

The Churches of Christ in Mississippi

by
DON JACKSON

Published by
J. C. Choate Publications
Winona/Singapore/New Delhi

©Copyright, 1985
by
J. C. Choate Publications

Offset Printing, U.S.A.
First Printing, 2,000 Copies

Order From:
J. C. CHOATE PUBLICATIONS
Route 2, Box 156
Winona, MS 38967
Phone (601) 283-1192

Acknowledgements

A work of this nature requires the assistance of many people. More than 300 people supplied information on local congregations, others helped contact congregations, and still others provided additional information which made it possible to contact every congregation of the Churches of Christ in Mississippi. It would be impossible to name each one but all their work and cooperation is appreciated.

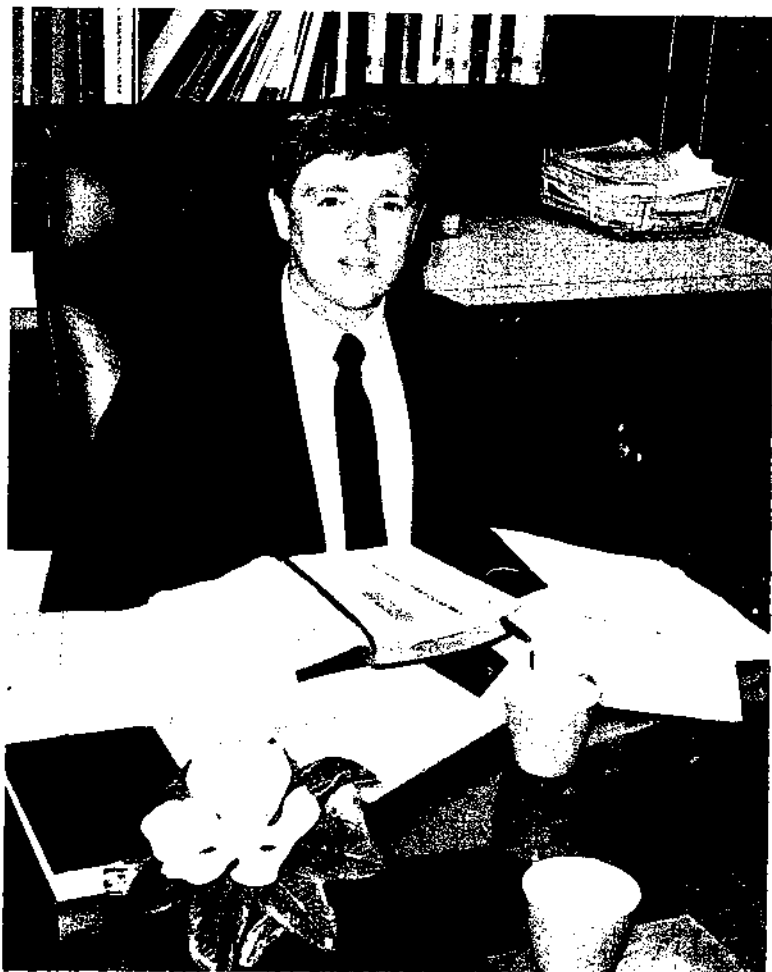
This study was done as the author's thesis for the Doctor of Ministry degree from Harding University Graduate School of Religion. Dr. Mac Lynn, the chairman of the thesis committee, supplied invaluable information and encouragement in the work. His close contact and supervision made it possible to accomplish the goals of the research. Miriam Dendy worked many long and tedious hours in typing and re-typing the manuscript for this paper. Her spirit of cooperation and boundless energy made an immeasurable contribution to the project.

Appreciation is also expressed to the South Huntington Street Church of Christ, Kosciusko, Mississippi, with whom the author ministers. The elders, J. B. Hayes, J. Marlin Ivey, Dewey Lawrence, and Cecil May, Jr., have been most helpful and encouraging throughout the work.

A. L. Franks, editor of the *Magnolia Messenger* has also provided valuable assistance. This paper shines as a bright light emphasizing the work of the churches in Mississippi.

My wife Donna has, once again, encouraged me to attain another goal in life. Without her sacrifices, support, and understanding, I would never have been able to complete this project. She has spent many nights alone with our children while I wrote, called, or visited in order to gather the information contained in this paper. This degree and project is, in many ways, as much hers as it is mine. I also appreciate the influence of my father and mother, Donald W. and Billie Jean Jackson, whose pride in my work continues to encourage me to strive for greater goals.

It is to the faculty, board, staff, and students of Magnolia Bible College that I dedicate this work. I am proud to be a faculty member of this institution which has the potential to accelerate the growth and development of the Churches of Christ in Mississippi.



Don Jackson

Foreword

As a Mississippi preacher for over 30 years, I have seen many changes, both for good and for ill, and much growth in the church in this state. In several towns where no congregation was meeting in 1954, when I moved to Mississippi, there are now thriving congregations of 100-300 members, sponsoring mission work in other areas of the state.

During that time few, if any, definitive studies of the church, its membership, its status, or its growth have been made. Dr. Don Jackson, Associate Professor of Bible, Biblical Languages and Ministry at Magnolia Bible College, has performed a valuable service with the research that produced this book and the presentation of it.

The history is interesting and enlightening. The analysis of the current situation among the churches is very helpful in many ways. The list of churches with addresses, attendance figures, and characteristics is the most complete ever put together.

Two facts emerge from the book that are disturbing. One, the divisions that still plague us, even while we plead for unity based on the New Testament pattern, are evident. Not all of the congregations listed enjoy fellowship with each other. Some congregations have only one or two others they recognize as loyal. Some, perhaps, fellowship many things they ought not. This book was not written to attempt to solve these problems, but perhaps seeing the situation as it exists will help us work to "all speak the same things" and to "be perfectly joined together in the same mind and in the same judgment." We can only do that as each of us is willing to give up our own mind and put on "the mind of Christ."

Second, though dramatic growth has occurred in some areas over the past 30 years, the rate of growth has declined, and many congregations are not growing in number and have not for years.

May conviction of the truth of the gospel and love for the souls of men impel us again, as did our forefathers of yesterday, to proclaim the truth of God from the courthouses to the cow pastures, by the air waves and by personal contact, in season and out of season, until no country, town, hamlet or crossroads is lacking the regular, faithful proclamation of the word of truth.

Cecil May, Jr.
Magnolia Bible College
January, 1985

The Publisher's Statement

I remember that several years ago, Joe K. Alley, then the preacher for the Church of Christ at Booneville, Miss., put forth a state-wide effort to gather facts and figures about the churches of Christ in Mississippi. This, I suppose, was the first such attempt, at least up to that time, to compile this type of information. After it was completed, Bro. Alley spoke to a number of congregations throughout the state concerning the results of his labors.

Now after more than 30 years, another major effort has been made to bring out a larger and more complete volume concerning the churches of Christ in Mississippi. This was most needed and is a work that should be very beneficial to all Christians in the Magnolia state. Some will be interested in the historical side of it. Others will appreciate the helpful information, which shows where the congregations are to be found, the size of them, where the church is numerically strong and where it is weak. Then there will be those who will be challenged by it. All in all, it should prove to be very helpful to the Lord's cause in this state.

Bro. Don Jackson is the author. Having been born in Jasper, Alabama, in 1954, he began preaching in 1966. He attended Freed-Hardeman College, Harding University, and Harding Graduate School of Religion. It was while working on his D.Min. that he did the research and the gathering of facts that resulted in the writing of this book. Since 1979 he has been an instructor at Magnolia Bible College, and he is working as the local preacher for the Church of Christ in Kosciusko, Miss.

I am personally delighted that I can have a part in all of this by publishing this volume. I believe that it is needed and that it will give a real boost to the Lord's work in this state. With these few words, therefore, I want to commend this material to you and I would hope that you will find it informative, inspiring, and challenging, causing each one of us to be more zealous than ever before to spread the gospel of Christ in our home state.

J. C. Choate
Winona, MS
January 25, 1985

Table of Contents

Acknowledgements	iii
Foreword	v
Publisher's Statement	vi
Illustrations	ix
Graphs	ix
Maps	ix
Tables	x
Introduction	xii
Problem and Purpose	xii
Related Literature	xii
Delimitations	xiii
Data Collection Procedures	xv
Chapter	
I. Historical Setting: The Churches of Christ in Mississippi	1
Disciples of Christ/Churches of Christ 1826-1906	1
"Christian Baptists"	1
Separation from the Baptists	4
Growth and Expansion	7
Rebuilding After the War	12
Division	15
Evangelistic Cooperation	15
Instrumental Music	17
Churches of Christ, 1906-1982	20
II. General Analysis of the Churches of Christ in Mississippi, 1982	31
Churches and Church Attendance	31
Church Growth	34
Geographic Distribution	40
Church Leadership	48
III. Analysis of Minority Groups	52
Predominantly Black Churches	52
Churches and Church Attendance	52
Church Growth	54
Geographic Distribution	58

Church Leadership	64
Non-Mainline Churches	67
Doctrinal Differences	67
Churches and Church Attendance	67
Church Growth	68
Geographic Distribution	72
Church Leadership	77
Conclusion: Looking to the Future	82
Changes Since 1982	82
Priority Areas for Church Plantings	83
Needs of Local Congregations	84
Appendix A: Letter Mailed to Churches	86
Appendix B: Questionnaire	87
Appendix C: Churches of Christ in Mississippi, 1982	88
Appendix D: 1982 Mississippi County Analysis	89
Appendix E: 1982 Black Churches	91
Appendix F: Non-Mainline Churches	93
Appendix G: Churches Dissolved Since 1953	94
Appendix H: New Churches Established Since 1982	95
Appendix I: Towns with Population of 1,000-2,500 with No Church of Christ, 1984	95
Churches of Christ of Mississippi, 1982	97
Bibliography	129

Illustrations

Graphs

1.	New Churches in the Twentieth Century	24
2.	Mississippi Religious Groups Annual Membership Growth Rate 1906-1957	35
3.	Mississippi Religious Groups Annual Membership Growth Rate 1957-1980	36
4.	Mississippi Religious Groups Annual Growth in New Churches 1957-1980	37
5.	Mississippi Churches of Christ Annual Growth Rate in New Churches 1953-1982	38
6.	Mississippi Churches of Christ Annual Membership Growth Rate 1953-1982	39
7.	Trend in Church Attendance	40
8.	Counties with No Churches of Christ	47
9.	Percentage of Churches with Elders	49
10.	Churches with Preachers and Elders	50
11.	Percentage Composition of Population by Race	52
12.	Annual Growth Rates: Total Number of Churches 1953-1982	55
13.	Annual Growth Rates: Membership/Attendance	56
14.	Average Congregation Size 1953-1982	57
15.	Preaching Positions in Black and White Churches	65
16.	Median Preacher Tenure	66
17.	Non-Mainline Churches	68
18.	Net Growth-Congregations 1953-1982: Non-Mainline—Mainline	69
19.	Percentage of Non-Mainline Churches/Membership	71
20.	Mean/Median Averages 1953-1982: Non-Mainline— Mainline	72
21.	Preaching Positions: Non-Mainline—Mainline	79
22.	Median Preacher Tenure: Non-Mainline—Mainline	79

Maps

1.	Mississippi 1819	2
2.	Mississippi 1830	8
3.	Churches of Christ 1906	19
4.	Disciples of Christ 1906	20

5.	Churches of Christ 1940	23
6.	Churches	42
7.	Church Attendance	43
8.	Percentage Population Change 1960-1970	45
9.	Percentage Population Change 1970-1980	46
10.	Black Churches	59
11.	Black County Attendance	61
12.	Black Population Proportion	62
13.	Black Population Density	63
14.	Non-Mainline Churches	74
15.	Oca Churches	75
16.	NC Churches	76
17.	NI Churches	77

Tables

1.	States with over 200 Churches of Christ	31
2.	Ten Largest Churches 1982	32
3.	Mississippi Religious Groups	32
4.	Religious Bodies 1980	33
5.	Mississippi Mean Average Members per Church	33
6.	Comparison of Restoration Churches in Mississippi	34
7.	Baptisms	40
8.	Counties with Most Churches/Attendance	41
9.	County Growth 1953-1982	44
10.	County Growth 1953-1982: Percentage Membership Growth	44
11.	Counties Losing Attendance 1953-1982	44
12.	Preacher Tenure	48
13.	Longest Tenure of Preachers	49
14.	Largest Black Churches	54
15.	Comparative Studies of Black Churches	55
16.	Counties with Most Black Churches	58
17.	Counties with Highest Black Attendance	60
18.	Black Churches with Elders	66
19.	Largest Non-Mainline Churches	69
20.	Non-Institutional Churches Established Since 1979	70

21.	Non-Mainline Church Baptisms	73
22.	Preaching Positions: Non-Mainline— Mainline Churches	78
23.	Towns Over 2,500 with No Churches of Christ	83

Introduction

Problem and Purpose

As early as 1875, A. S. Hayden lamented the "want of records" as he sought to write a history of the Restoration Movement. He chastised churches who, in their misdirected zeal, "thought it a violation of this reformation to have any records whatever..."¹ Twentieth century historians who write of the Churches of Christ have come to accept as fact that "as a policy they do not give statistics on the membership of the total church body."²

The lack of statistics is due more to the lack of a national organization rather than a generally accepted aversion to records. David Lipscomb summarized the problem when he was asked how the Bureau of the Census might secure a complete list of Churches of Christ of 1906: "I know of no way to obtain the statistics desired other than to get the addresses of the different churches and address a circular asking the number of each church."³ This study seeks to supply statistical information for the Churches of Christ in Mississippi through the method proposed by Lipscomb—direct contact with each individual congregation.

One purpose of this study is to describe the Churches of Christ in Mississippi in 1982. The description includes the number of congregations, average Sunday morning attendance, date of establishment, the number of baptisms for the year, and leadership structure. The status report will be followed by an assessment of leadership, evangelism, and growth needs. Included in the analysis are priority areas for church plantings in the state and areas needing general development—elders, preachers, evangelism, and unity.

Related Literature

John T. Brown's *Churches of Christ*, published in 1904, was one of the earliest attempts at a comprehensive description of the Churches of Christ throughout the world. The article on Mississippi was written by B. F. Manire, a prominent figure in the Restoration Movement in Mississippi.⁴ This book, along with M. F. Harmon's *A History of the Christian Churches in Mississippi*,⁵ provides invaluable historical data for that period before the

divisions within the Restoration Movement.

Joe K. Alley published *Churches of Christ in Mississippi, 1836-1954*.⁶ This survey of the Churches of Christ in Mississippi included information on the history of the churches, present leadership, membership figures, and mailing addresses.

A survey was also conducted in 1964 by Charles H. Lucas. The results of this work were presented in a Master's thesis. Lucas emphasized the history of the Churches of Christ with the survey including only the name of the congregations, the town and county in which they were located, and the name of the ministers then working with each congregation.⁷

Lynn McMillon's study of the Churches of Christ in Tate County, Mississippi, is a source of useful historical data on this one Mississippi county.⁸ Kenneth Klein of Harding Graduate School of Religion wrote a seminar paper which provided historical data on the distinctive character and history of the churches in Lincoln County.⁹

In 1979, Mac Lynn of Memphis, Tennessee, compiled census data on the Churches of Christ in the United States.¹⁰ This included the number of churches, membership, attendance, adherents, and doctrinal characteristics.

In relation to previous studies on Churches of Christ in Mississippi, the present investigation performs the following functions: (1) confirm the figures in the Lynn study, (2) update the information in *Churches of Christ in Mississippi, 1836-1954*, and (3) provide the basis for church growth activity in the state. The study goes beyond all others in the information generated and in its overall church growth objectives. This study updates the Alley project but is, in many ways, patterned after that work. Alley's information serves as a useful point of comparison for the 1982 investigation. The present study also includes information on general growth patterns since 1953 as reflected in attendance, baptisms, and doctrinal characteristics. The Lucas thesis serves as a useful reference point in depicting growth patterns and rates among the Churches of Christ since 1953.

Delimitations

This study is limited in four ways. First, the object of the study is the religious body commonly known as the Churches of Christ.

The Churches of Christ in the U. S. are an outgrowth of the nineteenth century religious revival movement which began on the American frontier and came to be known as the Restoration Movement. This historical movement has known many divisions in its two hundred year history with the major division coming in the late nineteenth century between what are now known as the Christian Church/Disciples of Christ and the Churches of Christ. The first group has since divided into the Christian Church (Disciples of Christ) and Christian Church/Churches of Christ. The Disciples are now one of the more liberal Protestant denominations. The most obvious distinction between the Christian Church/Churches of Christ and the Churches of Christ is the use of a mechanical instrument of music in the worship of the first group and its absence from the latter.

The emphasis on congregational autonomy within the Churches of Christ has also led to other divisions whose importance differs from congregation to congregation. Issues such as participation in war, millennial theories, a salaried local preacher, the observance of communion, the cooperative support of Christian institutions, and theories of divorce and remarriage have resulted in divided fellowships among some Churches of Christ. Other congregations have accepted these differences as matters of opinion rather than of faith and have not divided over the issues. In order to provide for as wide an audience as possible, as well as to avoid the problems of endless factions, the present study defines Churches of Christ as the non-instrumental religious body derived from the Restoration Movement. Individual characteristics which might cause a particular congregation to draw lines of fellowship and thus exclude others within this general group are noted as they are applicable.

A second limitation of this study is that it is restricted geographically to the state of Mississippi. Third, it is limited chronologically to the state of the Churches of Christ in the year 1982. Finally, although all Churches of Christ in Mississippi are included, the research has been limited to specific demographic, historical, and descriptive details. Since the study is descriptive rather than analytical, it is not designed to designate the factors which influence the growth or decline of either individual congregations or of the church as a whole.

Data Collection Procedures

The primary instrument employed in this study was a questionnaire designed to solicit facts regarding congregational attendance, leadership, and baptisms in 1982. The principal means for collecting data was a letter mailed January 3, 1983, to every church in the state (appendix A). The letter introduced the study and asked the reader to complete the enclosed form (appendix B). Over 350 of these letters, with enclosed business reply envelopes, were sent in the initial mailing. A few were returned by the postal service, noting incorrect addresses. About fifty percent (174) of the churches returned the survey form. This response exceeded the anticipated thirty percent return.

Information on the remaining 175 churches was obtained in various ways. Forms for thirty-two churches (nine percent) were completed through personal contacts in which the researcher talked with representatives of these churches. Nine people (three percent) responded to an article in the *Magnolia Messenger*, which included a copy of the survey form. The rest of the churches (134, thirty-eight percent) were surveyed by telephone. A call was made to a contact at each congregation and the questions answered over the telephone. As a result of these methods, a survey form was completed for each of the 349 congregations in the state from information supplied by someone personally involved with the congregation.

An effort was made in the survey instrument to distinguish information gathered from church records and information based on estimated figures. Records were consulted in over one-third of the responses (117, thirty-four percent).

The lack of a definition of the "full-time paid preacher" position caused some inconsistency in the responses. A few respondents seemed to define "full-time" as meaning that the individual preaches every Sunday, although he may work at another job during the week; others, including the researcher, defined it as one who is paid a living wage.

Demographic details such as mailing address and congregation name have been compiled into a directory (appendix C). The fact that the congregation does or does not employ a full-time preacher or have an eldership is useful in describing the leadership stability among the churches in Mississippi. Average Sun-

day morning assembly attendance was used as the basis for determining the relative size of the congregations. This statistic seemed to be a more reliable basis for comparison than a figure such as "membership," which might be defined differently by various congregations and, therefore, skew size comparisons.

The following characteristics support the reliability of this study: (1) the survey includes information from every church in the state and is not based on a sample group; (2) the information for each congregation was obtained from primary sources with first-hand knowledge of the congregation; and (3) a high percentage of statistics was gathered from records. Therefore, the survey accurately portrays the Churches of Christ in Mississippi in 1982.

Footnotes, Introduction

¹Amos Sutton Hayden, *Early History of the Disciples on the Western Reserve* (Cincinnati, Ohio: Chase and Hall, 1875), p. 459.

²Jack Winton Gunn, "Religion in the Twentieth Century," in *A History of Mississippi*, 2 vols., ed. Richard A. McLemore (Hattiesburg, Miss.: University and College Press of Mississippi, 1973), 2:489.

³David Lipscomb, "The 'Churches of Christ' and the 'Disciples of Christ,'" *Gospel Advocate* 44 (July 18, 1907):457.

⁴Benjamin Franklin Manire, "Mississippi," in *Churches of Christ: A Historical Biographical, and Pictorial History of Churches of Christ in the United States, Australia, England, and Canada*, ed. John T. Brown (Louisville, Ky.: John P. Morton and Co., 1904), pp. 255-57.

⁵Marion Franklin Harmon, *A History of The Christian Churches in Mississippi* (Aberdeen, Miss.: By the author, 1929).

⁶Joe K. Alley, *Churches of Christ in Mississippi, 1836-1954* (Booneville, Miss.: By the author, 1953).

⁷Charles H. Lucas, "History of the Church of Christ in Mississippi" (M. A. thesis, Mississippi College, 1964).

⁸Lynn McMillon, "A History of the Churches of Christ in Tate County, Mississippi, 1836-1965" (M. A. thesis, Harding Graduate School of Religion, 1966).

⁹Kenneth Klein, "The Cause in Southern Mississippi," Unpublished seminar paper (Harding Graduate School of Religion, 1981).

¹⁰Mac Lynn, "Mississippi," *Missions Bulletin* 40 (January 1983): Mac Lynn, ed., *Where the Saints Meet, 1983* (Austin, Tex.: Firm Foundation Publishing House, 1982), pp. 143-51.

Chapter I

Historical Setting: The Churches of Christ in Mississippi

Disciples of Christ/Churches of Christ 1826-1906

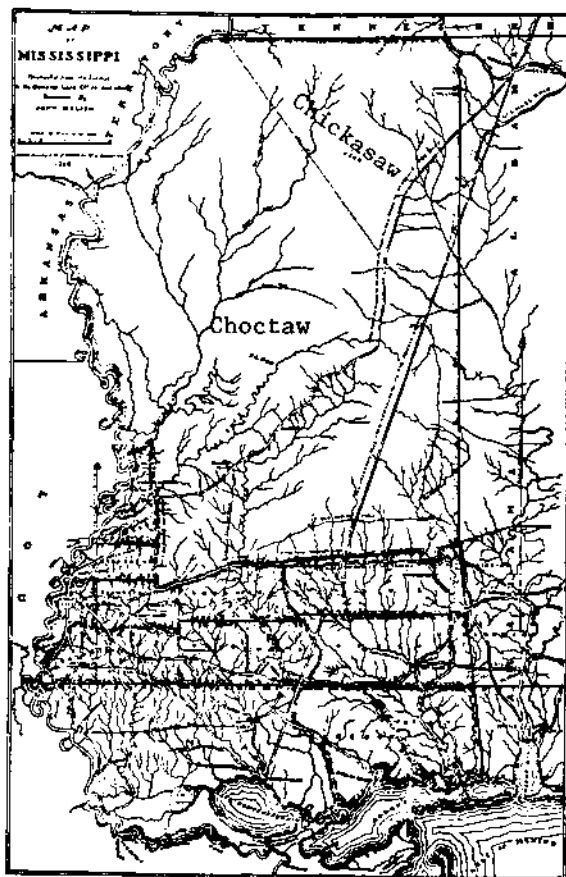
“Christian Baptists”

On April 7, 1798, when the United States created the Territory of Mississippi out of land ceded by Spain in the Pinckney Treaty of 1795, the only settlement of any consequence was the Natchez district in southwest Mississippi on the Mississippi River.¹ The original territory included what was to become the states of Mississippi and Alabama (1817, 1819). The old Natchez District included present-day Warren, Claiborne, Jefferson, Adams, Wilkinson, Franklin, and Amite counties. This area continued to be the population center of Mississippi at the time statehood was granted in 1817. Under the control of the United States, the population of the Mississippi Territory increased rapidly from 8,850 in 1800 to 40,352 in 1810, and 75,448 in 1820.² Most of the expansion, however, was in south and southwest Mississippi. Expansion to the north was hindered by control of the land by Choctaw and Chickasaw Indians (see map 1).

The French and Spanish control of the Mississippi River before 1798 had resulted in the predominance of Roman Catholicism. Baptists, however, had begun to settle in the Natchez area before 1785 with the immigration of Loyalists fleeing from the East following the American Revolution.³ The first Baptist church in the settlement, organized at Natchez in 1791, became known as the Salem church.⁴ After enduring persecution from the area Catholics, the Baptists organized the Mississippi Baptist Association in Wilkinson County, September, 1807, with five participating churches: Salem, New Hope, Bethel, New Provi-

dence, and Ebenezer.⁵ These churches were located in Wilkin-
son, Adams, and Amite counties.⁶

MAP 1
MISSISSIPPI 1819



SOURCE: McLemore, *History of Mississippi Baptists*, p. 36.

When statehood was achieved, thirty-three Baptist churches with over one thousand members held membership in the Mississippi Baptist Association.⁷ By 1826, the Union Association (1819) and Pearl River Association (1820) had been formed. The three associations worked together to form the Mississippi Baptist State Convention in 1824. This first state convention, which began with great enthusiasm, was to last only six years. A primary reason for its dissolution was a controversy over "Reformers" who had begun to make "inroads into..these churches."⁸

The first Restoration preacher known to have preached in Mississippi was Jacob Creath, Jr.⁹ The son of a Baptist preacher, Creath had been ordained a Baptist minister in 1820. While working in Kentucky, he was associated with P. S. Fall and John T. Johnson, both of whom would become Restoration leaders.¹⁰ Through reading the *Christian Baptist*, Creath had become acquainted with restoration principles which led him to denounce creeds and preach obedience to God's word as the avenue of conversion.

