

A SURVEY OF THE FINANCIAL ACTIVITIES
OF THE CHURCHES OF CHRIST
IN HARRIS COUNTY

by

Clarence H. ^{Robert} Allen

A THESIS

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A SURVEY OF THE FINANCIAL ACTIVITIES
OF THE CHURCHES OF CHRIST
IN HARRIS COUNTY

A THESIS

Presented to the Faculty of
Sam Houston State Teachers College
in Partial Fulfillment of the Requirements

for the Degree

MASTER OF ARTS

by

Clarence Hubert Allen

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Purpose

It was the purpose of this study (1) to determine the specific areas of financial activities of the churches of Christ in Harris County and (2) show the relationship between the amount of money received by the churches of Christ in this county and the amount spent in each area of activity.

Methods

The data for this study was obtained by two methods: library research and correspondence. The library research was done at Sam Houston State Teachers College, the Spring church of Christ library, and private sources including that of the writer. The source of correspondence was the individual churches of Christ in Harris County.

Findings

The facts presented by this study seems to indicate the following general conclusion: The churches of Christ

in Harris County are engaged in an extensive program of work, but not all of the churches participate in each activity. This is caused by a lack of interest, ability and opportunity.

Approved:

Supervising Professor

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CHAPTER I

INTRODUCTION

The churches of Christ exist today as an attempt to restore Christian unity in the midst of religious division. Eckstein writes, "The restoration movement which began about 1790 was founded on the principle that the Bible alone could serve as sole authority in all religious matters."¹ Evangelist James O'Kelly and Rice Haggard of Virginia and North Carolina were among the first to introduce the "restoration principle." In New England, Abner Jones and Elias Smith were making a careful study of the religious doctrines of the day. They soon organized a "Christian Church."² Following these initial restorers were such men as Barton W. Stone of Kentucky, Thomas and Alexander Campbell of Scotland and Philadelphia, and Walter Scott, also a recent immigrant from Scotland.

As the frontier was pushed westward, stalwart advocates of the new movement preached their doctrines fervently. Today, churches of Christ are located in every state

¹Stephen Daniel Eckstein Jr., History of the Churches of Christ in Texas (Austin, Texas: Firm Foundation Publishing House, 1963), p. ix.

²Ibid.

of the union and in many foreign countries. Texas alone has more than 2,600 local churches and an estimated membership of 450,000.

Because of the autonomous nature of the churches of Christ, the compiling of accurate statistics is difficult. Again, Eckstein observes:

The history of this church is difficult to uncover because no central agency of authority exists superior to the local congregation. There are no national, state, or local conventions or synods composed of church delegates to formulate doctrine or church policy.³

The same author further states, "Independent efforts to compile statistics of churches of Christ likewise were incomplete and conflicting."⁴

However the difficulty, the need for accurate reporting of church statistics is apparent. Although lacking in some respects, the present study is an attempt to make a satisfactory survey of the financial activities of the churches of Christ in Harris County, Texas.

Statement of the Problem

At various times efforts have been made to assess the

³Ibid., p. xv.

⁴Ibid., p. 327.

financial activities of the churches of Christ in Harris County. Until the present time, however, these attempts have been little more than guesses, and in no instance has scientific research been employed on a wide scale to verify such estimates.

Purpose of the Study

It was the purpose of this study (1) to determine the specific areas of financial activities of the churches of Christ in Harris County and (2) show the relationship between the amount of money received by the churches of Christ in this county and the amount spent in each area of activity, as revealed through a questionnaire study.

Importance of the Study

There are approximately seventy-five congregations of the churches of Christ in Harris County, with an estimated total membership of 30,000. Yet, among this sizable religious group there is no available accurate data regarding the distribution of its finances. Those who in the past have been interested in this subject have used a few congregations as a basis for their figures, or have drawn unverified conclusions. This study reflects an attempt at scientific research in an area never before tested.

Limitations of the Study

This study was confined to the churches of Christ in Harris County. No attempt was made to compare the activities of the churches of this geographic area with those of any other. Neither was it the intention of this study to make a comparison between the churches of Christ and any other religious group.

Secondly, it was not in the scope of this survey to recommend to the churches of Christ how their finances should be administered, but only to show how the money was used and the amount spent in each area of activity.

Methods of Investigation

The data for this study were obtained by two methods-- library research and correspondence. The library research was done at Sam Houston State Teachers College, the Spring church of Christ Library, and private sources including that of the writer. The source of correspondence was the individual churches of Christ of Harris County.

Method of Procedure

The historical data for this study were obtained first--through research in the Sam Houston State Teachers College Library, the Spring church of Christ Library, and private sources including that of the writer.

The primary source of statistical data then resulted from correspondence with the churches of Christ in Harris County, as found in Appendix C. Questionnaires were sent to the churches at two different times. The response to the first questionnaire proved unsatisfactory. At a later date questionnaires were again sent to a number of selected churches accompanied by another letter. (See Appendices A and B.)

Definitions of Terms Used

churches of Christ. Customarily, religious groups are separated by specific designated titles. Hence, Baptist Church, Methodist Church and others. Although the leaders of the church of which this study was made disavow any formal name or title, yet, the term "Church of Christ" has been generally applied to this group by many writers and speakers since about the year 1906.⁵ For the purposes of this study this title was kept in the lower case to bring it into harmony with common usage. This name, therefore, was used to denote those congregations of which the study was made.

Bible Chair. The term "Bible Chair" shall be interpreted as referring to that arrangement between a college

⁵Earl Ervin West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), Vol. I, p. xi.

or university and a church whereby religious courses may be offered by the church through the college or university to interested students. The students thereby receiving regular college credit for such study. Eckstein writes, "It is an arrangement whereby a church selects a qualified instructor to teach for credit Bible courses approved by the college administration."⁶

⁶Eckstein, op. cit., p. 308.

CHAPTER II

BASIC BELIEFS

There exists today several doctrines concerning the church of the Twentieth Century and its relation to the original church. Roman Catholic doctrine states that the church, once established, has in every succeeding century existed through an unbroken line of succession of Popes.¹ And that the Roman Catholic Church of today is precisely the same institution of the First Century. This dogma further declares that the difference in appearance between the Roman Catholic Church of today and that of the First Century can be explained on the basis of growth and maturity over a period of nearly two thousand years.²

The second creed hereby noted is unlike the first in that the belief is founded upon the Protestant Reformation of the Sixteenth Century. This dogma embraces the idea of the reformation of the existing church. Men such as Luther, Calvin and Zwingli are thought to have worked toward reforming the Roman Catholic Church. From their efforts, and

¹Stevens-Beavers Debate on The New Testament and Roman Catholicism (Nashville: David Lipscomb College, 1953), p. 190.

²Ibid., p. 184.

those of numerous others, there sprang up over Europe groups of people who opposed the existing teachings and practices of the Roman Church. Although some of these movements resulted in the establishing of entirely new churches, yet this was not always their avowed purposes.³ But once the coals of reformation had been lighted, it became impossible to contain the movement in such a narrow sphere. It was inevitable therefore, that men should draw themselves away from the corruption, as they saw it, of the Roman Catholic Church. Thus, from these reformers sprang the seed that later grew into the many Protestant Churches of the world.

