

MORAVIAN BODIES

GENERAL STATEMENT

Under the head of "Moravian Bodies," there were included in the reports for 1916 and 1906 the churches in the United States connected with the Unitas Fratrum, commonly known as the "Moravian Church," whose headquarters are at Herrnhut, Saxony, Germany, together with the Evangelical Union of Bohemian and Moravian Brethren, a still older body, some of the members of which are lineal descendants of the founders of the Unitas Fratrum. Another smaller group of Bohemian and Moravian Brethren churches in the State of Texas, which was not reported as a separate religious body at the census of 1916, completed its organization November 1, 1915. Preliminary steps were taken in 1919 to unite with the Evangelical Union, and the two were finally recognized as one religious body on February 9, 1920, under the name Evangelical Unity of the Bohemian and Moravian Brethren in North America. There are also a few churches of the same origin in Iowa, which, while independent, are so closely affiliated that they are presented as a distinct body.

In view of their common origin, while they are not connected ecclesiastically, the three bodies are again presented in this report as a family. The principal historical facts common to all are given in the statement of the Moravian Church, the largest and the most widely known of the three denominations.

The denominations grouped under the name "Moravian" for the last three censuses are listed in the table below, with the principal statistics as reported for each period. One body not listed in 1906 is included in the table for 1916 and 1926.

SUMMARY OF STATISTICS FOR THE MORAVIAN 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	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group	164	37,243	146	\$4,160,250	163	\$753,463	149	21,858
Moravian Church in America.....	127	31,699	125	4,071,550	126	738,814	122	19,832
Evangelical Unity of Bohemian and Moravian Brethren in North America.....	34	5,241	18	76,700	34	12,023	24	1,708
Bohemian and Moravian Brethren Church.....	3	303	3	12,000	3	2,626	3	318
1916								
Total for the group	136	28,407	122	1,396,940	135	316,526	127	15,867
Moravian Church (Unitas Fratrum).....	110	26,373	106	1,368,220	109	309,180	104	14,954
Evangelical Union of Bohemian and Moravian Brethren in North America.....	23	1,714	13	19,720	23	5,499	20	565
Bohemian and Moravian Brethren Church.....	3	320	3	9,000	3	1,847	3	348
1906								
Total for the group	132	17,926	121	936,650	-----	-----	109	12,998
Moravian Church (Unitas Fratrum).....	117	17,155	113	922,900	-----	-----	107	12,901
Evangelical Union of Bohemian and Moravian Brethren in North America.....	15	771	8	13,750	-----	-----	2	97

MORAVIAN CHURCH IN AMERICA

STATISTICS

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

The membership of the Moravian Church comprises all baptized persons, including infants, on the church registers.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations).....	127	57	70	44.9	55.1
Members	31,699	20,111	11,588	63.4	36.6
Average per church.....	250	353	166		
Membership by sex:					
Male.....	14,149	8,747	5,402	61.8	38.2
Female.....	17,550	11,364	6,186	64.8	35.2
Males per 100 females.....	80.6	77.0	87.3		
Membership by age:					
Under 13 years.....	6,433	4,145	2,288	64.4	35.6
13 years and over.....	25,012	15,906	9,106	63.6	36.4
Age not reported.....	254	60	194	23.6	76.4
Per cent under 13 years ³	20.5	20.7	20.1		
Church edifices:					
Number.....	156	75	81	48.1	51.9
Value—Churches reporting.....	125	55	70	44.0	56.0
Amount reported.....	\$4,071,550	\$3,429,000	\$642,550	84.2	15.8
Average per church.....	\$32,572	\$62,345	\$9,179		
Debt—Churches reporting	23	16	7		
Amount reported.....	\$155,456	\$148,006	\$7,450	95.2	4.8
Churches reporting "no debt" on church edifice.....	81	31	50		
Parsonages:					
Value—Churches reporting.....	90	45	45	72.7	27.3
Amount reported.....	\$712,000	\$517,600	\$194,400		
Debt—Churches reporting	11	7	4		
Amount reported.....	\$20,275	\$16,175	\$4,100	79.8	20.2
Churches reporting "no debt" on parsonage.....	68	33	35		
Expenditures during year:					
Churches reporting.....	126	57	69	45.2	54.8
Amount reported.....	\$738,814	\$579,135	\$159,679	78.4	21.6
Current expenses and improvements.....	\$511,862	\$389,105	\$122,757	76.0	24.0
Benevolences, missions, etc.....	\$226,952	\$190,030	\$36,922	83.7	16.3
Average expenditure per church.....	\$5,864	\$10,160	\$2,314		
Sunday schools:					
Churches reporting.....	122	55	67	45.1	54.9
Officers and teachers.....	1,846	1,125	721	60.9	39.1
Scholars.....	19,832	12,063	7,769	60.8	39.2

