

CHRISTADELPHIANS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Christadelphians 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 Christadelphian Ecclesia consists of those persons who have been received into fellowship in a local ecclesia upon profession of faith and baptism by immersion.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations)	134	93	41	69.4	30.6
Members	3,352	2,658	694	79.3	20.7
Average per church.....	25	29	17		
Membership by sex:					
Male.....	1,384	1,096	288	79.2	20.8
Female.....	1,937	1,537	400	79.3	20.7
Sex not reported.....	31	25	6		
Males per 100 females.....	71.5	71.3	72.0		
Membership by age:					
Under 13 years.....	31	30	1		
13 years and over.....	3,202	2,520	682	78.7	21.3
Age not reported.....	119	108	11	90.8	9.2
Per cent under 13 years ³	1.0	1.2	0.1		
Church edifices:					
Number.....	20	10	10		
Value—Churches reporting.....	18	10	8		
Amount reported.....	\$88,100	\$74,900	\$13,200	85.0	15.0
Average per church.....	\$4,894	\$7,490	\$1,650		
Debt—Churches reporting.....	4	3	1		
Amount reported.....	\$17,850	\$17,350	\$500	97.2	2.8
Churches reporting "no debt" on church edifice.....	14	7	7		
Expenditures during year:					
Churches reporting.....	102	77	25	75.5	24.5
Amount reported.....	\$45,740	\$42,270	\$3,470	92.4	7.6
Current expenses and improvements.....	\$22,636	\$21,175	\$1,461	93.5	6.5
Benevolences, missions, etc.....	\$21,787	\$19,953	\$1,834	91.6	8.4
Not classified.....	\$1,317	\$1,142	\$175	86.7	13.3
Average expenditure per church.....	\$448	\$549	\$139		
Sunday schools:					
Churches reporting.....	72	57	15		
Officers and teachers.....	202	240	52	82.2	17.8
Scholars.....	1,859	1,519	340	81.7	18.3

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 134 active Christadelphian churches, or ecclesias, with 3,352 members. The classification of membership by sex was reported by 132 churches, and the classification by age was reported by 127 churches, including, however, only 6 which reported any members under 13 years of age. No parsonages were reported in 1926.

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: CHRISTADELPHIANS

ITEM	1926	1916	1906	1890
Churches (local organizations)	134	145	70	63
Increase ¹ over preceding census:				
Number.....	-11	75	7	
Per cent.....	-7.6	(?)	(?)	
Members	3,352	2,922	1,412	1,277
Increase over preceding census:				
Number.....	430	1,510	135	
Per cent.....	14.7	106.9	10.6	
Average membership per church.....	25	20	20	20
Church edifices:				
Number.....	20	17	4	4
Value—Churches reporting.....	18	17	4	
Amount reported.....	\$88,100	\$19,743	\$3,245	\$2,700
Average per church.....	\$4,894	\$1,161	\$811	
Debt—Churches reporting.....	4	3		
Amount reported.....	\$17,850	\$675		
Expenditures during year:				
Churches reporting.....	102	83		
Amount reported.....	\$45,740	\$16,340		
Current expenses and improvements.....	\$22,636	\$12,502		
Benevolences, missions, etc.....	\$21,787	\$3,838		
Not classified.....	\$1,317			
Average expenditure per church.....	\$448	\$197		
Sunday schools:				
Churches reporting.....	72	78	22	
Officers and teachers.....	292	276	78	
Scholars.....	1,859	1,825	480	

¹ A minus sign (-) denotes decrease.

² Per cent not shown, base being less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Christadelphians by States. Table 3 gives for each State the number and the 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 edifices and the debt on such edifices, 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: CHRISTA-DELPHIANS

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	134	93	41	3,352	2,658	694	1,384	1,937	31	71.5
New England:										
Maine.....	2		2	8		8	4	4		
Massachusetts.....	12	12		426	426		184	242		76.0
Rhode Island.....	2	2		38	38		17	21		
Connecticut.....	2	2		44	44		19	25		
Middle Atlantic:										
New York.....	13	10	3	309	288	21	138	171		80.7
New Jersey.....	7	7		172	172		79	93		
Pennsylvania.....	11	8	3	246	206	40	103	143		72.0
East North Central:										
Ohio.....	4	3	1	57	51	6	25	32		
Indiana.....	1	1		33	33		14	19		
Illinois.....	7	6	1	226	216	10	100	126		79.4
Michigan.....	3	3		88	88		40	48		
Wisconsin.....	2	1	1	22	14	8	5	17		
West North Central:										
Minnesota.....	1	1		14	14		3	11		
Iowa.....	2	1	1	32	28	4	11	21		
Missouri.....	3	2	1	80	55	25	31	49		
Kansas.....	3	1	2	19	4	15	11	8		
South Atlantic:										
Maryland.....	2	2		87	87		19	43	25	
District of Columbia.....	1	1		30	30		13	17		
Virginia.....	7	3	4	254	151	103	85	169		50.3
Florida.....	2	1	1	39	29	10	18	21		
East South Central:										
Kentucky.....	3	1	2	104	10	94	44	60		
West South Central:										
Arkansas.....	6	4	2	182	120	62	72	110		65.5
Louisiana.....	1	1	1	4		4	3	1		
Oklahoma.....	1		1	22		22	10	12		
Texas.....	13	1	12	243	15	228	99	138	6	71.7
Mountain:										
Colorado.....	1	1		50	50		22	28		
New Mexico.....	1		1	27		27	13	14		
Pacific:										
Washington.....	4	3	1	31	29	2	15	16		
Oregon.....	3	3		45	45		19	26		
California.....	14	13	1	420	415	5	168	252		66.7