In late 1826, when the Disciples were still considered to be associated with the Baptists,¹¹ Creath came to Natchez with letters of introduction from Baptist churches in Kentucky. He stayed with Dr. David Cooper, the first president of the Mississippi Baptist State Convention,¹² and Major Joseph Johnson of Woodville.¹³ As a result of Creath's work, he baptized "a large number of persons" and enraged the Presbyterians, Methodists, and Episcopalians to the point that they burned him in effigy.¹⁴ To the Baptists, he was looked upon as a powerful Baptist preacher, for "at that period, Mr. Campbell had not taken a position of opposition to the ancient doctrines, which he afterwards assumed, and so schism in the church resulted."¹⁵

Creath's connection with Campbell's *Christian Baptist* continued during his stay in Mississippi. No doubt it was through his influence that "Bishop G. Irim" of Woodville became an agent for the *Christian Baptist* in 1827.¹⁶ An article from Mississippi by "J. C." appeared in the *Christian Baptist*, September 3, 1827.¹⁷

An attack of yellow fever in the fall of 1827 cut short Creath's work and forced him to leave the area.¹⁸ When he left New Orleans by steamer in early 1828, Creath left southwest Mis-

Mississippi with numerous converts, four new preachers, "some congregations," and a coeducational "ecclesiastico-literary institution" called Newtonia College in Wilkinson County.¹⁹ Among the converts was the wife of the nephew of Abram Scott, who became governor of Mississippi in 1831.²⁰

Upon his return to Kentucky, the Great Crossings Church of Kentucky charged Creath with heresy. The Elkhorn Baptist Association in its annual meeting in August 1829 refused to adopt a resolution to exclude those who advocated taking the "Bible alone." A year later, however, Creath, his uncle, Jacob Creath, Sr., and "Raccoon" John Smith were expelled from Baptist fellowship in Kentucky.²¹

Separation from the Baptists

The work of Jacob Creath was taken up by Dr. William E. Matthews, a medical doctor and preacher who moved to Mississippi from Alabama in 1828. B. F. Manire, who knew him some thirty years later, referred to Dr. Matthew as "the ablest of the many preachers who have lived and labored among us in this State"²² and considered him to be "in the very front rank of pulpit orators and fearless reformers."²³ Although only twenty-three years old when he arrived in Mississippi, in the first year Matthews led four Baptist churches to take "their stand on the New Testament" and to be known "simply as churches of Christ." Two of these churches were in Wilkinson County (Ebenezer and Mt. Moriah), one in Franklin County (Wells Creek), and the fourth in West Feliciana Parish, Louisiana.²⁴

As would be expected, opposition arose from the Baptists at the loss of these churches. The Reformers had gone from converting the Methodists, Presbyterians and Episcopalians to leading their own denomination to set aside all human names and authority and to unite on the basis of the Scriptures only. The matter caused such disarray among the Baptists that in 1829 the Mississippi State Baptist Convention was dissolved because of the divisions which had arisen. One historian views the report of "Campbellites" as only one of various factors which led to the divisions, e.g., the question of missionary work, tract and temperance societies, education of the clergy, and instrumental music.²⁵ Richard McLemore, a Baptist historian, more squarely places responsibility on the influence of the Reformers.²⁶

Although differences had already become apparent, 1830 became the year of the separation of the Disciples from the Baptists. The relationship had, at best, been tenuous. Campbell's association with the Redstone Baptist Association had deteriorated to the point that only the opportunity in 1823 for the Wellsburg Church, of which he was a member, to join the Mahoning Baptist Association of Northeast Ohio prevented official action against him.²⁷ Through his paper, the *Christian Baptist*, and his debates and preaching, Campbell continued to advocate a complete return to the "ancient order of things." The success of Walter Scott as an evangelist for the Association in leading thousands to reject all creeds and party names in favor of the New Testament pattern had the serendipitous effect of causing many to question the scripturalness of associations such as the Mahoning Association.²⁸ As a result, in August, 1830, the Association met for the last time in Austintown, Ohio, and unanimously adopted a resolution proposed by John Henry that "the Mahoning Association...should cease to exist."²⁹ B. B. Tyler, an early Restoration historian, regards this act "as the formal separation of Disciples from the Baptists."³⁰

The year 1830 also had Alexander Campbell replace the *Christian Baptists* with a new publication, the *Millennial Harbinger*. One reason for the change was the danger that "Christian Baptist" might become a party name for the advocates of restoration.³¹ The first volume included an "Extra" on the "Remission of Sins"³² which clearly distinguished his views on baptism from those of the various sects, including Baptists. Baptist historian Richard McLemore cites this issue as "the beginning of the separation of the Baptists from the followers of Campbell."³³ It would be more accurate to refer to this as the final act of the separation rather than the beginning. As early as 1829, individual associations had begun to take action against the Mahoning Association. The Beaver Association of Western Pennsylvania adopted a resolution to disfellowship the Mahoning Association which came to be called the "Beaver anathema."³⁴ This resolution specifically charged the Reformers with teaching

...that there is no promise of salvation without baptism;
that baptism should be administered on belief that Jesus
Christ is the Son of God, without examination on any other

point; that there is no direct operation of the Holy Spirit on the mind before baptism; that baptism procures the remission of sins and the gift of the Holy Spirit; that man's obedience places it in God's power to elect to salvation; that no creed is necessary for the church; that all baptized persons have a right to administer the ordinance of baptism.³⁵

This resolution came to be a model by which other Baptist associations excluded the Reformers.

The Mississippi Baptist Association, still concerned about the dissolution of the State Convention, gathered at the Ebenezer church in Amite County October, 1830, for their annual meeting. With a copy of the minutes from the Beaver Association in hand, the association resolved to approve the Beaver action against the Mahoning Association and further resolved to recommend that all the churches which composed the Mississippi Baptist Association "discontenance the writings of Alexander Campbell—and the new translation of the New Testament—and any minister who holds to the Campbellite creed."³⁶ The Union and Pearl River Associations took similar action the same year.³⁷ The Union Association resolution specifically mentioned the Liberty and Bay Creek churches and John H. Newland, Levi Thompson, and Samuel Marsh as objects of the action.³⁸

After 1830, the lines of separation were clearly drawn and enforced. The Mississippi Association withdrew from William Matthews and David Hughes the following year. Matthews, as noted earlier, was the primary leader of the Reformers; Hughes is unknown other than a reference to him as an agent for the *Christian Baptist* in Adams County.³⁹ Resolutions continued with the Mississippi Association adopting a resolution in 1833, which was virtually identical to that adopted in 1830 against "the Christian Baptists, alias, the Campbellites."⁴⁰

The Disciples were not passive during this period. A letter from Yazoo, Mississippi, dated June 6, 1832, appeared in the *Millennial Harbinger* with the news: "At Liberty church, Grand Gulf, I was informed that five churches among the Baptists had declared in favor of Reformation."⁴¹ Later that year a letter from Hinds County, Mississippi, dated August 20, 1832, mentioned the congregation at Grand Gulf and one in Hinds County. In addition, it reported that "the disciples in Wilkinson County, and

adjoining, have been progressing rapidly since they shook off the yoke and entered the perfect liberty of the Kingdom."⁴²

The loss to the Disciples of prominent Baptist leaders such as John A. Ronaldson, who had been a delegate to every session of the Mississippi Baptist State Convention,⁴³ and the loss of many churches created strong feelings of ill-will between the groups. In addition to the resolutions dis-fellowshipping the Reformers, Baptists joined other Protestant groups in branding them "interlopers who were...sowing seeds of heresy, discord and disaffection."⁴⁴ In 1835, Ashley Vaughn, a leading Baptist preacher, cited the "Campbellites" as a chief cause for the decline of Baptist churches in the Woodville area, especially affecting the Bethel church. Vaughn claimed:

The Campbellites have made inroads into two of those churches, and done incalculable mischief; to quite an extent the evil is to be attributed to men who, years ago, came down from the Upper County in the character of Baptist ministers, disguised their erroneous sentiments until they had won the confidence and affection of the churches..."⁴⁵

As late as 1839, letters were still being written condemning "Campbellism's" influences in Baptist churches and associations:

...the Mississippi and Union have been powerfully shook with these seeds of corruption; and though those men are gone, yet the fruits of their baneful and heterodoxical sentiments have been left behind, as a lasting memorial of their deception.⁴⁶

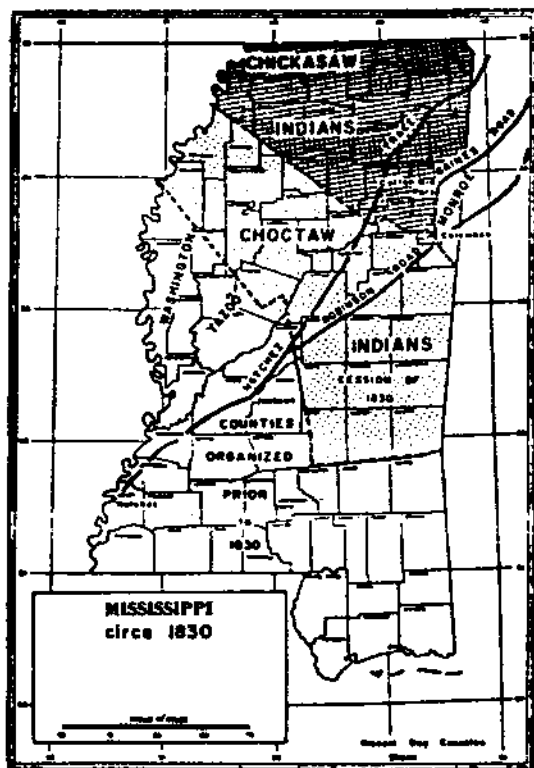
The Mississippi Baptist Association affirmed in 1839 and again in 1848 that immersion administered by the reforming teachers was invalid and that rebaptism was necessary before one could be admitted to Baptist fellowship.⁴⁷ In the same vein, one of the earliest histories of Baptists in Mississippi, published in 1866, subtitled a chapter the "Evil effects of Campbellism."⁴⁸

Growth and Expansion

The greatest population growth in the history of the state of Mississippi occurred between 1830 and 1850. The Indian-cession treaties of 1830 (Choctaw) and 1832 (Chickasaw) opened two-thirds of the lands of the state to new settlement (see map 2).

The population grew from 132,621 in 1830 to 375,621 in 1840 and 606,525 in 1850.⁴⁸ This growth coincided with the expansion of the Disciples of Christ/Churches of Christ from a few members in southwest Mississippi to a major religious group across the entire territory. By 1830, they had penetrated eighteen counties from the southwest corner to the most northern counties of the state.

MAP 2
MISSISSIPPI 1830



SOURCE: Gene Ramsay Miller, *A History of North Mississippi Methodism, 1820-1900* (Nashville, Tenn.: Parthenon Press, 1966), p. 17.

J. R. McCall of Claiborne County reported in 1834:

The cause of reform is spreading through Mississippi. About four years ago there was scarcely any; now there are in 15 or 20 counties, several able proclaimers...and several organized congregations.⁵⁰

In addition to Ebenezer (later called Consolation) at Whitestown and Mt. Moriah near Woodville (Wilkinson County), Well's Creek (Franklin County) and Liberty at Grand Gulf (Claiborne County), congregations are known to have existed in Holmes County (organized March, 1833), Prospect Hill, Battle Springs, and Utica in Hinds County, and Fayette in Jefferson County before 1840.

One of the earliest congregations still in existence was organized in Tate County of Northwest Mississippi by settlers from Tennessee, who arrived in 1836. The Cathey family settled on Jim Wolf Creek and organized a church in 1843 with seventeen members. The name Thyatira was assumed in 1848 when a new building was completed.⁵¹

A congregation was formed in Marshall County at Holly Springs in 1835 or 1836 with twenty members.⁵² In spite of the influence of prominent evangelists like Tolbert Fanning who visited the church often, this congregation was scattered and dissolved during the Civil War.⁵³ The Gum church in Itawamba County was also established by 1839.

In 1839, Alexander Campbell visited the churches at Woodville, Consolation, and Natchez.⁵⁴ He found large audiences awaiting him which encouraged him upon his return to recommend the field to Carey Smith of Ohio to work among the churches in Grand Gulf, Port Gibson, Natchez, Consolation, and Woodville.⁵⁵

Carey Smith's work in Mississippi began with a meeting which resulted in four additions to the Consolation church.⁵⁶ He and William Matthews devoted their "whole time to the work" which included trips to the Well's Creek church in Franklin County, Fayette in Jefferson County, and Port Gibson and Grand Gulf in Claiborne County.⁵⁷

By 1840, the seeds of Restoration had borne fruit in Wilkinson, Adams, Claiborne, Jefferson, Franklin, and Hinds counties in the southwest; Holmes County in central Mississippi; and

Tate, Marshall, Itawamba, and Lowndes counties to the north.

The decade of the 1840s opened with new church plantings continuing. By 1840, the Old Union church was organized in Carroll County, followed by the Bethel church (1845). Old Union is the third of the three oldest congregations of the Churches of Christ still in existence (with Thyatira and Gum). The Bethel church (later called New Bethel and New Hope) began when Dr. William Matthews moved from Wilkinson County to Carroll County.⁵⁸ Dr. Matthews left the church at Whitestown in the capable hands of Dr. D. L. Phares who had located in Wilkinson County in 1841.⁵⁹

W. L. Matthews and D. L. Phares worked together to establish Newton Female Institute on January 3, 1842. Matthews served as the President and Phares as Principal of the facility. This was to be a companion institution to the "Whitesville Academy" for males.⁶⁰ After Matthews moved to Carroll County, the female school continued under the direction of Dr. Phares, the male college under the direction of Alexander Ellitt and William Baxter.⁶¹

Jefferson H. Johnson reported in the *Millennial Harbinger* in 1842 of a meeting 12 miles north of Jackson which resulted in 18 baptisms. He also gave notice of a state meeting, the first such meeting attempted in Mississippi, that was to take place in April, 1843, in Brandon, 12 miles east of Jackson. He asked that all the churches in the state send delegates in order "to organize and prepare for more efficient operations."⁶² There is no evidence that this meeting ever took place.

The church at Columbus, Lowndes County, was planted with the aid of Tolbert Fanning in 1842. In little more than a year, it had grown to 120 members.⁶³ Johnson reports from Utica that in 1842 an entire Methodist church with its 30 members had "turned from Methodism to the obedience of the ancient faith."⁶⁴ From 1845-1849, new churches had begun at Palo Alto (Chickasaw County), Republican (near Oakland, Yalobusha County),⁶⁵ Cotton Gin, Richmond, Prairie Mount, Middleton,⁶⁶ Newtonia (Wilkinson, 1848), Browning Springs (Berea, seven miles south of Oxford in Lafayette County, 1849), and Mantee (Mount Hope, Webster County, 1849).⁶⁷

Growth in the late 1840s occurred throughout the state. J. W. Matthews reported six churches in Tippah County with 275

members, three churches in Marshall County with 150 members, two churches in DeSoto County with one hundred members, and "several churches" in Tishomingo County. In addition, he estimated there to have been five hundred members in Lafayette, Panola, Itawamba, Chickasaw, Tallahatchie, Choctaw, and Yalobusha counties.⁶⁸ P. B. Lawson reported "some five or six" churches in Lowndes County with a congregation in Columbus of "two or three hundred members." In counties adjoining Lowndes, he said there were "many more" churches.⁶⁹ Even allowing for enthusiastic overestimates, these figures, which do not even include the strength of the churches in Hinds Wilkinson, Claiborne et al, challenge the accuracy of Hall's *Christian Register* which reported 930 members in twenty-four churches in the state.⁷⁰ They also evidence a growing strength of Churches of Christ in North Mississippi.

In 1850, James A. Butler was located in Athens, Mississippi.⁷¹ In a ninety-day period, he baptized one hundred new converts through his preaching.⁷² Also that year Ben Cooper, the evangelist of the Western District co-operation of Tennessee, worked from Hernando (DeSoto County),⁷³ and the Wenasoga church began meeting outside Corinth (Alcorn County).

A little-known congregation in Houston County added twelve members in 1852.⁷⁴ A small church composed of mostly female members was known at Crawfordsville in 1854.⁷⁵ By the time Alexander Campbell returned to Mississippi in 1857,⁷⁶ the movement had spread through at least nineteen counties.

Three of the more prominent Mississippi preachers had their work begin to flourish in the 1850s. T. W. Caskey built the Palo Alto church from twenty-six members in 1849 to over three hundred in 1854 when he left to work with the church in Jackson.⁷⁷ Robert Usrey worked successfully with the Middleton and New Bethel congregations of Carroll County during this period.⁷⁸ He went on to baptize over one thousand people in a seven-year period of evangelistic work in Northeast Mississippi.⁷⁹ The third was B. F. Manire who helped the Columbus church in 1856 and later that year succeeded Caskey at Palo Alto.⁸⁰

The 1860 census recorded twenty-four churches, which Garrison estimates to have had 2,450 members.⁸¹ With the 1860s, however, came the excitement and destruction of the Civil War.

Intense feelings filled the South following the election of Abraham Lincoln in November, 1860. On a journey through Mississippi during this period, Tolbert Fanning found a state so caught up in the secession debates that they had little interest in religion. He preached in Jackson for two days before very small audiences, whereas only two years earlier (1859) he had preached for audiences that nearly filled the chamber of the House of Representatives in the State House.⁸²

Even preachers were stirred by the excitement of the time. T. W. Caskey, who now preached for the church in Jackson, began to give all his energies to go throughout the state and "talk people out of the Union."⁸³ He became one of the authors of the document of secession for the legislature.⁸⁴ Caskey later regretted his involvement, stating,

I have no evidence that I ever killed or wounded anyone during the war. I sincerely hope I never did, and deeply repent the bare possibility of such a thing.... As I now stand trembling upon the dreary years of an unprofitable life, I weep ore my many blunders.... The war was a mistake and failure.⁸⁵

Rebuilding after the War

Although the Disciples of Christ/Churches of Christ were among the few major religious groups that did not divide during the war, the war years were devastating to the state and the Restoration churches. B. F. Manire wrote in 1864, "Our churches are languishing under the baneful effect of the war.... We have suffered more than any other religious body in the South."⁸⁶ The last year of the decade found the Mississippi brethren pleading with the readers of the *Millennial Harbinger* to send funds to help in the support of evangelists in the state.⁸⁷ The loss of many leaders in the churches and the removal of many from plantations to towns dissolved many of the county churches throughout the state.⁸⁸

All news was not despairing, however. Churches which did begin in the 1860s were the Berea church of Burnsville (Tishomingo County, 1863), a black congregation at Thyatira (1866), Antioch (1868), and Scotland (1868)—all in Tate County.⁸⁹ The Christian churches at West Point (Clay County, 1866) and Bald-

wyn (Prentiss County, 1868) also were organized in this decade. Alexander Ellitt of Starkville could report that 583 (or more) were added to the churches of Mississippi during 1869.⁹⁰ At the annual meeting in 1870, 450 more additions were reported.⁹¹ W. H. Stewart built the Utica church, which had been almost destroyed by the war, to the largest church in the state with four hundred members.⁹² Expansion continued in the post-war years with the addition of seven churches in the 1870s and twelve in the 1880s. Seventy-five active congregations were known in the state in 1885.⁹³ Eight churches formed during the 1880s were still meeting: Jackson Grove (Tallahatchie County, 1870), Crosby (Wilkinson County, 1879), Marietta (Prentiss County, 1879), Iuka (Tishomingo County, 1882), Kileton (DeSoto County, 1882), Stateline (Greene County, 1882), Lone Oak (Lowndes County, 1887), and Oak Grove (Lafayette County, 1889).

Although predominantly black congregations were known among the Churches of Christ as early as 1848 (Newtonia, Wilkinson County),⁹⁴ most blacks continued to worship with whites until the Civil War. After the war, however, suspicion and hatred between the races was reflected in the "Jim Crow" laws designed to limit black participation in government and in the organization of white supremacy groups such as the Ku Klux Klan.⁹⁵ A Florida regulation which punished a black for "intruding himself into any religious or other assembly of white persons"⁹⁶ illustrated the effect this climate would have on previously integrated congregations. As a result, blacks began to form separate congregations. A black congregation of 140 members in Carrollton was represented at the 1870 annual meeting by their preacher, William Ramy.⁹⁷ The oldest extant black church is Thyatira (1866) followed by Kileton of Hernando (1882), Meigg Street of Corinth (1894), and Wallace Chapel in Smithville (1906).

In 1877, the Southern Christian Institute was founded near Edwards (Hinds County). The aim of the institute was to educate the blacks living in the southern states.⁹⁸ J. B. Lehman, President of the Institute, reported a campus of 1,265 acres and thirteen buildings, with an enrollment of three hundred students and twenty-three faculty members in 1927.⁹⁹

A revival among blacks in Mississippi occurred in 1873-1874.

George Own, a white preacher from Jacksonville, Illinois, converted a black Baptist preacher named Levin Wood. Wood and Own worked together to establish nine congregations. Twenty congregations were organized by the fall and nine black preachers converted. The next year the number of churches had reached twenty-five with 4,300 members. Following this enthusiastic beginning, however, the work slowly dissipated after 1875.¹⁰⁰

According to figures published in 1891, there were about one hundred groups of Disciples in Mississippi (sixty organized churches and forty unorganized groups) with a total white membership of 5,000-6,000. Thirty-two preachers served full-time or part-time in the ministry. There were also twenty-seven black congregations with about two thousand members and thirty-two preachers.¹⁰¹ The *Disciples Year Book* for 1892 reports eighty-six white churches and thirty-three black churches, 3,979 white members and 2,425 blacks, and forty-five white preachers, sixty black preachers. Five years later (1897), the number of white congregations had grown to 138, an increase of fifty-two churches. Claiborne (15), Lee (8), and Webster (8) counties had the most congregations in 1892.¹⁰²

During this period of revived growth, N. L. Clark returned to his home in Lincoln County after two years in Texas. On May 14, 1894, Clark preached the first sermon espousing Restoration principles in a schoolhouse near his home. That fall the Mt. Zion church was organized as the first Church of Christ in Lincoln County. The next summer two more congregations were established (Johnson Grove and Mount Olive), followed by a fourth congregation in 1896 (Palestine).¹⁰³ Before the close of the decade over two hundred members belonged to the Lincoln County churches.¹⁰⁴

After many struggling times, the Holly Springs church (Marshall County) was permanently established in 1890. The church which began in 1835-1836 dissolved during the war, with church property reverting back to the original owner.¹⁰⁵ An attempt to revive the church after the war was halted by the yellow fever epidemic in 1880.¹⁰⁶ Ten years later, the present Fant Avenue Church of Christ began.

Other Churches of Christ which began in the 1890s and which

still met in 1982 were Vicksburg (Warren County, 1890); Liberty (Tishomingo County, 1890); Lawson Chapel (Clay County, 1893); Union (Tippah County, 1893); Hall Drive in Ripley (Tippah County, 1894); Jacinto (Alcorn County, 1894); Pine Grove (Itawamba County, 1895); Crockett (Tate County, 1896); Carter's Branch (Prentiss County, 1897); Gloster Street in Tupelo (Lee County, 1897);¹⁶⁷ Oak Ridge in Vicksburg (Warren County, 1897); and Beech Hill (Benton County, 1898).

From 1900 until the recognized division between the Christian Churches and Churches of Christ in 1906, fourteen Churches of Christ began: Foote Street in Corinth, Theo and New Hope (all in Alcorn County, 1900); Pine Bluff (Lafayette County, 1900); Roaring Hollow (Prentiss County, 1900); Buckhorn (Pontotoc County, 1900); Central Academy (Panola County, 1901); Booneville (Prentiss County, 1903); Christian Chapel (Monroe County, 1905); Tilden (Itawamba County, 1905); Tiplersville (Tippah County, 1905); Sylvan Knoll (Yalobusha County, 1905); and Looxahoma (Tate County, 1906). The census of 1906 listed a total of 145 Christian Churches and Churches of Christ. This listing included both instrumental and non-instrumental groups.

Division

The Civil War did not divide the Disciples as it had other religious groups. No Northern Disciples of Christ and Southern Disciples of Christ ever existed. However, the Restoration Movement did divide and the Civil War played a role in the drama. The division did not come as clearly and suddenly as a war division would have, but by the close of the nineteenth century two groups were so clearly distinct that the official recognition of division in 1906 caused little discussion. The division focused on two innovations: evangelistic cooperation and instrumental music.

Evangelistic Cooperation

Ironically, the movement which first became evident among Mississippi Baptists in the decision to dissolve the Mississippi State Baptist Convention in 1829 began dividing when a similar society was organized among its churches twenty years later. The American Christian Missionary Society (ACMS) was or-

ganized in 1849 at Cincinnati, Ohio. At the time of its organization, many leaders of the Disciples of Christ supported it as an expedient means of organizing mission work.

One of the earliest opponents of the society was Jacob Creath, Jr., who had introduced restoration principles to Mississippi. Tlbert Fanning, editor of the *Gospel Advocate*, and David Lipscomb, also of Nashville, Tennessee, were two other prominent leaders of the opposition. The primary objections to the ACMS were (1) membership depending on paying a certain stipulated fee, (2) the danger of infringing on the autonomy of individual congregations, and (3) the conviction that organizations apart from the church to perform mission work were not authorized in Scripture.¹⁰⁸ Benjamin Franklin, F. D. Srygley, and Moses E. Lard, early advocates of the Society, later led the opposition.

Churches did not immediately divide or draw lines of fellowship over the society. Opposition was strong enough, however, that a reorganization was attempted in 1869 as a compromise attempt. The "Louisville Plan," as it came to be called, was an attempt to resolve the first objection, i.e., dues for delegates as the basic means for raising money. The plan failed and in 1881 another reorganization more along the lines of the original ACMS was adopted.

In Mississippi, cooperative mission work had been attempted through Jefferson H. Johnson's call for a state meeting in Brandon for April, 1843.¹⁰⁹ Although the state meeting did not succeed, cooperative employment of "state evangelists" was common through this period. T. W. Caskey (1841-1854), William E. Hooker, and Robert Usrey (1854-1860) worked under this arrangement.¹¹⁰

A state meeting was held in Jackson in 1868 which chose B. F. Manire "to visit the churches in order to enlist them in a general state cooperation."¹¹¹ Thomas Munnell of Cincinnati attended the second meeting in 1869 to present the "Louisville Plan." The matter was deferred to the following year when T. W. Caskey delivered an address urging adoption of the plan and J. M. Pickens made "a very determined speech in opposition." At the suggestion of B. F. Manire, the matter never came to a vote and the "work continued as before, a simple cooperation of churches and individuals with the church at Jackson, the

elders of that church having supervision of the whole work."¹¹² The wisdom of this course was noted by W. A. Crum who told Manire that if the plan were adopted, "the churches would have divided then and there."¹¹³ This manner of cooperation continued until 1876 with annual and semi-annual meetings.¹¹⁴

In August, 1884, the Mississippi Christian Missionary Convention was organized at Winona. This convention had all the attributes of the missionary society—officers, constitution, and delegates. D. B. Hill served as its first president until 1887. He was succeeded by D. L. Phares and James Sharp.¹¹⁵

With this organization came full-scale opposition in Mississippi. Lee Jackson, a prominent evangelist, was a leader of the opposition to the society in the state. The early 1890s found references in letters published in the *Gospel Advocate* from the state with references to "society brethren" and "anti-society brethren."¹¹⁶ The lines of division were becoming apparent.

Instrumental Music

The introduction of instrumental music in the worship service became the final wedge which divided the Disciples of Christ from the Churches of Christ. The introduction, in 1859, of a melodeon into the church at Midway, Kentucky, by L. L. Pinkerton moved the discussion on the instrument from the realm of theory to that of practice. As early as 1851, the matter had been treated in the *Millennial Harbinger* with Campbell viewing it as appropriate "as a cow bell in a concert."¹¹⁷ Nine years later, Pinkerton was advocating its use as a practical matter to improve the deplorable condition of congregational singing.¹¹⁸

By 1864, the war question gave way to the question of instrumental music as the major controversy of the time. W. K. Pendleton, through the pages of the *Millennial Harbinger*, which he then edited, wrote that the instrument should not be used,¹¹⁹ J. W. McGarvey and Moses E. Lard also wrote in opposition to the instrument. Lard's article is especially noteworthy, for he went so far as to urge that if a brother moved to a community where the church used the instrument, "let him live out of a church rather than go into such a den."¹²⁰

For the next 40 years, the question was debated with varying

degrees of fervor as the use of the instrument became widespread among the churches. In 1889, Daniel Sommer tried to force the issue of division by leading a mass meeting of Christians at the Sand Creek congregation in Shelby County, Illinois, to declare that those who introduce innovations would not be considered brethren.¹²¹ Three years later, the "Sand Creek Address and Declaration" was followed with another that the churches should write into their deeds prohibitions against the instrument and other innovations.¹²² By this time the lines of fellowship were clearly drawn that would become "official" in 1906.