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 127 active Moravian churches, with 31,699 members. The classification of membership by sex was reported by all of the 127 churches, and the classification by age was reported by 124 churches, including 121 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: MORAVIAN CHURCH IN AMERICA

ITEM	1926	1916	1906	1890
Churches (local organizations)	127	110	117	92
Increase ¹ over preceding census:				
Number.....	17	-7	25	
Per cent ²	15.5	-6.0		
Members	31,699	26,373	17,155	11,745
Increase over preceding census:				
Number.....	5,326	9,218	5,410	
Per cent.....	20.2	53.7	46.1	
Average membership per church.....	250	240	147	128
Church edifices:				
Number.....	156	117	129	112
Value—Churches reporting.....	125	106	113	
Amount reported.....	\$4,071,550	\$1,368,220	\$922,900	\$676,250
Average per church.....	\$32,572	\$12,908	\$8,167	
Debt—Churches reporting.....	23	21	12	
Amount reported.....	\$155,456	\$68,996	\$31,635	
Parsonages:				
Value—Churches reporting.....	90	80	77	
Amount reported.....	\$712,000	\$306,100	\$206,625	
Debt—Churches reporting.....	11			
Amount reported.....	\$20,275			
Expenditures during year:				
Churches reporting.....	126	109		
Amount reported.....	\$738,814	\$309,180		
Current expenses and improvements.....	\$511,862	\$217,171		
Benevolences, missions, etc.....	\$226,952	\$92,009		
Average expenditure per church.....	\$5,864	\$2,837		
Sunday schools:				
Churches reporting.....	122	104	107	
Officers and teachers.....	1,846	1,494	1,413	
Scholars.....	19,832	14,954	12,901	

¹ A minus sign (—) denotes decrease.

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

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Moravian 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 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.

Ecclesiastical divisions.—Table 7 presents, for the Northern and Southern provinces in the Moravian Church in America, 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: MORAVIAN CHURCH IN AMERICA

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States	127	57	70	31,699	20,111	11,588	14,149	17,550	80.6
Middle Atlantic:									
New York.....	14	14	---	4,005	4,005	---	1,689	2,316	72.9
New Jersey.....	4	2	2	1,003	482	521	443	560	79.1
Pennsylvania.....	20	14	6	7,768	6,907	861	3,379	4,389	77.0
East North Central:									
Ohio.....	6	2	4	1,892	683	1,209	798	1,094	72.9
Indiana.....	3	2	1	557	304	253	220	337	65.3
Illinois.....	1	---	1	370	---	370	155	215	72.1
Michigan.....	2	---	2	363	---	363	170	193	88.1
Wisconsin.....	20	7	13	4,648	2,186	2,462	2,208	2,440	90.5
West North Central:									
Minnesota.....	9	1	8	1,162	108	1,054	603	559	107.9
Iowa.....	1	---	1	42	---	42	20	22	---
North Dakota.....	7	---	7	1,012	---	1,012	516	496	104.0
South Atlantic:									
Maryland.....	1	---	1	156	---	156	71	85	---
Virginia.....	3	---	3	329	---	329	156	173	90.2
North Carolina.....	33	15	18	8,211	5,436	2,775	3,628	4,583	79.2
Pacific:									
California.....	3	---	3	181	---	181	93	88	---

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: MORAVIAN CHURCH IN AMERICA