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

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

Among those who identified themselves with the Disciples of Christ in their early history was John Thomas, M. D., an Englishman, who came to the United States in 1844. As he pursued the study of the Bible, his views changed and he became convinced that the cardinal doctrines of the existing churches corresponded with those of the apostate church predicted in Scripture; that the only authoritative creed was the Bible, the originals of which were inspired of God in such a manner and to such an extent as to secure absolute truthfulness; and that the churches should strive for a return to primitive Christianity in doctrine, precept, and practice. He soon began to publish his views and organized a number of societies in the United States, Canada, and Great Britain, the central thought in his mind being not so much the immediate conversion of the world

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 G. F. Ane, editor of Bible Truth, Rutherford N. J., and approved by him in its present form.

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

[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.....	134	145	70	3,352	2,922	1,412	31	3,202	119	1.0
Massachusetts.....	12	13	7	426	395	147	14	352	74	4.5
New York.....	13	13	7	309	274	132	3	295	169	1.7
New Jersey.....	7	7	3	172	176	58	7	169	19	
Pennsylvania.....	11	10	4	246	201	52		246		
Ohio.....	4	4	1	57	42	6		57		
Illinois.....	7	10	7	226	173	180		195	31	
Michigan.....	3	5		88	45			85	3	
Missouri.....	3	6	3	80	106	36		73		
Kansas.....	3	3	3	19	18	58		19		
Maryland.....	2	3	2	87	72	62		87		
Virginia.....	7	9	3	254	308	177		254		
Florida.....	2	3	2	39	34	11		39		
Kentucky.....	3	1	2	104	81	129		99	5	
Arkansas.....	6	5	3	182	127	74	7	175		3.8
Texas.....	13	20	7	243	240	55		237	6	
Washington.....	4	1		31	10			31		
Oregon.....	3	2	1	45	32	33		45		
California.....	14	10	4	420	303	51		420		
Other States.....	17	20	11	324	285	151		324		

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

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

[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	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	134	20	18	\$88,100	4	\$17,850
Virginia.....	7	6	5	46,000	1	9,100
Texas.....	13	3	3	6,100	1	500
Other States.....	114	11	10	36,000	2	8,250

as preaching the gospel of the Kingdom of God for the "taking out of the Gentiles a people for His name." No name was adopted for the societies until the breaking out of the Civil War, when the members applied to the Government to be relieved from military duty in consequence of religious and conscientious scruples. It then appeared that they must have a distinctive name, and accordingly that of "Christadelphians," or "Brothers of Christ," was adopted. They have consistently maintained that their faith prohibited participation in the army or navy of any country, whether in times of peace or times of war, until the return of the Lord Jesus Christ to the earth again.

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

[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.....	134	102	\$45,740	\$22,636	\$21,787	\$1,317	72	292	1,859
Massachusetts.....	12	11	5,519	2,565	1,862	1,092	9	46	242
New York.....	13	9	5,390	2,545	2,845	-----	8	28	124
New Jersey.....	7	6	3,187	1,890	1,297	-----	5	24	145
Pennsylvania.....	11	10	3,732	1,682	2,050	-----	7	23	143
Ohio.....	4	4	616	363	253	-----	1	4	40
Illinois.....	7	6	2,520	1,347	1,173	-----	4	10	123
Missouri.....	3	3	114	25	89	-----	1	3	22
Kansas.....	3	3	280	-----	230	50	-----	-----	-----
Virginia.....	7	6	6,090	5,137	1,553	-----	6	38	270
Kentucky.....	3	3	730	356	374	-----	2	8	65
Arkansas.....	6	5	3,570	1,970	1,475	125	4	15	120
Texas.....	13	7	1,060	655	405	-----	5	18	111
Washington.....	4	4	422	422	-----	-----	1	1	6
California.....	14	10	5,888	925	4,963	-----	7	33	211
Other States.....	27	15	6,022	2,754	3,218	50	12	41	237

