

DISCIPLES OF CHRIST

STATISTICS

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

The membership of this denomination consists of all baptized believers in Christ who seek fellowship and are enrolled in the local organizations.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	7,648	2,014	5,634	26.3	73.7
Members	1,377,595	751,915	625,680	54.6	45.4
Average per church.....	180	373	111		
Membership by sex:					
Male.....	547,674	293,703	253,971	53.6	46.4
Female.....	778,472	432,521	345,951	55.6	44.4
Sex not reported.....	51,449	25,691	25,758	49.9	50.1
Males per 100 females.....	70.4	67.9	73.4		
Membership by age:					
Under 13 years.....	87,237	52,137	35,100	59.8	40.2
13 years and over.....	1,148,335	630,542	517,793	54.9	45.1
Age not reported.....	142,023	69,236	72,787	48.7	51.3
Per cent under 13 years ²	7.1	7.6	6.3		
Church edifices:					
Number.....	7,252	2,069	5,183	28.5	71.5
Value—Churches reporting.....	6,887	1,876	5,011	27.2	72.8
Amount reported.....	\$114,850,211	\$81,686,983	\$33,163,228	71.1	28.9
Average per church.....	\$16,676	\$43,543	\$6,618		
Debt—Churches reporting.....	1,575	901	674	57.2	42.8
Amount reported.....	\$13,522,541	\$11,541,869	\$1,980,672	85.4	14.6
Churches reporting "no debt" on church edifice.....	4,810	888	3,922	18.5	81.5
Parsonages:					
Value—Churches reporting.....	1,734	712	1,022	41.1	58.9
Amount reported.....	\$7,982,310	\$4,713,550	\$3,268,760	59.0	41.0
Debt—Churches reporting.....	525	298	227	56.8	43.2
Amount reported.....	\$1,207,444	\$904,363	\$303,081	74.9	25.1
Churches reporting "no debt" on parsonage.....	1,088	360	728	33.1	66.9
Expenditures during year:					
Churches reporting.....	7,250	1,981	5,269	27.3	72.7
Amount reported.....	\$22,967,484	\$10,325,679	\$8,641,805	71.1	28.9
Current expenses and improve- ments.....	\$19,885,635	\$14,013,087	\$5,872,548	70.5	29.5
Benevolences, missions, etc.....	\$3,039,761	\$2,299,653	\$740,108	75.7	24.3
Not classified.....	\$42,088	\$12,939	\$29,149	30.7	69.3
Average expenditure per church.....	\$3,168	\$8,241	\$1,261		
Sunday schools:					
Churches reporting.....	6,680	1,924	4,756	28.8	71.2
Officers and teachers.....	91,625	44,120	47,505	48.2	51.8
Scholars.....	1,000,416	573,836	426,580	57.4	42.6

¹ Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

² Based on membership with age classification reported.

The data given for 1926 represent 7,648 active organizations of the Disciples of Christ, with 1,377,595 members. These figures are exclusive of 13 federated churches, each consisting of a Disciples unit combined more or less closely with a unit of some other denomination. These federated churches reported a total membership of 2,892, of whom about one-fourth were Disciples.

The classification of membership by sex was reported by 7,335 churches and the classification by age was reported by 6,731 churches, including 4,622 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. In 1890 there were included in this denomination a number of churches which afterward withdrew and formed an independent body known as "Churches of Christ."

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: DISCIPLES OF CHRIST

ITEM	1926	1916	1906	1890 ¹
Churches (local organizations)	7,648	8,396	8,260	7,246
Increase ² over preceding census:				
Number	-748	136	1,014	-----
Per cent	-8.9	1.6	14.0	-----
Members:	1,377,595	1,226,028	982,701	641,051
Increase over preceding census:				
Number	151,567	243,327	341,650	-----
Per cent	12.4	24.8	53.3	-----
Average membership per church	180	146	119	88
Church edifices:				
Number	7,252	6,815	7,066	5,324
Value—Churches reporting	6,887	5,597	6,944	-----
Amount reported	\$114,850,211	\$40,327,201	\$27,439,944	\$12,206,038
Average per church	\$16,676	\$7,205	\$3,952	-----
Debt—Churches reporting	1,575	1,327	1,041	-----
Amount reported	\$13,522,541	\$4,160,239	\$1,792,613	-----
Parsonages:				
Value—Churches reporting	1,734	947	596	-----
Amount reported	\$7,982,310	\$2,318,852	\$1,106,325	-----
Debt—Churches reporting	525	-----	-----	-----
Amount reported	\$1,207,444	-----	-----	-----
Expenditures during year:				
Churches reporting	7,250	5,568	-----	-----
Amount reported	\$22,967,484	\$8,797,820	-----	-----
Current expenses and improvements	\$19,885,635	\$6,786,226	-----	-----
Benevolences, missions, etc.	\$3,039,761	\$1,413,599	-----	-----
Not classified	\$42,088	\$597,995	-----	-----
Average expenditure per church	\$3,168	\$1,580	-----	-----
Sunday schools:				
Churches reporting	6,680	7,549	6,676	-----
Officers and teachers	91,625	84,596	65,364	-----
Scholars	1,000,416	942,879	578,418	-----

¹ The statistics for 1890 include those for the Churches of Christ, not reported separately at that census.