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

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States	127	110	117	31,699	26,373	17,155	6,433	25,012	254	20.5
New York.....	14	11	9	4,005	2,882	1,427	933	3,072	---	23.3
New Jersey.....	4	4	4	1,003	704	375	272	731	---	27.1
Pennsylvania.....	20	23	19	7,768	8,248	5,322	1,614	6,154	---	20.8
Ohio.....	6	6	6	1,892	1,640	1,154	304	1,588	---	16.1
Indiana.....	3	3	3	557	440	368	31	526	---	5.6
Wisconsin.....	20	20	20	4,648	4,294	2,713	1,218	3,430	---	26.2
Minnesota.....	9	11	11	1,162	1,361	830	266	896	---	22.9
Missouri.....	---	---	5	---	---	78	---	---	---	---
North Dakota.....	7	9	6	1,012	1,071	481	265	747	---	26.2
Virginia.....	3	---	2	329	---	184	13	316	---	4.0
North Carolina.....	33	14	22	8,211	4,528	3,478	1,228	6,729	254	15.4
California.....	3	3	3	181	172	101	74	107	---	40.9
Other States.....	5	6	7	931	1,033	644	215	716	---	23.1

¹ Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
MORAVIAN CHURCH IN AMERICA

[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	127	156	125	\$4,071,550	23	\$155,456	90	\$712,000	11	\$20,275
New York	14	18	13	600,500	3	43,200	12	168,000	2	5,700
New Jersey	4	5	4	77,000			4	30,000		
Pennsylvania	20	28	20	1,752,000	7	35,960	16	195,100	3	5,475
Ohio	6	7	6	99,500	2	10,426	6	27,000		
Indiana	3	6	3	101,700	2	21,000	3	23,500	1	3,000
Wisconsin	20	23	20	248,200	1	2,500	13	72,500		
Minnesota	9	9	9	51,000	1	250	9	33,500	2	1,600
North Dakota	7	7	7	51,500			5	20,650	2	2,500
Virginia	3	3	3	9,700			(1)			
North Carolina	33	42	32	1,047,050	6	41,720	14	120,750	1	2,000
California	3	3	3	2,400			(1)			
Other States ²	5	5	5	31,000	1	400	8	21,000		

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

² The figures for value of parsonages include data for 3 churches in Virginia and California.

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

From the time of the first propagation of the gospel among them by Cyril and Methodius, the Bohemians and Moravians have stood for freedom in religious as in national life, and under the leadership of John Hus and Jerome of Prague they offered a firm resistance to the rule of both the Austrian Empire and the Roman Catholic Church. For several years after the martyrdom of Hus in 1415, and of Jerome in 1416, their followers had no special organization, but in 1457, near Kunwald, in Bohemia, an association was formed to foster pure scriptural teaching and apostolic discipline.

In spite of continued persecution the union grew steadily, so that, taking the lowest estimate, it appears that at the beginning of the Reformation the Brethren had, in Bohemia and Moravia, more than 400 churches and a membership of at least 150,000, and probably 200,000 souls. Most cordial relations were maintained with Luther and Calvin, though no formal union with the German and Swiss churches was ever reached, and the Moravian Confession of Faith, published in 1535, had the cordial assent of Luther. In its organization the church was episcopal, having a supreme judge to preside in the assembly and a synod to decide matters of faith and discipline. Priests, living at first in celibacy, were ordained after the apostolic example, and pursued trades for their support. The administration of the congregation was in the hands of elected elders who had supervision over the church members, the promotion of the religious life of the women being in care of matrons.

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. Paul de Schweinitz, D. D., treasurer, Provincial Elders' Conference of the Moravian Church in America, and approved by him in its present form.

**TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
MORAVIAN CHURCH IN AMERICA**

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

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States.....	127	126	\$738,814	\$511,862	\$226,952	122	1,846	19,832
New York.....	14	14	160,372	93,512	66,860	13	210	1,922
New Jersey.....	4	4	16,252	13,119	3,133	4	70	521
Pennsylvania.....	20	20	188,298	126,945	61,353	20	486	4,798
Ohio.....	6	6	35,883	25,272	10,611	6	107	1,257
Indiana.....	3	3	37,764	35,625	2,139	3	62	611
Wisconsin.....	20	20	63,532	40,605	22,927	18	188	1,575
Minnesota.....	9	9	24,929	18,952	5,977	8	51	511
North Dakota.....	7	7	21,786	17,313	4,473	7	58	558
Virginia.....	3	3	6,450	5,300	1,150	3	28	371
North Carolina.....	33	33	167,039	121,572	45,467	33	532	6,991
Other States.....	8	7	16,509	13,647	2,862	7	54	717

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY PROVINCES, 1926: MORAVIAN CHURCH IN AMERICA

PROVINCE	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total.....	127	31,699	125	\$4,071,550	23	\$155,456	126	\$738,814	122	19,832
Northern.....	91	23,159	90	3,014,800	17	113,736	90	565,325	86	12,470
Southern.....	36	8,540	35	1,056,750	6	41,720	36	173,489	36	7,362

The union proved to be strongest in the fields of education and literature. In nearly every large town they had schools and a printing house. Their greatest achievement, however, was the translation of the Bible into both the Bohemian and Moravian languages (completed in 1593), which work was followed by that of Calvin's "Institutes" and the preparation of a rhymed version of the Psalms for use in the churches.

Meanwhile, the opposition of the Roman Catholic Church had increased, and the Thirty Years' War devastated the country. At its close in 1648 the evangelical churches of Bohemia and Moravia had been practically destroyed. Of the 200,000 members in those countries, large numbers had been put to the sword and others had fled into Hungary, Saxony, Holland, and Poland, in which countries, as well as in Bohemia and Moravia, they continued in scattered communities. The last bishop of the United Church, the famous John Amos Comenius, died at Amsterdam in 1670.

In 1722 a small company from Moravia, followed later by others who cherished the traditions of their ancestral church, were permitted to settle on an estate of Nicholas Louis, Count of Zinzendorf, in Saxony, where the village of Herrnhut arose.² Colonists came from Germany also, and an association was formed in

² See Methodist Episcopal Church, p. 926.

which the religious plans of Zinzendorf and those of the Moravians were combined. The Protestant confession of the realm was accepted, and a distinct order and discipline, perpetuating elements of the old Moravian Church, was established under royal concessions. In 1735 the historic Moravian episcopate was transferred to the association by two surviving bishops of the old line who were filling state church positions in Germany, and the *Unitas Fratrum*, or Church of the Brethren, known at the present time in England and America as the Moravian Church, was established.

The chief purpose of the church was to carry on evangelistic work in Christian and heathen lands. In accordance with this purpose, the first Moravian missionary came to Pennsylvania in 1734, and in the same year an attempt was made at colonization and missionary work in Georgia. David Nitschmann, the first Moravian bishop in America, who in 1732 had helped to found the first Moravian mission among the heathen in the West Indies, came to Georgia, in 1736. Political disturbances ruined the work in Georgia, and in 1740 the colony moved to Pennsylvania. In 1741 Bishop Nitschmann and his associates founded the town of Bethlehem, and a little later the neighboring domain belonging to the evangelist, George Whitefield, which he had named Nazareth, was purchased. A cooperative union to develop the settlements and support missionary work was formed by the colonists and was maintained until 1762. All labored for a common cause and received sustenance from a common stock, but there was no surrender of private property or of personal liberty, nor any individual claim on the common estate. Missionary work was begun among the Indians and also among the white settlers.

In 1749 an act of Parliament recognized the Moravian Church as "an ancient Protestant Episcopal Church." This gave it standing and privileges in all British dominions; but its policy of doing undenominational leavening work, with the hope of furthering evangelical alliance, caused it to remain a comparatively small body. In subsequent years it was mainly active in cooperating with the European branches of the church in the conduct of missions among the heathen.

Bethlehem, Nazareth, and Lititz, in Pennsylvania, and Salem, in North Carolina, were organized in colonial times as exclusive Moravian villages, after the model of the Moravian communities in Germany, England, and Holland. During the years between 1844 and 1856 this exclusive system was abolished, and the organization of the church was remodeled to suit modern conditions. At the same time home missionary work was revived, and since then the membership of the church in the United States has steadily increased.