DOCTRINE

The Christadelphians do not accept the doctrine of the Trinity but hold that there is but one God, the Father, and that Christ was the son of God and son of man, manifesting divine power, wisdom, and goodness in working out man's salvation, of which He is the only medium, and that He attained unto power and glory by His resurrection. They believe that the Holy Spirit is an "effluence" of divine power; that the soul is by nature mortal, and that eternal life is given by God through Jesus Christ only to the righteous; that Christ will shortly come personally to the earth to raise the dead and judge His saints, and to set up the Kingdom of God in place of human governments; that this kingdom will be established in Palestine, where the 12 tribes of Israel will be gathered; that Jerusalem will become "the City of the Great King" and there the throne of the Lord over Israel will be reestablished; that Christ and the saints will reign over them and all nations then existing upon earth for 1,000 years; and at the end of that period a second resurrection will take place, and judgment will be pronounced upon all who lived during the thousand years, the just receiving eternal life and the unjust, eternal death.

Admission to fellowship is contingent upon profession of faith in these doctrines and baptism by immersion in the name of Jesus for the remission of sins. Participation in the Lord's Supper is restricted to members of the church.

ORGANIZATION

In polity the Christadelphians are thoroughly congregational. They do not accept the name "church" for the local organization, but call it an "ecclesia." For the management of the affairs of each ecclesia the members elect representatives from among themselves, who are termed presiding brethren, managing brethren, secretary and treasurer, and superintendent of the Sunday school. The duty of the presiding brethren is to conduct the meetings in turn. They are expected to call upon the various members in the exercises of prayer, reading the Scriptures, or addressing the meeting, except when, by previous arrangement,

the preaching or lecturing, as they term it, has been allotted to some one brother. The aim is to have as many as possible take part in the exercises, in order to avoid the appearance of discrimination between clergy and laity. Women take no part in public speaking, although all vote on the questions that come before the ecclesia. The temporal affairs of the ecclesias are cared for by the managing brethren, who arrange the various questions that arise in proper form for final action by the ecclesia. While the duties of these persons are the same as in ordinary societies, the term "serving brethren" is preferred to "officers," to exemplify the words of Scripture, "One is your master, even Christ, and all ye are brethren." The meetings of the ecclesias are generally held in public halls, private houses, and schoolhouses, comparatively few church buildings being occupied.

There are no general associations or conventions of the ecclesias, although they have what are called "fraternal gatherings." These are not legislative bodies, neither do they claim to have power to act in any way for the ecclesias, but are rather for the spiritual upbuilding of the members and their further enlightenment in the Scriptures and for the instruction of the public. They are held in various places in the United States, sometimes annually, and usually occupy from two days to a week.

WORK

The home missionary work of the denomination is carried on by each ecclesia independently of the others, although when it is desired to invite a lecturing brother for special public work a number of ecclesias unite in the invitation, and each does what it considers its part in bearing the expense. Several brethren are engaged in this special work and travel more or less for the purpose of proclaiming the gospel of Christ to the alien and establishing a better understanding of and obedience to the truth among the members of the ecclesias. Salaries are not paid them, but their needs are supplied by the voluntary contributions of the brethren or by ecclesias.

No foreign missionary work is undertaken, Christadelphians believing that their province is to make known the true gospel to the people of so-called Christendom who have been led astray from the simplicity of the truth preached by Christ and His apostles. During the past 10 years (1916-1926) the Christadelphians have established ecclesias in Germany, France, Norway, and other European countries. This work has been supported by voluntary contributions of both British and American Christadelphians.

A Christadelphian Fellow Service League was organized in 1910, with headquarters at Rutherford, N. J., for the special purpose of helping brethren in isolation, also the smaller ecclesias in their preaching. In the same year a Christadelphian monthly, Bible Truth, was founded, devoted to spreading the Christadelphian teaching throughout the world.

The denomination pays special attention to the preparation of literature, including a printed statement of its doctrines, and to its distribution at great public gatherings, such as the expositions at Chicago, St. Louis, and Jamestown. For this work funds are sent by individuals and ecclesias to committees appointed by the ecclesia at or near the place of the gathering, and these committees attend to the distribution of the literature and report all receipts and the work that is done.

There are five Christadelphian magazines, the Christadelphian, the Christadelphian Advocate, the Berean-Christadelphian, the Faith, and Bible Truth.

A summer Bible school was established in 1925 in Arkansas and is held during August in each year. The believers and their children from all States of the Union gather at the appointed place to engage in Bible study and other exercises. Arrangements are made for the housing, comfort, and feeding of all who attend.