The third view held by some writers relates the church of today to the original church through the principle restoration. They believe that the original church became corrupt, basing this belief on their interpretation of the prophecy of the New Testament.⁴ Those who accept this doctrine further believe that any attempt to reform this apostate church would necessarily prove futile. Any effort, therefore, to align a present day church with the primitive church must be on the basis of restoration rather than reformation. Rowe says, "We propose more than a reformation

³ John F. Rowe, A History of Reformation Movements (Rosemead, California: Old Paths Book Club, 1957), p. 41.

⁴ The Bible, First Thessalonians 2:2-12.

of reformations. We go back of all reformations, and plant ourselves on apostolic ground."⁵ This idea, although never actually held but by a few before the Nineteenth Century, was beginning to germinate in the minds of some of those who were struggling for freedom in the early stages of the reformation movement. The fundamental thesis of this restoration is seen in the Westminster Confession of Faith. "The books of the Old and New Testament . . . sufficiently express all things necessary to be believed for the salvation of mankind."⁶ It took only time and, it seems persecution to bring about a final and complete restoration of primitive Christianity. "What the early reformers left undone," says Rowe, "we propose to complete; by which we mean an entire restoration of the ancient order of things, in faith and practice, in doctrine and discipline."⁷

The final doctrine stated above is the one held by members of the churches of Christ, and the following chapter will show how and when this movement culminated in what they believe to be a complete return to the ancient order in teaching and practice.

⁵ Rowe, op. cit., p. 39.

⁶ William Stevenson, The Story of the Reformation (Richmond: John Knox Press, 1959), p. 168.

⁷ Rowe, op. cit., p. 46.

CHAPTER III

HISTORICAL CHURCH MOVEMENTS

No history of the church of Christ is accurate unless it places the origin of that body in the city of Jerusalem, thirty-three years after the birth of Jesus the Christ. This is the consensus of the people, from the most learned to the least educated member, who compose one of the major Christian churches in the United States,¹ the chief claim of which is not unlike that of some of the Protestant Sects or the Roman Catholic Church, that it is the true apostolic church of the New Testament. This doctrine is stated as follows:

Churches of Christ are a group of religious congregations that trace their beginnings to the times of the apostles. Members believe that the first Church of Christ was established on Pentecost after the resurrection and ascension of Jesus Christ.²

The Primitive Church

Many of the churches that today subscribe to Jesus Christ, teach that the original church was established in

¹"Religion," The World Book Encyclopedia 1961, Vol. XV, p. 216.

²B. C. Goodpasture, "Church of Christ," The World Book Encyclopedia 1961, Vol. III, pp. 423-4.

the city of Jerusalem, and that through the efforts of selected men the teachings of Jesus rapidly spread through out Asia and onto the continent of Europe. As the disciples taught, churches spread through out the Roman Empire. Naturally, problems were sure to arise that demanded the attention of the most able leaders. Gradually, and by degrees, some of the more aggressive church officers gained pre-eminence over the others. Rowe reports that:

A church in the Capital of a province, with its bishop, easily acquired a precedence over the other churches and bishops in the same district,³ and thus the metropolitan system grew up.³

Riding on the wave of the influence accorded them in this manner, the major cities of the world became the recognized centers of authority in church matters. Rowe further states, "A higher grade of eminence was accorded to the bishop and churches of the principle cities such as Rome, Alexander and Ephesus."⁴ By the middle of the Fifth Century, Rome had become the dominant power in Christianity, and maintained this position until the emerging forces of Protestant Reformation challenged her right to reign.

³John F. Rowe, A History of Reformation Movements (Rosemead, California: Old Paths Book Club, 1957), p. 3.

⁴Ibid.

Looking back, Rowe says:

The Papacy began by invading the personal rights and prerogatives of the disciples of Christ, who stood upon a common plane of equality, and by instituting a mediatorial priesthood, which, setting aside the office of the great Mediator, assumed to mediate between God and man.⁵

From the Sixth Century until the Fourteenth there were many conflicts between the church and the state, as the Papacy claimed both temporal and spiritual power over men. The decline of the Papacy received impetus in France when, on the eleventh of February, 1302, a Papal Bull was burned in Notre Dame.⁶ This act expressed the feelings of the people in opposition to the supremacy of the Pope over secular powers.

The emergence of the Renaissance at this time was directly related to the waning powers of Rome. As men sought freedom of expression in the Arts and Literature, they strove also for freedom from the shackles of religious bondage. The invention of the printing press at this time was one of the greatest impelling forces to the spread of the new ideas in theology. Luther wrote of this innovation,

⁵Ibid., p. 1.

⁶Ibid., p. 14.

"Printing is God's latest and best work to spread the true religion through the world."⁷

This "true religion" of which Luther wrote was taking shape in the minds of some men. Men such as Marsilius of Padua, William of Occan, and Dante had vigorously denounced the presumptions of the Papacy. Existing in many parts of Europe were numerous precursor and nascent movements. Such men as Wycliffe of England, Peter Waldo of France, Huss of Bohemia, and Savonarola of Italy were preaching new doctrines of freedom. There were the sects of the Paulicians, the Mystics, Cathari, Petrobrusians, and especially the Humanists, of which the most famous was Erasmus, raising their voices over the breadth of the Continent of Europe. The search for truth was the order of the day and many people were willing to defy the claims of the Roman Catholic Church that she and she alone was its sole dispenser. Thus the stage was set for the Protestant Reformation that for years shook the entire world.

The Reformation

Although the names of many men rightly belong to the long list of reformers, yet they all seem to be overshadowed

⁷William Stevenson, The Story of the Reformation (Richmond: John Knox Press, 1959), p. 14.

by the work of one man, Martin Luther. Multitudes have agreed with Stevenson, who wrote, "So now in Germany the hour had struck, the stage was set for the entrance of her man of destiny, and in the fullness of the time God raised up His servant, Martin Luther."⁸

Luther first became publicly aroused over what he considered a corrupt priesthood, particularly by the practices of one John Tetzel and his sale of indulgences. Pope Leo X at first considered Luther to be an insignificant monk. Even Luther himself could not have foreseen the importance accorded him by history. He made it quite plain that his protests were aimed at reforming the profane practices of the church and not causing the disorganization of it. Luther deeply believed the church to be an instrument of God, and might have relaxed his onslaught had it not been for Dr. Eck who drew him into the "Disputation of Leipsiz." Eck proved to be the more able disputant and skillfully led Luther to make assertions from which conscience never permitted him to retreat. Luther later replied to his antagonist:

Unless I shall be convinced by the testimonies
of the Scriptures or by evident reason (for I

⁸Ibid., p. 28.

believe neither Pope nor Councils alone, since it is manifest they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted, and my conscience is held captive by the word of God; and as it is neither safe nor right to act against conscience, I cannot and will not retract anything. Here I stand; I can not otherwise: God help me. Amen.⁹

At this point of the reformation, the aims of Luther to return to the Bible might have satisfied him. At least this is indicated from the above quotation, but the reformation did not stop. From Luther's teachings, and those of other ecclesiastics, there emerged written creeds as the Marburg Articles, the Schwabach Articles, and the Augsburg Confession. Although Luther admonished his followers not to imitate him, but to rely on the Bible, this was not to be. The desire for further reformation, the prominence surrounding Luther, and the stability afforded the cause by the Confessions joined together to give rise to another strange spectacle, the Protestant Denominational Churches. This was the beginning of the age of creeds.