² A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Disciples of Christ 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: DISCIPLES OF CHRIST

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females ¹
United States..	7,648	2,014	5,634	1,377,595	751,915	625,680	547,674	778,472	51,449	70.4
New England:										
Maine.....	7	2	5	579	88	491	175	404	-----	43.3
Vermont.....	2	-----	2	191	-----	191	70	81	40	-----
Massachusetts.....	5	5	-----	1,011	1,011	-----	371	640	-----	58.0
Connecticut.....	1	1	-----	400	400	-----	196	204	-----	96.1
Middle Atlantic:										
New York.....	59	37	22	12,479	10,665	1,814	5,154	7,325	-----	70.4
New Jersey.....	2	2	-----	447	447	-----	162	285	-----	56.8
Pennsylvania.....	162	78	84	38,996	28,925	10,071	16,145	21,299	1,552	75.8
East North Central:										
Ohio.....	485	176	309	118,894	83,689	35,205	47,157	70,145	1,592	67.2
Indiana.....	655	153	502	154,067	80,654	73,413	62,751	85,217	6,099	73.6
Illinois.....	635	147	488	122,883	59,305	63,578	48,276	70,474	4,133	68.5
Michigan.....	94	33	61	14,499	10,517	3,982	5,514	8,475	510	65.1
Wisconsin.....	32	15	17	3,769	2,640	1,129	1,683	2,086	-----	80.7
West North Central:										
Minnesota.....	45	18	27	6,701	3,720	2,981	2,780	3,813	108	72.9
Iowa.....	317	76	241	66,719	35,174	31,545	26,083	39,265	1,371	66.4
Missouri.....	857	112	745	144,791	60,654	84,137	58,166	82,044	4,581	70.9
North Dakota.....	3	1	2	170	111	59	66	104	-----	63.5
South Dakota.....	20	5	15	2,278	1,069	1,209	693	985	600	70.4
Nebraska.....	140	34	106	26,182	14,030	12,152	9,966	15,260	956	65.3
Kansas.....	369	89	280	77,409	43,631	33,778	29,776	45,499	2,134	65.4
South Atlantic:										
Delaware.....	2	-----	2	132	-----	132	50	82	-----	-----
Maryland.....	36	13	23	5,949	3,575	2,374	2,351	3,573	25	65.8
Dist. of Columbia.....	8	8	-----	4,567	4,567	-----	1,732	2,835	-----	61.1
Virginia.....	294	52	242	38,380	14,131	24,249	15,392	20,477	2,511	75.2
West Virginia.....	136	33	103	21,343	12,113	9,230	9,180	12,083	80	76.0
North Carolina.....	309	53	256	38,088	9,412	28,676	14,122	17,908	6,058	78.9
South Carolina.....	52	9	43	4,260	686	3,574	1,814	2,396	50	75.7
Georgia.....	149	43	106	17,328	8,456	8,872	7,470	9,639	219	77.5
Florida.....	71	32	39	10,677	7,604	3,073	4,248	6,209	220	68.4
East South Central:										
Kentucky.....	783	94	689	121,372	39,516	81,856	49,794	63,952	7,626	77.9
Tennessee.....	165	63	102	24,972	17,025	7,947	10,073	14,033	866	71.8
Alabama.....	78	24	54	8,638	4,475	4,163	2,955	4,122	1,561	71.7
Mississippi.....	106	23	83	8,847	3,299	5,548	3,742	5,105	-----	73.3
West South Central:										
Arkansas.....	153	45	108	17,198	10,569	6,629	6,856	10,151	191	67.5
Louisiana.....	24	16	8	4,857	4,191	666	2,070	2,787	-----	74.3
Oklahoma.....	327	83	244	59,349	34,706	24,643	23,241	34,273	1,835	67.8
Texas.....	489	163	326	77,150	50,682	26,468	31,476	44,030	1,644	71.5
Mountain:										
Montana.....	24	11	13	3,372	2,477	895	1,232	2,105	35	58.5
Idaho.....	31	13	18	5,187	2,882	2,305	1,855	3,092	240	60.0
Wyoming.....	9	5	4	1,280	1,000	280	502	778	-----	64.5
Colorado.....	75	36	39	17,759	13,436	4,323	6,929	10,455	875	66.3
New Mexico.....	19	9	10	2,662	2,058	604	1,068	1,594	-----	67.0
Arizona.....	19	12	7	2,478	2,054	424	497	850	1,181	58.5
Utah.....	2	2	-----	397	397	-----	147	250	-----	58.8
Pacific:										
Washington.....	101	43	58	20,483	15,005	5,478	7,853	11,913	717	65.9
Oregon.....	117	30	87	20,303	10,872	9,431	6,920	11,394	1,989	60.7
California.....	179	115	64	48,102	39,997	8,105	18,921	28,781	400	65.7