DOCTRINE

The Moravian Church has no doctrine peculiar to itself. It is simply and broadly evangelical, in harmony with Protestants generally on the essentials of Christian teaching, and is bound by no articles on the points of difference between the historic Protestant creeds. The Moravian principle is "in essentials unity, in nonessentials liberty, in all things charity." It holds that the Holy Scriptures, giving man the inspired word of God, make sufficiently clear all that is essential to salvation and are an adequate rule of faith and practice. It accepts the Apostles' Creed as formulating the prime articles of faith found in the Scriptures and emphasizes the personal mediatorship of Jesus Christ as very God and very man, in His life, sufferings, death, and resurrection.

The service for Easter morning contains a compendious statement of the doctrines held and taught in the Moravian Church, and official doctrinal statements are also contained in the digest of the general synod and in the Moravian manual.

Infant baptism is practiced, by which children become incorporated into the visible church and are regarded as noncommunicant members until confirmation, unless by misconduct in riper years they forfeit these privileges. On arriving at adult age, baptized members, after receiving detailed religious instruction, are confirmed on application and nonbaptized members are received by baptism, the usual method being by sprinkling. Admission to the church is by vote of the board of elders of the congregation concerned, who have full power to grant or refuse applications. The holy communion is open to communicant members of other churches and is celebrated at least six times in every year.

ORGANIZATION

In polity the Moravian Church is a modified episcopacy. Every congregation has a council composed of communicant members who have attained the age of 21 years and have subscribed to the rules and regulations of the congregation. At meetings of this council the pastor presides. Each congregation has also a board of elders, composed of the pastor and of elected communicant brethren. This board has full power to grant or refuse applications for admission to the church, and its particular province is the spiritual and moral well-being of the congregation. The financial and other secular affairs are in the hands of a board of trustees composed of elected communicant members. These two boards are sometimes combined, since large liberty in details of organization is left to the congregations.

The general supervision of the congregation rests with the general and provincial synods. The American branch of the church, composed of a northern and a southern province, and the European branches are federated in a "Unity," with a general synod, which is an international representative body meeting at least once in a decade. There is a general constitution of the Unity and a separate constitution for each province. The general synod deals with matters of faith and discipline that are the common concern of the Unity and controls various joint enterprises of all the provinces, particularly the foreign missions. It elects a mission board in which each province is represented. This mission board and the executive boards of the several provinces together constitute the Directing Board of the Unity.

The highest authority in each province is the provincial synod, in which clergy and laity are about equally represented. The meetings of the synod in the northern province of America usually take place twice in a decade, and more frequently in the southern province. The synod directs the missions, educational work, and publications in the province; and it elects an executive board, called, in the American provinces, the Provincial Elders' Conference, to administer the government of the province between the meetings of the synod.

There are three orders of the ministry—bishops, presbyters, and deacons. Deacons are authorized to preach and administer the sacraments. They are ordained to the second order of presbyters after they have served a certain length of time and have been intrusted either with the care of a congregation or with the direction of some branch of church work. The bishops are elected by the general and provincial synods and have the exclusive right to ordain the ministers of the church. They are as such represented in the membership of general synods and are ex-officio members of the provincial synods of the province in which they reside but do not exercise personal superintendence of the work of the church, either general or diocesan, and always have boards of conferences associated with them. In such boards they officiate, not by episcopal right but by synodical election, and it is not uncommon for bishops, when not occupying executive positions, to serve in pastorates like the presbyters.

The church has an established liturgy, with a litany for Sunday morning and a variety of services for different church seasons, the general order of the ancient church year being observed.

WORK

The work of the Moravian Church is, first, missionary, then evangelistic, then educational. All the other normal activities—literary, philanthropic, sociological, and cultural—incident to church life also find their place. The missionary part has reference especially to the foreign missionary work of the church, which has been for nearly 200 years its largest and best-known enterprise. The foreign missions are conducted under the superintendency of an international mission board of five members, including representatives of the Continental, British, and American provinces of the church. This board has its seat in Europe. The provincial boards of the various provinces act, conjointly, as a general directory to which the mission board is responsible, and, separately, as agents for the mission board. Since the World War the administration of the various fields has been assigned to the Provincial Mission Boards, with offices in Bethlehem, Pa., London, England, and Herrnhut, Saxony.