The instrument had been introduced in Mississippi as early as 1870 in Jackson¹²³ and throughout the state in the following years. When Andrew Perry visited northeast Mississippi in 1885, he reported in the *Gospel Advocate* that a small congregation at Corinth was "using the organ in worship, having festivals, etc.," that a brother Kendrick was trying to bring the organ into the Wenasoga church, and that a congregation at Guntown of only sixteen members also used the organ. He went on to write: "If they would only drop the organ, I think they would be in apostolic order."¹²⁴

Thus, there was developing an "us and them" attitude between those who opposed the societies and the instrument and those who favored them. Confusion in the publication of the 1906 census led the publishers to write David Lipscomb, editor of the *Gospel Advocate*. To the first question, i.e., "Whether there is a religious body called 'church of Christ,' not identified with the Disciples of Christ," Lipscomb replied:

There is a distinct people.... These disciples have separated from the "Christian Churches" that grew out of an "effort" to restore the original purpose and the principles needful to develop it, while these churches have departed from this end and have set aside the principles of fidelity to the word of God as the only and sufficient rule of faith and practice for Christians.¹²⁵

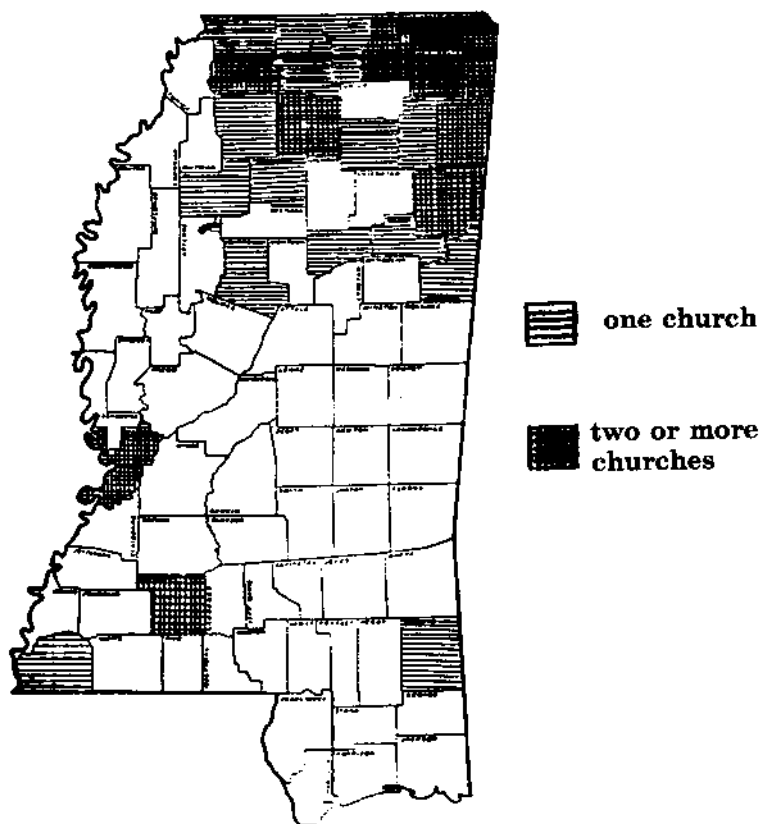
Therefore, the census of 1906 stated: "Certain churches which in the report for 1890 were included with the Disciples of Christ have, since 1900, withdrawn and class themselves as independent Churches of Christ."¹²⁶ The statistics for the two groups in

Mississippi were:

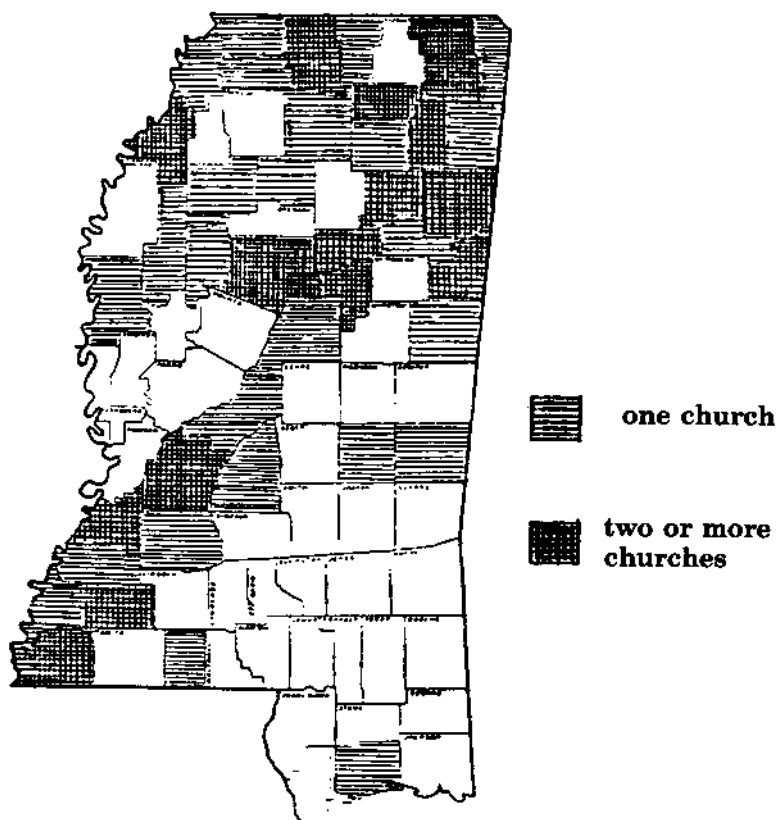
Disciples of Christ	97 churches	6,227 members
Churches of Christ	47 churches	3,155 members

The geographic distribution of churches at the time (maps 3 and 4) shows the Disciples of Christ to have had greater distribution throughout the state as compared to the Churches of Christ. The strength of the Churches of Christ was then, as later, in the northern counties, especially the northeast corner of the state.

**MAP 3
CHURCHES OF CHRIST, 1906**



**MAP 4
DISCIPLES OF CHRIST, 1906**



**Churches of Christ
1906-1982**

The twentieth century has been a time of rebuilding and growth for the Churches of Christ. From forty-seven congregations in twenty-four counties (1906), they grew to 349 congregations in seventy-nine counties by 1982. In only seventy-six years, the Churches of Christ had expanded to cover every county in Mississippi except Amite, Issaquena, and Jefferson. This period

of growth resulted in the highest rate of growth among all religious groups in the state for 1906-1957.

The instrumental music controversy still raged in many local congregations until 1920. The Antioch church in Tate County finally decided the issue in 1911.¹²⁷ Senatobia divided in 1915-1916 as a non-instrumental group formed.¹²⁸ The Tupelo church divided in 1913 when the Gloster Street church was formed by those who opposed the instrument.¹²⁹

Growth among the Churches of Christ in the first ten years following the division so outpaced that of the Disciples that the census of 1916 reported that the conservatives had passed the Disciples in both the number of congregations and members:¹³⁰

Churches of Christ	122 churches	5,994 members
Disciples of Christ	77 churches	5,364 members

By 1920, churches had been planted in five counties which had had no congregation at the division: Humphries (Belzoni, Central Street, 1908); Adams (Natchez, Covington Road, 1911); Montgomery (Duck Hill, Red Hill, 1912); Noxubee (Macon, Pleasant Ridge, 1917); and Union (Blue Springs, Antioch, 1913). The northern counties continued to grow. Four new congregations began in Prentiss County (Oak Ridge, 1908; Snowdown, 1912; Hill's Chapel, 1913; and Zion's Rest, 1916), three in Tishomingo County (Main Street of Belmont, 1909; Tishomingo, 1911; and Pleasant Grove, 1916), two in Tate County (Senatobia, 1915, New Zion, 1910), and two in Wilkinson County (Corinth, 1913; Ford's Creek, 1914).

Over the next twenty years, the work of evangelists such as J. Roy Vaughn led to the establishment of many churches in the state. Vaughn's father, Joseph J. Vaughn, was instrumental in the reestablishment of the church in Jackson. The Capitol Street Church of Christ began February 1, 1920, at the Vaughn home. This was the first congregation of the conservatives in Hinds County since the division.¹³¹ Through local work with several congregations and numerous evangelistic meetings, Vaughn's influence was felt throughout the state.

From 1920 to 1939, churches were established in twenty-two new counties. In addition to Hinds County, churches were established in Attala (1920), Calhoun (1920), Choctaw (1920), Copiah (1920), Franklin (1920), Claiborne (1925), Coahoma (1925),

Leflore (1925), Newton (1925), Bolivar (1927), Oktibbeha (1927), Sharkey (1927), and Grenada (1929) counties. Notable growth in congregations also took place in Tippah County which added four churches: Ripley (1923), Hickory Grove (1924), West Ripley (1924), and Marlow (1927). The census for 1926 reported 125 churches and 6,968 members of the Churches of Christ in Mississippi.¹³²

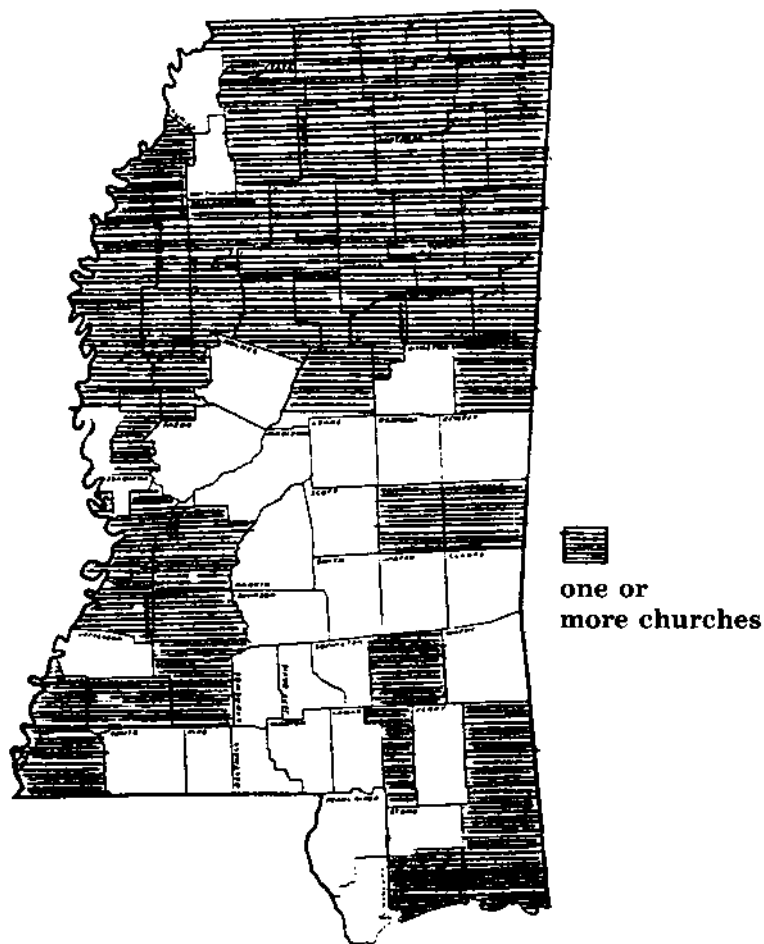
In the 1930s, churches were planted in George (1933), Jones (1933), Washington (1934), Forrest (1936), Sunflower (1937), Chickasaw (1938), Lauderdale (1938), and Jackson (1939) counties. By 1940, Churches of Christ were found in fifty-two counties throughout the state (map 5). The census figure for 1936 (eighty-seven churches)¹³³ is certainly an undercount, for 122 of the churches in existence in 1982 had been established by 1936.

The forty-two year period from 1940 to 1982 saw the establishment of 236 new congregations in Mississippi. In the 1940s, Yazoo (1942), Tunica (1946), Walthall (1946), Quitman (1947), Holmes (1948), Marion (1948), and Scott (1949) counties had Churches of Christ. Four congregations began in Alcorn County (Clear Creek, 1940; West Corinth, 1946; Rienzi, 1948; and Jerusalem, 1949), three in Lincoln County (Center Street of Brookhaven, 1940; Red Oak, 1943; and Wesson, 1946), and three in Monroe County (Nettleton, 1940; West Chapel, 1945; and Amory, 1946). Joe Alley's study in 1953 recorded 202 churches in sixty-four counties.¹³⁴

The decade of the 1950s became the decade in which the most new congregations of the Churches of Christ have been planted in Mississippi in the twentieth century (see graph 1). Churches began in Stone (Wiggins, 1951), Madison (North Liberty, 1952), Neshoba (Philadelphia, 1952), Pike (McComb, 1952), Wayne (Waynesboro, 1952), Lawrence (Unity, 1954), Winston (Louisville, 1957), Covington (Collins, 1958), and Leake (1959) counties for the first time. There was especially an emphasis on church plantings among blacks. One-third of the congregations established in the 1950s were predominantly black churches (21).

By 1970, the Churches of Christ had entered Pearl River (Picayune, 1962), Rankin (Skyway Hills, 1962), Clarke (Quitman, 1964), and Jefferson Davis (Prentiss, 1967) counties for the first time. By 1982, Simpson (Mendenhall, 1971), Lamar (Lumber-

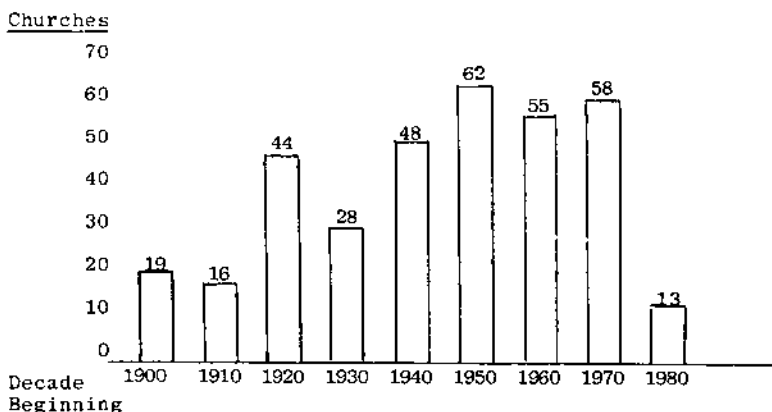
**MAP 5
CHURCHES OF CHRIST
1940**



ton, 1972), Jasper (Bay Springs, 1975), Hancock (Bay St. Louis, 1976), Smith (Tylorsville, 1978), Kemper (Scooba, 1980), and Perry (Richton, 1981) counties had congregations of the Churches of Christ. Eight new congregations were established in Hinds

County, five in Lee County, and five in Monroe County between 1960 and 1982.

**GRAPH 1
NEW CHURCHES IN THE 20TH CENTURY**



In 1976, Magnolia Bible College was established in Kosciusko. With D. Rodney Tate as its first president, the school began with nine students on grounds adjacent to the South Huntington Street Church of Christ. After an interim presidency of Bill Lambert (1979-80), Cecil May, Jr. was installed as president. In the fall semester of 1982, a total of seventy-seven students was enrolled in classes (forty-four on campus, thirty-three in extensions throughout the state).

Not all the changes have been in the addition of churches. Twenty-four churches listed in Alley's survey in 1953 did not exist in 1982; twelve of these were still in existence in 1964 when Charles Lucas surveyed the Churches of Christ in Mississippi (see appendix G for a list of churches).¹³⁵ Congregations dissolved in Rosedale, Port Gibson, Itta Bena, and Wiggins.

Therefore, from the beginning of the Restoration Movement over 150 years ago, the Churches of Christ have weathered the storms of denominational opposition, war, and division to become a major religious body in Mississippi. The twentieth century has

seen the growth of the Churches of Christ from a minority segment at the division in 1906 with only forty-seven churches located primarily in the northeast corner of the state to 349 congregations located in seventy-nine counties. Much labor, toil, tears, and prayers have brought the Churches of Christ to 1982.

Footnotes, Chapter I

¹The only other settlement was an insignificant settlement called St. Stephens on the Tombigbee River in what is now Alabama. Robert V. Haynes, "The Formation of the Territory," in *A History of Mississippi*, 2 vols., ed. Richard A. McLemore (Hattiesburg, Miss.: University and College Press of Mississippi, 1973), 1:174.

²Richard A. McLemore, *A History of Mississippi Baptists, 1780-1970* (Jackson, Miss.: Mississippi Baptist Convention Board, 1971), p. 28.

³Benjamin Griffin, *History of the Primitive Baptists of Mississippi* (Jackson, Miss.: Barksdale and Jones, 1853; reprint ed., Jonesboro, Ark.: Sammons Printing Co., 1958), p. 63.

⁴McLemore, *History of Mississippi Baptists*, pp. 4-16.

⁵Griffin, *History of the Primitive Baptists*, p. 71.

⁶McLemore, *History of Mississippi Baptists*, p. 31.

⁷*Ibid.*, p. 37.

⁸McLemore, *History of Mississippi Baptists*, p. 89, quoting Ashley Vaughn.

⁹Creath's role is overlooked by some historians of the Restoration Movement in Mississippi who begin with the work of William Matthews in 1828. See Manire, "Mississippi"; Harmon, *History of the Christian Churches*; and Winfred Ernest Garrison and Alfred T. DeGroot, *The Disciples of Christ: A History*, rev. ed. (St. Louis, Mo.: Bethany Press, 1958), pp. 290-92. Creath's work is described and supported by such diverse sources as Philip Donan, *Memoir of Jacob Creath, Jr.* (Cincinnati, Ohio: Chase and Hull, 1877), pp. 71-77; Alexander Campbell, "Notes on a Tour to the South, No. 2," *Millennial Harbinger*, ser. 4, 7 (September 1857):503; and McLemore, *History of Mississippi Baptists*, p. 93.

¹⁰Donan, *Memoir*, pp. 69-74.

¹¹Alexander Campbell and his followers still belonged to the Mahoning Baptist Association in Ohio. See Earl Irvin West, *The Search for the Ancient Order*, 3 vols. (Indianapolis, Ind.: Religious Book Service, 1950-1979), 1:66-74.

¹²McLemore, *History of Mississippi Baptists*, p. 103. In 1850, J. F. H. Claiborne felt compelled to show that Cooper did not endorse Campbell's views. *Ibid.*, p. 93. Dr. Cooper was also quoted by the *Baptist Chronicle* in 1830 to have said on his death bed, "May the Lord rebuke Campbell!" a claim which Campbell emphatically denied by printing a letter from Dr. Cooper in which he encouraged Campbell to visit with him. Alexander Campbell, "Miscellaneous Remarks on Letters Not Directly Replied To," *Millennial Harbinger* 1 (June 7, 1830):286-87.

¹³Donan, *Memoir*, p. 76.

¹⁴Ibid.

¹⁵McLemore, *History of Mississippi Baptists*, p. 93, quoting J. F. H. Claiborne, *Southwestern Chronicle*, May 1850.

¹⁶"New Agents," *Christian Baptist* 5 (August 6, 1827):27.

¹⁷J. C., "To the Editor of the *Christian Baptist*," *Christian Baptist* 5 (September 3, 1827):42-44.

¹⁸Donan, *Memoir*, pp. 76-77.

¹⁹Ibid., p. 77; Campbell, "Notes," p. 503. Newtonia continued in existence until 1860. Harmon, *History of the Christian Churches*, p. 28.

²⁰Ibid., p. 147.

²¹West, *Search for the Ancient Order*, 1:120-21.

²²Benjamin Franklin Manire, *Reminiscences of Preachers and Churches in Mississippi* (Jackson, Miss.: Messenger Publishing Co., 1892), reprinted in Marion Franklin Harmon, *History of the Christian Churches in Mississippi* (Aberdeen, Miss.: By the author, 1929), p. 63.

²³Ibid., p. 64.

²⁴Ibid., p. 62.

²⁵James J. Pillar, "Religious and Cultural Life, 1817-1860," in *A History of Mississippi*, 2 vols., ed. Richard A. McLemore (Hattiesburg, Miss.: University and College Press of Mississippi, 1973), 1:381-82.

²⁶McLemore, *History of Mississippi Baptists*, pp. 93-95.

²⁷West, *Search for the Ancient Order*, 1:66-68.

²⁸Garrison, *Disciples of Christ*, pp. 191-92.

²⁹Ibid., p. 192.

³⁰Benjamin Bushrod Tyler, *A History of the Disciples of Christ* (New York, N. Y.: Christian Literature Co., 1894), p. 156.

³¹West, *Search for the Ancient Order*, 1:71.

³²Alexander Campbell, "Remission of Sins," *Millennial Harbinger*, Extra (July 5, 1830).

³³McLemore, *History of Mississippi Baptists*, p. 93.

³⁴Garrison, *Disciples of Christ*, p. 194.

³⁵Ibid.

³⁶Griffin, *History of the Primitive Baptists*, p. 97, quoting Mississippi Baptist Association, *Minutes*, October 1830. See also McLemore, *History of Mississippi Baptists*, pp. 94-95.

³⁷Griffin, *History of Primitive Baptists*, p. 134; McLemore, *History of Mississippi Baptists*, pp. 96-97.

³⁸Griffin, *History of the Primitive Baptists*, pp. 135-36.

³⁹"New Agents," *Christian Baptist* 6 (April 6, 1829):228; Griffin, *History of Primitive Baptists*, p. 98.

⁴⁰Griffin, *History of Primitive Baptists*, p. 99.

⁴¹"Progress of Reform," *Millennial Harbinger* 3 (September 3, 1832):472.

⁴²"Progress of Reform," *Millennial Harbinger* 3 (November 5, 1832):570.

⁴³McLemore, *History of Mississippi Baptists*, p. 93.

⁴⁴Pillar, "Religious," 1:390.

⁴⁵McLemore, *History of Mississippi Baptists*, pp. 89-90.

⁴⁶Griffin, *History of Primitive Baptists*, p. 65, quoting Joseph Erwin.

⁴⁷Ibid., pp. 105, 111.

⁴⁸John G. Jones, *A Concise History of the Introduction of Protestantism into Mississippi and the Southwest* (St. Louis, Mo.: P. M. Pinckard, 1866), pp. viii, 60.

⁴⁹John E. Gonzales, "Flush Times, Depression, War, and Compromise," in *A History of Mississippi*, 2 vols, ed. Richard A. McLemore (Hattiesburg, Miss.: University and College Press of Mississippi, 1973), 1:284.

⁵⁰J. R. McCall, "J. R. McCall's Vindication," *Millennial Harbinger* 5 (June 1834):270.

⁵¹McMillon, "History," pp. 8-12.

⁵²"Progress of Reform," *Millennial Harbinger* 7 (August 1836):382.

⁵³Manire, "Mississippi," p. 256.

⁵⁴Robert Richardson, *Memoirs of Alexander Campbell* (Cincinnati, Ohio: Standard Publishing Co., 1897; reprint ed., Indianapolis, Ind.: Religious Book Service, n.d.), pp. 457-59.

⁵⁵Alexander Campbell, "To the Brethren in Mississippi," *Millennial Harbinger*, n.s., 3 (October 1839):479-80.

⁵⁶"News from the Churches," *Millennial Harbinger*, n.s., 4 (February 1840):95.

⁵⁷"News from the Churches," *Millennial Harbinger*, n.s., 4 (March 1840):138.

⁵⁸Manire, *Reminiscences*, p. 61.

⁵⁹Manire, "Mississippi," p. 255.

⁶⁰"Newton Female Institute," *Millennial Harbinger*, n.s., 6 (January 1842):47-48.

⁶¹"Progress of Reform," *Millennial Harbinger*, ser. 4, 7 (November 1857):597.

⁶²"News from the Churches," *Millennial Harbinger*, n.s., 6 (December 1842):597.

⁶³"News from the Churches," *Millennial Harbinger*, n.s., 7 (September 1843):428.

The date of the beginning of the Columbus church appears as 1838 in Lucas, "History," p. 17; Garrison, *Disciples of Christ*, p. 291; *Bibliographical and Historical Memoirs of Mississippi*, 2 vols. (Chicago, Ill.: Goodspeed Publishing Co., 1891), 2:368; and Lynn, "Mississippi," p. 9. Manire gives the beginning as "about 1840" (Manire, "Mississippi," p. 256). The letter from Green Hill printed in the 1843 *Millennial Harbinger* would seem to be definitive in establishing the date as 1842.

⁶⁴"News from the Churches," *Millennial Harbinger*, n.s., 7 (April 1843):191.

⁶⁵"News from the Churches," *Millennial Harbinger*, ser. 3, 6 (November 1849):593.

⁶⁶Manire, *Reminiscences*, pp. 43, 65.

⁶⁷"News from the Churches," *Millennial Harbinger*, ser. 3, 7 (January 1850):56.

⁶⁸"News from the Churches," *Millennial Harbinger*, ser. 3, 4 (March 1847):174.

⁶⁹"News from the Churches," *Millennial Harbinger*, ser. 3, 4 (December 1847):712.

⁷⁰Alexander Hall, *The Christian Register, 1848*, reprint ed., *Lexington Theological Quarterly* 14 (April 1979):47.

⁷¹"News from the Churches," *Millennial Harbinger*, ser. 4, 1 (February 1851):114.

⁷²"News from the Churches," *Millennial Harbinger*, ser. 4, 1 (February 1851):114.

⁷³"News from the Churches," *Millennial Harbinger*, ser. 3, 7 (November

1850):656.

⁷⁴"News from the Churches," *Millennial Harbinger*, ser. 4, 4 (June 1852):354.

⁷⁵"News from the Churches," *Millennial Harbinger*, ser. 4, 4 (January 1854):58.

⁷⁶Richardson, *Memoirs*, p. 629.

⁷⁷Harmon, *History of the Christian Churches*, p. 94.

⁷⁸Manire, *Reminiscences*, pp. 65-66.

⁷⁹*Ibid.*, p. 37.

⁸⁰*Ibid.*, pp. 49, 53.

⁸¹Garrison, *Disciples of Christ*, p. 292.

⁸²West, *Search for the Ancient Order*, 1:321.

⁸³John K. Bettersworth, "The Home Front, 1861-1865," in *A History of Mississippi*, 2 vols., ed. Richard A. McLemore (Hattiesburg, Miss.: University and College Press of Mississippi, 1973), 1:529.

⁸⁴West, *Search for the Ancient Order*, 1:321.

⁸⁵Fletcher Douglas Srygley, *Seventy Years in Dixie: Recollections and Sayings of T. W. Caskey and Others* (Nashville, Tenn.: Gospel Advocate Co., 1891), p. 353.

⁸⁶"Good Words From Our Correspondents," *Millennial Harbinger*, ser. 5, 7 (December 1864):573.

⁸⁷B. F. Manire, "Mississippi State Meeting," *Millennial Harbinger*, 39 (October 1868):583-85; "Missionary Activity in Mississippi," *Millennial Harbinger* 40 (November 1869):648-49.

⁸⁸Manire, "Mississippi," p. 257.

⁸⁹McMillon, "History," pp. 51-61.

⁹⁰"Good Words From Our Correspondents," *Millennial Harbinger* 41 (February 1870):116.

⁹¹"The Cause in Mississippi," *Millennial Harbinger* 41 (November 1870):652.

⁹²Manire, "Mississippi," p. 255.

⁹³Harmon, *History of the Christian Churches*, p. 173.

⁹⁴"News from the Churches," *Millennial Harbinger*, ser. 3, 7 (January 1850):56.