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: DISCIPLES OF CHRIST

[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.....	7, 648	8, 396	8, 260	1, 377, 595	1, 226, 028	982, 701	87, 237	1, 148, 335	142, 023	7. 1
Maine.....	7	7	7	579	687	260	13	535	31	2. 4
Massachusetts.....	5	8	9	1, 011	1, 264	1, 527	40	971	-----	4. 0
Connecticut.....	1	2	4	400	628	866	-----	400	-----	-----
New York.....	59	55	53	12, 479	11, 139	9, 124	677	10, 922	880	5. 8
Pennsylvania.....	162	168	161	38, 996	37, 717	26, 458	2, 647	32, 465	3, 884	7. 5
Ohio.....	485	525	540	118, 894	109, 732	83, 833	6, 948	101, 763	10, 183	6. 4
Indiana.....	655	765	661	154, 067	137, 727	108, 188	10, 129	128, 525	15, 413	7. 3
Illinois.....	635	690	788	122, 853	116, 639	101, 516	7, 275	105, 721	9, 887	6. 4
Michigan.....	94	120	116	14, 499	12, 740	9, 791	689	13, 152	638	5. 0
Wisconsin.....	32	28	24	3, 769	2, 291	1, 707	297	3, 342	130	8. 2
Minnesota.....	45	55	43	6, 701	5, 042	3, 500	378	5, 902	421	6. 0
Iowa.....	317	384	437	66, 719	73, 237	55, 948	4, 415	56, 896	5, 408	7. 2
Missouri.....	857	1, 023	1, 422	144, 791	145, 403	159, 050	7, 139	121, 160	16, 492	5. 6
North Dakota.....	3	9	5	170	341	147	2	128	40	1. 5
South Dakota.....	20	26	21	2, 278	1, 764	1, 478	127	1, 539	612	7. 6
Nebraska.....	140	171	176	26, 182	24, 140	19, 121	1, 443	21, 850	2, 689	6. 2
Kansas.....	369	411	339	77, 409	67, 554	40, 356	5, 737	65, 171	6, 501	8. 1
Maryland.....	36	41	26	5, 949	5, 719	3, 343	259	5, 324	366	4. 6
Dist. of Columbia.....	8	8	5	4, 567	3, 038	2, 170	196	3, 510	861	5. 8
Virginia.....	204	321	277	38, 380	34, 220	26, 128	1, 841	32, 956	3, 583	5. 8
West Virginia.....	136	174	134	21, 343	19, 227	10, 729	1, 235	18, 074	2, 034	6. 4
North Carolina.....	309	173	122	38, 088	20, 095	13, 342	1, 936	26, 953	9, 199	6. 7
South Carolina.....	52	54	41	4, 260	4, 414	2, 021	280	2, 983	997	8. 6
Georgia.....	149	144	128	17, 328	16, 885	12, 703	836	14, 779	1, 713	5. 4
Florida.....	71	41	33	10, 677	3, 790	2, 194	821	8, 386	1, 470	8. 9
Kentucky.....	783	952	841	121, 372	129, 912	123, 659	6, 336	95, 349	19, 687	6. 2
Tennessee.....	165	211	150	24, 972	21, 672	14, 904	1, 460	21, 674	1, 838	6. 3
Alabama.....	78	73	152	8, 638	6, 973	8, 756	509	6, 135	1, 994	7. 7
Mississippi.....	106	77	105	8, 847	5, 364	6, 709	785	7, 434	628	9. 6
Arkansas.....	153	155	154	17, 198	13, 275	10, 269	983	12, 046	4, 169	7. 5
Louisiana.....	24	31	25	4, 857	3, 615	2, 127	742	3, 661	454	16. 9
Oklahoma.....	327	339	314	59, 349	41, 811	24, 232	5, 475	49, 095	3, 870	9. 9
Texas.....	489	544	502	77, 150	54, 836	39, 550	6, 274	65, 141	5, 735	8. 8
Montana.....	24	29	22	3, 372	3, 719	2, 008	199	3, 049	124	6. 1
Idaho.....	31	45	54	5, 187	5, 065	3, 206	376	4, 811	-----	7. 2
Wyoming.....	9	10	4	1, 290	763	292	110	1, 170	-----	8. 6
Colorado.....	75	61	47	17, 759	12, 805	8, 521	1, 437	13, 351	2, 971	9. 7
New Mexico.....	19	32	11	2, 662	2, 284	963	252	1, 919	491	11. 6
Arizona.....	19	14	4	2, 478	1, 712	484	139	1, 144	1, 195	10. 8
Washington.....	101	124	83	20, 483	17, 521	10, 140	1, 950	17, 228	1, 305	10. 2
Oregon.....	117	121	90	20, 303	15, 399	10, 012	1, 226	16, 027	3, 050	7. 1
California.....	179	165	140	48, 102	32, 211	20, 272	3, 570	43, 721	811	7. 5
Other States.....	8	10	10	1, 167	1, 653	1, 037	54	1, 073	40	4. 8

¹ Based on membership with age classification reported.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: DISCIPLES OF CHRIST

