroughly organized, home missions again received attention. In 1826 the American Home Missionary Society was formed, on much the same interdenominational basis as the American Board.²

² See Reformed Church in America, p. 1224.

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

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

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

With the increase in the number of Congregational churches and the new conditions in the recently settled sections of the West, it became evident that some form of mutual fellowship more comprehensive than the local or State associations was needed. Under the leadership of Leonard Bacon, of New Haven, J. P. Thompson, of New York, and others, a council or convention met at Albany in 1852, this being the first gathering representative of American Congregationalism since the Cambridge Synod of 1648. At this council 463 pastors and messengers from 17 States considered the general situation, and their deliberations resulted in the abrogation of the "Plan of Union," hearty indorsement of the missionary work, a call for aid for the churches in the West, and the inauguration of a denominational literature. Under the fostering care of such men as H. M. Dexter and A. H. Quint, the development of a denominational life went on, and the next step was the calling of a National Council at Boston in 1865, whose principal work was the drawing up of a statement as to "the system of truths which is commonly known among us as Calvinism." So advantageous was this gathering considered that a sentiment arose in favor of a regular system of councils, and after conference between the different associations, there was called at Oberlin, Ohio, in 1871, the first of the National Councils, at first triennial, now biennial, which have done much to consolidate denominational life.

Of these councils the one held at Kansas City, Mo., in 1913 was particularly important as marking the definite recognition of the Congregational Churches as an organized religious body with specific purposes and definite methods. The purposes were set forth in what has been known as a Congregational platform, including a preamble and statements of faith, polity, and wider fellowship. This platform did not in any respect modify the essential autonomy of the individual church in its expression of faith or in its method of action. It did, however, associate more fully than had been done at any previous time these individual churches in what may be termed an organic unity based upon a fundamental union in faith, common purpose in action, and mutual fellowship.

The same spirit has been manifest in various lines of development, especially those looking toward coordinated action of different religious bodies. Congregationalists have been prominent in the organization and development of the Federal Council of the Churches of Christ in America, have cooperated most cordially and effectively in the preparations for a World Conference on Faith and Order, and have entered most heartily into the various movements for interdenominational cooperation.

Through its Commission on Interchurch Relations, the denomination endeavors to promote the idea of church unity in every feasible way, particularly by cultivating the closest possible relations with other Christian groups with which Congregationalists have a normal affiliation.

During the year 1924 the Evangelical Protestant Church of North America, a body of independent and congregationally administered churches, voted to become Congregational, and in 1925 this body was received into the National Council of Congregational Churches as the Evangelical Protestant Conference of Congregational Churches.

DOCTRINE

The principle of autonomy in the Congregational Churches involves the right of each church to frame its own statement of doctrinal belief; the principle of fellowship of the churches assumes that a general consensus of such beliefs is both possible and essential to mutual cooperation in such work as may belong to the churches as a body. As a result, although there is no authoritative Congregational creed, acceptance of which is a condition of ecclesiastical fellowship, there have been several statements of this consensus, which, while receiving no formal ecclesiastical indorsement, have been widely accepted as fair presentations of the doctrinal position of the Congregational Churches. The first of these, called the "Cambridge Platform," drawn up by a synod summoned by the Massachusetts Legislature, simply registered general approval of the Westminster Confession. Certain phraseology in that confession, however, proved unacceptable to many churches, and the Massachusetts revision, in 1680, of the Savoy Confession, and the Saybrook Platform of 1708, embodied the most necessary modifications but still approved the general doctrinal features of the Westminster Confession. The first National Council in 1865 adopted the "Burial Hill Declaration," but in the changing conditions this was not entirely satisfactory, and in 1880 the National Council appointed a commission to prepare "a formula that shall not be mainly a reaffirmation of former confessions, but that shall state in precise terms in our living tongue the doctrines that we hold to-day."

The commission, composed of 25 representative men, finished its work in 1883. The statement, or creed, was never formally adopted, but was issued to the world "to carry such weight of authority as the character of the commission and the intrinsic merit of its exposition of truth might command"; it has furnished the doctrinal basis for a great many of the churches, and in the main represented their general belief.

With the development of denominational life, there came a demand for a somewhat more definite platform, and the platform adopted by the National Council of 1913 has served this purpose, and has been accepted with practical unanimity by the denomination. It is as follows:

"Preamble.—The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship.

"Faith.—We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, His Son, our Lord and Savior, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God, as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the Kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

"Polity.—We believe in the freedom and responsibility of the individual soul and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches united in district, State, and national bodies, for counsel and cooperation in matters of common concern.

"The wider fellowship.—While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one."

ORGANIZATION

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

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

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

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

WORK

The missionary and general educational activities of the Congregational Churches are conducted through a number of national organizations, each of which is recognized as an agency of the National Council of the churches, whose members are voting members of each of the missionary organizations. Provision for securing the participation of those especially interested in any given cause is secured through permitting each organization to elect a limited number of delegates at large, in addition to the council membership. The unity of control and administration thus secured is further developed by grouping agencies kindred in nature under a common board of directors and a common staff of executives.