⁹⁵Benjamin Quarles, *The Negro in the Making of America* (New York, N. Y.: Collier Books, 1969), pp. 129-48; James G. Revels, "Redeemers, Rednecks and Racial Integrity," in *A History of Mississippi*, 2 vols., ed. Richard A. McLemore (Hattiesburg, Miss.: University and College Press of Mississippi, 1973), 1:616-21.

⁹⁶Quarles, *Negro*, p. 130.

⁹⁷Manire, "Cause," pp. 652-53.

⁹⁸West, *Search for the Ancient Order*, 3:177.

⁹⁹Harmon, *History of the Christian Churches*, pp. 169-71. West is in error in supposing that the school never went into operation, *Search for the Ancient Order*, 3:177.

¹⁰⁰Lynn, "Mississippi," p. 14.

¹⁰¹*Biographical and Historical Memoirs*, 2:368.

¹⁰²Lynn, "Mississippi," p. 14.

¹⁰³This church dissolved in the 1920s.

¹⁰⁴Information on Lincoln County from Klein, "The Cause in Southern Mississippi." These churches were to get caught up with Clark in disputes over

Sunday Schools, salaried preachers, and communion. See chapter 3, p 73.

¹⁰²Manire, "Mississippi," p. 256.

¹⁰³Alley, *Churches of Christ*, p. 40.

¹⁰⁴Gloster Street church actually began as a separate church after a division in 1914. Harmon, *History of the Christian Churches*, pp. 137-41.

¹⁰⁵West, *Search for the Ancient Order*, 1:212.

¹⁰⁶"News from the Churches," *Millennial Harbinger*, n.s., 6 (December 1842):562.

¹⁰⁷*Biographical and Historical Memoirs*, 2:369.

¹⁰⁸Manire, "Mississippi," p. 257.

¹⁰⁹Manire, *Reminiscences*, pp. 82-84.

¹¹⁰*Ibid.*, p. 84.

¹¹¹Manire, "Mississippi," p. 257.

¹¹²Harmon, *History of Christian Churches*, p. 171.

¹¹³Lucas, "History," pp. 50-53; Lee Jackson and C. Netterville, "Mississippi Column," *Gospel Advocate* 34 (May 12, 1892):295; Lee Jackson and C. Netterville, "Mississippi Column," *Gospel Advocate* 34 (September 8, 1892):563; R. E. McCain, "The Work in Mississippi," *Gospel Advocate* 41 (August 3, 1894):483.

¹¹⁴Alexander Campbell, "Instrumental Music," *Millennial Harbinger*, ser. 4, 1 (October 1851):581-82.

¹¹⁵Lewis Letig Pinkerton, "Instrumental Music in Churches," *American Christian Review* 3 (February 28, 1860):34.

¹¹⁶William Kimbrough Pendleton, "Pew-Renting and Organ Music," *Millennial Harbinger*, ser. 5, 7 (March 1864):122-30.

¹¹⁷John William McGarvey, "Instrumental Music in Churches," *Millennial Harbinger*, ser. 5, 7 (November 1864):510-14; Moses E. Lard, "Instrumental Music in Churches and Dancing," *Lard's Quarterly* 1 (March 1864):330-36.

¹¹⁸West, *Search for the Ancient Order*, 2:430-34.

¹¹⁹*Ibid.*, 2:434.

¹²⁰Bill Lambert, "Restoration Movement in Mississippi," *Magnolia Messenger* 1 (October 1978):5.

¹²¹Andrew Perry, "Mississippi Notes" *Gospel Advocate* 27 (May 5, 1885):291.

¹²²Lipscomb, "'Churches of Christ' and the 'Disciples of Christ,'" p. 457.

¹²³U. S. Department of Commerce, Bureau of the Census, *Religious Bodies: 1906*, pt. 2, p. 235. Although the census bureau statistics reflected the division in 1906, it was not until 1913 that the Disciples' *Yearbook* reflected the division in Mississippi. The 1912 *Yearbook* reported 140 churches and 30 preachers in the state, "Yearbook of the Disciples of Christ, 1912," *The American Home Missionary* 18 (January 1912):28; the 1913 *Yearbook* reported forty-five churches and nineteen preachers. "Yearbook of the Disciples of Christ, 1913," *The American Home Missionary* 19 (January 1913):27. This was the first time in the history of the *Yearbook* (since 1892) that the number of churches dropped below 100.

¹²⁴McMillon, "History," pp. 63-65.

¹²⁵*Ibid.*, pp. 91-92.

¹²⁶Harmon, *History of the Christian Churches*, p. 140; Alley, *Churches of Christ*, p. 32.

¹³⁰U. S. Department of Commerce, Bureau of the Census, *Religious Bodies: 1916*, pt. 2, pp. 209, 249.

¹³¹Lucas, "History," pp. 63-64; Alley, *Churches of Christ*, p. 24.

¹³²U. S. Department of Commerce, Bureau of the Census, *Religious Bodies: 1926*, pt. 2, p. 397.

¹³³U. S. Department of Commerce, Bureau of the Census, *Religious Bodies: 1936*, pt. 2, vol. 1, p. 464.

¹³⁴Alley, *Churches of Christ*, pp. 1-2.

¹³⁵One church listed only in the 1964 survey is no longer in existence: Artesia of Lowndes County.

Chapter II

General Analysis of the Churches of Christ in Mississippi, 1982

Churches and Church Attendance

Three hundred and forty-nine Churches of Christ met regularly in Mississippi at the end of 1982. This number places the state twelfth in the nation in total number of congregations (see table 1).¹ The 28,765 average Sunday morning attendance places Mississippi thirteenth in the U. S.² Mississippi thus compares to Georgia in the numbers of Churches of Christ in the state.

The average attendance per congregation in 1982 was eighty-two;³ the median size, fifty-nine. This means that one-half of the congregations in the state of Mississippi had less than fifty-nine in attendance on an average Sunday morning. The range of aver-

TABLE 1
STATES WITH OVER 200 CHURCHES OF CHRIST

	No. Churches	Members
Texas	2,231	278,820
Tennessee	1,456	174,355
Alabama	869	89,267
Arkansas	769	69,667
California	690	69,527
Oklahoma	639	71,942
Kentucky	603	46,153
Missouri	543	38,334
Florida	473	44,792
Ohio	439	38,863
Georgia	351	27,776
Mississippi	349	27,614
Indiana	337	30,255
Illinois	311	23,940

age attendance was from five (DeKalb and Union of Ripley) to 437 (Booneville). The ten churches with the highest average attendance in 1982 (table 2) have two over four hundred and eight over three hundred.

TABLE 2
TEN LARGEST CHURCHES 1982
(Average Sunday Morning Attendance)

Booneville	437
Columbus (Seventh St.)	417
Corinth (Foote St.)	360
Mound Bayou (Lampton St.)	360
Tupelo (West Main)	325
Ripley (Hall Dr.)	310
Jackson (Belvedere)	307
Jackson (Meadowbrook)	300
Brookhaven (Center St.)	281
Fulton	275

In comparison with other major religious groups in Mississippi, the Churches of Christ rank third in number of churches and fifth in membership (table 3). Nationally, Churches of Christ rank fourth in the number of congregations and tenth in the number of members (table 4).

TABLE 3
MISSISSIPPI RELIGIOUS GROUPS

	Cong.	Members
1. Southern Baptist Conv.	1915	612,517
2. United Methodist	1354	201,575
3. Churches of Christ	349	27,614
4. C.M.E.	227	37,874
5. Bapt. Miss. Assn.	190	29,110
6. Church of God (Cleve.)	159	9,949
7. Roman Catholic	158	N. A.
8. Assemb. of God	150	11,303
9. Presb. Ch. U. S.	139	21,164
10. Presby. Ch. Amer.	106	12,880

SOURCE: Quinn, *Churches*, 1980, p. 18.

TABLE 4
RELIGIOUS BODIES 1980

	No. Churches	Members
1. United Methodist	38,465	9,534,803
2. So. Bapt. Conv.	35,552	13,369,848
3. Catholic	22,348	N. A.
4. Churches of Christ	12,719	1,239,612
5. Assemb. of God	9,447	945,726
6. Un. Pres. Ch. U.S.A.	8,633	2,468,215
7. Episcopal	7,291	2,070,422
8. L-D Saints	6,771	N. A.
9. Un. C. of Christ	6,405	1,740,202
10. Amer. Bapt. U.S.A.	5,792	1,595,448
11. Lutheran Church Amer.	5,762	2,171,848
12. Lutheran—Mo. Synod.	5,686	1,965,211

SOURCE: Quinn, *Churches, 1980*, pp. 1-3.

TABLE 5
MISSISSIPPI
MEAN AVERAGE MEMBERS PER
CHURCH
(Over 10,000 Members)

So. Bapt. Conv.	320
Episcopal	195
State Average	190
C.M.E.	167
Bapt. Miss. Assn.	153
Presby. Ch. U. S.	152
Un. Methodist	149
Presby. Ch. Amer.	122
Churches of Christ	82
Assemb. of God	75

SOURCE: Quinn, *Churches, 1980*, p. 18.

With an average eighty-two members per congregation, the Churches of Christ in Mississippi are predominantly small churches in comparison to other religious bodies in the state.⁴ Among all religious bodies in Mississippi, the average member-

ship per congregation is 190. Churches of Christ hold the eighth position in the average congregational size (see table 5).

Of special interest is a comparison of the three major branches of the Restoration Movement in Mississippi (table 6). Since the division became statistically recognized in 1906, the Disciples of Christ have had a drastic loss of number and influence. During the same period, Churches of Christ have had their greatest growth. The strength of the Disciples lies in Claiborne County with its thirteen churches (twenty-five percent of state's total) and 999 members.⁵ The Churches of Christ have become the leading representative of the Restoration Movement in Mississippi.

TABLE 6
COMPARISON OF RESTORATION
CHURCHES IN MISSISSIPPI

	Disciples of Christ		Christian Church		Churches of Christ	
1906	97	6,227			46	3,114
1926	67	6,667			109	6,351
1957	53	8,231			220*	11,656
1980	52	4,698	30	3228	347	26,483

*Adjusted Figure

SOURCES: 1906-1957 from Kaufman, *Mississippi Churches*, p. 8. See n. 6 for discussion of 1957 Churches of Christ statistics; 1980 Quinn, *Churches, 1980*, p. 18.

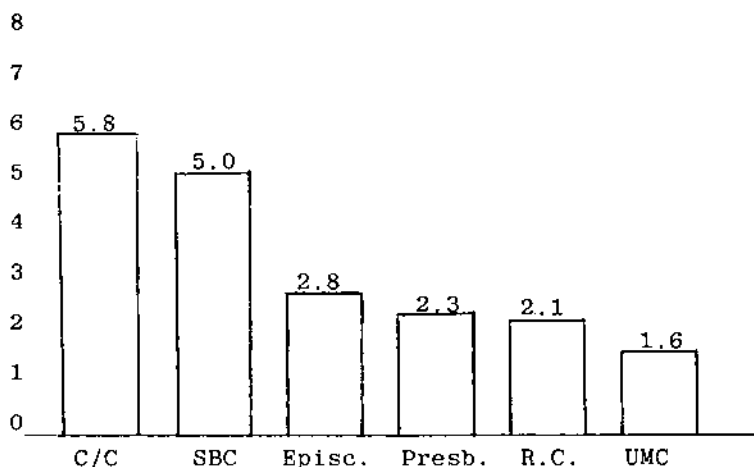
Church Growth

The earlier studies of Joe K. Alley, Charles Lucas, and Mac Lynn offer a basis for calculating growth rates for the Churches of Christ over a period of almost thirty years (1953-1982).⁶ In these thirty years, the Churches of Christ added 129 congregations and 15,114 members,⁷ a growth rate of 58.6 percent and 131 percent respectively. The average annual growth rate was 4.4 congregations (2.0 percent) and 521 members (4.5 percent). By comparison, the population of the state of Mississippi grew by only 15.7 percent between 1950 and 1980, an annual rate of .5 percent.

In the period 1906-1957, the Churches of Christ were the

fastest growing religious group in Mississippi (see graph 2). Since 1953, the annual membership growth rate has dropped from 5.8 percent (1906-1953) to 4.5 percent (1953-1982). This growth rate places the Churches of Christ third in annual membership growth behind the Mormons (LDS) and the Church of God (Cleveland) for the period 1957-1982 (see graph 3). The growth rate in number of churches has dropped from 7.4 percent (1906-1957) to 2.0 percent (1957-1982), thus causing the church to fall to sixth among religious bodies in the growth rate (see graph 4).

GRAPH 2
MISSISSIPPI RELIGIOUS GROUPS
ANNUAL MEMBERSHIP GROWTH RATE
1906-1957

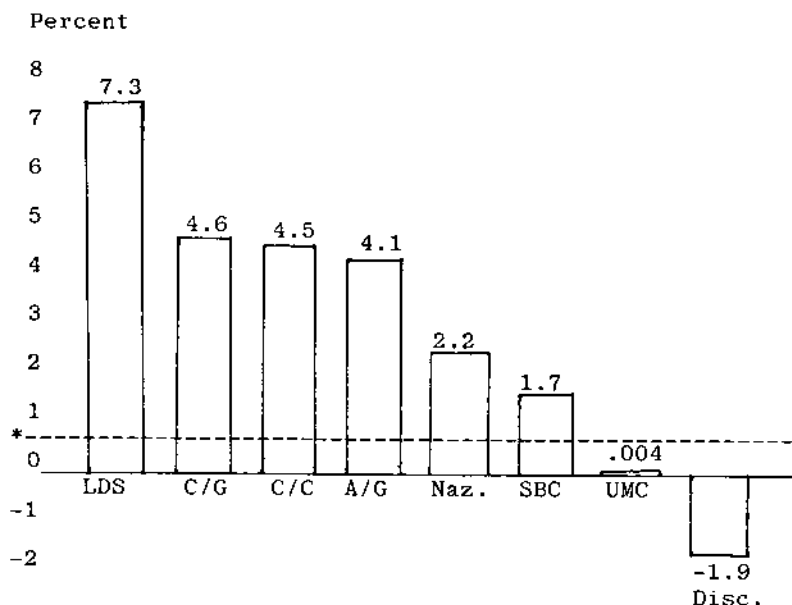


SOURCES: Kaufman, *Mississippi Churches*, p. 9; statistics for Churches of Christ are the 1953 figures of Alley.

The comparison of the four studies of the Churches of Christ in Mississippi, 1953-1982, shows the annual growth rate in the planting of new congregations to have been the greatest between 1964 and 1979 (2.1 percent) (graph 5). The rate dropped significantly to .5 percent in the latest period between 1979-1982. The

same downward trend is reflected in the decline of the annual membership growth rate from 3.6 percent (1953-1964) to 3.5 percent (1964-1979) to 1.0 percent (1979-1982) (graph 6).

GRAPH 3
MISSISSIPPI RELIGIOUS GROUPS
ANNUAL MEMBERSHIP GROWTH RATE
1957-1980



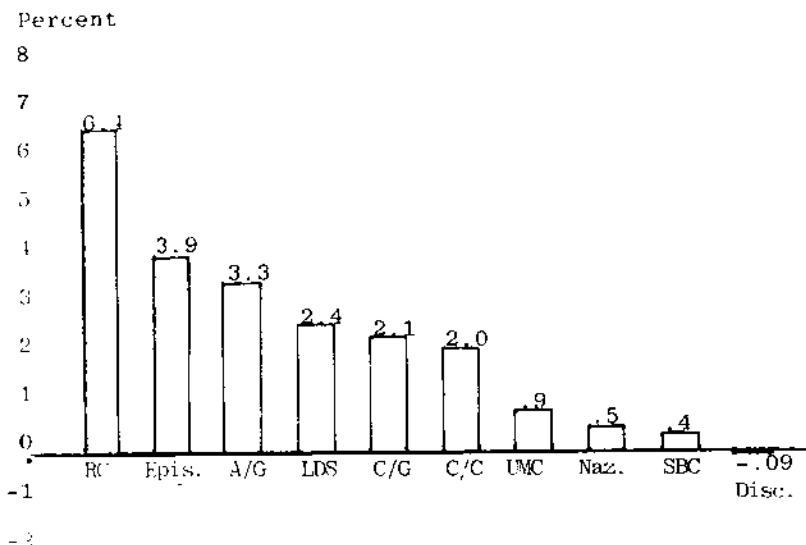
*Annual population growth rate

SOURCE: This rate is computed on the basis of a comparison of Kaufman's figures (*Mississippi Churches*, p. 8) to Quinn, *Churches, 1980*, p. 18. Churches of Christ rates are from 1953 to 1982. Population growth rate from 1950 to 1980 census.

However, there is room for optimism. During the same period, the mean average per congregation has grown from sixty-one (1953) to eighty-two (1982) and the median from fifty (1953) to fifty-nine (1982). In 1953, only one church over three hundred members and nine over two hundred could be found in the state.

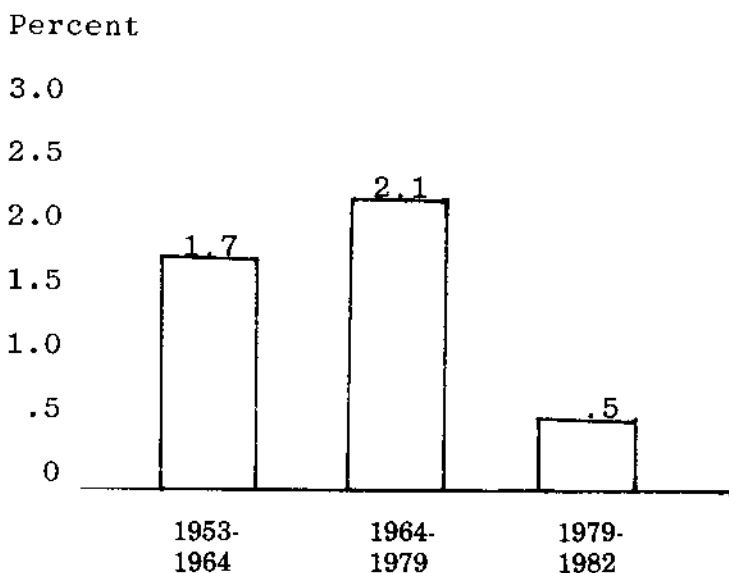
In 1982 there were eight congregations with over three hundred members and twenty-six were over two hundred in size. So while the growth rate has declined, Churches of Christ have grown both in the number of congregations and in the size of congregations.

GRAPH 4
MISSISSIPPI RELIGIOUS GROUPS
ANNUAL GROWTH IN NEW CHURCHES
1957-1980



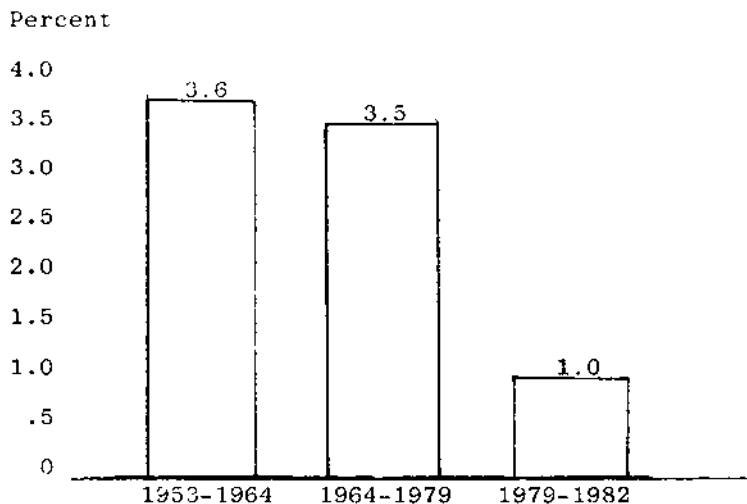
The decline in the growth rate among Churches of Christ in Mississippi should be considered in the context of the general religious decline throughout the United States. In the decade of the 1970s, growth in religious affiliation fell behind population growth for the first time in modern U. S. history (4.6 percent population growth; 4.1 percent growth in religious affiliation)⁸ Graph 7 reflects the national decline in the percentage of Americans attending religious services in a given week. These statistics show an overall decline in religion in the U. S., of which the decline in the growth of the Churches of Christ is only a part.

GRAPH 5
MISSISSIPPI CHURCHES OF CHRIST
ANNUAL GROWTH RATES IN NEW CHURCHES
1953-1982



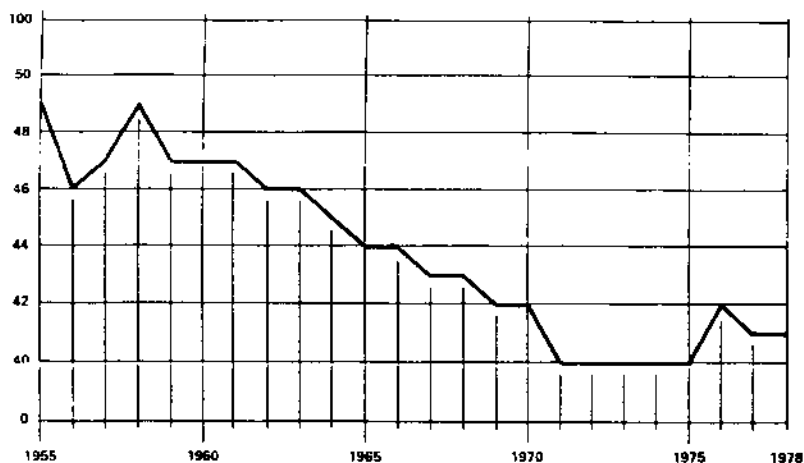
Another way of looking at church growth is through baptism statistics. Flavil Yeakley, Jr. has concluded that nationally the Churches of Christ baptize an average of one convert per twenty members.⁹ In Mississippi in 1982, the rate was 1:12, with a total of 2,368 baptisms. Center Street Church of Brookhaven, the Lampton Street Church of Mound Bayou, and West Jackson (three predominantly black churches) led the way with eighty-two, seventy-nine, and sixty-four baptisms respectively (see table 7). Of the nineteen churches baptizing twenty or more in 1982, thirteen are predominantly black. The highest rate of baptisms to attendance occurred in the Burnett Street church in Aberdeen, which had one baptism for each 1.5 in attendance and Church Street of Belzoni with one baptism for each 1.7.¹⁰

GRAPH 6
MISSISSIPPI CHURCHES OF CHRIST
ANNUAL MEMBERSHIP GROWTH RATES
1953-1982



The state average was 6.9 baptisms per congregation; the median was four baptisms per congregation. Fifty-two of the 349 churches in the state had no baptisms in 1982, another twenty-eight had only one. Such anemic figures reflect the same lack of emphasis on evangelism shown in the declining growth rate. There is no sign that a general revival is on the horizon. Were it not for the work of black churches in 1982, the baptism figures would have been even more despairing. One should keep in mind that baptisms are not net growth, as Yeakley estimates that about half of the converts will drop out within five years.¹¹ The church must recognize that these figures signal an evangelistic crisis.

**GRAPH 7
TREND IN CHURCH ATTENDANCE**



SOURCE: Princeton Religion Research Center, *Religion in America*, p. 29.

**TABLE 7
BAPTISMS**

	Total	Rate
Brookhaven (Center St.)	82	1:3
Mound Bayou (Lampton St.)	79	1:5
Jackson (West Jackson)	64	1:2
Natchez (Fourth St.)	30	1:3
Nesbit	30	1:5
Tupelo (North Green St.)	30	1:3
Coldwater (Central Avenue)	29	1:5
Belzoni (Church St.)	27	1:2
Biloxi (Rodenburg Avenue)	27	1:6
Corinth (Foote St.)	27	1:13

Geographic Distribution

In 1953, more than one-third of the Churches of Christ in Mississippi were located in seven northeast counties.¹² The counties

with the largest number of churches and total attendance (table 8) clearly show the northern third of the state still to be the strength of the Churches of Christ (see maps 6 and 7).

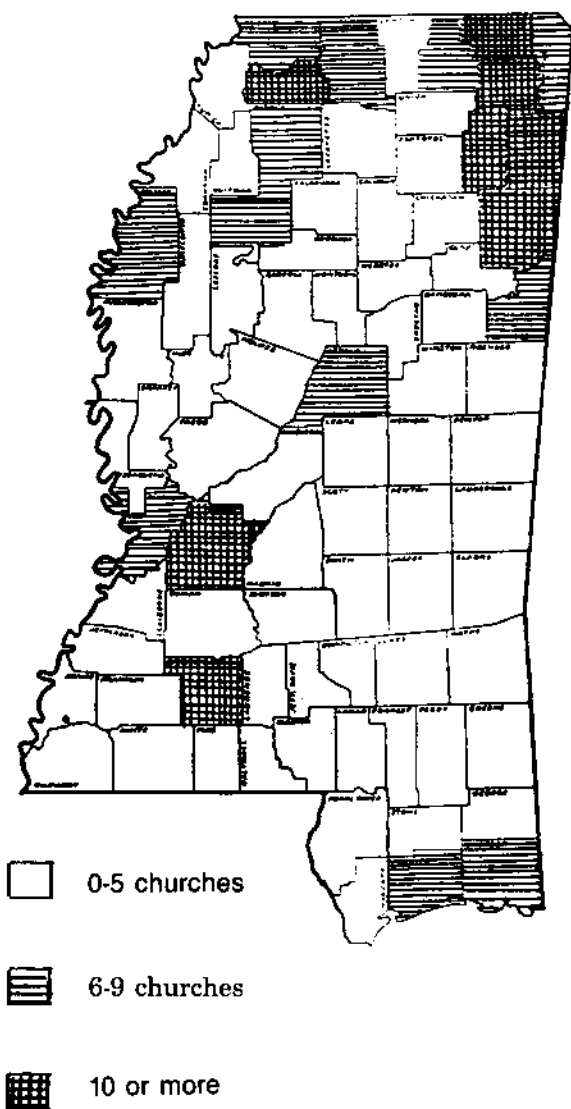
Since 1953, areas other than north Mississippi have grown at a faster pace. The counties adding the most members and the most churches (table 9) reflect greater growth in other areas. Especially noteworthy is the growth in DeSoto County in Northwest Mississippi, Hinds and Rankin counties (the Jackson area), and the coastal counties of Jackson and Harrison. Counties adding the highest percentage of members (table 10), excluding those which had no churches in 1953, show no discernible pattern other than the exclusion of any northeast counties.¹³ Four counties have lost members since 1953 (table 11). Most significant is Tallahatchie County, which added three churches but lost seventy-nine members.

TABLE 8
COUNTIES WITH MOST CHURCHES/ATTENDANCE

	No. Churches	Attend.
Alcorn	19	1,620
Prentiss	16	1,312
Hinds	14	1,544
Tate	14	1,412
Lincoln	13	1,175
Monroe	13	1,153
Itawamba	12	969
Lee	11	1,502
Tishomingo	9	—
DeSoto	—	1,179

Areas of expansion among the Churches of Christ in Mississippi correspond to the growing population areas of the state (see maps 8 and 9). The fastest growing counties are the northern counties (DeSoto, Marshall, Tippah, Alcorn, Tishomingo, Prentiss, Itawamba, Lee, Pontotoc, and Lafayette), the Jackson area counties (Hinds, Madison, Rankin, and Simpson), and the coastal counties (Hancock, Harrison, Jackson, George, Stone, and Pearl River). By comparison, most of the Delta counties are losing population.