In Switzerland, Protestantism was finding fertile soil and was spreading rapidly behind the teachings of Ulrich Zwingli. Although Zwingli disagreed with Luther on some major points of doctrine, yet, he too, defended changes which were leveled against the system of Romanism. Thus can

⁹Rowe, op. cit., pp. 44-45.

be seen the rising tide of opposition to the Catholic Church by structurally diverse elements.

No history of the Protestant Reformation could be complete without mentioning the name of John Calvin. Acknowledged as a leader of the movement in France, he is not, however, considered by all historians to have been a reformer in the strict sense of the word. His teachings are still adhered to by some of the major Protestant bodies. Stevenson summarized the work of Calvin.

To Geneva he gave an educated ministry and people 'an heroic soul' which enabled the little town to stand forth as the Citadel and City of Refuge for the oppressed Protestants of Europe."¹⁰

The spirit of the reformation spread rapidly over the Continent of Europe and onto the British Isles. Accompanying this urge for reform was also a lessening fear of the Catholic Church. Calvin and Zwingli had questioned the Pope's authority in secular and religious matters. It was inevitable that there should be a clash between the freedom loving people of England and the dictatorial powers of the Roman Church. This rift came in 1527, when Henry VIII, then a Catholic, decided to have his marriage to Catherine of

¹⁰William Stevenson, The Story of the Reformation (Richmond: John Knox Press, 1959), p. 84, citing Lindsay, A History of the Reformation, Vol. II, p. 92.

Aragon annuled in order that he might have as his wife, Anne Boleyn, "a vivacious young woman of twenty-four with lovely black eyes and hair so long that she could sit on it."¹¹ To Henry's surprise, Pope Clement refused to grant his request and permit the British king to marry his new love.

To achieve his desires and to bypass the Pope, in 1531 Henry forced the bishop of the Church to acknowledge him as "their singular protector and only supreme lord, and, as far as that is permitted by the law of Christ, the supreme head of the Church and of the clergy."¹² Also significant is the fact that Henry introduced doctrinal changes that aligned the British Church with the spirit of the reformation. These changes and subsequent moves gave rise to the Church of England.

The last reforms in Europe to be discussed are those that took shape in Scotland under John Knox, considered by many historians to have been one of the foremost leaders of Protestantism.

In 1542 Parliament, under royal pressure, permitted the translation of an English Bible. This Bible and the

¹¹Ibid., p. 135.

¹²Ibid., p. 136.

persecution of two men, Patrick Hamilton and George Wishart, led the way to reformation in Scotland. Perhaps one of the most interesting things about this reformation is the speed with which it was accomplished. Knox's reform had been interrupted by the death of Edward VI. Knox fled from the country. But hardly had a year elapsed between Knox's return and the establishment of the Reformed faith. "On August 24, by a decree of Parliament, Romanism was abolished, a confession of faith was approved, a book of common order issued, and the First Book of Discipline prepared."¹³

The reform of the church in Scotland under Knox was the most thorough cleansing made in any country, and yet was brought about with a minimum of bloodshed.

In each reform there can be seen a gradual and continuing departure from the tenets of Romanism. Although some of the Reformers developed into extremists, yet the principle of reform was furthered by each succeeding development. It seems unlikely that full-scale restoration could have been accomplished during the time of Luther and Zwingli, but the trend was ever in that direction. The work of those men of the early Reformation has been praised many times, but the fact that they failed to complete the

¹³Ibid., p. 167.

return to the ancient order of things can be seen in the efforts of still other later reformers whose names are prominent in church history. Milton said Puritanism was a movement "for the reform of reformation."¹⁴ John Robinson, a Puritan minister observed, "I am very confident that the Lord hath more truth and light yet to break out of His Holy Word."¹⁵ The minds of men were searching for the truth, unmixd with human innovations and traditions. John Knox was very confident as he wrote that while other countries retained "some footsteppis of Antichrist, and some dreggis of Papistrie, we (all praise to God alone) have nothing in our churches that ever flowed from that man of synne."¹⁶ The Confession of Faith, written by John Knox and his collaborators, expressed the following vital point, "the Books of the Old and New Testaments . . . sufficiently express all things necessary to be believed for the salvation of mankind."¹⁷ This same confession has in its preface:

If any man will note in this own Confession any article or sentence repugnant to God's

¹⁴ Ibid., p. 145.

¹⁵ Ibid., p. 152.

¹⁶ Ibid., p. 174.

¹⁷ William Stevenson, The Story of the Reformation (Richmond: John Knox Press, 1959), p. 168.

Holy Word, that it please him of his gentleness and for Christian charity's sake to admonish us of the same in writing; and we upon our honours and fidelity by God's grace do promise unto him satisfaction from the mouth of God, that is from His Holy Scriptures, or else reformation of that which he shall prove to be amiss.¹⁸

James VI of England was headed in the direction of restoration when he insisted on "one doctrine and one discipline, one religion in substance and in ceremony."¹⁹ Still closer to that goal was Professor Croft Dickinson of Scotland, who wrote, "With the reading and the knowledge of the Word of God there arises the desire for a new Church, a Church pure and undefiled, a Church free from man-made ceremony and invention."²⁰

What began as an idea to reform the Catholic Church now became a desire for a new church. But the time was not yet ready for this new church or the restoring of the original one. There were now many churches and many doctrines.

Rowe says, "The Reformers began with the Bible alone and ended with a collection of Creeds."²¹ He also wrote,

¹⁸Ibid.

¹⁹Ibid., p. 151.

²⁰Ibid., p. 160.

²¹Rowe, op. cit., p. 60.

"Creedism . . . began at the very point where reformation ceased."²²

From the standpoint of total reformation, this was not accomplished in the Roman Catholic Church by the efforts of such movements. Neither was the concept of total restoration fully understood by many people. Before the deed is done there must first be the birth of the idea. The season for restoration was now drawing near, and the full bloom was not to be seen in Europe, but in America.

The Restoration in America

To the shores of the New World came many men and women for various reasons. Some came in the hope that in the new land they could escape the dictates of the Church of England. Although persecution drove many groups to the New World, many came with the desire to found a new church and to complete the restoration of the church.

Leaders in two Protestant Churches in America, the Methodist Church and the Baptist Church, became early advocates of that new church.