[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	7,648	7,252	6,887	\$114,850,211	1,575	\$13,522,541	1,734	\$7,982,310	525	\$1,207,444
Maine	7	5	5	28,900				(1)		
Massachusetts	5	5	5	197,000	4	14,000		(1)		
New York	59	60	56	2,285,500	31	420,577	28	181,100	13	43,812
Pennsylvania	162	157	150	5,110,452	54	613,885	64	466,625	20	63,523
Ohio	485	474	451	11,576,656	83	1,110,733	139	764,150	34	95,480
Indiana	655	640	613	10,760,086	141	941,768	173	833,600	58	141,297
Illinois	635	627	600	9,600,450	106	796,440	193	793,400	54	115,820
Michigan	94	85	79	1,965,500	20	255,542	26	73,200	5	6,600
Wisconsin	32	26	25	203,100	9	37,686	5	21,350		
Minnesota	45	44	42	509,700	13	31,140	10	27,100	3	1,750
Iowa	317	316	300	4,987,450	66	466,793	116	427,950	20	45,730
Missouri	857	819	784	10,251,186	104	890,106	112	471,700	36	67,960
South Dakota	20	18	17	170,400	7	40,950	5	22,200	2	4,040
Nebraska	140	141	135	1,948,250	26	235,660	56	184,900	19	32,125
Kansas	369	367	342	5,075,100	77	765,332	136	458,700	36	54,748
Maryland	36	34	32	824,800	9	128,000	10	97,250	3	5,250
Dist. of Columbia	8	8	8	675,000	8	119,700		(1)		(1)
Virginia	294	265	254	2,754,650	52	317,771	48	233,100	19	50,890
West Virginia	136	125	120	2,169,108	26	287,737	27	201,100	7	24,450
North Carolina	309	292	285	1,841,025	48	287,799	23	94,200	12	15,875
South Carolina	52	44	43	147,975	13	23,180	3	11,000	1	4,300
Georgia	149	137	134	1,943,400	23	91,542	18	108,900	5	23,017
Florida	71	60	54	1,856,650	28	464,425	15	126,200	2	4,000
Kentucky	783	699	671	7,652,300	100	679,435	80	451,900	21	43,250
Tennessee	165	154	140	2,040,550	36	257,848	26	155,000	6	16,400
Alabama	78	70	70	1,310,783	20	145,331	10	49,800	6	16,000
Mississippi	106	94	86	642,800	19	107,449	13	68,200	5	34,750
Arkansas	153	132	123	1,397,550	26	168,560	22	98,100	6	32,077
Louisiana	24	23	21	542,450	9	99,500	6	21,500	1	1,200
Oklahoma	327	307	285	4,339,450	90	705,708	79	273,800	36	54,010
Texas	489	462	431	7,663,740	119	984,815	131	670,085	38	108,375
Montana	24	23	22	205,200	7	18,422	8	26,600	2	1,375
Idaho	31	31	31	344,250	14	49,380	10	24,300	4	4,200
Wyoming	9	7	7	34,500	4	3,870		(1)		
Colorado	75	66	64	1,274,250	31	170,395	24	109,000	13	28,430
New Mexico	19	18	15	220,300	6	22,600		(1)		(1)
Arizona	19	17	17	231,500	10	38,825	6	13,600	2	3,300
Washington	101	99	89	1,736,300	28	244,115	23	78,300	9	15,850
Oregon	117	108	104	1,327,200	27	157,101	26	66,000	9	12,950
California	179	182	166	6,796,750	78	1,320,171	52	206,900	15	27,710
Other States ²	12	11	11	208,000	3	8,250	11	51,500	3	6,900

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 6 churches in Maine, Massachusetts, District of Columbia, Wyoming, and New Mexico.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
DISCIPLES OF CHRIST

[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..	7,648	7,250	\$22,967,484	\$19,885,635	\$3,039,761	\$42,088	6,680	91,625	1,000,416
Maine.....	7	7	7,685	6,953	732	-----	7	52	276
Massachusetts.....	5	5	24,837	20,714	4,123	-----	5	81	715
New York.....	59	57	332,723	282,219	50,504	-----	56	935	8,229
Pennsylvania.....	162	161	862,995	769,655	93,340	-----	151	2,876	31,263
Ohio.....	485	476	2,056,292	1,702,246	351,066	2,980	459	7,993	103,676
Indiana.....	655	635	1,903,171	1,637,881	265,290	-----	618	9,294	112,379
Illinois.....	635	617	1,702,496	1,479,154	221,247	2,095	582	8,695	86,590
Michigan.....	94	90	454,588	408,008	46,580	-----	89	1,327	12,689
Wisconsin.....	32	30	48,989	41,524	4,642	2,823	28	319	2,503
Minnesota.....	45	45	101,686	89,641	12,045	-----	40	507	4,561
Iowa.....	317	303	1,021,445	924,742	96,653	50	300	4,612	51,043
Missouri.....	857	784	1,825,650	1,583,473	240,437	1,740	720	8,924	87,962
North Dakota.....	3	3	4,612	4,287	325	-----	2	19	166
South Dakota.....	20	17	43,738	40,674	3,064	-----	16	209	1,693
Nebraska.....	140	136	423,620	359,647	63,973	-----	133	2,121	20,406
Kansas.....	369	360	1,127,278	984,412	138,791	4,075	343	5,792	61,864
Maryland.....	36	36	128,204	107,371	20,833	-----	34	557	5,105
Dist. of Columbia.....	8	8	109,807	85,297	24,510	-----	8	275	3,691
Virginia.....	294	275	482,594	394,454	88,140	-----	255	2,708	27,286
West Virginia.....	136	127	409,531	363,679	44,488	1,364	107	1,425	16,354
North Carolina.....	309	291	330,271	273,935	37,521	18,815	248	1,853	19,010
South Carolina.....	52	50	32,536	28,438	4,098	-----	41	229	1,765
Georgia.....	149	139	656,936	621,562	35,374	-----	115	967	9,115
Florida.....	71	66	357,034	322,315	34,719	-----	60	822	8,369
Kentucky.....	783	698	1,483,953	1,267,812	214,716	1,425	599	5,913	63,768
Tennessee.....	165	154	412,878	347,368	65,510	-----	136	1,501	16,693
Alabama.....	78	72	151,672	128,703	22,969	-----	63	588	5,689
Mississippi.....	106	98	179,899	162,428	16,866	605	70	518	4,167
Arkansas.....	153	146	332,463	286,142	46,321	-----	125	1,274	15,270
Louisiana.....	24	23	144,663	130,675	13,988	-----	19	301	3,376
Oklahoma.....	327	311	1,098,660	938,041	158,769	1,850	289	4,233	50,555
Texas.....	489	453	1,709,537	1,457,646	249,706	2,185	412	5,056	57,196
Montana.....	24	23	52,534	45,986	6,548	-----	23	271	2,928
Idaho.....	31	31	73,982	67,509	6,473	-----	31	481	4,929
Wyoming.....	9	9	18,652	16,961	1,691	-----	6	110	1,031
Colorado.....	75	74	277,384	242,318	35,066	-----	72	1,340	12,932
New Mexico.....	19	17	48,245	42,683	5,562	-----	13	162	1,463
Arizona.....	19	19	50,450	50,369	6,081	-----	16	192	2,354
Washington.....	101	99	430,469	374,872	53,516	2,081	96	1,702	18,395
Oregon.....	117	117	308,322	273,503	34,819	-----	109	1,599	17,730
California.....	179	179	1,687,693	1,480,574	207,119	-----	175	3,629	44,014
Other States.....	9	9	51,310	39,764	11,546	-----	9	163	1,216