MAP 6 CHURCHES



MAP 7 ATTENDANCE

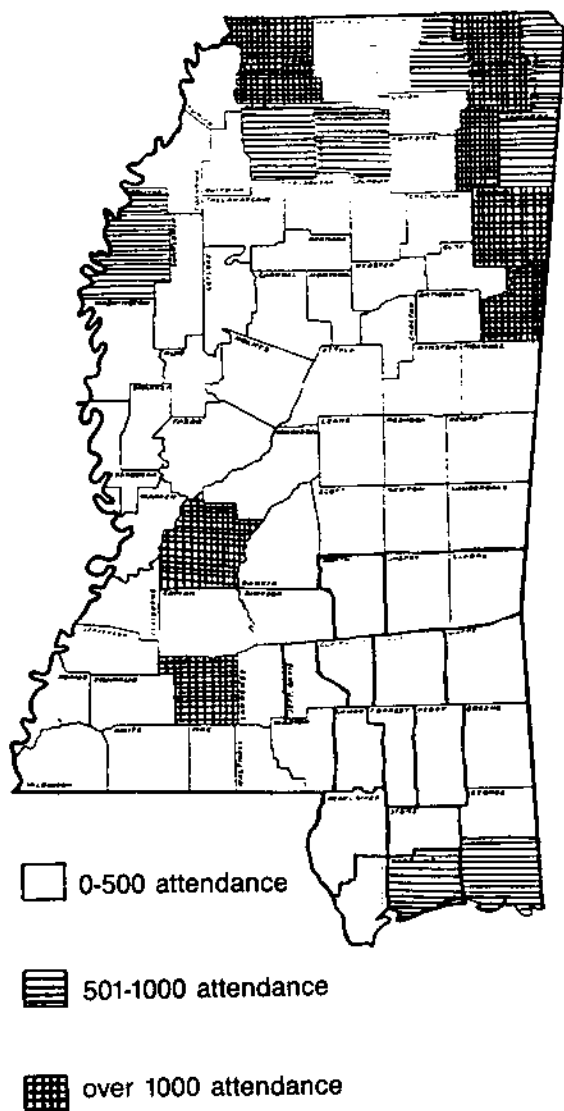


TABLE 9
COUNTY GROWTH 1953-1982

	Members Added	Churches Added
DeSoto	1,132	6
Hinds	1,044	11
Lee	919	5
Monroe	665	4
Jackson	605	5
Prentiss	570	4
Lowndes	560	4
Harrison	418	6
Rankin	370	5
Alcorn	348	6

NOTE: 1953 membership figures were incomplete for Lincoln and Tate Counties. Therefore they could not be included.

TABLE 10
COUNTY GROWTH 1953-1982
PERCENTAGE MEMBERSHIP GROWTH

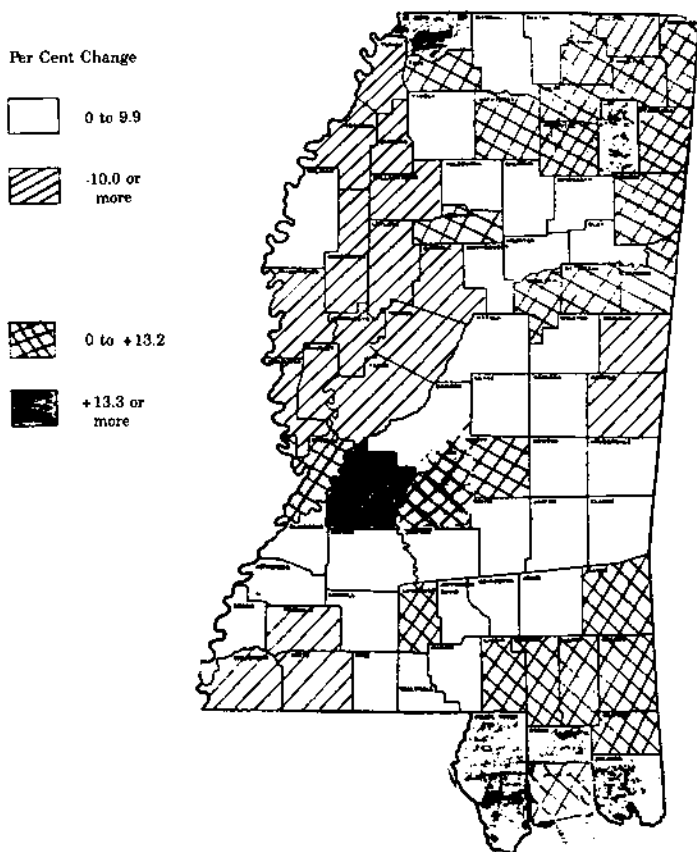
	Percentage Growth	(Members Added)
Jackson	807	(605)
Marion	656	(59)
Forrest	484	(315)
Humphries	472	(66)
Clay	409	(225)
Panola	337	(448)

NOTE: Excluded from table are counties with no churches in 1953 and counties with incomplete figures for 1953.

TABLE 11
COUNTIES LOSING ATTENDANCE
1953-1982

Tallahatchie	-79
Carroll	-65
Claiborne	-65
Webster	-7

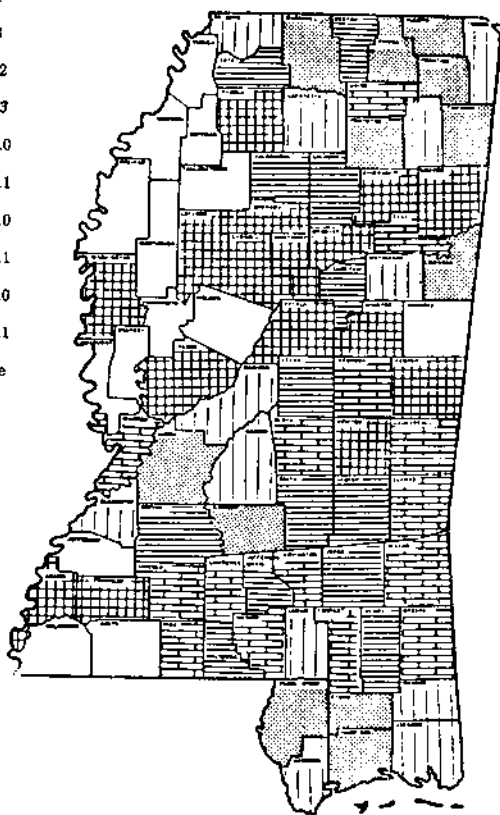
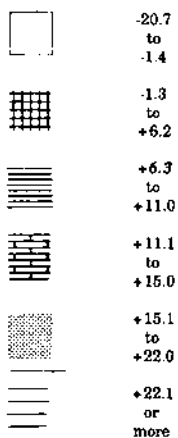
MAP 8
PERCENTAGE POPULATION CHANGE
1960-1970



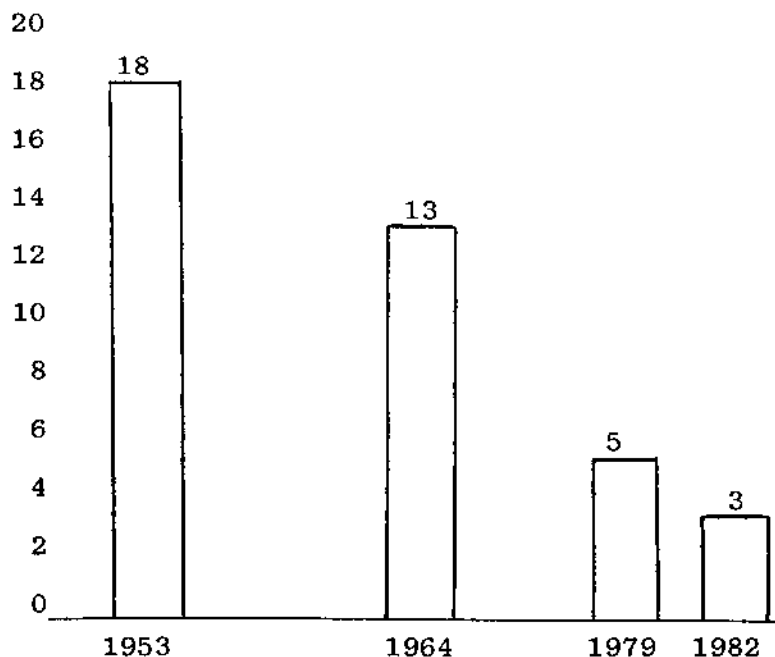
SOURCE: *Mississippi Statistical Abstract, 1972* (Starkville, Miss.: Mississippi State University, 1972), p. 27; *Mississippi Statistical Abstract, 1981* (Starkville, Miss.: Mississippi State University, 1981), p. 59.

MAP 9 PERCENTAGE POPULATION CHANGE 1970-1980

Per Cent Change



GRAPH 8
COUNTIES WITH NO CHURCHES OF CHRIST



The planting of new congregations in counties with no Churches of Christ has shown steady progress (see graph 8). In 1953, Alley noted eighteen counties with a total population of 342,525 which had no Church of Christ.¹⁴ By 1964, this number had been reduced to thirteen,¹⁵ and in 1979, only five counties had no Church of Christ. With the establishment of churches at DeKalb and Scooba in Kemper County and Richton in Perry County, only three counties remained with no congregation of the Churches of Christ in 1982: Amite (13,369), Jefferson (9,181), and Issaquena (2,513).

Church Leadership

An important measure of a congregation's strength is its leadership. The presence of elders, while certainly no guarantee of strength, suggests stability of membership and spiritual growth in a congregation. Leadership stability also can be measured by the tenure and position of the local preacher.

Three hundred and thirty-one of the 349 churches in Mississippi were served in 1982 by preachers in some capacity. Two hundred and eight of these were considered full-time paid preaching positions, 102 were part-time paid positions, and twenty-one were unpaid preachers.¹⁸ Only eighteen congregations had no regular preacher at the end of 1982. In 1953, Alley counted ninety-seven preachers working with churches in the state; the total of 331 for 1982 reflects a growth of 341 percent in the number of churches served by preachers. This compares with a seventy-three percent growth in the number of churches since 1953.

The average tenure of a preacher in Mississippi in 1982 was fifty-nine months; the median was only thirty-two months (table 12). This means that one-half of the preachers in the state have served less than three years in their position. Among full-time preachers, the median was only twenty-eight months. The median was thirty-six months for part-time paid preachers. Unpaid preachers had the highest averages, with a mean of eighty-four and a median of seventy-nine. The longest tenured preacher in the state is Tommy Brown of the Roosevelt Street Church, Vicksburg, who has served for 420 months (thirty-five years) (see table 13).

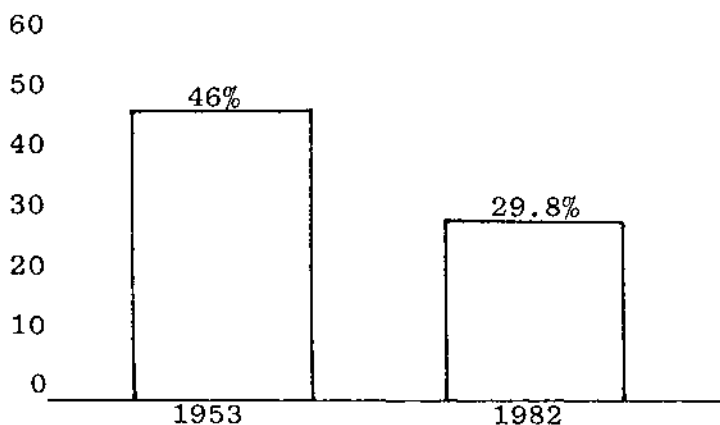
TABLE 12
PREACHER TENURE
(Months)

	Mean	Median
Total	59	32
Full-time	53	28
Part-time	66	36
Unpaid	84	79

**TABLE 13
LONGEST TENURE OF PREACHERS**

	Full/ Part-Time Position	Months Tenure
Vicksburg (Roosevelt St.) (B)	Full	420
Tunica	Full	396
Hernando	Full	336
Meridian (Seventeenth St.) (N)	Part	316
Booneville (Snowdown)	Full	312
Marietta (Ozark)	Full	276
Greenwood (Barrentine and East) (B)	Part	265
French Camp (Huntsville)	Full	264
Woodville (Corinth)	Full	255
Crosby (Perrytown)	Part	255

**GRAPH 9
PERCENTAGE OF CHURCHES WITH ELDERS**

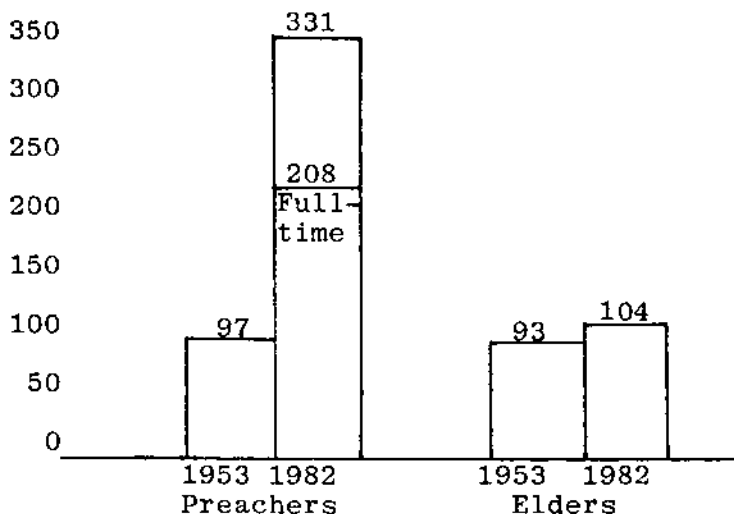


A different picture emerges regarding elders. The Alley study found ninety-three churches in the state served by elders; in 1982, there were only 104 churches served by elders. Although there was a 73 percent increase in the number of churches between the two studies, the number of churches with elders in-

creased only twelve percent. In other words, while forty-six percent of the churches in Alley's study had elders in 1953, only thirty percent had elders in 1982, a decrease of thirty-five percent (see graph 9).

This survey implies a greater emphasis on a church being served by a regular preacher than one being served by elders. Ninety-five percent of the churches in 1982 had regular preaching; 60 percent were served by full-time preachers. Exactly twice as many churches in 1982 had full-time preachers as had elders (208-104, see graph 10).

GRAPH 10
CHURCHES WITH PREACHERS AND ELDERS



Footnotes, Chapter II

¹Statistics from Lynn, *Where the Saints Meet*, p. ix.

²Ibid. For purpose of comparison of attendance figures with membership figures, a statistical formula was devised from a comparison of state total membership and attendance figures in the Lynn study. Attendance figures for Alabama (Mac Lynn, "Alabama," *Missions Bulletin* 16 [October, 1980]) and Mississippi (Lynn, "Mississippi,") were both found to be 1.04 times the membership figure (A equals

1.04M). The figures could be reversed, of course, to change membership figures to attendance figures (M equals .96A). This is done for the sake of comparison only and should not be considered sufficient to establish exact figures.

⁷Mean average is determined by dividing the total number in attendance by the total number of congregations.

⁸Churches of Christ maintain relatively "clean" membership rolls in comparison to other religious groups, which prevents a good comparison with religious groups. See Bernard Quinn et al., *Churches and Church Membership in the United States, 1980* (Atlanta, Ga.: Glenmary Research Center, 1982), pp. xiii, 312.

⁹Quinn, *Churches, 1980*, p. 158.

¹⁰In order to increase the accuracy of the growth rates, the total church figures of Alley and Lucas are adjusted as necessary. Alley's total of 202 included twenty-four black churches and fourteen Non-Mainline churches (NML, see discussion of the term, p. 80, n. 13). The present survey shows thirty-six black churches and twenty NML churches which now exist were founded before 1953. Therefore, the total is adjusted to 220. Lucas's total of 192 included only four black churches and seven NML at a time when fifty black churches and thirty-one NML churches which are still in existence were meeting. This adjusted the Lucas total to 261. Such adjustment was not possible with membership figures.

A 1957 study by Kaufman is cited by both Lucas ("History," pp. 74-75) and Lynn ("Mississippi," p. 16) for comparison. Kaufman's figures are based on the Alley study (Howard F. Kaufman, *Mississippi Churches: A Statistical Supplement* [Starkville, Miss.: Mississippi State University, 1959], p. 24) adjusted by eliminating black churches (Kaufman, *Mississippi Churches*, p. 5). Therefore, this study cannot be used as a study independent of Alley.

¹¹Attendance figures for 1982 adjusted to membership figures as per n. 2, p. 50.

¹²Princeton Religion Research Center, *Religion in America 1979-1980* (Princeton, N. J.: Princeton Religion Research Center, 1980), p. 29.

¹³Flavil R. Yeakley, Jr., *Why Churches Grow*, 3d ed. (Broken Arrow, Okla.: Christian Communications, 1979), p. 6.

¹⁴See chapter 3, pp. 56-58 for discussion of the accuracy of baptism figures and the particular problem of baptisms and attendance among blacks.

¹⁵Yeakley, *Why Churches Grow*, p. 6.

¹⁶These counties were Benton, Tippah, Alcorn, Tishomingo, Prentiss, Lee, Itawamba, and Monroe. Alley, *Churches of Christ*, p. 77.

¹⁷This may be explained by the small number of members with which most of these counties began. For example, Marion's 65 percent increase is an increase of only fifty-nine members, while Forrest's 48 percent increase is an addition of 315 members. Noteworthy exceptions are Jackson County, whose 80 percent increase is an addition of 605 members and Panola's addition of 448 members is an increase of 337 percent.

¹⁸Alley, *Churches of Christ*, p. 2.

¹⁹Lucas, "History," p. 75.

²⁰See discussion of the problems of defining the full-time paid position, p. xv.

Chapter III

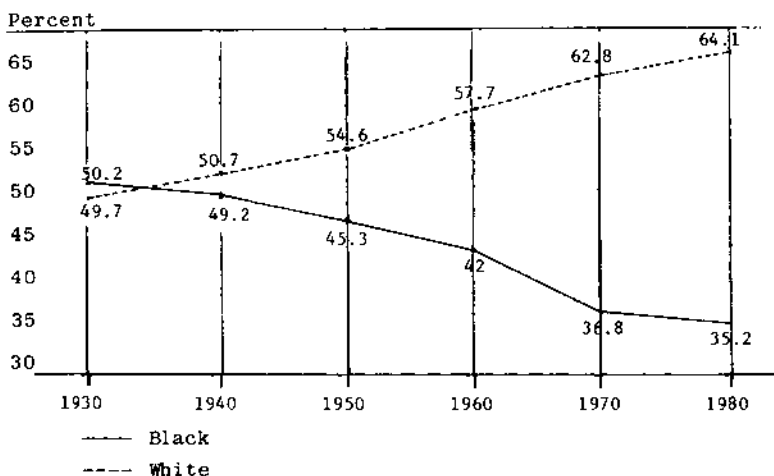
Analysis of Minority Groups

Predominantly Black Churches

Churches and Church Attendance

According to the 1980 Census, 887,206 blacks live in Mississippi. With this 35.2 percent of the state's total population, Mississippi continues to lead the nation in the largest proportional black population. The percentage of black population in Mississippi, however, has been dropping throughout the twentieth century with whites gaining the majority in 1940. A combination

GRAPH 11
PERCENTAGE COMPOSITION OF POPULATION BY RACE



SOURCE: Figures from *Mississippi Statistical Abstract, 1972, 1981*.

of out-migration of blacks to the northern industrial states and in-migration of northern whites settling in the south has brought about this change in the character of the state's population (see graph 11).¹

During the decade of the 1970s, the decline in black population ended. For the first time since 1940, there was an increase in blacks in Mississippi, from 815,770 in 1970 to 887,206 in 1980, an increase of 8.8 percent. This compares to a decrease in black population of 10.9 percent in the 1960s.

With the civil unrest of the 1960s past, Mississippians reflect a "more tranquil atmosphere"² between the races. Black participation in government is at an all-time high, and Mississippi schools are considered by many to be the most integrated in the nation.³ Change in the attitudes of Christians is evidenced in the growing fellowship between white and black Christians. Although integration of the churches is far from universal, the segregation that exists is more voluntary than in past years. Most congregations accept worshippers of either race, but the truly integrated congregation is rare. The best example of an integrated congregation is the Gautier church with 25 percent black attendance among their one hundred worshippers.⁴ In the Jackson area, for example, a particular Sunday in 1983 had 985 attending services in nine "white" congregations with only a total of ten blacks meeting in three of the churches.⁵

As a result of the racial situation, churches may easily be characterized as predominantly white or black. Of the 349 churches in Mississippi in 1982, eighty were predominantly black (23 percent).⁶ This compares to Alabama with 9 percent black churches and Arkansas with 6 percent black churches.⁷ Of the 28,765 average Sunday morning attendance, 5,132 were from predominantly black churches (17 percent). The mean average attendance was sixty-four for black churches as compared to eighty-eight for white churches. The median for black churches was forty; for white churches it was sixty-three. In comparison to the state population figures, the proportion of attendance for black churches (18 percent) was about one-half the proportion of black population in the state (35 percent).

The largest predominantly black church in Mississippi is the Lampton Street church in Mound Bayou, which has an average

attendance of 360 (see table 14). The only other black churches with an average attendance over two hundred are Center Street of Brookhaven (281) and Woodrow Wilson of Jackson (240).

TABLE 14
LARGEST BLACK CHURCHES

Church	Attendance
Mound Bayou (Lampton St.)	360
Brookhaven (Center St.)	281
Jackson (Woodrow Wilson)	240
Hernando (Kileton)	180
Moss Point (Meridian St.)	160
Jackson (West Jackson)	150
Coldwater (Central Ave.)	140
Senatobia (Thyatira/Tyro Rd.)	130
Laurel (Southside)	125
Oxford (Rivers Hill)	120

Church Growth

Although past studies notoriously undercounted black churches,⁸ a comparison of the adjusted figures from the studies of Alley and Lucas may be made to derive growth rate for the years 1953-1982 (table 15). For the entire period, forty-four churches and 4,563 members were added. This growth of 122 percent and 80 percent respectively results in an annual growth of one and one-half churches and 157 in average attendance, an annual growth rate of 4 percent in churches and 5 percent in attendance. Graph 12 breaks these rates down further to the annual growth rates of churches between studies. The comparison to the rates of growth among black and white churches shows black churches to be multiplying at a much higher rate than white churches. Although much less accurate, attendance growth rates (graph 13) reflect an even more graphic difference between black churches and white churches. Practically all the growth from 1979 to 1982 among Churches of Christ has been growth in black churches (23.4 percent black attendance growth, .07 percent white attendance growth).

There has also been steady growth in the average size of black congregations between 1953 and 1982 (graph 14). The decreas-

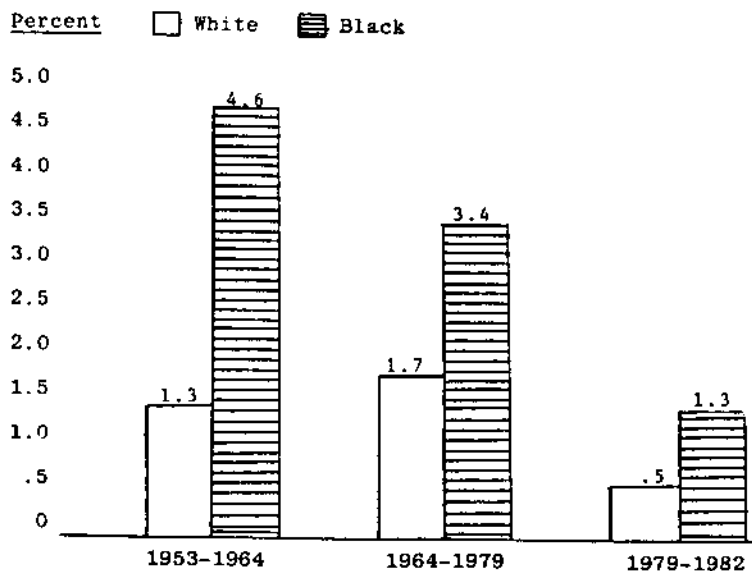
ing size of white churches combined with the increasing size of black churches is narrowing the size of the gap between the two. The growth in black churches seems not to be affected greatly by the declining black population before 1970. The numbers are still so small that much growth is still possible before population statistics would have any effect.

TABLE 15
COMPARATIVE STUDIES OF BLACK CHURCHES

	1953	1964	1979	1982
Churches	36*	51*	77	80
Members/Attendance	569	-	4,159	5,132

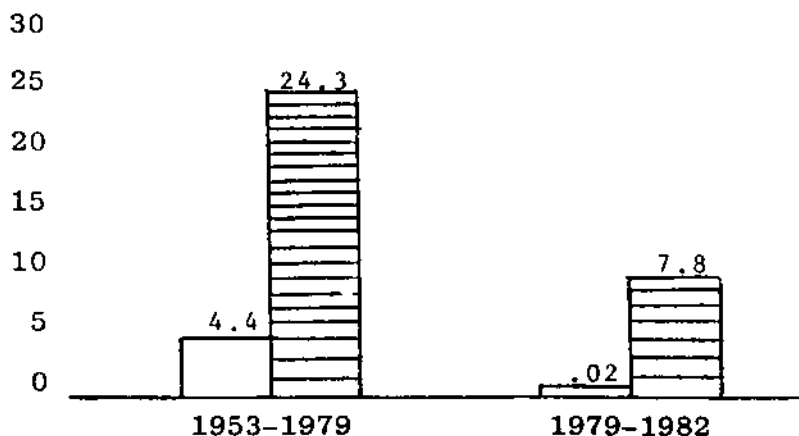
*Adjusted figures

GRAPH 12
ANNUAL GROWTH RATE
TOTAL NUMBER OF CHURCHES
1953-1982



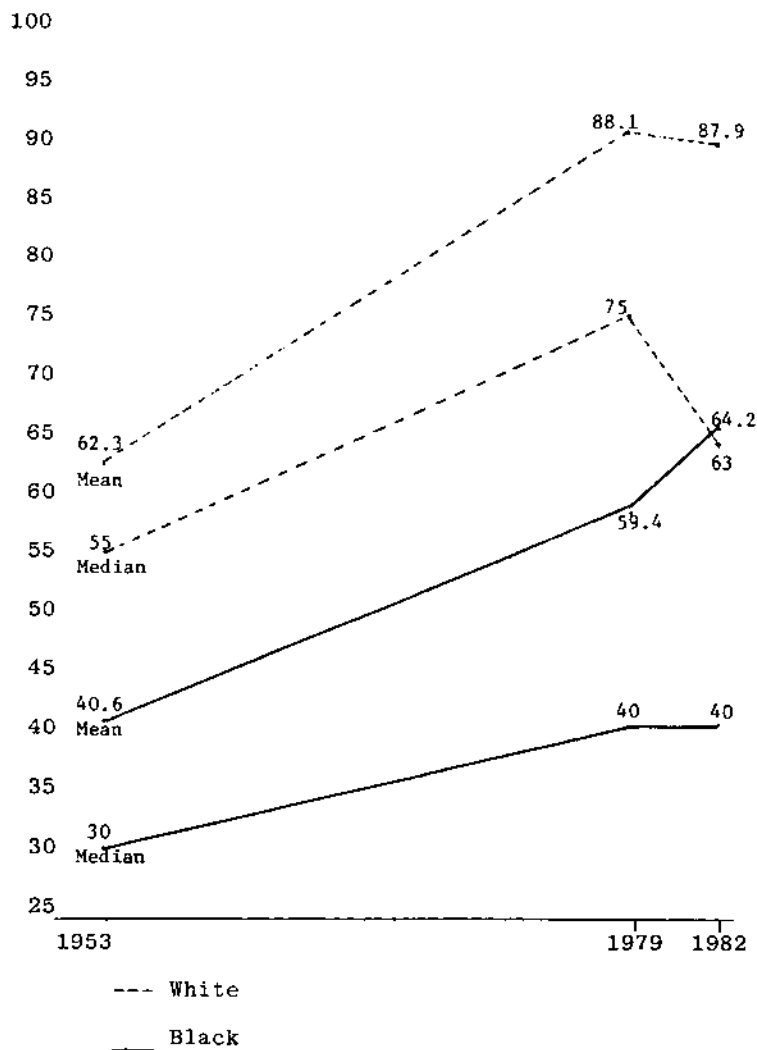
GRAPH 13
ANNUAL GROWTH RATES
MEMBERSHIP/ATTENDANCE

Percent



As mentioned in chapter 2, black churches are baptizing at a much higher rate than white churches. Seven of the top ten churches in the number of baptisms in 1982 are black churches (see table 7). Many of the churches baptizing larger numbers, however, show little growth in attendance. The Burnet Street church of Aberdeen, for example, reported twenty-four baptisms in 1982 to lead the baptism/attendance ratio, but their average attendance was only thirty-five. Seven churches which baptized ten or more in 1982 actually had decreases in attendance between 1979 and 1982: Tipton Street in Kosciusko, which reported thirteen baptisms and an attendance of seventy-five as compared to one hundred in 1979; Lincoln Gardens in Cleveland with eleven baptisms but a decline in attendance of 175 to 105; Church Street in Belzoni with twenty-seven baptisms and a decline from fifty to forty-five in attendance; Tenth Avenue in Columbus with twelve baptisms and an attendance decline from 125 to ninety; West Amory baptized ten but lost twelve in at-

GRAPH 14
AVERAGE CONGREGATION SIZE
1953-1982



tendance (55-43); New Zion near Senatobia reported fifteen baptisms and an attendance of ninety as compared to 110 in 1979; Greenville baptized twelve but declined in attendance from 116 to eighty-seven. Although some of the decline may be due to the inaccuracy of attendance estimates, there is sufficient evidence to suggest a problem in assimilating converts into the regular life of the local congregation.