The Methodist Church has been called "A unique blend

²²Ibid., p. 53.

of New Testament Christianity, the Protestant Reformation and the influence of John Wesley."²³ The same writer continues, "Methodism began in England as a movement within the existing Protestant Church, and not as a new Sect."²⁴ This movement spread over England, then to Ireland and America. "The Methodist Episcopal Church in America was organized at Baltimore on December 24, 1784."²⁵

The Baptist Church also had its beginning in the framework of the Protestant Reformation. Lippard reports,

Most Baptists like to trace their ancestry back to John the Baptist. But there is no historical evidence of any definite, organized body of Baptists before the year 1611 when groups in England began to maintain that only believers in Christ, not infants, could be baptized and that baptism had to be by immersion.²⁶

Roger Williams founded the first Baptist Church in Providence, Rhode Island in 1639.²⁷

Dissatisfactions within the Methodist Episcopal

²³Leo Rosten, A Guide to the Religions of America (New York: Simon and Schuster, 1955), p. 82.

²⁴Ibid.

²⁵Ibid., p. 84.

²⁶Ibid., p. 7.

²⁷Ibid., p. 8.

Church led to a splinter group which took the name "Republican Methodists." To this body belonged Rice Haggard who stood up with a Bible in his hand at a general meeting of the Methodist Church on August 4, 1794 and said, "Brethren, this is a sufficient rule of faith and practice. By it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians simply."²⁸ In 1801 the "Republican Methodist" changed their name to the Christian Church. This was indeed a great step forward, for it brought men face to face for the first time with the real issue, that names and creeds do divide men into separate groups.

Some of the Baptists were not long in following. In that body a few men were also thinking about restoration, at least in the matter of a name. In the spring of 1802 Elias Smith of Salisbury, New Hampshire made up his mind, "I ventured for the first time," he wrote, "Softly to tell the people, that the name Christian was enough for the

²⁸ Earl Irvin West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), p. 10, citing J. Pressley Barrett, The Centennial of Religious Journalism, p. 264.

followers of Christ without addition of the words Baptist, Methodists, etc."²⁹

Smith and a few followers broke with the established church and began regularly to meet and discuss plans for a church. Smith continues:

When our number was some short of twenty, we agreed to consider ourselves a church of Christ, owning Him as our only Master, Lord, and Lawgiver, and we agreed to consider ourselves Christians, without the addition of any unscriptural name.³⁰

This spirit was also present in other states. From Virginia, William Guiry wrote on December 18, 1808:

After we became a separate people, three points were determined on. First. No head over the church but Christ. Second. No confession of faith, articles of religion, rubric, canons, creeds, etc., but the New Testament. Third. No religious name but Christians.³¹

A mistake would be made to suppose that these men were alone in the establishing of the "free" church in New England. Others, still more influential followed as the movement in the direction of the Bible based church picked

²⁹Ibid., p. 13, citing Elias Smith, The Life and Conversion of Elias Smith, p. 298.

³⁰Ibid., p. 14, Ibid., pp. 313-4.

³¹Ibid., p. 16, citing J. Pressley Barrett, The Centennial of Religious Journalism, p. 46..

up momentum. There were other men; James O'Kelly, Barton W. Stone, Walter Scott, John Smith, and many more. But the two most famous men of the entire restoration movement were Thomas Campbell and his more illustrious son, Alexander.

It was Thomas Campbell, formerly a Presbyterian minister who in 1809 read from his "Declaration and Address" the most famous of all restoration slogans: "Where the Scriptures speak, we speak; where these are silent, we are silent." This was the very foundation of the movement to return to the Bible. It was only left now for Alexander Campbell to put this principle to all the various creeds both taught and practiced. This he did, and with the work of others the restoration of the ancient church was underway.

The Campbells not only sought "the truth," but they searched for it outside the shackles of denominationalism. With reference to divisions within Christianity the elder Campbell wrote:

What dreary effects of those accursed divisions are to be seen, even in this highly favored country, where the sword of the civil magistrate has not yet learned to serve at the altar! Have we not seen congregations broken to pieces, neighborhoods of professing Christians first thrown into confusion by party contentions, and, in the end, entirely deprived of gospel ordinances; while, in the meanwhile, large settlements and tracts of country remain to this day destitute of a gospel ministry,

many of them in little better than a state of heathenism, the churches being either so weakened by divisions that they can not send them ministers, or the people so divided among themselves that they will not receive them? Several, at the same time, who live at the door of a preached gospel, dare not in conscience go to hear it, and, of course, enjoy little advantage in that respect than living in the midst of heathen.³²

The very heart of Thomas Campbell's thinking concerning the restoration of the primitive church can be seen from the following address:

Dearly beloved brethren, why should we deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace and purity which belong to its constitution and constitute its glory? Or is there anything that can be justly deemed necessary for this desirable purpose but to conform to the model and adopt the practice of the primitive Church, expressly exhibited in the New Testament? Whatever alterations this might produce in any or in all of the churches, should, we think, neither be deemed inadmissible nor ineligible. Surely such alteration would be every way for the better and not for the worse, unless we should suppose the divinely-inspired rule to be faulty or defective. Were we, then, in our church conformity to the apostolic Church, would we not be in that respect as

³²John F. Rowe, A History of Reformation Movements (Rosemead, California: Old Paths Book Club, 1957), p. 155.

perfect as Christ intended us to be? And should not this suffice us?³³

Much emphasis has been given to the work of Alexander Campbell by writers both past and present, stating that he gave rise to another Protestant sect. If this be true, it was not his intention. In 1823 he wrote, "I have no idea of adding to the catalogue of new sects. This game has been played too long."³⁴

In the spring of 1823 Campbell published his "Prospectus" for a proposed paper. In this he wrote:

"The Christian Baptist" shall espouse the cause of no religious sect, excepting the ancient sect, "called Christians first at Antioch." Its sole object shall be the eviction of truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works other than the Old and New testament, and the latter as the only standard of the religion of Jesus Christ, will, intentionally at least, oppose nothing which it does not enjoin, having no worldly interest at stake from the adoption or reprobation of any article of faith or religious practice, having no gift nor religious emolument to blind his eyes or to pervert his judgment, he hopes to manifest that he is an impartial advocate of the truth.³⁵

³³Ibid., p. 156.

³⁴West, op. cit., p. 70.

³⁵West, Ibid., p. 69, citing Richardson, Memoirs of Alexander Campbell Vol. II, p. 50.

From the above statement can be seen the intentions and desires of the restoration leaders. Although these men were seeking the restoration of the ancient church, yet there were some among them who held different opinions concerning various issues that did in time arise. The Church during this time became known in many parts of the country as the "Christian Church", because its advocates claimed only the name "Christian". As time progressed, the controversy became more heated until it was apparent there would be a division within the ranks of the restorers. This separation became a reality shortly after 1900. The two causes for this split were the introduction into the worship service of the church the mechanical instrument of music and the innovation of the Missionary Society, which were held by the conservative group to be a violation of the silence of the scriptures. The more liberal faction is known as the "Christian Church", and the conservative element has become generally identified as the "churches of Christ."

The Religious Census first gave recognition to a division in the year 1906.³⁶

³⁶Ibid., p. xiv.