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

The Disciples of Christ trace their origin to a movement in the early part of the nineteenth century, when a number of leaders arose who pleaded for the Bible alone, without human addition in the form of creeds and formulas.² At first they emphasized Christian fellowship and the independence of the local church, without adherence to any ecclesiastical system. Somewhat later an

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. F. W. Burnham, president, the United Christian Missionary Society, and approved by him in its present form.

² See Christian Church (General Convention of the Christian Church), p. 317.

element was added which sought to restore the union of the churches through a "return, in doctrine, ordinance, and life, to the religion definitely outlined" in the New Testament.

In 1807 the Rev. Thomas Campbell, a minister of the Secession branch of the Presbyterian Church in Ireland, came to the United States, was received cordially, and found employment in western Pennsylvania. Finding that, in the generally destitute condition of that region, a number of families belonging to other presbyteries had not for a long time enjoyed the communion service, he invited them to attend his service. For this he was censured by his presbytery, but upon his appeal to the Associate Synod of North America, on account of informalities in the proceedings of the presbytery, he was released from censure. In the presentation of his case, however, he emphasized very strongly the evils of sectarianism, and as it became increasingly evident that his views differed from those of the presbytery, he formally withdrew from the synod. In 1809 his son, Alexander Campbell, with the rest of the family, joined him, and an organization called the "Christian Association of Washington, Pa.," was formed. From this association was issued a "declaration and address," which became historic.

Its main purpose was to set forth the essential unity of the Church of Christ, which, while necessarily existing in particular and distinct societies, ought to have "no schisms, or uncharitable divisions among them." To this end, it claimed that nothing should be inculcated "as articles of faith or terms of communion but what is expressly taught and enjoined * * * in the Word of God," which is "the perfect constitution for the worship, discipline, and government of the New Testament Church," nor has "any human authority power to impose new commands and ordinances upon the church." While "inferences and deductions from Scripture promises * * * may be truly called the doctrine of God's Holy Word, yet they are not formally binding upon the consciences of Christians," and while "doctrinal expositions of divine truths are advantageous, yet they ought not to be made terms of Christian communion," all the "precious saints of God" being under obligation "to love each other as brethren."

Division among Christians is characterized as "a horrid evil, fraught with many evils," anti-Christian, anti-Scriptural, antinatural, and "productive of confusion and every evil work." Membership in the church should be confined to such as "profess their faith in Christ and obedience to Him in all things according to the Scriptures," and "continued to manifest the reality of their profession by their temper and conduct." Ministers are "to inculcate none other things than those articles of faith and holiness expressly revealed and enjoined in the Word of God," and in administration are to observe the "example of the Primitive Church without any additions whatsoever of human opinions or inventions of men." Should there be any "circumstantials indispensably necessary to the observance of divine ordinances not found upon the page of express revelation," these may be adopted only under the title of "human expedients without any pretense to a more sacred origin."

The publication of this address did not meet with much response, and the two Campbells appear to have been somewhat uncertain as to just what to do. The development of their Christian Association into a distinct denomination was the very thing they did not wish, and accordingly overtures were made to the Presbyterian Synod of Pittsburgh. The address, however, stood in the way of acceptance, and in 1810 they and their associates organized "The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run, Washington County, Pennsylvania."