Geographic Distribution

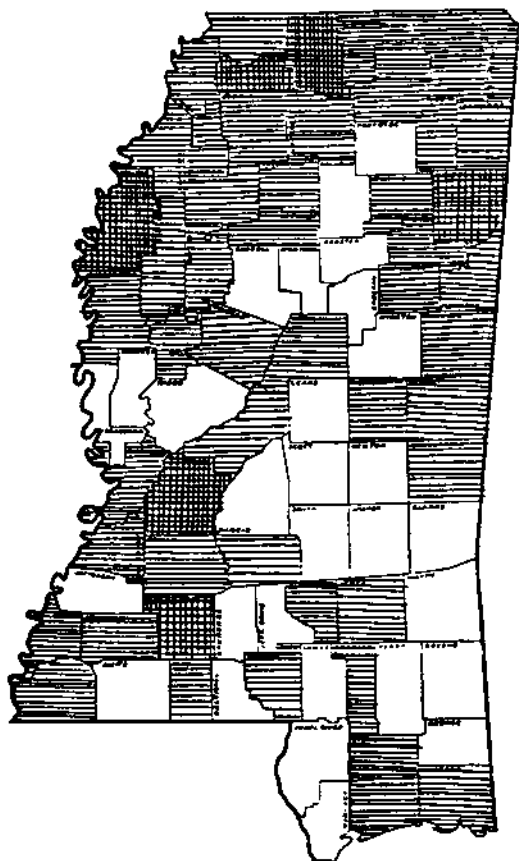
The eighty black churches in Mississippi are located in fifty-three counties, with the greatest concentration in North Mississippi (see map 10). Only six counties have three or more black churches in the state which has the highest percentage of black population in the nation: Tate, Hinds, Lincoln, Bolivar, Marshall, and Monroe (see table 16). Twenty-nine counties still have no congregation which serves the black community. These are located in the central and southern sections of the state.

TABLE 16
COUNTIES WITH MOST BLACK CHURCHES

Tate	7
Hinds	5
Bolivar	3
Lincoln	3
Marshall	3
Monroe	3

Since most of the congregations are small, county attendance figures of black churches graphically depict the situation among blacks in Mississippi. Only seven counties in the state have a total average black attendance over 150 (see table 17, map 11). These are scattered from the northwest counties of DeSoto, Marshall, and Tate and the Delta County of Bolivar through urban Hinds County, southwest Mississippi's Lincoln County, to coastal Jackson County. Strong black churches in Bolivar (Mound Bayou), Lincoln (Center Street of Brookhaven), and Jackson (Moss Point) Counties provide the bulk of black attendance in these counties. Tate (7), Hinds (5), Marshall (3), and DeSoto (2) are more evenly distributed in black attendance.

**MAP 10
BLACK CHURCHES**



□ 0 congregations

▨ 1-2 congregations

▩ 3 or more congregations

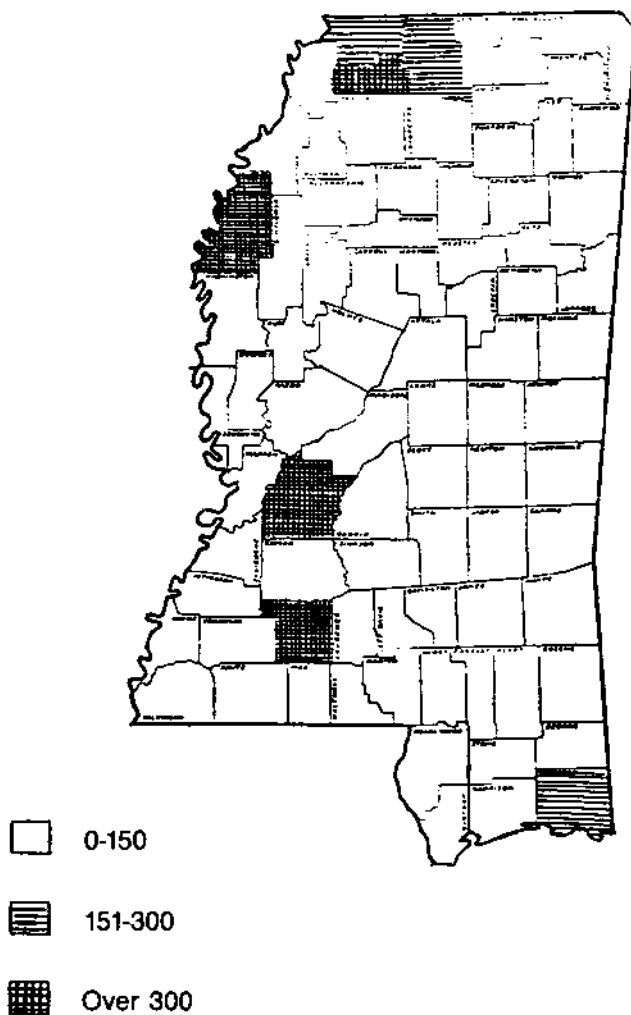
TABLE 17
COUNTIES WITH HIGHEST BLACK ATTENDANCE

Tate	575
Hinds	495
Bolivar	485
Lincoln	401
DeSoto	280
Jackson	160
Marshall	160

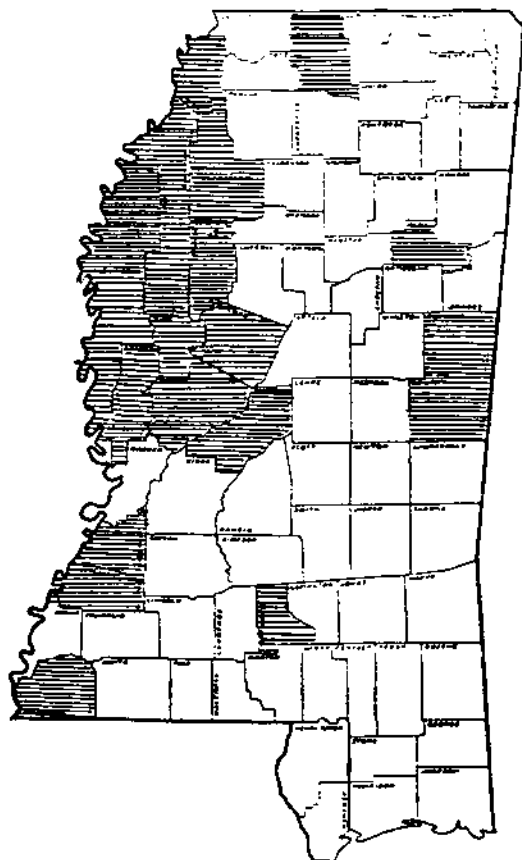
The distribution of black population in Mississippi (maps 12 and 13) in 1980 shows the Delta to continue to be predominantly black. Twenty-one counties continue to have a black majority in population. In comparison with the church and attendance figures among blacks (maps 10 and 11), some observations are possible. It is interesting to note that Tate County, with both the largest number of black churches and the largest total attendance of blacks in the state, has neither a black majority nor more than 10,000 blacks. The same is true in Lincoln County, which has one of the strongest black churches in the state. This would tend to disprove a thesis that a high black population is essential to the success of black churches.

When the comparison is between counties with no black churches and the black population figures, six counties stand out. Yazoo County with its black population of 14,051 (51.4 percent of the total population) and Rankin County with 12,901 blacks (18.5 percent of population) have no black churches; neither do the predominantly black counties of Issaquena (1,347 blacks), Jefferson (1,528 blacks), Jefferson Davis (7,421 blacks), and Sharkey (5,229 blacks). New plantings of black churches in Yazoo and Rankin Counties should be given high priority. Although other black population centers receive higher priority for new church plantings,⁹ at least there are other Churches of Christ in the black communities. Such is not the case in Yazoo and Rankin Counties.

MAP 11
BLACK COUNTY ATTENDANCE



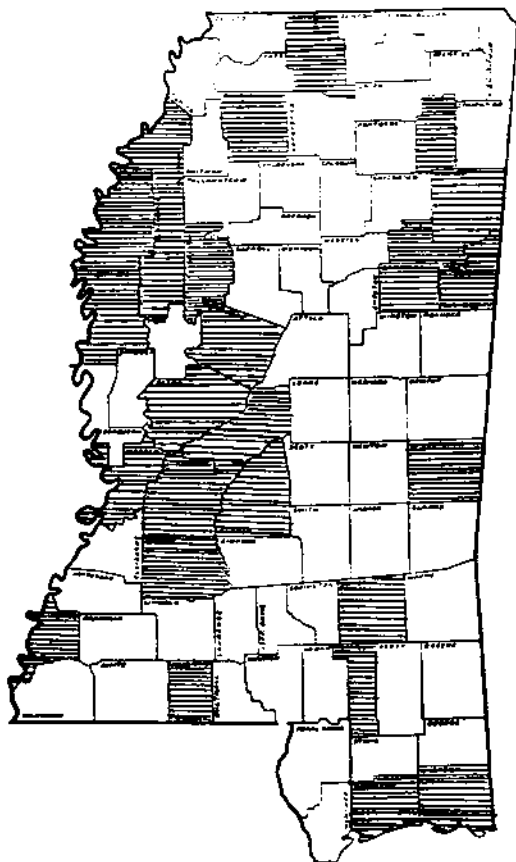
MAP 12
BLACK POPULATION PROPORTION



□ Under 50% black

▨ Over 50% black

MAP 13
BLACK POPULATION DENSITY



□ Under 10,000 blacks

▨ Over 10,000 blacks

Church Leadership

The leadership of black churches must be considered in the context of the difference in organization between black and white churches. In a comparative study of white and black churches, Vernon Boyd noted that while "the elders represent the highest earthly authority in the white churches," the evangelist represented that authority in the black churches.¹⁰ Thus, there is a basic reversal of authority roles with elders over the preacher in white churches, but the preacher tends to possess a more authoritarian role in black churches. This does affect the leadership of black churches where there is less emphasis on the development of elders.

Seventy-eight of the eighty black churches were served by a regular preacher in 1982. Twenty-two called themselves full-time paid preachers, forty-six were part-time paid, and ten were unpaid.¹¹ One would expect a higher percentage of part-time preachers since the average size of a black congregation is significantly less than predominantly white churches. Graph 15 shows that the percentage of full-time preachers in white churches more than doubles that of black churches (69 percent to 28 percent). Subsequently, the proportion of part-time, unpaid preachers in black churches is almost three times that of white churches (8 percent to 21 percent and 13 percent to 4 percent).

The preachers for black churches had a longer tenure with their congregations than the white preachers (graph 16). The total median tenure for black preachers was forty-eight months as compared with twenty-nine months for white preachers. This difference was evident in both full-time and part-time positions. The median for black full-time preachers was thirty-six months as opposed to twenty-seven months for whites; the part-time ratio was forty-eight months for blacks to thirty-six months for whites. Only for unpaid preachers did the tenure for white preachers exceed that among blacks, eighty-four months and seventy-four months respectively.

Only seven churches of the eighty predominantly black congregations were served by elders in 1982 (table 18). Thirty and one-half percent of the white congregations have elderships as compared to 8.8 percent of the black churches. It should be noted that the largest black churches in the state (Lampton Street

in Mound Bayou, Center Street in Brookhaven, and Woodrow Wilson in Jackson) do not have elders. A black elder in Mississippi is, indeed, "a rare find."¹²

GRAPH 15
PREACHING POSITIONS
IN BLACK AND WHITE CHURCHES

Percent

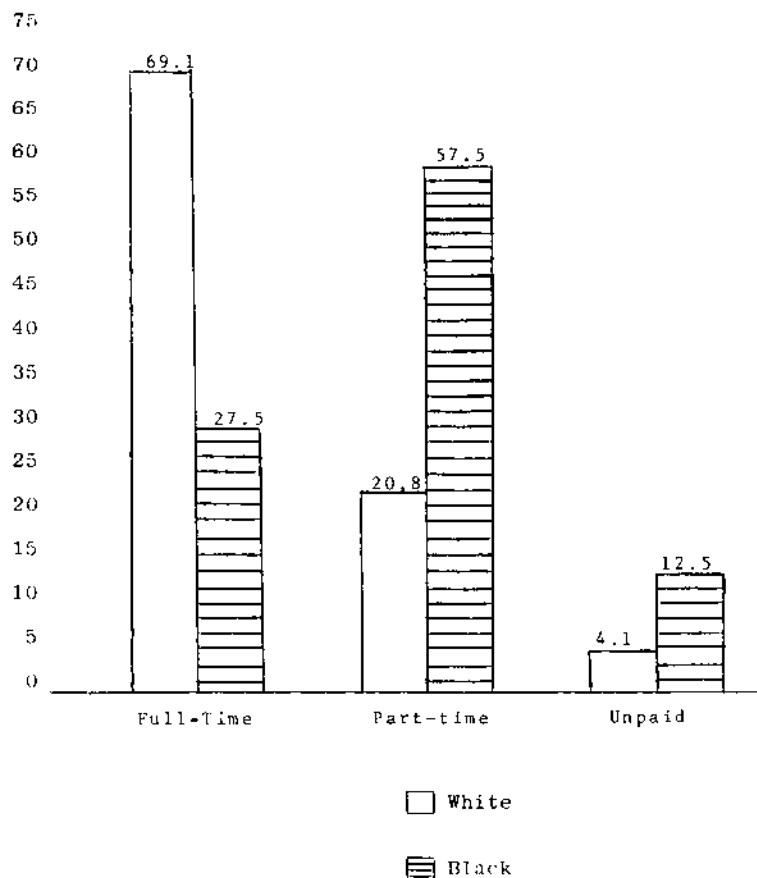
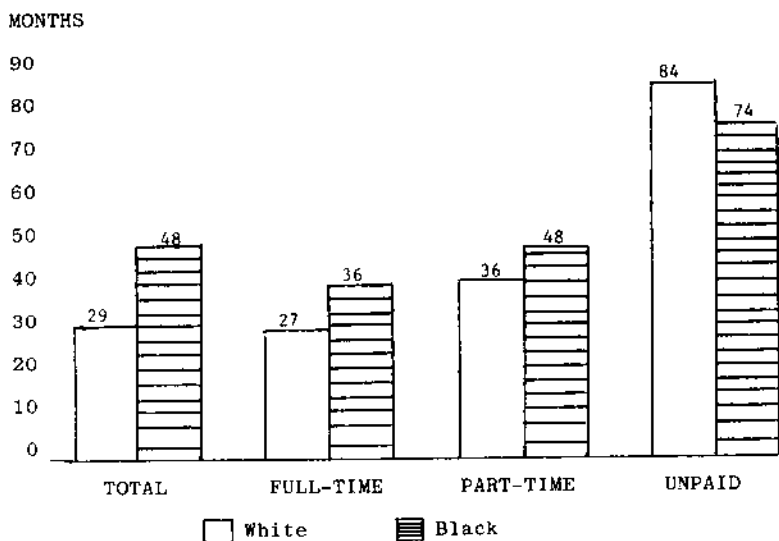


TABLE 18
BLACK CHURCHES WITH ELDERS

Church	Attendance
Hernando (Kileton)	180
Coldwater (Central Ave.)	140
Laurel (Southside)	125
Hattiesburg (Eastside)	110
Wiggins (Mill Creek)	35
Tunica (Union St.)	25
Mount Olive	15

GRAPH 16
MEDIAN PREACHER TENURE
1982



Non-Mainline Churches¹³

Doctrinal Differences

Since 1906, when the division between the Disciples of Christ and the Churches of Christ became recognized in national statistics, the Churches of Christ have suffered several other breaks in unity which are not commonly recognized in statistics. The most comprehensive national directory of Churches of Christ, *Where the Saints Meet*, distinguishes sixteen different doctrinal positions which affect fellowship among the churches.¹⁴ Other doctrinal issues have also at times broken the fellowship of individual congregations but, at the present time, have not become widely recognized divisions.¹⁵

In Mississippi, five types of churches with distinguishing doctrinal characteristics were present in 1982. These focused on the issues of the church support of institutions and the sponsoring church concept for benevolence or missions (Non-Institutional, NI), separated Bible classes (Non-class, whether with a located preacher, NCp, or opposed to located preacher, NC), the number of cups and type of fruit of the vine used in the Lord's Supper (One-cup, OCa), and a more ecumenical outlook than the majority (E).¹⁶

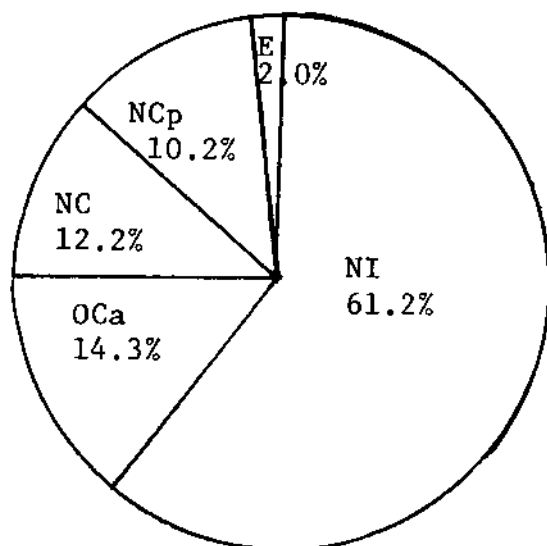
The forty-nine non-mainline churches (NML) may be further identified by race and doctrinal characteristics. Black churches have not been affected by doctrinal divisions to the same extent as white churches. Only four black churches (8 percent) have distinguishing doctrinal positions (two NI, one OCa, one NCp). This is a much smaller percentage of black churches than is represented among the mainline (ML) churches (21 percent black). The great majority of the NML churches are non-institutional (thirty, 61 percent), followed by OCa (seven, 14 percent), NC (six, 12 percent), NCp (five, 10 percent), and E (one, 2 percent) (see graph 17).

Churches and Church Attendance

In 1982 forty churches (14 percent) with a total average attendance of 2,524 (9 percent) held doctrinal positions which were recognized to distinguish them from the majority. The percentage of NML churches in Mississippi is significantly less than that of her sister states Alabama (27 percent)¹⁷ and Arkansas (22 percent).¹⁸ The mean average of NML churches was fifty-two;

the median was forty-three. This compares with the ML mean of eighty-eight and median of sixty-two. The largest NML church was East Columbus, with an average attendance of 150 (see table 19). Only six of the forty-nine NML churches average over one hundred in attendance.

GRAPH 17
NON-MAINLINE CHURCHES



Church Growth

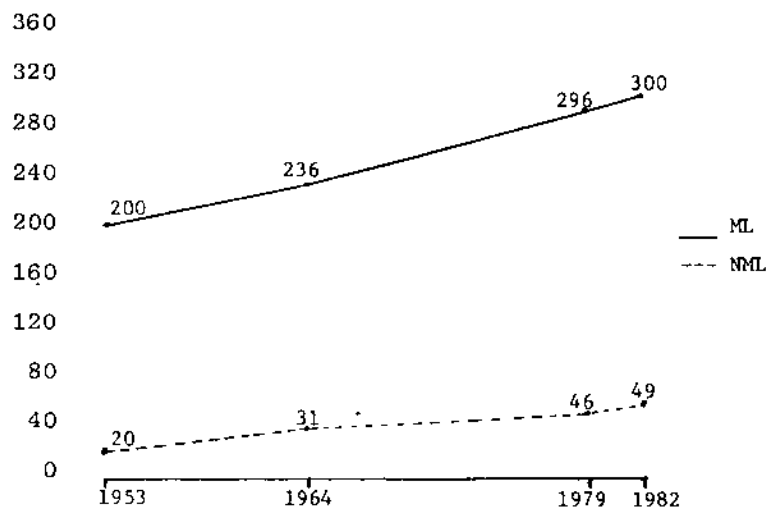
Since 1953, NML churches have grown from a total of twenty¹⁹ to a total of forty-nine (see graph 18), a net addition of twenty-nine congregations. During the same period the other churches grew from a total of two hundred to three hundred, a net growth of one hundred. Membership in NML churches has gone from 848 (in fourteen churches for which figures were available) in 1953 to an attendance of 2,524 in 1982, an addition of 1,676. Other churches added 15,550 in attendance from 10,691 (in 176 churches) to 26,241.

TABLE 19
LARGEST NON-MAINLINE CHURCHES

	Attendance
Columbus (East Columbus, NI)	150
Meridian (Seventh St., NI)	145
Bogue Chitto (Mt. Zion, NCp)	120
Wesson (New Salem, OCa)	120
Booneville (West Booneville, NI)	120
Jackson (Clinton Blvd., NI)	100
Brookhaven (Johnson Grove, NCp)	88
Brookhaven (Mt. Olive, NCp)	86
Tupelo (Elvis Presley Dr., NI)	80
Brookhaven (Hillcrest, OCa)	80
Brookhaven (Pearlhaven, OCa)	80

GRAPH 18
NET GROWTH—CONGREGATIONS
1953-1982
NON-MAINLINE—MAINLINE

Congregations



Although incomplete figures in 1953 and 1979 make exact comparison impossible, the percentage of NML churches and membership has grown since 1953 (see graph 19). Some of the increase may be attributed to the more complete figures in 1982. In 1953, figures were not available on six churches; in 1979, four churches were not included. Since 1979, however, there has been an emphasis on new NI churches with eight new churches being established (see table 20). Non-institutional churches are the most active NML churches in Mississippi in recent years. Eight new churches have been established since 1979 (see table 20) and two public debates have been conducted in Grenada between representatives of NML churches and ML churches (1982, 1983).²⁰

TABLE 20
NON-INSTITUTIONAL CHURCHES ESTABLISHED
SINCE 1979

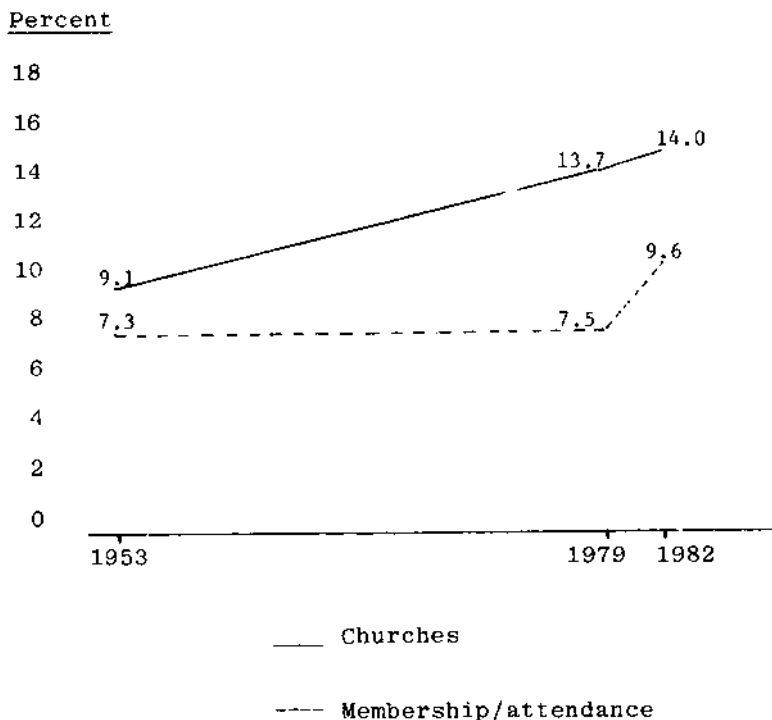
Corinth (Central, NI)	1979
Cleveland (Women's Club, NI*)	1979
Ocean Springs (Magnolia Ave., NI)	1979
Pontotoc (Inzer St., NI)	1979
Brandon (Trickham Bridge Rd., NI)	1979
Scooba (B NI)	1980
Starkville (NI)	1980
Vicksburg (Halls Ferry Rd., NI)	1982

*Reunited with North Cleveland later that year.

Along with the emphasis on new churches, either resulting from plantings or from divisions, NML churches have decreased in size since 1953. In 1953 both the mean and median averages were about the same for ML and NML churches (means of 60.7 and 60.6; both had a median of 50). Since 1953, however, the ML churches have grown in size, while the NML churches were decreasing (see graph 20).