As a result of this arrangement, there are in effect five classes of organization created by the denomination. The first has the total foreign missionary field in its care; the second, the entire field of church extension at home, including Sunday school planting and church building; the third, the task of conducting schools and colleges among backward or exceptional populations; the fourth, the function of religious education and publication, including in its scope the whole life of the church; and the fifth, the provision of ministerial pensions and relief. The administration of all but the first group has been given to a common board of directors which exercises general direction of all the work in the United States, committing details of administration to four subcommittees. At the

same time the promotion of income for all five departments of missionary work is assigned to a common agency called the Commission on Missions, made up largely of the membership of the boards themselves.

The foreign missionary work of the Congregational Churches is carried on through the American Board of Commissioners for Foreign Missions. Until 1926 there were three auxiliary women's boards, representing different sections of the country; the oldest, the Woman's Board of Missions, being the pioneer of similar societies in other denominations. These have now merged with the parent board. In 1926 the American Board carried on missions in Southern and West Central Africa, in Turkey, Syria, India, Ceylon, China, Japan, the Philippines, the Pacific Islands, Mexico, Spain, Bulgaria, and Czechoslovakia. The report of the year shows 109 stations, occupied by 662 American missionaries and 5,743 native workers. There were 751 churches reported, with 96,353 members; 37 theological and training schools, 7 colleges, 87 secondary schools, and 1,384 other schools, with a total of 94,134 students; 30 hospitals and 65 dispensaries, which gave a total of 433,864 treatments to 140,832 patients. The amount contributed during 1926 for the foreign work, including legacies, was \$1,993,329, and the income from various funds, \$144,042, making a total of \$2,137,371. In addition to this, \$674,298 was contributed for the work by the native churches. In regard to the total value of property belonging to the Congregational denomination in foreign countries, or the total amount of endowment for all its institutions, there are at present no figures available. The value of the property is estimated at about \$7,500,000.

The Congregational Home Missionary Society is charged with the missionary work among the white races of continental United States, whether of native or foreign extraction, and carries on its work in close coordination with a number of State missionary societies, each of which is represented on the board of the general society. The report for the year 1926 shows a total of 1,478 missionaries employed by the general society and the constituent State societies, while the number of churches and preaching stations cared for was 1,751. Of these churches and missions, 304 held services in foreign tongues: Albanian, German, Swedish, Dano-Norwegian, Armenian, Assyrian, Bulgarian, Cuban, Hawaiian, Russian, Italian, French, Spanish, Welsh, Finnish, Persian, Slovak, Greek, Portuguese, Syrian, Indian, Polish, Turkish, Chinese, and Japanese. The largest mission work for those of foreign extraction was carried on among the German, Swedish, Finnish, and Welsh people. Total receipts for the year were as follows: National society, \$422,098; constituent State societies, \$780,004; city societies for support of pastors, \$27,707; making a total of \$1,229,809.

The American Missionary Association carries on work among the Negroes, Indians, Chinese, Japanese, and various races in Porto Rico and Hawaii. It established at Hampton, Va., during the Civil War, the first day school among the freedmen, and after the close of the war extended its work rapidly. Such outstanding institutions as Atlanta University and Fisk University were founded by the Association. Talladega, Straight, Tougaloo, Tillotson, LeMoyné, and Brick colleges are still directly under its auspices. The Congregational churches among Negroes in the South have been fostered by the Association. It also supports and supervises Congregational church and educational work among the Sioux, Mandan, Rhee, and Gros Ventres Indians of North and South Dakota. On the accession of the Hawaiian Islands and Porto Rico, the Association took up work in those islands, particularly among the natives and also among the Chinese and Japanese of Hawaii. The report for 1926 shows 594 missionaries and teachers, 215 churches aided, and 32 colleges and schools of which 22 are for Negroes, with a total enrollment of 7,774 students. The total income of the

Association for the fiscal year ending September 30, 1926, was \$1,194,918. The Congregational churches contributed \$290,417 of this; the remainder came from individuals and income from invested funds.

The Church Building Society assists congregations in the erection of church buildings and parsonages, and works in harmony with the Home Missionary Society and the American Missionary Association. In 72 years this society has helped to complete 5,843 churches and 1,616 parsonages. Its receipts during that time have amounted to \$13,375,265, and it has helped to secure church property worth over \$40,000,000. During 1926 the number of churches aided was 151, and the amount contributed for this work was \$178,150. Other miscellaneous receipts amounted to \$436,661, making a total of \$614,811.

The Congregational Sunday School Extension Society and its predecessor, The Congregational Sunday School and Publishing Society, have sent out missionary workers to organize Sunday schools, which in many cases develop into churches.