Subsequently, an invitation was given to the members of this association to join the Redstone Baptist Association, but difficulties arose on both sides. The

Campbells had accepted the general principle of believers' baptism, but some elements in their position were not pleasing to the Baptists. On the other hand, the Baptist Association, in accepting the Philadelphia Confession of Faith, had done the very thing to which the Campbells objected. Still it seemed advantageous for them to enter into fellowship with the churches nearest to their own in belief and practice, and accordingly the invitation was accepted. This alliance, however, did not continue for any length of time, as difference of views became more evident, and later the Campbell association withdrew and joined the Mahoning Baptist Association, in which their teachings had gained general acceptance. In 1829, however, since a majority of the members believed that there was no warrant in Scripture for an organization such as theirs, the association was disbanded as an ecclesiastical body. Alexander Campbell was opposed to this action, as he thought that such an organization was needed and that there was no reason why a specific "Thus saith the Lord" should be required in a case of this character.

Meanwhile, Barton W. Stone, another Presbyterian minister, and a number of his associates had accepted the principle of baptism by immersion, although comparatively few made it a test of fellowship; and as they came into relations with Alexander Campbell a partial union was effected in Lexington, Ky., in the early part of 1832. In this there seems to have been no effort at entire agreement, but only a readiness to cooperate heartily. When the question arose as to the name to be adopted, Mr. Stone favored "Christians," as the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name "Disciples" as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used, the local organization being known, generally, as a "Christian Church," or a "Church of Christ," and, rarely, as a "Church of Disciples," or a "Disciples' Church."

During the first few years of the movement, Alexander Campbell and other leaders were often engaged in more or less heated controversies with representatives of other denominations. Gradually, however, these discussions became less frequent and at the same time more conciliatory in tone.

The growth of the new organization was very rapid, especially in the Middle West. Throughout Ohio, Indiana, Illinois, Tennessee, and Missouri it gathered numerous congregations, though there was evident a strong objection to any such association, even for fellowship, as would appear to involve ecclesiastical organization. This manifested itself in various ways, especially in opposition to the use of societies for carrying on missionary work. The use of instrumental music in the churches also occasioned dissatisfaction.

During the Civil War the movement suffered from the general disorganization of the sections in which it had gained its strength, and the death of Alexander Campbell in 1866 was no doubt a severe blow. From the effect of these discouragements, however, it soon recovered, and the period since the war has been one of rapid expansion. With this expansion there developed, out of the objections referred to above, and especially to any semblance of ecclesiastical organization and to the use of instrumental music in the churches, two parties, generally termed "Progressives" and "Conservatives." The former were anxious to include all under one general head as was done in the census report for 1890, leaving each church free to conduct its affairs in its own way, but the Conservatives objected, and insisted on separate classification. Accordingly, in the report for 1906 and in subsequent reports the "Conservative" churches have been listed as Churches of Christ.² The line of demarcation between the two bodies, however, is by no means clear.

² See Churches of Christ, p. 400.

DOCTRINE

The doctrinal position of the Disciples has been summarized as follows:

They accept the divine inspiration of the Holy Scriptures of the Old and New Testaments; the all-sufficiency of the Bible as a revelation of God's will and a rule of faith and life; the revelation of God in threefold personality of Father, Son, and Holy Spirit, as set forth by the Apostles; the divine glory of Jesus Christ as the Son of God, His incarnation, doctrine, miracles, death as a sin offering, resurrection, ascension, and coronation; the personality of the Holy Spirit and His divine mission to convince the world of sin, righteousness, and judgment to come, and to comfort and sanctify the people of God; the alienation of man from his Maker, and the necessity of faith, repentance, and obedience in order to salvation; the obligation of the divine ordinances of baptism and the Lord's Supper; the duty of observing the Lord's day in memory of the resurrection of the Lord Jesus; the necessity of holiness on the part of believers; the divine appointment of the Church of Christ, composed of all who by faith and obedience confess His name, with its ministries and services for the edification of the body of Christ and the conversion of the world; the obligation of all disciples to carry the gospel into all the world, "teaching them to observe all things whatsoever I commanded you"; the fullness and freeness of the salvation that is in Christ to all who will accept it on the New Testament conditions; the final judgment, with the reward of the righteous and punishment of the wicked.

In addition to these beliefs, in which they are in general accord with other Protestant churches, the Disciples hold certain positions which they regard as distinctive:

1. Feeling that "to believe and to do none other things than those enjoined by our Lord and His Apostles must be infallibly safe," they aim "to restore in faith and spirit and practice the Christianity of Christ and His Apostles as found on the pages of the New Testament."

2. Affirming that "the sacred Scriptures as given of God answer all purposes of a rule of faith and practice, and a law for the government of the church, and that human creeds and confessions of faith spring out of controversy and, instead of being bonds of union, tend to division and strife," they reject all such creeds and confessions.

3. They place especial emphasis upon "the Divine Sonship of Jesus, as the fundamental fact of Holy Scripture, the essential creed of Christianity, and the one article of faith in order to baptism and church membership."

4. Believing that in the Scriptures "a clear distinction is made between the law and the gospel," they "do not regard the Old and New Testaments as of equally binding authority upon Christians," but that "the New Testament is as perfect a constitution for the worship, government, and discipline of the New Testament church as the Old was for the Old Testament church."

5. While claiming for themselves the New Testament names of "Christians," or "Disciples," "they do not deny that others are Christians or that other churches are Churches of Christ."