The missionary work is carried on in 13 fields, including North, Central, and South America; 10 of the West Indian Islands; South Africa; East Central Africa; the borders of Tibet; and among the lepers in Jerusalem. The report for 1926 shows 136 stations occupied, with 170 outstations and 335 preaching places; 45 American and 224 European missionaries, with 2,265 native missionaries and helpers; and 136 organized churches, with 36,242 communicant members; total membership, 106,711. There were 251 day schools, with 26,566 pupils, in charge of 759 teachers; 4 teachers' training schools and theological seminaries, with 118 students; 5 hospitals and dispensaries; and 188 Sunday schools, with 1,190 teachers and 24,448 pupils. The annual cost of the foreign mission work of the three provincial boards of the Moravian Church amounts to possibly half a million dollars; and of this sum the American Moravians, in 1926, contributed \$84,883, while the amount contributed by them for all purposes in the foreign field, not including the work among the Indians and Eskimos, was \$68,080. As a consequence of the World War several fields were lost permanently, so that there has been a marked decrease in the number of missionaries since that time; but taking into consideration the entire Moravian Church, there is a foreign missionary worker for every 134 communicant members at home.

The evangelistic, or home missionary work, of the Moravian Church was until recent years rather an effort for a deeper spiritual life everywhere than an attempt at church extension. This aim is not forgotten, and an official provincial evangelist, under the direction of an evangelistic committee, gives his time to this purely spiritual work. In later years, however, much of the work has taken the form of home missions, carried on in the English, German, and Scandinavian languages, in 14 States of the Union and in Western Canada. The supervision of the work is in the hands of the executive board of the three districts of the church, in conjunction with various home mission societies, although the funds and general collections are administered by the provincial church extension board. In 1926, \$21,995 was contributed by the congregations of the northern province for expenditures in this branch of missions, and 24 agents were employed, who cared for 40 churches.

Though classed by this church with foreign missions, the work among the Indians of California and the Eskimos of Alaska is in close connection with the home mission work and is so included in this statement. For the Indian work, \$3,145 was contributed in 1926, and for work among the Eskimos, \$13,658.

Thus, the total sum contributed by the Moravians of the United States for home mission work was \$38,798. To this latter sum should be added the returns, the figures for which are not available but amounting in some years to several thousands of dollars, which are derived from various industries carried on by the Eskimos under the general direction of the church, in behalf of missions.

The Moravian Church has given special attention to educational institutions. In the United States there are six schools for higher education, the oldest of which, the Moravian Seminary and College for Women at Bethlehem, Pa., was the second girl's boarding school in the United States, founded in 1749. Others are at Nazareth, Pa., founded in 1755, at Lititz, Pa., in 1794, and at Winston-Salem, N. C., in 1802. The Moravian College and Theological Seminary, at Bethlehem, Pa., were founded in 1807. These schools are under the control of boards of trustees elected by the provincial synods and accountable to them. They are philanthropic in purpose and do much charitable work.

The philanthropic institutions under Moravian auspices include, in the northern province, a home for the widows of Moravian ministers and a home for aged women, at Bethlehem, Pa., the Ephrata Home for furloughed or retired missionaries, at Nazareth, Pa., and the home for aged women at Lititz, Pa. The property value of the four, in 1926, was estimated at \$85,000 and their endowment at \$47,251. In the southern province there are four benevolent institutions.

The official publications of the Moravian Church in America, besides hymnals, catechisms, etc., include 2 weekly, 3 monthly, and 2 annual journals. The headquarters for publications is the Moravian Book Store, Bethlehem, Pa.

The Moravian Church, as a historic church, maintains several valuable historical collections. At Bethlehem, Pa., are found the "Archives" of the church, including valuable manuscripts and rare printed volumes, the Malin Library of Moravian Literature, in which are gathered over 1,350 books dealing with the history and interests of the church, and the collection in the Harvey Memorial Library. The Moravian Historical Society, organized in 1857, has its library and museum in the historic Whitefield house, at Nazareth, Pa.