CHAPTER IV

THE BASIS FOR STATISTICAL CONCLUSIONS

As stated in the title of this thesis, no claim was made to make a complete statistical analysis of the churches of Christ in Harris County. The data in this chapter reflect, however, the results of a survey of representative churches of this area. As noted elsewhere in this study, the number of churches of Christ in Harris County is approximately seventy-two. All of these churches were asked to participate in this survey. Each of these churches was sent the questionnaire found in Appendix C, with the letter shown in Appendix A. The number of responses was seventeen. This number constitutes twenty-three and six-tenths percent of the total number sent (See Table One). At a later date twenty-five questionnaires with the letter found in Appendix B were sent to selected churches. This time six churches responded. This number is twenty-four percent of the number of questionnaires sent the second time (See Table Two). Adding the number of responses from the two times the questionnaires were sent, there was a total response of twenty-three, or thirty-one and nine-tenths percent of the churches contacted (See Table Three). The conclusions herein stated were based on this figure.

TABLE I
RESPONSE TO FIRST QUESTIONNAIRES

Total Number Sent	72
Total Number Returned	17
Percent Returned	23.6

Table One shows the first questionnaires sent out received a response of twenty-three and six-tenths percent.

TABLE II
RESPONSE TO SECOND QUESTIONNAIRES

Total Number Sent	25
Total Number Returned	6
Percent Returned	24

Table Two shows the second questionnaires sent out. They received a response of twenty-four percent.

TABLE III
TOTAL RESPONSE TO QUESTIONNAIRES

Total Number of Churches Contacted	72
Total Number of Churches Responding	23
Percent of Churches Responding	31.9

Table Three shows the total response to all questionnaires sent out, which was thirty-one and nine-tenths percent.

Validity of Conclusions

The response of the twenty-three churches is believed to be a valid representation of the churches of Christ in Harris County in that they reflect churches of various sizes and economic backgrounds. Table Four shows the sizes of the churches that responded to this part of the questionnaire. Responses were from both urban and rural churches. Also to be noted is the fact that the Negro and Latin American congregations as well as the White churches are represented. Further, it should be pointed out that the total response is thirty-one and nine-tenths percent of the total number of churches, or thirty-one and nine-tenths percent of one hundred percent of the churches of Harris County.

Contributions

Tithing, which is practiced in many denominations, is not exercised in the churches of Christ. Each member, however, is encouraged to give "as he has been prospered", the amount being left up entirely to the individual member.

Baxter writes:

Each first day of the week the members of the church "lay by in store as they have been prospered" (1 Cor. 16:2). The amount of any individual gift is generally known only to the one who gave it and to the Lord. This free-will offering is the only call which the

TABLE IV
MEMBERSHIPS OF CHURCHES REPORTING

Churches	Membership
1	692
2	660
3	483
4	450
5	425
6	385
7	350
8	323
9	299
10	253
11	250
12	250
13	220
14	215
15	200
16	200
17	160
18	64
19	59
20	55

Table Four shows the membership of each of the churches reporting.

NOTE: All churches reporting did not indicate membership.

church makes. No assessments or other levies are made. No money-making activities, such as bazaars or suppers, are engaged in.¹

This study reveals the churches of Christ in Harris County contributed amounts ranging from \$3,607.92 to \$94,000. The average for the churches responding was \$37,735.25. This was two dollars and forty-two cents per member per week. Table Five shows the amounts contributed by the churches responding to the questionnaire.

Number of Baptisms

Only those who have willingly submitted to baptism are considered to be members of the church of Christ.² Much time and effort are spent to persuade men and women, older boys and girls to accept this act. Churches usually keep fairly accurate records of the number of baptisms each year. The churches participating in this survey report baptisms from six to sixty-six a year. This is an average of twenty-six and one-half baptisms per church for the year, at a cost of \$1,526.74 for each new member per church.

¹Batsell Barrett Baxter, What is the Church of Christ (Dallas: Christian Publishing Company), p. 10.

²Ibid., p. 8.

TABLE V
CONTRIBUTIONS OF CHURCHES REPORTING

Churches	Contributions
1	\$94,000.00
2	91,565.00
3	59,800.00
4	48,000.00
5	46,000.00
6	42,874.92
7	40,428.51
8	39,847.66
9	38,738.73
10	38,536.00
11	37,018.43
12	34,666.12
13	33,831.84
14	23,497.27
15	22,596.73
16	21,412.72
17	19,299.90
18	14,658.84
19	4,324.55
20	3,607.92

Table Five shows the yearly contributions of each of the churches reporting.

Table Six shows the number of baptisms of those churches reporting. This study also reveals that the ratio of baptisms to church membership is one to twelve and two-tenths, or one baptism per year to each twelve and two-tenths members.

Value of Church Property

Baxter estimates the number of churches of Christ in the United States at fifteen thousand.³ As already reported, Harris County has more than seventy-two. As far as can be determined, each one of these congregations has a permanent church building. Truly then, the operation of the church in this generation is "big business". No longer are buildings being constructed that provide only the minimum necessary comfort for worship. Millions of dollars are spent yearly for "just the right location" for a new church plant. Great care is taken to provide an attractive edifice for the worshippers. Every means is taken to insure the utmost in comfort and ease. Besides the auditorium for the regular hour of worship, educational buildings for the purpose of systematic Bible study have become a vital part of today's church program. The preachers of nearly all the churches

³Ibid., p. 4.

TABLE VI
NUMBER OF BAPTISMS

Churches	Baptisms
1	66
2	62
3	46
4	41
5	40
6	31
7	30
8	20
9	19
10	18
11	17
12	16
13	15
14	15
15	15
16	15
17	6
18	6

Table Six reveals the number of baptisms by each church for the year reporting.

are today provided with a modern house for themselves and their families. All churches do not own a parsonage.

The value of the church auditoriums and educational buildings as revealed by this study is from \$12,000 to \$450,000. The average value of each church plant is \$116,315.

Those churches that do provide a home for the preacher do so at a cost ranging from \$7,000 to \$27,000. The average value of the parsonages for those churches reporting is \$15,607.

The total property value of those churches taking part in this survey is shown in Table Seven.

Besides the local property, some churches also assist in the purchase of property in other cities in the state, outside the state and even in foreign countries. Table Eight shows the amounts spent in these areas.

Support of Ministers

The "local minister" is considered today to be a vital instrument in the work of any church. Each church attempts to secure the services of the best available preacher for its particular work. But not only are ministers supported for the local work, they are also fully or partly supported in other cities in the state as well as in other states and

TABLE VII
 VALUE OF CHURCH PROPERTY

Churches	Auditoriums, Educational Bldgs.	Parsonages
1	\$450,000	\$20,000
2	201,000	25,000
3	175,000	
4	150,000	18,000
5	150,000	
6	150,000	
7	135,000	20,000
8	125,000	11,000
9	120,000	7,000
10	110,000	11,000
11	110,000	27,000
12	100,000	15,000
13	75,000	11,000
14	60,000	8,000
15	50,000	12,000
16	45,000	
17	33,000	
18	30,000	13,500
19	12,000	

Table Seven shows the value of the church auditoriums, educational buildings and parsonages for each of the responding churches.