Baptism figures for 1982 also reflect a significant difference between the average ML church and the average NML church. The forty-nine NML churches baptized a total of 197 in 1982, a mean average of 4.0; ML churches baptized 2,182 for a mean

GRAPH 19
PERCENTAGE OF NON-MAINLINE CHURCHES/MEMBERSHIP

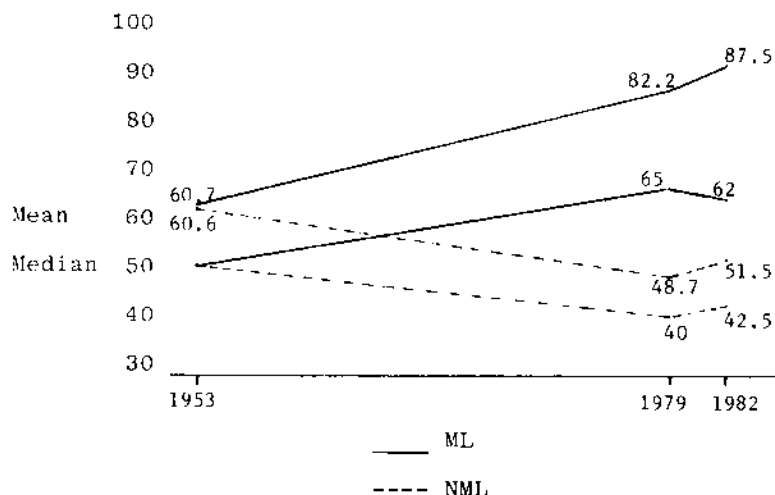


of 7.3. The median NML was three baptisms per church; the ML median was five baptisms. Eleven, or 22 percent, of the NML churches reported no baptisms in 1982, as compared to forty-four or 15 percent of the ML churches. Grenada topped the list of NML church baptisms with twenty (see table 21), followed by Seventh Street in Meridian and New Salem near Wesson with fifteen.

The decreasing size of NML churches and the small number of baptisms would suggest that the growth of these churches is due to differing attendance estimates and to transfer growth to

new churches. The attendance estimates suggest overcounts in 1982 or undercounts in preceding surveys. For example, the estimated attendance for Mt. Zion near Bogue Chitto was 120 in 1982 and sixty in 1979, and the estimate for New Salem near Wesson was 120 in 1982, as compared to fifty in 1979. Even though transfer growth has taken place in new NI church plantings, their increase in proportion to ML churches must be considered in view of the difficulty of obtaining accurate statistical data.

GRAPH 20
MEAN/MEDIAN AVERAGES
1953-1982
NON-MAINLINE—MAINLINE



Geographic Distribution

The distribution of NML churches in Mississippi generally follows the pattern for all churches (map 14, compare to map 5), with the strongest concentration being in Northeast Mississippi. Notable exceptions in the northern counties are Tate, Itawamba, and Monroe Counties, each of which has twelve or more Churches of Christ²¹, but no NML congregations.

TABLE 21
NON-MAINLINE CHURCH BAPTISMS

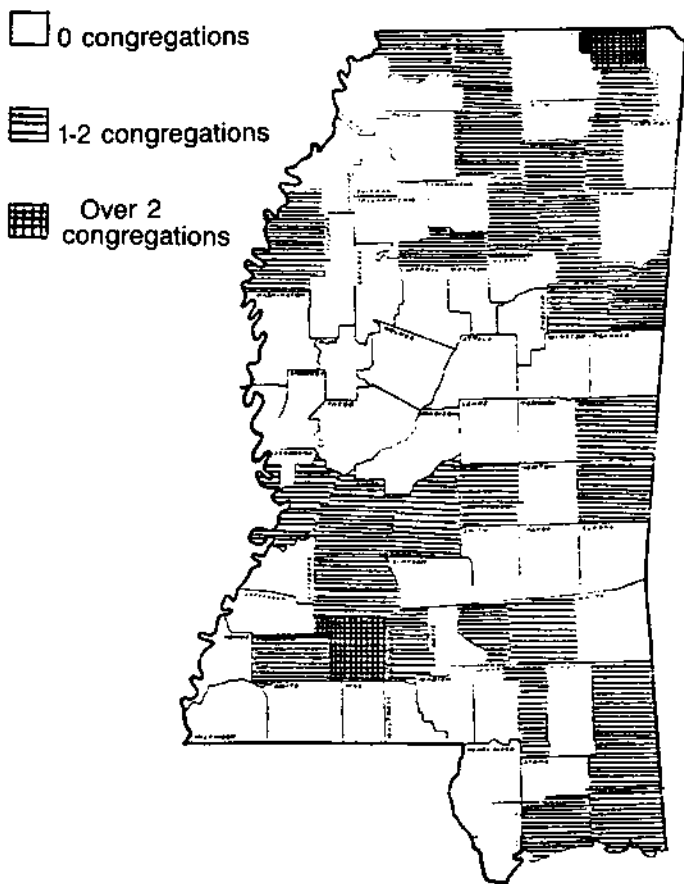
Grenada (NI)	20
Meridian (Seventh Street, NI)	15
Wesson (New Salem, OCa)	15
Brookhaven (Johnson Grove, NCp)	14
Pascagoula (Chico Road, NI)	12
Booneville (West Booneville, NI)	10
Southaven (Stateline Road, NI)	8
State Line (Freefield, NC)	8
Columbus (East Columbus, NI)	8
Smithdale (Temple Hill, NC)	7
Tupelo (Elvis Presley Drive, NI)	7

The most distinctive geographic characteristic of NML churches is in Lincoln County. Lincoln County has a total of thirteen churches which are splintered along doctrinal lines: NCp (five), OCa (four), and NC (one). The influence of N. L. Clark continues to be felt in Lincoln County. Clark was the primary instrument by which the Restoration Movement came to the county. As co-editor of the *Firm Foundation*, Clark's opposition to the Sunday schools and located preachers was well documented. These positions were infused in the churches of Lincoln County from their beginnings in 1894 through Clark's yearly revivals in his home county. This strong attitude toward "innovations" would ultimately affect the churches of Lincoln County on the issues of wine vs. grape juice and one container vs. multiple containers in the Lord's Supper.²² From four strong churches in the early twentieth century (2,000 members in the mid-twenties in a county of 20,000), the spirit of dissension produced the present thirteen churches, with four different fellowship groups and an average attendance of 1,175 in a county of 30,000 people. Of the NML churches, all the NCp and four of seven OCa churches are located in Lincoln County with the three others within a seventy-five mile radius of Lincoln County (see map 15).

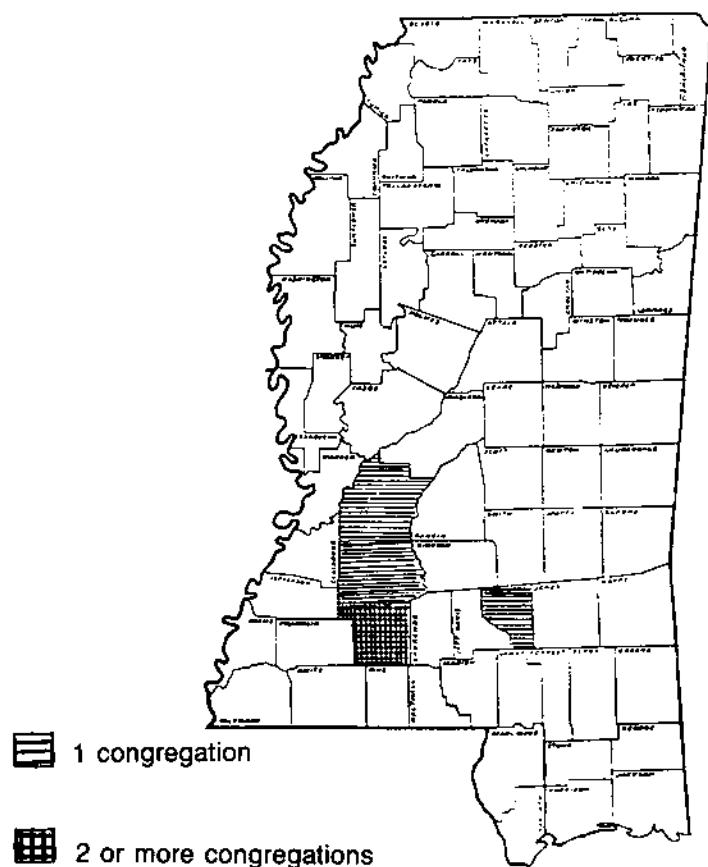
Churches opposed to both multiple Bible classes and the located preacher, but which do use multiple cups (NC churches), are more widely scattered than OCa or NCp churches (map 16).

While three of the six are located in Lincoln County and adjoining Lawrence and Franklin Counties, two others are found in the southeast counties of Green and George. The lone representative NC church in North Mississippi is in Houston, Chickasaw County.

MAP 14
NON-MAINLINE CHURCHES



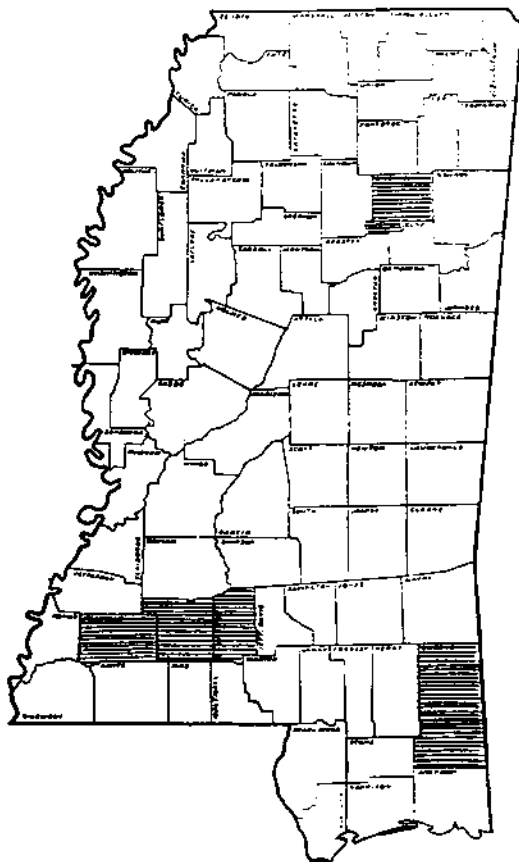
MAP 15
OCa CHURCHES



By far the largest group of NML churches (thirty congregations) are those which use multiple cups in communion, have Bible classes, and located preachers but oppose the support of institutions for benevolence and the sponsoring concept of mission support (NI) (see map 17). These churches are more generally dispersed throughout the state, with strength in five eastern

counties (Alcorn, Pontotoc, Lowndes, Lauderdale, Jackson). Most of these churches are located along a line from Columbus to Memphis and along I-20 through central Mississippi.

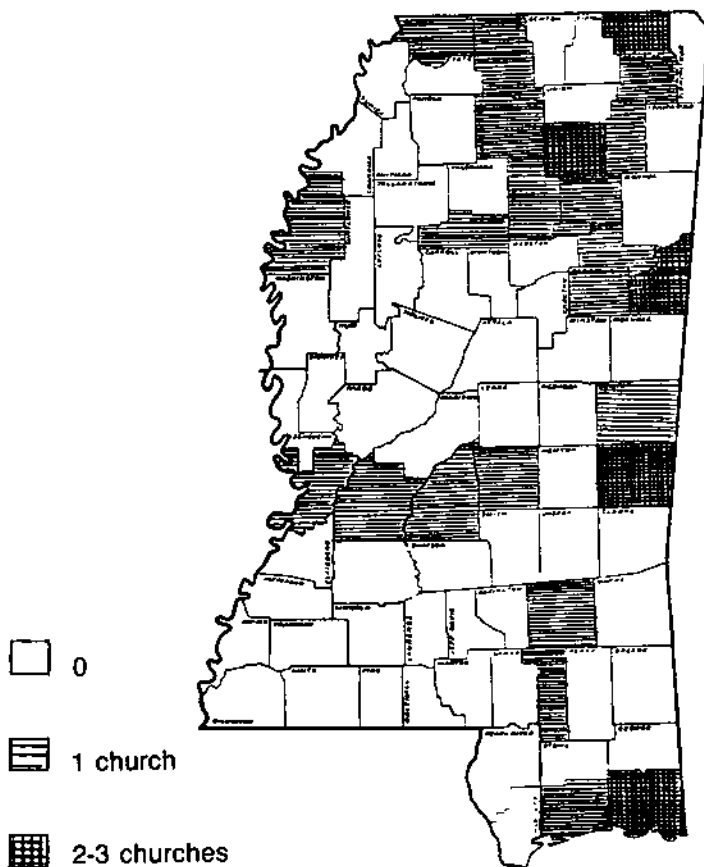
MAP 16
NC CHURCHES



Church Leadership

Forty-three percent of the NML churches were served by full-time preachers in 1982 (twenty-one) as compared to 62 percent of the ML churches (table 22 and graph 21). Twenty-five percent were paid for part-time service and ten percent unpaid

MAP 17
NI CHURCHES



preachers. Twenty-two percent of the NML churches had no regular preachers. Most, if not all, of these are due to distinctive doctrinal positions which oppose located preachers. Thus, for example, the Red Oak church in Lincoln County answered the question "Who normally does the preaching?" with the response, "Members," and checked the "No Regular Preacher" on position; the Hillcrest church of Brookhaven reported having "gospel teachers" rather than a regular preacher.

The average tenure of NML preachers was seventy-four months; the mean for ML churches was fifty-nine months. The median tenure for NML churches was twenty-nine months; for ML churches was thirty months (see graph 22). As with other churches, the longest tenure of NML preachers was among part-time (median of thirty-nine months) and unpaid (median of seventy-eight months). Full-time preachers in NML churches had a median tenure at twenty-three months as compared to thirty months for full-time ML churches.

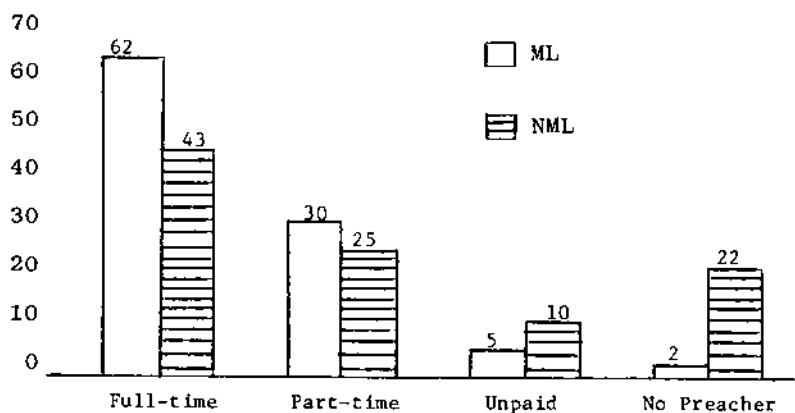
TABLE 22
PREACHING POSITIONS
NON-MAINLINE—MAINLINE CHURCHES

	ML	NML
Full-time	187 (62%)	21 (43%)
Part-time	90 (30%)	12 (25%)
Unpaid	16 (5%)	5 (10%)
No Preacher	7 (2%)	11 (22%)

Eleven NML churches had elderships in 1982, 22 percent of the total. This compares with 31 percent of the ML churches which were served by elders. The number of elderships is evenly distributed among the different NML groups: NI—six (20 percent); NC—two (33 percent); NCp—one (20 percent); and OCa—two (29 percent). The smaller size of NML congregations and the short history of many of them would help account for the lower percentage of elderships.

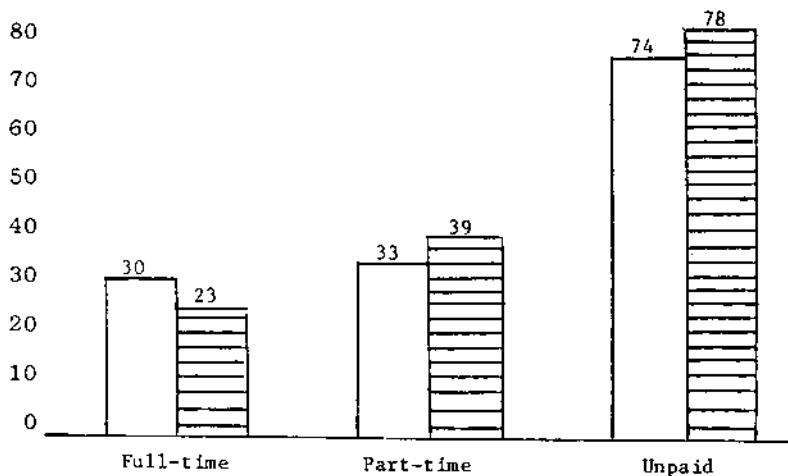
GRAPH 21
PREACHING POSITIONS
NON-MAINLINE—MAINLINE

Percent



GRAPH 22
MEDIAN PREACHER TENURE
NON-MAINLINE—MAINLINE

Percent



Summary

Each of the major types of minority groups within the Churches of Christ had its own distinctive strengths and weaknesses in 1982. Black churches led the way in total baptisms and the rate of attendance growth from 1979 to 1982. However, they still have much smaller attendances than white congregations and little emphasis appears to be given to the development of elders. Non-institutional churches are leading the other NML churches in church plantings. These churches, however, must deal with the lowest baptism figures among Churches of Christ and problems caused by their small average attendance. As they look to the future, each group must build on its strengths and seek to overcome its weaknesses.

Footnotes, Chapter III

¹"Black Percentage Highest Here, But Rate is Declining," *Jackson Clarion-Ledger*, 3 May 1983, p. 2B.

²*Encyclopedia Britannica*, 1975 ed., s.v. "Mississippi," by John N. Burrus.

³*Ibid.*

⁴Alfred Lavern Franks, "Church Integration in Mississippi," *Magnolia Messenger* 6 (January 1984):8, 10.

⁵*Ibid.*

⁶For a complete list of black churches see appendix E.

⁷Lynn, "Alabama," p. 8; Mac Lynn, "Arkansas," *Missions Bulletin* 18 (December 1980):8.

⁸See p. 51, n. 6.

⁹North Jackson and Downtown Jackson, Lynn, "Mississippi," pp. 17-21.

¹⁰Vernon Boyd, "Organizational Differences Between the Black and White Churches of Christ," *Firm Foundation* 91 (January 8, 1974):19, 27

¹¹See p. xv for discussion of the problems in defining the full-time preaching position.

¹²Paul Franks, "A Black Elder: A Rare Find," *Magnolia Messenger* 6 (January 1984):7.

¹³The terminology "Non-Mainline" is an attempt at a neutral designation of churches who are in doctrinal minorities over various issues. Each group would have its own designations for other groups, e.g., Conservatives, Antis, Digressives, Liberals, etc. The confusion of definition and the negative tones of some of the designations prevent the use of some as acceptable general terms. While it is realized that "Non-Mainline" considers these churches from the point of view of the majority, no attempt is made by the writer to draw lines of fellowship in the terminology of the general heading of the specific characteristics.

The terminology "mainline" is also found in Yeakley, *Where Churches Grow*, pp. iv-v.

¹⁴Lynn, *Where the Saints Meet*, p. viii. The terminology and character designations of *Where the Saints Meet* served as the basis for the character designations in the present study.

¹⁵E.g., differing positions on marriage and divorce, versions of the Bible and "Crossroadism" have been cited as issues in the divisions of some churches.

¹⁶Lynn, *Where the Saints Meet*, p. viii.

¹⁷Lynn, "Alabama," p. 1.

¹⁸Lynn, "Arkansas," p. 8.

¹⁹Adjusted figure, see p. 51, n. 6.

²⁰Only one of these churches, the black congregation in Scooba, was begun in an area with no mainline church. The others would be considered splinter groups with an emphasis on attracting members from the mainline churches.

²¹See also Tishomingo, Tippah, Panola, and Tallahatchie, each of which has six or more Churches of Christ but no representative of NML churches.

²²Klein, "The Cause in Southern Mississippi," pp. 10-26.

Conclusion

Looking to the Future

Changes Since 1982

In the seventy-six years since the division (1906), the Churches of Christ in Mississippi grew from 3,155 members in forty-seven congregations to an average Sunday morning attendance of 28,765 in 349 congregations at the close of 1982. In the last twenty years alone, over one hundred new churches have begun. Changes which affect the total number of congregations have continued to take place since the close of 1982. These changes have come in three forms: (1) one congregation dissolved; (2) three congregations have divided; (3) five new congregations have been planted (see appendix F).

One of the oldest churches in the state, Mt. Hope near Mantee (Webster County), established in 1849, dissolved in 1983. The members began attending the congregations at Maben and Mathiston, and the building is now used only for funerals and special events. Division has affected the Northside church of Meridian (1983), Audubon Drive in Laurel (1984), and the Cleveland church (1983). New congregations now meet at Meridian, Cleveland, and Laurel (see appendix F).¹

Of a more positive nature are the plantings of new congregations in Vancleave (1983), Forest (1983), Yalobusha County (Air Mount, 1983), Magee (1984), and Walnut Grove (1984).² Vancleave was ranked eighth in target areas for new church plantings before the new congregation began.³ Forest, a town of 5,229 had only one small NI congregation before the Southside church began in May, 1983. The Air Mount church, a black work, began in the home of Era Moore fourteen miles outside Coffeerville in Yalobusha County on August 21, 1983. Magee, with a population of 3,497 in Simpson County, began with a core of brethren from the Mendenhall church in March, 1984. A black work in the town of Walnut Grove began September 5, 1984. These

changes brought the total number of congregations to 357 in September, 1984.

Priority Areas for Church Plantings

Although church plantings are continuing to take place, much work remains in this area. Joe Alley found fifteen towns in 1953 with a population over 2,500 and no congregation of the Churches of Christ. Although twelve of these now have established congregations, eight additional towns with over 2,500 in population have no congregation (see table 23). Thirty other towns in Mississippi with a population between one thousand and 2,500 have no congregations (see appendix G).

TABLE 23
TOWNS OVER 2,500 WITH NO CHURCH OF CHRIST

1953		1984	
McComb	10,041	Petal	8,476
Canton	7,048	Pass Christian	5,014
Picayune	6,707	Crystal Springs	4,902
Louisville	5,282	Waveland	4,186
Leland	4,736	Morgantown	3,445
Bay St. Louis	4,621	Wiggins	3,205
Moss Point	3,782	Itta Bena	2,904
Crystal Springs	3,676	Palmer's Crossing	2,765
Ellisville	3,579	Shelby	2,540
Ms. City-Handsboro	3,400		
Pass Christian	3,383		
Lexington	3,198		
Ocean Springs	3,058		
Forest	2,874		
Long Beach	2,703		

SOURCE: Alley, *Churches of Christ*, pp. 2-3.

Eight of the priority areas identified by Mac Lynn for new church plantings in January, 1983, remain without congregations.⁴ Amite County with a population of 13,369 (52 percent white; 49 percent black) continues to be the first priority area for a new church planting. Population centers in Harrison and Hinds Counties contain seven of the top priority areas in the state. Lynn's revised list (May 1984) substitutes Greenville and

LeFlore County for the two areas in which churches have been recently planted.⁵

In addition to the need for new congregations in these towns, areas of the state projected as growth regions in the next few years will provide fertile ground for new congregations. Forecasters predict that Mississippi's population growth will surpass the national average for the next twenty years. Two counties in particular were emphasized by the National Planning Association as growth areas. Rankin County, the current fastest growing in Mississippi, is predicted to experience a population growth of more than 46 percent by the year 2000. Lamar County, because of its proximity to Hattiesburg, is expected to grow by more than 38 percent.⁶ In addition, the completion of the Tennessee-Tombigbee Waterway should be an economic boost for East Mississippi.⁷ All these growth factors must be considered as the Churches of Christ in Mississippi move into the final decades of the twentieth century.

Needs of the Local Congregations

The needs of the local congregations must also be met as the Churches of Christ look to the future. The decline of the growth rate in the last few years, as well as the low baptism figures for 1982, reveal a great need of evangelistic emphasis. Churches must regain a sense of mission that reaches out to the community. Too many congregations in Mississippi are either stagnate or actually losing members.

Closely associated with the need of evangelism in the local congregation is the need of leadership. The small percentage of congregations with elderships, along with the relatively short tenure and small number of full-time preachers in the state, decry a need of mature, informed leadership. Most of the congregations depend on the majority of the men for leadership in the absence of elders. The leadership ability of these men varies greatly from one congregation to another. Leadership seminars, communication classes, and local church education on leadership are needed to develop quality leaders for the church of the future. Without this emphasis, the local congregations will continue to plateau at about fifty members and growth will stop.

This study has identified the Churches of Christ in Mississipp-

pi in the year 1982. The future of this religious body will depend on the leaders (elders, preachers, men) of today. With a vision of growth in maturity and love, the future holds the promise of success in meeting the challenges to be faced. With God's help, that is the future which awaits the Christians in Mississippi.

Footnotes, Conclusion

¹The Calhoun City church suffered a temporary division in late 1983 but was reunited in March, 1984.

²An attempt to begin a new black congregation in Greenville was unsuccessful in 1983.

³Lynn, "Mississippi," pp. 20-21.

⁴Ibid., pp. 17-21.

⁵Interview with Mac Lynn, Harding Graduate School of Religion, Memphis, Tennessee, 2 May 1984.

⁶"Mississippi Population Growth May Top National Rate by 2000," *Jackson Clarion-Ledger*, 7 May 1983, p. 2B.

⁷May Maury Harding, "Inventing the Future," In *Mississippi 1990*, ed. Walter M. Matthews (Jackson, Miss.: University Press of Mississippi, 1981), p. 43.

APPENDIX A
LETTER MAILED TO CHURCHES

P. O. Box 655
Kosciusko, Mississippi 39090
Phone (601) 289-2896

January 3, 1983

Dear Brethren,

How many congregations of the churches of Christ exist in Mississippi? How large are those congregations? Where are they located? How many are served by preachers and an eldership?

These are the questions I am trying to answer with this survey. With these answers I will be able to help congregations who might be interested in supporting the establishment of new congregations or supporting a worker in some of the smaller churches.

The results of this study will be made available for your use and for anyone interested in the cause of Christ in Mississippi.

Please complete the form and return it to me in the enclosed envelope. I have paid the postage so all I need is a few minutes of your time. Please return this completed form no later than January 31. Why not take the time right now to answer the questions?

Thank you for your valuable help.

Your coworker in Christ,

Don Jackson

APPENDIX B QUESTIONNAIRE

PLEASE COMPLETE AND RETURN BY JANUARY 31.