6. Accepting the divine personality of the Holy Spirit, through whose agency regeneration is begun, they hold that men "must hear, believe, repent, and obey the gospel to be saved."

7. Repudiating any doctrine of "baptismal regeneration," and insisting that there is no other prerequisite to regeneration than confession of faith with the whole heart in the personal living Christ, they regard baptism by immersion "as one of the items of the original divine system," and as "commanded in order to the remission of sins."

8. Following the apostolic model, the Disciples celebrate the Lord's Supper on each Lord's day, "not as a sacrament, but as a memorial feast," from which no sincere follower of Christ of whatever creed or church connection is excluded.

9. The Lord's day with the Disciples is not a Sabbath, but a New Testament institution, commemorating our Lord's resurrection, and consecrated by apostolic example.

10. The Church of Christ is a divine institution; sects are unscriptural and unapostolic. The sect name, spirit, and life should give place to the union and cooperation that distinguished the church of the New Testament.

ORGANIZATION

In polity the Disciples churches are congregational. Each local church elects its own officers, calls its own ministers, and conducts its own affairs with no supervision by any outside ecclesiastical authority. Persons are received for membership in the church on profession of their faith in Christ and baptism, which follows either at the same or at some subsequent service. The officers of the church are the elders and deacons, the pastor usually being one of the elders. The elders have special care of the spiritual interests of the congregation, and the deacons of its financial affairs and benevolences, although the distinction between elders and deacons is not always observed. Applicants for the ministry are ordained by authority of the local church, the ceremony of ordination being conducted by the pastor and elders of the church, sometimes by a visiting evangelist, or occasionally by an association of neighboring churches. The minister is a member of the church where he is located, whether as pastor or as evangelist, and is amenable to its discipline. For conference in regard to ministerial matters, and a general supervision over ministerial standing, ministerial associations are formed, but they are simply advisory, the authority resting with the local church of which the minister is a member.

There is no national ecclesiastical organization of the churches. There is an "International Convention of Disciples of Christ," which is composed of individual members of the churches. These may or may not be selected by the churches, but their standing in the convention is personal rather than representative, and the convention as such has no authority over the action of the churches, which are at liberty to accept or reject its recommendations.

For mutual conference in regard to their general affairs, the churches unite in district and State conventions. These conventions, however, have no ecclesiastical authority, the ultimate responsibility in every case resting in the local church.

In accordance with the principles that have been emphasized in their history, the Disciples of Christ, individually, in their local church organization, in their organized societies, and in their denominational relations, have constantly sought to secure the overcoming of denominational distinction and the unity of the church in its broadest sense. They are thus represented in the various interdenominational movements, especially the Federal Council of the Churches of Christ in America, the International Council of Religious Education, the Advisory Committee of the World Conference on Faith and Order, the World Alliance for International Friendship through the Churches, the Universal Christian Conference on Life and Work, the Near East Relief, the Boy Scouts of America, the Y. M. C. A., and similar organizations.

WORK

The general activities of the Disciples of Christ are carried on through several societies or boards which, in their organization, are independent of any ecclesiastical control, although the various individuals are representative of their membership. A general convention, called "The International Convention of the Disciples of Christ," consisting of members of the churches, meets annually. Its object is to promote unity, economy, and efficiency among the philanthropic organizations of the churches, promote equitable representation, and secure closer cooperation. Its powers are advisory.

While the earlier sentiment was somewhat adverse to the organization of societies, Alexander Campbell's first association at Washington, Pa., was practically a missionary or church extension society, and the organization with which Barton W. Stone was identified was distinctly evangelistic in its nature. It was

with Mr. Campbell's full approval that in 1849 the American Christian Missionary Society was formed at Cincinnati, its object being, as stated in its constitution, "to promote the preaching of the Gospel in this and other lands." He was the first president and held the office 18 years, until his death in 1866. In 1874, the Christian Woman's Board of Missions was organized. Prior to this time a large number of State, district, and city societies had been formed. The next year the Foreign Christian Missionary Society came into being, followed in 1887 by the National Benevolent Association of the Christian Church, in 1888 by the Board of Church Extension, in 1895 by the Board of Ministerial Relief, in 1910 by the Association for the Promotion of Christian Unity, in 1914 by the Board of Education, and later by the Board of Temperance and Social Welfare.

These boards continued to function separately until, at the International Convention in Kansas City in 1917, the three missionary societies appointed a committee on unification, instructing the committee to seek to bring about the complete unification of societies so that they should function as one organization, having one headquarters and one management. It was proposed that whatever organization should ultimately be brought about, it should have on its board and its executive committee equal representation of men and women.

The committee on cooperation and unification held a preliminary meeting in Indianapolis, December 11, 1917. The original proposal was to unite the Foreign Christian Missionary Society, the Christian Woman's Board of Missions, and the American Christian Missionary Society, the latter involving the Board of Church Extension, which was a board of the American Society. Later the Board of Ministerial Relief and the National Benevolent Association sought representation on the committee and voted to join the above-mentioned boards in forming the United Christian Missionary Society.