TABLE VIII
 AMOUNT SPENT OTHER THAN LOCAL PROPERTY

Churches	Other Texas Cities	Outside Texas	Outside United States
1	\$ 266.67	\$3,554.00	\$1,200.00
2	1,000.00	300.00	131.00
3		900.00	600.00
4		250.00	500.00

Table Eight shows the amount of money spent for church buildings other than the local plant.

in foreign countries. Some of the latter are natives of their countries instead of missionaries from the United States.

The salaries paid by the churches participating in this survey to the local ministers and their assistants are shown in Table Nine. These range from \$2,120 a year for a preacher on a part time basis to \$12,000 for a full-time minister. This is an average of \$7,713.78 for the churches reporting.

The amount of support for ministers other than the local work is also shown in Table Nine. It will be noted that only seven of the churches reporting support ministers to some extent in the four areas tested.

Local Meetings

One or two times a year--usually in the spring and fall--each congregation conducts a "Gospel Meeting" or "Revival" in which concerted efforts to make new converts and edify the church are made. A visiting or out-of-town preacher is generally engaged for these meetings. For their services, the ministers usually are given from one to five hundred dollars for a period of five to ten days.

Those churches participating in this study report amounts from \$50.00 to \$1,312.97 per year for these

TABLE IX
SUPPORT OF MINISTERS

Churches	Local	Texas Cities	U.S. Cities	Foreign
1	\$12,000.00	\$ 50.00	\$3,000.00	\$ 5,000.00
2	11,500.00			
3	11,114.00	10,013.00	4,322.00	5,673.00
4	10,000.00	1,013.00	600.00	14,000.00
5	8,600.00	300.00	5,000.00	200.00
6	8,370.00	100.00	1,425.00	10,081.00
7	8,085.00		9,975.00	206.00
8	7,749.00	900.00	7,158.00	
9	7,440.00		600.00	1,663.41
10	7,120.00		3,000.00	3,300.00
11	7,020.00	6,000.00	600.00	
12	7,020.00			
13	6,760.00	4,210.00		5,531.00
14	6,693.00		2,400.00	359.00
15	6,490.00			
16	6,170.00			1,060.00
17	6,000.00		2,100.00	4,200.00
18	5,310.00	756.00	1,222.45	300.00
19	2,120.00			

Table Nine shows the amount of support for ministers on the local level and in missionary fields.

endeavors. This is an average of \$668.42 spent by each church for the year reported. Table Ten shows the amounts spent by each church for this purpose.

Radio and Television Preaching

"The radio has been another effective publicity medium", writes Eckstein.⁴ It has been called the "most effective missionary work which the church has ever done".⁵ The churches of Christ of Harris County are conducting weekly programs over radio throughout the area. In recent years television programs have also been added. In addition to local radio and television programs there exists at the present time national radio and television programs that are supported by various congregations over the county. In the present study, no distinction was made however, between local and national radio and television work.

Of those churches taking part in this survey, a total of \$9,456 was spent. The amounts were from \$30.00 to \$2,400. This is an average of \$1,350.85 for those

⁴Stephen Daniel Eckstein, Jr., History of the Churches of Christ in Texas (Austin, Texas: Firm Foundation Publishing House, 1963), p. 306.

⁵Ibid.

TABLE X
SUPPORT OF LOCAL MEETINGS

Churches	Amounts
1	\$1,312.97
2	1,200.00
3	1,128.45
4	1,000.00
5	1,000.00
6	795.00
7	750.00
8	700.00
9	685.00
10	645.00
11	600.00
12	570.00
13	517.00
14	290.00
15	60.00
16	59.00
17	50.00

Table Ten shows the amount spent per year for local meetings or revivals.

churches participating. The individual sums spent by each church are shown in Table Eleven.

Newspaper and Magazine Advertising

The churches of Christ in Harris County are conscious of the value of newspaper and magazine advertising in promulgating their teachings. To some of the churches this medium is highly respected. This teaching is of two kinds, the use of local newspapers and the national magazines. Generally, an individual congregation represents only a small part of a city or nationwide program of such teaching. This is because the advertising rates are usually exorbitant.

Of those churches participating in this study, seventeen reported spending a total of \$8,907.45 for newspaper and magazine advertising. This is an average of \$523.96. Table Twelve shows the way this was distributed. No distinction was made between local and national advertising.

Tracts

Teaching by the printed page is considered by many church people to be one of the best dollar values in the field of religious education because of its permanence. For this reason, as well as the ease of distribution, tracts are widely used, and are made available to the public by almost

TABLE XI
RADIO AND TELEVISION PREACHING

Churches	Amounts
1	\$2,400.00
2	2,100.00
3	1,800.00
4	1,300.00
5	1,200.00
6	600.00
7	30.00

Table Eleven reveals the amount spent by each contributing church for radio and television preaching for the year.

TABLE XII
NEWSPAPER AND MAGAZINE ADVERTISING

Churches	Amounts
1	\$1,600.00
2	1,200.00
3	1,000.00
4	950.00
5	780.00
6	600.00
7	484.00
8	481.00
9	316.00
10	300.00
11	300.00
12	253.00
13	250.00
14	209.00
15	50.00
16	25.00
17	18.00

Table Twelve shows the amount spent by each church per year for newspaper and magazine advertising.

all churches. These booklets are usually attractively designed and well written, and are purchased from publishing houses or individual writers at a price ranging from five to ten cents a copy. The amounts spent for this purpose by the churches of this study range from \$12.39 to \$800 a year. The average per church was \$211.87. The amounts spent for tracts by the individual churches are shown in Table Thirteen.

Bible Class Expenses

One of the largest single expenditures of the local church is the support of its Bible classes and educational programs. In another place in this study it was noted that a large part of the value of the church property is included in the "educational building". Also noted is the fact that many churches provide an assistant to the local preacher for this phase of the work. In addition to these expenses, there is to be added the cost of materials for the effective administration of this department. Included in these materials are workbooks, Bibles, projectors, filmstrips, and other items necessary to the operation of a successful school.

The churches of Christ that were studied in this thesis spent sums from \$200.95 to \$3,000 for Bible class

TABLE XIII
AMOUNT SPENT FOR TRACTS

Churches	Amounts
1	\$800.00
2	600.00
3	489.00
4	350.00
5	350.00
6	162.00
7	146.00
8	54.00
9	50.00
10	50.00
11	50.00
12	26.75
13	24.00
14	13.40
15	12.39

Table Thirteen shows the amount spent by each church for the year for the purpose of tracts.

materials. The yearly average for the churches reporting was \$970.20. The amounts spent by all the churches are shown in Table Fourteen.

Office Supplies

Nearly all churches maintain an efficient, modern office, such as is true and expected of any other business. In these offices can be found the usual equipment necessary to the implementing of its services. These services include a weekly church bulletin or newsletter to each member, correspondent Bible courses offered to the public, records of contributions for income tax purposes, and many others. The cost of maintaining the church offices of this study range from \$109.45 to \$2,064. This is an average of \$765.89. Table Fifteen shows the amounts spent by the individual churches for this purpose.