The work of the Sunday School Extension Society and that of the Home Missionary Society is in process of reorganization, to be conducted as a unit, and figures for the number of Sunday School Extension workers are not available. In a sense, all the superintendents, assistant superintendents, and commissioned men are so employed, since a percentage of their salaries is paid by the Sunday School Extension Society and they are expected to be alert for opportunities for the starting of new schools. On the other hand, a large number of them have no actual connection with such work.

The totals for all the missionary societies for 1926 show 8,574 agents, 2,868 churches aided, and contributions to the amount of \$4,836,853, exclusive of income from funds of \$713,317.

The interest of the Congregational Churches in educational matters is shown by the fact that Harvard, founded in 1636, and Yale in 1701, were established as Congregational colleges, as were also Williams, Dartmouth, Bowdoin, and Amherst in the East, and Oberlin, Grinnell, Beloit, Carleton, Drury, and others in the West. At present more than 40 colleges in the United States owe their origin to Congregationalists. Not including Harvard, in 1926 these employed 2,646 instructors, had an enrollment of 26,101 students, had 2,261,954 volumes in their libraries, and held productive funds amounting to \$81,658,500. There were also 10 theological seminaries, Andover Seminary being the oldest, with a total of 94 professors, 54 instructors and lecturers, and 915 students.

The Congregational Education Society, the successor of the American Education Society, with which two kindred societies, organized for the establishment of Christian schools in Utah and New Mexico, were afterwards incorporated, includes in its present work assistance to colleges and academies, the support of mission schools, student aid, and promotion of Christian work in colleges and universities. In 1926, 16 colleges and 4 academies, having a total of about 6,800 students were aided. It also aids 4 theological seminaries, where ministers for Congregational churches are trained; a training school for women in Chicago, which furnishes well-equipped pastors' assistants, directors of religious education, and parish secretaries; the Schaufler Missionary Training School, in Cleveland, Ohio, which prepares young women to aid the churches in work among the immigrants; and institutes in Chicago, Ill., and Redfield, S. Dak., for training ministers for work among the Danish, Norwegian, Swedish, Finnish, and German peoples in the United States. During the year the society aided 150 students studying for the Congregational ministry. It aids in supporting 29 university pastors or student workers in universities. The social service work of the denomination is also a department of this society. The society is charged with the work of leading the denomination in its religious and missionary educational

work, and supports 8 religious educational secretaries. Others are supported by State conferences. The contributions for this work in 1926 were \$150,523, which, supplemented from other sources, gave a total of \$182,124. This does not, however, cover the entire amount contributed by the Congregationalists toward educational work, there being no separate record of contributions for the erection of new schools and the providing of endowments.

In philanthropy, the Congregational Churches have given largely to institutions under the care of almost every denominational or undenominational enterprise in the country, but there are very few distinctively Congregational hospitals, orphanages, asylums, or homes, and of these there is no available record.

The Board of Ministerial Relief was organized in 1887 and has since developed as the Congregational Board of Ministerial Relief, with members appointed by the National Council, "to secure, hold, manage, and distribute funds for the relief of needy Congregational ministers and the needy families of deceased Congregational ministers." The receipts of the board during the year 1926 were \$313,431.

The annuity fund for Congregational ministers, which in 1926 completed its thirteenth year, is organized under the contributory pension system to secure an annuity at the age of 65 for those ministers who become members. Its total assets at the close of 1926 were \$2,726,264. In addition there is held in trust for the annuity fund, by the Corporation for the National Council, an endowment fund of \$4,891,173.

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

The modern movement for the organization of young people for Christian work was started by a Congregational minister, the Rev. Francis E. Clark, who formed the first Christian Endeavor Society in Portland, Me., in 1881. Similar societies were soon established in other churches, and in 1885 a general interdenominational organization was effected, under the name United Society of Christian Endeavor. This has spread not only throughout the United States, but throughout the world, and has also given the impulse for a number of kindred denominational societies, such as the Epworth League, the Baptist Young People's Union, etc. In 1926 there were in the Congregational Churches of the United States 3,005 young people's societies, with 121,868 members.

Congregational publishing interests are chiefly cared for by the Congregational Publishing Society which, as such and through its trade name "The Pilgrim Press," carries on the publication of Sunday school literature and of other periodicals and books, mainly of a religious nature. It also issues the leading denominational paper, the Congregationalist. The missionary societies publish their own monthlies, including especially the Missionary Herald, representing the foreign work, and the American Missionary, representing the combined home work.

For the better coordination of the various lines of denominational activity there have been established a number of commissions of the National Council whose duty it is to recommend to the council such action as commends itself to their judgment. These commissions are 9 in number, namely: On missions, on social relations, on evangelism, on international relations, on interchurch relations, on law enforcement, on men's work, on recruiting for Christian work, and on interracial relations. In addition, there are the delegates to the Federal Council of the Churches of Christ in America.