When the committee on cooperation and unification came squarely up to the legal problems involved in a merger of the several societies, it found that technically such a merger, involving as it would the immediate surrender and dissolution of the old boards, could not be accomplished, or at least, not for a period of years. It seemed, however, that the objects sought in the unification could be accomplished by creating a new society, duly incorporated, to which the operating functions of the old boards should be committed. The old societies, however, were to continue their legal existence in the States where they originated, for the purpose of holding the trusts committed to them and of discharging the responsibilities required by law.

Appropriate articles of agreement were drawn up and adopted by each of the boards and societies prior to their coming together in the International Convention at Cincinnati, in 1919. At this convention, the constitution and by-laws of the new United Christian Missionary Society were presented and adopted, and the organization was effected. The executive committee chose St. Louis, Mo., as the operative headquarters for the United Christian Missionary Society, and it began its functions there October 1, 1920.

The society has now been in existence 7 years, and it has already added at least \$3,000,000 worth of property to the holdings of the Disciples. It has an annuity fund of three-quarters of a million dollars, which is growing at the rate of about \$100,000 per year.

The total receipts of the United Christian Missionary Society, of every kind and from all sources, amount to about \$3,000,000 per year. Its total assets, including those of the old boards, are over \$12,000,000.

For several years the society has been at work upon a survey of its entire operations around the world. It is the most significant phase of self-examination and self-criticism ever undertaken by the Disciples of Christ. Such efforts

heretofore have been promotional in the interests of missionary education and to justify campaigns for funds. This survey, probably to be completed in 1927, is more than an inventory. It is an investigation and study of every phase of organizational effort in a great Christian communion. The survey is an effort to see the task in its entirety and to estimate the total contribution made by and expected of the Disciples of Christ, through organizations reporting to the International Convention.

The United Christian Missionary Society now has under contemplation a new pension plan for aged ministers of this denomination. At the International Convention at Oklahoma City, Okla., in 1925, a Commission on the Ministry was appointed, consisting of 212 representative men and women of the United States and Canada, to study the matter of an adequate pension plan upon a contributory basis. The inauguration of the proposed campaign awaits the findings of the survey and adequate preparation.

The foreign missionary work carried on by the Disciples of Christ through the United Christian Missionary Society in 1926 covered the Belgian Congo, China, India, Jamaica, Japan, Mexico, Philippine Islands, Porto Rico, Argentina, Paraguay, and Tibet, expending thereon \$1,215,166.

During 1926 there were 4,827 baptisms in foreign fields, a gain of 777 over the previous year. The 539 day schools on the foreign field had a total enrollment of 15,204. The 18 hospitals and 24 dispensaries treated 428,797 persons.

One hundred and forty-one home mission churches received appropriations for pastoral support during the year. The United Christian Missionary Society, through its department of religious education, maintained Bible chairs in 4 State universities. A force of 53 trained workers devoted their entire time to religious education in the churches. Work was conducted among immigrants, and among French groups, Highlanders, Indians, Negroes, Orientals, Spanish-Americans, and Mexicans. The home mission expenditures were \$576,841. The department of benevolence conducted 6 homes for children, 6 homes for the aged, and 1 hospital, at a cost of \$433,304.

During 1926, 55 churches were aided through the United Society's department of church erection, making available new church properties valued at about \$1,500,000. The total amount now in the church erection fund is \$2,448,862.

The educational work of the Disciples of Christ is carried on through 27 colleges and schools of higher grade, cooperating with the board of education, which provide classical, scientific, and professional training for both sexes and cover every phase of ministerial training, including the college of missions, which specializes in preparation for foreign missionary work. In 1926 these institutions reported 11,640 students. Total gifts and pledges to education for current support, endowments, and betterments amounted to \$978,742. The total assets of the colleges cooperating with the board of education now amount to \$30,933.

The board of temperance and social welfare seeks to inspire with the social gospel, to promote every form of church activity that touches social welfare, and to cooperate with all who labor to bring peace where there is conflict. The total receipts of the board from all sources during the fiscal year 1925-26 amounted to \$16,665.

The purpose of the Association for the Promotion of Christian Unity is to watch for every indication of Christian unity and to hasten the time by intercessory prayer, the holding of friendly conferences, and the distribution of Christian unity literature. The association received from all sources during 1925-26, for the conduct of its work, a total of \$11,713.

The Men and Millions Movement was the first of the great forward movements of the Protestant communions. Its slogan was "To secure 1,000 men and women and more than \$6,000,000 for the work of the cooperating societies and

colleges of the Disciples of Christ and the every-member canvass in every church." The annual report of the movement for 1926 shows that 98 per cent of the financial goal has been reached. Of the life cards, 8,412 were signed by young people. The "Every Member Canvass," introduced by the Men and Millions Movement, has now been adopted by practically all of the churches as a successful means of providing an adequate budget.

Following are some interesting statistics, taken from the 1926 yearbook of the Disciples of Christ:

Total church membership throughout the world, 1,523,307.

Total Bible school enrollment throughout the world, 1,226,692.

Number of churches reported throughout the world, 9,786.

Number of ministers in United States and Canada, 6,871.

During the 12 months' period, July 1, 1925, to June 30, 1926, the total given in the United States and Canada to the national boards reporting to the International Convention of Disciples of Christ, including amounts given to the various State and provincial missionary societies, was \$4,731,325. For the 1,436,575 members in the United States and Canada this is an average of \$3.28 per member.