Secretaries

Of those churches taking part in this survey, nearly half reported the use of secretaries, either part time or full time. Some secretaries work four hours a day, while others work a normal work week. Some work only a few days a month. Among the churches of Christ reporting, the salaries for the secretaries vary from \$381 a year to

TABLE XIV
BIBLE CLASS EXPENSES

Churches	Amounts
1	\$3,000.00
2	2,691.00
3	1,800.00
4	1,500.00
5	1,500.00
6	1,200.00
7	1,000.00
8	935.47
9	898.87
10	800.00
11	750.00
12	623.57
13	466.57
14	460.84
15	415.12
16	395.00
17	326.83
18	300.00
19	200.95
20	44.57

Table Fourteen shows the Bible Class expenses for each church reporting for the year.

TABLE XV
OFFICE SUPPLIES

Churches	Amounts
1	\$2,064.00
2	2,000.00
3	1,700.00
4	1,497.63
5	1,200.00
6	742.43
7	700.00
8	645.43
9	610.18
10	600.00
11	575.67
12	480.58
13	381.83
14	350.00
15	295.26
16	250.00
17	179.00
18	170.50
19	109.45

Table Fifteen shows the amount spent for office supplies for the year for each church.

\$3,255 annually. The total amount of annual salaries for all reporting churches is \$18,638.17. This is an average of \$1,867.81 for each church. Table Sixteen shows the amount spent by each church for secretarial services.

Orphans' Homes

The support of orphans' homes has long been considered a part of the Christian's mission. Some of this work is being done by members of the church on an individual basis where a family may elect to take an indigent person into its home. Most of the care of orphans is done, however, by the cooperative support of several homes throughout the brotherhood. The churches cooperate, seemingly being motivated by a sense of love and duty. According to the findings of this survey, the churches of Christ in Harris County are active in the care of orphans in several states. Some churches reported sharing with these homes as little as \$315 per year, while others shared as much as \$3,900 annually. The average contributions to the orphans' homes by the churches reporting was \$1,244.96. Table Seventeen shows how much each church contributed.

Homes for the Aged

Another benevolent work that is being done by the

TABLE XVI
SECRETARIES

Churches	Amounts
1	\$3,255.00
2	3,050.00
3	2,860.00
4	2,400.00
5	2,100.00
6	1,608.00
7	1,328.67
8	1,040.00
9	615.00
10	381.50

Table Sixteen shows the amount spent for secretarial services by the reporting churches for one year.

TABLE XVII
ORPHANS' HOMES

Churches	Amounts
1	\$3,900.00
2	3,400.00
3	1,680.80
4	1,500.00
5	1,407.60
6	1,230.45
7	1,012.60
8	990.00
9	960.00
10	960.00
11	900.00
12	600.00
13	600.00
14	395.00
15	368.00
16	315.00

Table Seventeen reveals the support given orphans by the responding churches for one year.

churches of Christ in Harris County is the maintaining of homes for the aged who desire to use their services. The scope of this endeavor is not as great as that of the support of orphans' homes, and as might be expected, the support of these homes is far less. The results of this study reveal that no church supports the homes for the aged with the degree of financial aid with which some churches support the homes for orphans. As compared with the \$19,919.45 annual support of orphans' homes contributed by sixteen churches reporting, only \$2,941 was given by seven churches maintaining the homes for the "Senior Citizens". These contributions ranged from \$13.00 a year to \$660.00. The average for the churches reporting was \$420.14. Table Eighteen shows the amounts which the individual churches gave.

Contributions to Families and Individuals

A third area of help extended to the needy by the churches of Christ is found in the temporary assistance given to individuals and families. This is generally in answer to a plea for aid during a time of emergency. The existence of such help can be established, however, by the fact that eighteen of the twenty-three churches reporting indicate some help to needy people. It is almost an established custom among churches to carefully consider

TABLE XVIII
HOMES FOR THE AGED

Churches	Amounts
1	\$660.00
2	600.00
3	600.00
4	500.00
5	328.00
6	240.00
7	13.00

Table Eighteen shows the contributions to homes for the aged for one year.

any call for food and clothing. The assistance given to individuals and families is not usually for a prolonged period and, therefore, the amounts given are not large. Of the churches reporting, none indicated aid exceeding \$1,000 per year. The low figure was \$56.42. The average for all the churches reporting such assistance was \$429.27. Table Nineteen shows the amounts contributed by the churches for this purpose.

Bible Chairs

The function of the Bible Chairs was given under Definition of Terms Used. Although it is not yet accomplished, the intentions of members of the church of Christ are to establish a chair at all the leading colleges and universities where it is possible to do so. This would be at a considerable expense, and is one of the reasons why this work has not yet been fulfilled. The churches of Christ in Harris County have not, in a very large measure, been motivated to support this work. This survey reveals that only four of the reporting churches contributed to this program of work, and the amounts ranged from \$300 to \$1,000. Table Twenty shows the amounts contributed by each participating church.

TABLE XIX
CONTRIBUTIONS TO FAMILIES AND INDIVIDUALS

Churches	Amounts
1	\$1,000.00
2	925.00
3	915.00
4	830.00
5	700.00
6	516.61
7	500.00
8	500.00
9	350.00
10	301.51
11	271.00
12	219.00
13	214.65
14	150.00
15	125.85
16	83.00
17	68.98
18	56.42

Table Nineteen shows the amount of contributions given to families and individuals by the reporting churches for the year tested.

TABLE XX
BIBLE CHAIRS

Churches	Amounts
1	\$1,000.00
2	600.00
3	300.00
4	300.00

Table Twenty shows the amount of money contributed to the Bible Chairs by those churches participating in that program.

Colleges and Universities

Throughout the United States, but mostly in the South, are located colleges and universities supported by members of the churches of Christ in Harris County (see Appendix D). Also being supported in this manner are some schools below the college level. The most famous college in the United States receiving much of its support from members of the churches of Christ is Abilene Christian College in Abilene, Texas. It should be emphasized again that rarely does a church support these institutions out of its treasury. The bulk of college support comes from individual endowments and donations. This conclusion is based on the results of this study which show only one congregation contributing to this work. The total amount was only \$400.

CHAPTER V

SUMMARY OF DATA

Because of the distinct practices of the churches of Christ, statistics and information relating to growth, activities, and other facets of the various churches are not readily available as a whole. This information is not only interesting to the lay member, but also important in determining the strengths and weaknesses of the church as a unified body.

Members of the churches of Christ believe their position as a church in Christendom is unique. To them, the church today is the restored church of the beginning and not a part of the family of Protestant churches. They believe the original church experienced a massive digression from the truth, and that subsequent reformations were destined to failure. They believed the only return to the primitive faith was by way of complete restoration.

The churches of Christ were first listed in the Religious Census as a separate body in 1906. West reports there were at that time 2,649 churches with a membership of 159,658. There were 2,100 preachers that year.¹ In 1961,

¹Earl Irvin West, The Search for the Ancient Order (Nashville: Gospel Advocate Company, 1949), p. xii.

Goodpasture reported 18,000 congregations with more than 15,000 preachers and a membership exceeding 2,000,000.²

Most of these were in the South.

The number of congregations of the churches of Christ in Harris County is increasing, the nearest figure available at the time of this study being seventy-two. Of this count, the majority are located in the city limits of Houston. Baytown and Pasadena each have at least three congregations. The combined membership of all these churches is believed to be more than 28,000, with an average church role based on this survey of three hundred. The average yearly contributions for those churches reporting was \$37,735.25. This ranged from over \$3,600 to \$94,000 per church. The reported total average value of the combined church buildings and parsonages was \$131,922.

An interesting discovery of this study was the cost of each baptism in relation to the total contributions for one year. For each baptism, which represents one new member, \$1,526.74 was spent for preachers' salaries, buildings and other items. Also, for each baptism, the yearly combined efforts of twelve and two-tenths members were necessary. The ministers of the churches of Christ in Harris

²B. C. Goodpasture, "Church of Christ", The World Book Encyclopedia 1961, Vol. III, pp. 423-4..

County were supported in line with some of the other related professions, such as teaching. The average support per church--and some of the larger churches have assistants-- was \$7,713.78, plus house and utilities. Some support was sent by some of the churches to missionaries in other states and in foreign countries. Other forms of teaching received support from the churches. Local meetings, which were conducted once or twice a year received an average of \$668.42 per year. Radio and television work received an average of \$1,350.85 for the year and \$523.96 was the average amount each church spent on newspaper and magazine advertising. Tracts of many subjects for public distribution were made available by all the churches at a yearly average of \$211.87. The Bible School expense was a large item in the budget of almost all the churches. This facet of the work was implemented at an average of \$970.20 for literature.

The church offices were maintained yearly at an average cost of \$765.89. Although all churches kept an office of some sort, all did not have paid secretaries. Those churches that had secretaries paid them annual salaries averaging \$1,867.81.

Benevolence in several areas was practiced by the churches of Christ in Harris County. Orphans' Homes received more attention and support than any other form of

indigent service. Support for the Homes for the Aged was placed in the budget of some of the churches. However, the amount allotted for this purpose was much less than that for the Orphans' Homes. An average of only \$420.14 was spent in support of this cause. A third area of benevolence included the temporary assistance given to individuals and families during emergencies. Such assistance was usually very small, but nearly all the churches reporting indicated some assistance given. The average yearly amount for this purpose was \$429.27.

Support of the Bible Chairs at the leading colleges and universities is growing among the churches of Christ. This program of education received an annual average expense of only \$550, however, for the four churches reporting. The direct support of colleges and universities is not being practiced by the churches on a very large scale. Of the churches tested, only one indicated any support to colleges whatsoever. And that amount was only \$400.

CHAPTER VI

CONCLUSIONS

This final chapter will present conclusions relating to the data contained in this study. Only those conclusions which are indicated by the evidence herein will be presented.

The data contained in this study seems to indicate the following specific conclusions:

1. The lack of response to the questionnaires tends to reveal either a lack of interest in this field of study or a strong conviction against the propriety of such a study.

2. The churches of Christ keep fairly accurate records of their activities for their own use, but are reluctant to reveal them to others.

3. The average membership of the churches of Christ is not extremely large, but facilities are adequate for their needs.

4. Although churches of Christ claim a true connection with the original church, they spend only a small percent of their contributions in missionary efforts.

5. Newspaper and magazine advertising are more popular than the media of radio and television.

6. Most of the benevolent work of the church is done through organized media.

7. Orphans receive much more support than do "widows and the aged".

8. The church of Christ in Harris County is active in Christian education, supporting Bible Chairs, but not directly contributing to colleges and universities.

The facts presented seem to indicate the following general conclusion: The churches of Christ in Harris County are engaged in an extensive program of work, but are somewhat inconsistent in some of their activities.

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APPENDICES

APPENDIX A

APPENDIX A

Letter of Introduction

Dear Sir:

Will you assist me in fulfilling the requirements of the Master's Degree for which I am working, and at the same time render a service to the churches of Christ in Harris County? It will require only a little of your time, and some information relating to the congregation where you worship.

Enclosed you will find a form that is self-explanatory. Please note that the churches are not asked to identify themselves, and that a record of individual contributions is not sought.

The completed thesis, A SURVEY OF THE FINANCIAL ACTIVITIES OF THE CHURCHES OF CHRIST IN HARRIS COUNTY will be on permanent file at Sam Houston State Teachers College, Huntsville, Texas. Also, it is hoped that excerpts will appear in the Brotherhood papers and church bulletins, or be otherwise made available to interested churches.

Will you please bring this up in the next Business Meeting of the church and return the completed form as soon as possible. Thank you.

Fraternally,

C. Hubert Allen
301 Horncastle Dr.
Channelview, Texas

APPENDIX B

APPENDIX B

Follow-up Letter

Dear Sir:

Some time ago questionnaires were sent by the writer to all the churches of Christ in Harris County requesting information to be used in the writing of a thesis entitled A SURVEY OF THE FINANCIAL ACTIVITIES OF THE CHURCHES OF CHRIST IN HARRIS COUNTY. About seventeen percent of the churches responded to that request. On the basis of these returns the writing of the thesis was undertaken, however, it is now believed that a higher percent of response is necessary.

Will you please fill out the enclosed questionnaire at an early date, so the writing of this thesis can be completed.

If you have already responded, please disregard this request. Thank you.

Sincerely,

C. Hubert Allen
Rt. 1, Box 491
Spring, Texas

APPENDIX C

APPENDIX C

Questionnaire

Record of the Church

1. Number of Members. _____
2. Total Contributions for the Year. _____
3. Amount taken from the Treasury for the following:
 - A. Local Preaching (Include Assistants and Song Leaders) _____
 - B. Missionaries outside the U.S. _____
 - C. Missionaries in U.S. other than Texas. _____
 - D. Missionaries in Texas. _____
 - E. Local Meetings (Include Advertising). _____
 - F. Tracts for Distribution. _____
 - G. Newspaper and Magazine Advertising. _____
 - H. Radio Preaching. _____
4. Value of Church Building. _____
5. Amount spent on Home Building for the Year (Payments) _____

6. Amount Spent on Buildings outside the U.S. _____
7. Amount Spent on Buildings in U.S. other than Texas. _____

8. Amount Spent on Buildings in Texas other than Home Building. _____

9. Value of Preacher's Home. _____
10. Contributions to Orphans' Homes. _____
11. Contributions to Homes for the Aged. _____
12. Contributions to Individuals and Families. _____
13. Contributions to Bible Chairs. _____
14. Contributions to Colleges and Universities other
than Bible Chairs. _____
15. Amount Spent for Bible Class Materials. _____
16. Salaries for Secretaries. _____
17. Amount Spent for Office Supplies. _____
18. Number of Baptisms for the Year. _____

Vita was removed during scanning