1. Church name, mailing address, phone number:

Phone: _____

2. What year did this congregation begin meeting? _____
3. Your average Sunday morning assembly attendance in September - November, 1982: _____

This figure comes from: (Please check one) ___ records ___ estimates

4. How many baptisms did you have in 1982? _____

This figure comes from: (Please check one) ___ records ___ estimates

5. Who normally does the preaching? _____

6. What is his position? (Please check one)

___ Full-time paid preacher ___ Unpaid preacher
___ Part-time paid preacher ___ No regular preacher

7. How long has he been preaching at this congregation? _____

8. Does the church have elders? (Please check one) ___ yes ___ no

9. Your name, address, and phone number:

Phone: _____

Position: ___ secretary ___ deacon
 ___ preacher ___ other
 ___ elder

Please return this completed form in the enclosed envelope. Should the envelope be lost return to:

Don Jackson
Magnolia Bible College
P. O. Box 655
Kosciusko, MS 39090

PLEASE COMPLETE AND RETURN BY JANUARY 31

APPENDIX C
CHURCHES OF CHRIST IN MISSISSIPPI, 1982

Key	
Est.	date the church was established. c - circa b - before ? - unknown
Char.	Distinguishing characteristic B - Predominantly black Ni - Non-institutional NC - Non-class NCp - Non-class, with located preacher OCa - One-container, alcoholic wine E - More ecumenical than the majority
P.	Preaching Position F - Full-time paid preacher P - Part-time paid preacher U - Unpaid preacher N - No regular preacher
Ten.	Tenure of the preacher, December, 1982, in months of continuous service.
E.	Elders X - Church has elders
B.	Number of Baptisms
1953(m)	1953 membership figures
(r)	Figure comes from records.
Source	How the information was obtained. M - Mailed information MM - Mailed response to article in <i>Magnolia Messenger</i> P - Phone PC - Personal Contact

APPENDIX D
1982
MISSISSIPPI COUNTY ANALYSIS

	Churches	Attendance
Adams	3	396
Alcorn	19	1620
Amite	—	—
Attala	6	296
Benton	5	453
Bolivar	6	790
Calhoun	2	77
Carroll	1	35
Chickasaw	5	315
Choctaw	1	85
Claiborne	2	20
Clarke	2	65
Clay	4	280
Coahoma	2	240
Copiah	2	66
Covington	3	90
DeSoto	8	1179
Forrest	4	380
Franklin	3	120
George	3	229
Greene	2	80
Grenada	4	337
Hancock	1	55
Harrison	8	678
Hinds	3	1544
Holmes	3	94
Humphries	2	94
Issaquena	—	—
Itawamba	12	969
Jackson	6	680
Jasper	1	38
Jefferson	—	—
Jefferson Davis	1	15
Jones	4	367

Kemper	2	25
Lafayette	5	512
Lamar	1	32
Lauderdale	4	347
Lawrence	2	63
Leake	1	37
Lee	11	1502
Leflore	2	195
Lincoln	13	1175
Lowndes	8	1085
Madison	4	254
Marion	2	68
Marshall	6	382
Monroe	13	1153
Montgomery	4	214
Neshoba	2	100
Newton	3	109
Noxubee	2	63
Oktibbeha	4	385
Panola	7	581
Pearl River	2	113
Perry	1	10
Pike	2	245
Pontotoc	4	261
Prentiss	16	1321
Quitman	2	55
Rankin	5	370
Scott	2	97
Sharkey	1	75
Simpson	2	65
Smith	1	50
Stone	1	35
Sunflower	5	367
Tallahatchie	6	192
Tate	14	1412
Tippah	8	749
Tishomingo	9	986
Tunica	2	70
Union	5	495

Walthall	1	24
Warren	6	490
Washington	4	480
Wayne	2	83
Webster	3	148
Wilkinson	3	263
Winston	2	44
Yalobusha	4	194
Yazoo	2	116
TOTALS	349	28,765

APPENDIX E
1982
BLACK CHURCHES

County	Congregation	Atten.
Adams	Natchez—Fourth Street	80
Alcorn	Corinth—Meigg St.	64
Attala	Kosciusko—Cedar Grove	25
	Kosciusko—Tipton St.	75
Benton	Ashland—South Ashland	48
Bolivar	Cleveland—Lincoln Gardens	105
	Mound Bayou—Lampton St.	360
	Rosedale	20
Chickasaw	Houston—Westside	50
Claiborne	Port Gibson—Central	20
Clay	West Point—Midway	22
Coahoma	Clarksdale	100
Copiah	Hazlehurst—Jerusalem (OCA)	25
Covington	Mount Olive	15
DeSoto	Hernando—Kileton	180
	Olive Branch—Miller Rd.	100
Forrest	Hattiesburg—Airport Rd.	40
	Hattiesburg—Eastside	110
Franklin	Roxie—East Roxie	60
Grenada	Grenada—Fox St.	80
Harrison	Biloxi—Division St.	20
	Gulfport—North Gulfport	50
Hinds	Jackson—Northwest	75
	Jackson—Shady Oaks	20

	Jackson—West Jackson	150
	Jackson—Woodrow Wilson	240
	Utica	10
Holmes	Tchula	25
Humphries	Belzoni—Church St.	45
Itawamba	Fulton—Eastside	40
Jackson	Moss Point—Meridian St.	160
Jones	Laurel—Southside	125
Kemper	Scooba (NI)	20
Lafayette	Oxford—Rivers Hills	120
Lauderdale	Meridian—Seventeenth St. (NI)	20
	Meridian—Thirty-ninth Ave.	57
Lee	Tupelo—North Green St.	105
Leflore	Greenwood—Barrentine & E. McLaurin	40
Lincoln	Brookhaven—Center St.	281
	Springfield—Thayer (NCp)	20
	Wesson	100
Lowndes	Columbus—Tenth Ave.	90
Madison	Canton	102
Marion	Columbia—Virginia Ave.	30
Marshall	Byhalia	60
	Holly Springs—Hernando Rd.	60
	Red Banks—Mt. Pleasant	40
Monroe	Aberdeen	35
	Aberdeen—South Matoba	30
	Amory—West Amory	43
Neshoba	Philadelphia—Blakely Ave.	30
Noxubee	Macon—Pearl St.	9
Oktibbeha	Sturgis—Bradley	30
Panola	Batesville—Liberty Heights	35
	Sardis—Percyville	35
Pike	McComb—Denwiddie St.	110
Prentiss	Booneville—Sunflower	25
Quitman	Marks—Anniston St.	30
Simpson	Pinola—Shivers	10
Stone	Wiggins—Mill Creek	35
Sunflower	Indianola—Roosevelt St.	45
	Ruleville	100
Tallahatchie	Charleston	32
	Philipp	17
Tate	Coldwater—Central Avenue	140
	Coldwater—Midwest	20

	Coldwater—Providence	100
	Coldwater—Wall Hill	55
	Senatobia	40
	Senatobia—New Zion	90
	Senatobia—Thyatira	130
Tippah	Ripley—Terry St.	30
Tishomingo	Tishomingo—Carter's Branch	30
Tunica	Tunica	25
Union	New Albany	35
Warren	Vicksburg—Gibson Rd.	12
	Vicksburg—Roosevelt St.	45
Washington	Greenville	116
Wilkinson	Corinth—Ford's Creek	39
Yalobusha	Water Valley	63
	TOTAL	5,132

APPENDIX F

1982

NON-MAINLINE CHURCHES

County	Congregation	Char.	Atten.
Alcorn	Corinth—Central	NI	40
	Corinth—Second Meeks St.	NI	62
	Reinzi	NI	10
Bolivar	Cleveland—North Cleveland	NI	45
Calhoun	Bruce	NI	60
Chickasaw	Houston—North Jackson	NI	65
	Houston—Thorn	NC	55
Clay	West Point—Hwy. 45A	NI	18
Copiah	Hazlehurst—Jerusalem	BOCa	25
Covington	Collins—Covington County	OCa	15
DeSoto	Southaven—Stateline Rd.	NI	65
Forrest	Hattiesburg	NI	40
Franklin	Smithdale—Temple Hill	NC	30
George	Lucedale—Brushy Creek	NC	20
Greene	Stateline—Freefield	NC	30
Grenada	Grenada	NI	60
Harrison	Gulfport—Morris Rd.	NI	40
Hinds	Jackson—Clinton Blvd.	NI	100
	Jackson—McClure Rd.	OCa	25
Jackson	Ocean Springs—Magnolia Ave.	NI	30
	Pascagoula—Chico Rd.	NI	55
Jones	Laurel—South Laurel	NI	12
Kemper	Scooba	BNI	20

Lafayette	Oxford—South Oxford	NI	50
Lauderdale	Meridian—Seventeenth St.	BNI	20
	Meridian—Seventh St.	NI	145
Lawrence	Jayess—Unity	NC	28
Lee	Tupelo—Elvis Presley Dr.	NI	80
Lincoln	Bogue Chitto—Cold Springs	NC	70
	Bogue Chitto—Mt. Zion	NCp	120
	Bogue Chitto—Red Oak	OCa	15
	Brookhaven—Central	NCp	45
	Brookhaven—Hillcrest	OCa	80
	Brookhaven—Johnson Grove	NCp	88
	Brookhaven—Mt. Olive	NCp	86
	Brookhaven—Pearlhaven	OCa	80
	Springfield—Thayer	BNCp	20
	Wesson—New Salem	OCa	120
	Lowndes	Columbus—East Columbus	NI
Steens—Woodlawn		NI	45
Marshall	Waterford—Laws Hill	NI	25
Oktibbeha	Starkville	NI	35
Pontotoc	Pontotoc—Inzer St.	NI	16
	Randolph—Buckhorn	NI	52
Prentiss	Booneville—West Booneville	NI	120
Rankin	Brandon—Trickham Bridge Rd.	NI	25
	Jackson—Grants Ferry Rd.	E	50
Scott	Forrest	NI	12
Warren	Vicksburg—Halls Ferry Rd.	NI	25
	TOTAL		2,524

APPENDIX G
CHURCHES DISSOLVED SINCE 1953

County	Church	Est.	Mem.	1964
Benton	Montgomery School			
Bolivar	Parks Chapel	1927	35	X
	Rosedale	1921	25	X
Calhoun	Crossroads (Pittsboro)	1948	9	X
	Vardaman	1920	25	X
Choctaw	Friendship	?	20	
	Reform	1920	35	X
Claborne	Port Gibson	1950	10	
Copiah	Carpenter	1920	22	
DeSoto	Oak Hill (Lake Cormorant)	1942	20	
Itawamba	Robert's Hill (Fulton)	c1949	4	X
Lamar	Baxterville			X

Leflore	Half Mile (Itta Bena)	1925	20	X
Monroe	Wallace Chapel (Smithville, B)	1906	25	
Noxubee	Pleasant Ridge (Macon)	1917	16	
Sharkey	Sunflower	1927	40	
Stone	Wiggins	1951	10	X
Tippah	Blue Mountain	1945	12	
	Hickory Grove	1924	35	X
Tishomingo	Bay Springs	1926	25	
	New Bethel (Paden)	c1877	65	X
Wilkinson	Wilkinson (B)			
Wilkinson	Wilkinson	1933	50	
Yalobusha	Sylvan Knoll	1905	30	

X—Still in existence in 1964

APPENDIX H

NEW CHURCHES ESTABLISHED SINCE 1982

County	Town	Congregation
Bolivar	Cleveland	Fifth Avenue Church of Christ Women's Club, Cleveland
Jackson	Vancleave	Community Library
Jones	Laurel	c/o Steve Mabry, Rt. 13, Box 9, 39440
Lauderdale	Meridian	Church of Christ, P. O. Box 4239, 39301
Leake	Walnut Grove	Church of Christ, P. O. Box 54, 39189
Scott	Forest	Southside Church of Christ, P. O. Box 173, 39074
Simpson	Magee	Church of Christ, c/o Rick Venable, Rt. 1, Box 77A, 39111
Yalobusha	Coffeeville	Air Mount Church of Christ, c/o Era Moore, Rt. 1, 675-8281

APPENDIX I

TOWNS WITH POPULATION OF 1,000-2,500

WITH NO CHURCH OF CHRIST, 1984

Town	County	Population ¹
Magnolia	Pike	2,461
Shaw	Bolivar	2,448
Moorhead	Sunflower	2,358
Purvis	Lamar	2,256
Madison	Madison	2,241
Fayette	Jefferson	2,033
Summitt	Pike	1,753

Gloster	Amite	1,726
Lambert	Quitman	1,624
Flora	Madison	1,507
Centreville	Wilkinson	1,499
Friars Point	Coahoma	1,400
Pickens	Holmes	1,386
Stonewall	Clarke	1,345
Glendale	Forrest	1,329
Goodman	Holmes	1,285
Jonestown	Coahoma	1,231
Bear Town	Pike	1,277
Sumrall	Lamar	1,197
Nellieburg	Lauderdale	1,177
Tutwiler	Tallahatchie	1,174
Kings	Warren	1,165
Decatur	Newton	1,148
Beaumont	Perry	1,112
Heidelberg	Jasper	1,098
Bude	Franklin	1,092
Brooksville	Noxubee	1,038
Inverness	Sunflower	1,034
Sunflower	Sunflower	1,027
Vardaman	Calhoun	1,009

¹1980 census figures.

CHURCHES OF CHRIST OF MISSISSIPPI, 1982

County	City-Congregation	Est.	Char.	Preaching			1953(m)	Attendance		Source		
				P.	Ten.	E.		B.	1979		1982	
Adams	Natchez-Covington Rd./ 16 Covington Rd., 39120 445-4290	1911		F	42	X	12	150	240	256(r)	M	
	Natchez-Fourth Street/ 29 4th Street, 39120 445-2977	1945	B	P	196		30	20	56	60	M	
	Natchez-61 South/ Rt. 1, Box 428, 39120 442-2101	1954		F	21		2		90	80	M	
	Alcorn											
	Corinth-Biggersville/ c/o Will Hamlin, Rt. 2, Box 100, Rlenzi, 38865 286-3757	1974			N			0		73	15	M
	Corinth-Central/ c/o Jerry Grisham, Rt. 3, Box 457, 38834 286-9404	1979	NI		N		X	0		33	40	M
	Corinth-Clear Creek/ Rt. 1, 38834 286-3231	1940			F	244		2	40	40	50	M
	Corinth-East Corinth/ 304 Ripley St., 38834 286-2040				F	100	X	6	100	125	135	P
	Corinth-Foote Street/ P. O. Box 629, 38834 287-3146	1900			F	36	X	27	400	275	360	P
Corinth-Fraley's Chapel/ Rt. 2, Box 365, 38834 287-3351	1929			F	100	X	12	150	165	140	P	

County	City-Congregation	Est.	Char.	Preaching			1953(m)	Attendance			Source
				P.	Ten.	E.		B.	1979	1982	
	Corinth-Jerusalem/ Rt. 7, Box 241 286-6555	1949		P	39		4	30	35	50	M
	Corinth-Meigg St./ P. O. Box 47, 38834 287-1618	1894	B	F	8		9	70	65	64(r)	M
	Corinth-Northside/ 3127 Harper Rd., 38834 286-6256	1963		F	60	X	5		93	100	PC
	Corinth-Second Meeks Street/ 1201 Meeks Street, 38834 287-2187	1958	NI	F	18		4		75	62	P
	Corinth-Strickland/ Rt. 3, 38834 287-7611	1920		F	17		7	50	119	105	PC
	Corinth-Theo Rt. 1, 38834 287-1894	1900		F	18		1	57	50	69(r)	P
	Corinth-Wenasoga/ Rt. 7, Box 331, 38834 286-6575	1850		P	100		5	35	55	50	P
	Corinth-West Corinth/ 706 School Street, 38834 286-5739	1946		F	2		6	200	75	70	P
	Glen-New Hope/ Rt. 1, 38846 462-7395	1900		F	1	X	5	40	68	90	M
	Kossuth P. O. Box 61, 38853 287-8280	1969		F	12		4		50	50	P
	Rienzi-38865	1948	NI	P	12		0	15	10	10	P
	Rienzi-Jacinto/ Rt. 1, 38865 462-5863	1894		F	204	X	3	35	25	110	M

County	City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
				P.	Ten.	E.	B.		1979	1982	
	Rienzi-North Rienzi/ c/o Marvin Trollinger 112 Magnolia Dr., Booneville	1960		F	105	X	1		35	50	M
	Amite										
	Attala										
	Carthage-Nile/ Rt. 7, Box 182AA, 39051	1920		P	6		2	25	30	20	M
	French Camp-Oak Ridge/ c/o Harvey Davis Rt. 1, 39745 674-5901	1920		P	12		0	18	25	25	PC
	Kosciusko-Cedar Grove/ Rt. 4, Box 121, 39090	1926	B	P	30		1	16	30	25(r)	PC
	Kosciusko-South Huntington St./ 820 South Huntington St., 39090 289-3791	1934		F	2	X	18	60	185	128(r)	PC
	Kosciusko-Tipton St./ Box 762, 39090 289-4696	1963	B	F	32		13		100	75	M
	West-Hesterville/ Rt. 2, Box 97B, 39192 289-1535	1972		P	5		2		25	23	M
	Benton										
	Ashland-Box 25, 38603 224-6704	1935		F	12		9	34	92	115(r)	M
	Ashland-Blackwell/ c/o John Alberson Rt. 1, Box 74, 38603 224-6782	1940		P	36		3	12	35	25	P
	Ashland-South Ashland/ Rt. 2, Box 7, 38603	1937	B	P	120		0		30	48(r)	M

County City-Congregation	Est.	Char.	Preaching				Attendance			Source
			P.	Ten.	E.	B.	1953(m)	1979	1982	
Hickory Flat-Box 62, 38633	1920		P	84		1	40	23	25	M
Ripley-Beech Hill/ Rt. 1, 38663 837-4806	1898		F	24	X	4	160	242	240(r)	M
Bolivar										
Cleveland-Box 1083, 38732 843-5073	1946		F	5	X	3	135	200	220(r)	M
Cleveland-Lincoln Gardens/ 1002 White St., 38732 846-0272	1952	B	P	244		11		175	105(r)	P
Cleveland-North Cleveland/ Rosemary Rd., 38732 846-7183	1965	NI	F	29		3		13	45(*r)	P
Cleveland-Westside/ Memorial Drive, 38732 843-0720	1979		F	60	X	4		28	40	P
Mound Bayou-Lampton St./ Box 358, 38762 741-2985	1950	B	F	186		79	25	300	360(r)	M
Rosedale-Bradford & Clark St. Masonic Hall Bldg., 38769	1981	B	U			2			20(r)	
Calhoun										
Bruce-Box 422, 38915	1936	NI	P	196		3	30	43	60	P
Calhoun City-Box 56, 38916	1965		F	36		7		15	17(r)	P
Carroll										
North Carrollton-Old Union/ Box 36, 38947 237-4768 (m)	1840		P	36		0	100	55	35(r)	M

*Increase due to reunion with a group which met in Women's Club in 1979 for a few months.

County City-Congregation	Est.	Char.	Preaching				Attendance			Source	
			P.	Ten.	E.	B.	1953(m)	1979	1982		
Chickasaw											
Houston-North Jackson/ 817 North Jackson, 38851 456-5817	1962	NI	P	39		6		65	75	65	P
Houston-South Jackson/ Box 189, 38851 456-3877	1940		F	40		10			75	85	P
Houston-Thorn/ Rt. 2, 38851	1938	NC	F	36	X	1		21	52	55	P
Houston-Westside/ Box 613, 38851	1954	B	P	19					30	50	P
Okolona-Gatlin St./ 113 N. Gatlin St. Box 186, 38860	1953		F	60				12	73	60	P
Choctaw											
Ackerman-Rt. 1, Box 215B, 39735	1960		F	4	X	5			88	85	M
Claiborne											
Port Gibson-Central/ 305 Chinquepin St., 39150	1949	B	U	20		0				20(r)	MM
Clarke											
Enterprise-39330	1972		U	20		0				20	P
Quitman-Box 77 124 Long Blvd., 39355 776-2413	1964		F	6		3			35	45	M
Clay											
Prairie-Lawson Chapel/ Rt. 1, Box 146, 39756 456-2057	1893		F	16		1		25	55	50	PC

County	City-Congregation	Est.	Char.	Preaching			1953(m)	Attendance		Source	
				P.	Ten.	E.		B.	1979		1982
	West Point-Hwy. 45A Box 869, 39773 494-4105	1964	NI	P	132		1	35	18(r)	M	
	West Point-Midway/ West Half-Mile Street, Box 651, 39773, 494-5795	1977	B	P	72		0	30	22	P	
	West Point-Old Aberdeen Rd./ Box 651, 39773 494-5795	1942		F	1	X	11	30	185	190(r)	M
	Coahoma										
	Clarksdale-Box 965 38614	1925		F	6		2	159	121	140(r)	P
	Clarksdale-721 McKinley Ave. 38614	1948	B	P	120		5	50	100	P	
	Copiah										
	Hazlehurst-Caldwell Dr., 39083 894-3750	1943		P	5		2	22	35	41(r)	PC
	Hazlehurst-Jerusalem/ Hwy. 28, c/o Booker Price, Rt. 4 Box 226, Wesson, 39191	1978	BOC	U	84		3			25	P
	Covington										
	Collins-Box 108, 39428 765-8770	1958		F	120		5		70	50	M
	Collins-Covington County/ Hwy. 588 E, Rt. 3, 39428	1976	OC	U	72		1		10	15	P
	Mount Olive-c/o Bill Smith Rt. 3, 39119	1965	B	P	60	X	0		20	15	P
	DeSoto										
	Hernando-Box 445 425 Hwy. 51N, 38632 368-9386	1928		F	336	X	6	36	125	120	P

County	City-Congregation	Est.	Char.	Preaching			Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	
	Hernando-Kileton/Craft Rd. c/o Ross Collins 1617 Craft Rd., 38632 895-2707	1882	B	P	144		6	125	180	P
	Nesbit-Box 104 667 Nesbit Rd., 38651 368-6661	1971		F	26	X	30	108	140	P
	Olive Branch-9100 E. Sandridge Rd. 38654, 895-5102	1954		F	48	X	8	170	162(r)	M
	Olive Branch-Miller Rd./ c/o Hubert Goodman 185 Harris Cove Collierville, TN 38017 901-853-9842	1928	B	P	192		20	50	100	P
	Southaven-Box 128, 38671 393-2690	1965		F	12	X	24	285	260(r)	M
	Southaven-Stateline Rd./ 2044 Stateline Rd. W., 38671 393-8289	1964	NI	F	26		8	90	65	P
	Walls-Lake Forest/ 6444 Goodman Rd. W., 38680 781-1447	1973		F	84	X	25	175	152(r)	M
	Forest									
	Hattiesburg-Hwy. 42E/Rt. 8, Box 103C, 39401, 583-2525	1973	NI	F	3		6	50	40	P
	Hattiesburg-Airport Rd./ 405 Berry St., 39401 582-7642	1978	B	N	-		2	12	40	P
	Hattiesburg-Eastside/ 105 Geneva St., 39401 528-3909	1955	B	P	240	X	15	70	110	P

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Hattiesburg-Hardy St./ 1607 Hardy St., 39401 584-9559	1936		F	24	X	12	65	215	190(r)	M
	Roxie-c/o C. M. Smith Rt. 1, Box 279, 39661 322-7320	1920		N			2		38	30	P
	Roxie-East Roxie/ Box 142, 39661 446-8495	1968	B	U	74		14	5	52	60	P
	Smithdale-Temple Hill/ c/o D. C. Nettles Rt. 1, Box 41, 39664 567-2959	1934	NC	N			7		35	30	P
	George										
	Lucedale-Box 5016, 39452 947-8498	1952		F	O	X	4		65	75	M
	Lucedale-Brushy Creek/ Rt. 8, Box 137, 39452 947-7663	1952	NC	N			0		15	20	P
	Lucedale-Rocky Creek/ Rt. 4, Box 655, 39452 947-2231	1933		F	18	X	4	130	-	134(r)	M
	Greene										
	Leakesville-Box 636 39451, 394-2608	1965		F	72		12		25	50	M
	State Line-Freefield/ Rt. 2, 39362, 989-2912	c1882	NC	N			8		40	30	P
	Grenada										
	Elliott-Box 664, 38926 226-3712	1979		F	48		9		-	75(r)	PC

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Grenada-175 Van Dorn St., 38901, 226-6847	1929	NI	F	96	X	20	100	155	60	P
	Grenada-Fox St./ 1059 Fox St. 38901, 226-6516	1950	B	P	60		7		60	80	PC
	Grenada-Southside/ Hwy. 515 S., 38901 226-5030	1961		F	30	X	6		150	122(r)	M
	Hancock										
	Bay St. Louis-Box 63 39520, 467-9645	1976		F	12		12		39	55(r)	M
	Harrison										
	Biloxi-Division St./ 310 W. Division St., 39530 392-6332 (m)	1969	B	P	72		0		30	20(r)	M
	Biloxi-Rodenburg Ave./ 154 Rodenburg Ave., 39531 432-7372	1925		F	18	X	27	200	121	157(r)	M
	Gulfport-Box 864, 39503 863-7796	1942		F	24		12	60	186	72(r)	M
	Gulfport-Morris Rd./ Box 7042, 39501 832-5529	1963	NI	F	27		3		30	40	P
	Gulfport-North Gulfport/ 4525 34th Ave., 39501	1955	B	P	18		10		28	50	PC
	Gulfport-Orange Grove/ Box 2456, 39503 832-2834	1977		F	72	X	9		175	159(r)	M
	Long Beach-Cleveland Ave./ 200 North Cleveland Ave., 39560, 863-0471	1966		F	32	X	15		135	133(r)	M

County	City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
				P.	Ten.	E.	B.		1979	1982	
	Saucier-Box 248, 39574 832-1776	1979		F	12		6		10	47(r)	M
	Hinds										
	Clinton-155 Broadway 39056, 924-5300	1966		F	66	X	10		125	108(r)	M
	Jackson-Belvedere/ 2650 Belvedere Dr., 39212, 372-2551	1956		F	64	X	17		304	307(r)	M
	Jackson-Capitol St./ 1917 W. Capitol St., 39209 352-8051	1920		F	60		4	185	83	94(r)	M
	Jackson-Clinton Blvd./ 5535 Clinton Blvd., 39209 922-4957	1962	NI	F	60	X	5		112	100	P
	Jackson-McClure Rd./ 147 McClure Rd., 39212 373-0575	1978	OC	F	60		0			25	P
	Jackson-Meadowbrook/ 4261 I-55 North, 39206 362-5374	1946		F	6	X	8	265	330	300	M
	Jackson-Northwest/ Box 11222, 39213 982-5219	1968	B	F	60		6		55	75(r)	M
	Jackson-Shady Oaks/ 3654 Wabash St., 39213 366-0555	1977	B	U	72		5		20	20	PC
	Jackson-West Jackson/ 4213 Wainwright St., 39209 355-3011	1980	B	P	36		64		65	150	MM
	Jackson-Woodrow Wilson/ 1066 Woodrow Wilson Dr., 39213 355-8248	1929	B	P	4		4		100	240	PC

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Raymond-Box 373, 39154 857-5578	1974		F	5		1		50	40	MM
	Utica-White Oak St., 39175 885-6303 (m)	1943		P	90		0	50	25	25(r)	M
	Utica-Hwy. 18/ Hwy. 18, 39206 885-8335 (m)	1981	B	U	24		0		-	10	PC
	Utica-Midway/ Rt. 2, 39175 535-7108	1925		F	42		3	75	30	50	M
	Holmes										
	Durant-Box 249, 39063 653-6336	1948		F	244		5	20	55	44(r)	M
	Lexington-201 Rogers St., 39095, 834-3231	1969		F	18		18		6	25(r)	M
	Tchula-Box 368, 39169	1973	B	P	12		0		35	25	M
	Humphries										
	Belzoni-Central St./ 511 Central St., 39038 247-1726	1908		F	2		2	14	28	35	M
	Belzoni-Church St./ Box 354, 39038	1971	B	F	14		27		50	45	M
	Itawamba										
	Fulton-Box 251, 38843 862-4549	1923		F	30	X	4		241	275(r)	M
	Fulton-Beans Ferry/Rt. 1, Box 442, 38843 862-2758	1937		F	42	X	0	40	140	140(r)	M
	Fulton-Centerville/ Box 182, 38843	1973		N			4		-	15	P

County City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
			P.	Ten.	E.	B.		1979	1982	
Fulton-Eastside/ c/o David C. Colburn 508 E. Kennedy St., 38843	1952	B	P	12		2		30	40	P
Fulton-Gum/ Rt. 3, 38843 652-3668 (m)	1839		F	62		3	35	55	55	P
Fulton-Pine Grove/ Rt. 3, Box 300, 38843 862-2472	1895		F	26	X	2	35	140	125	P
Fulton-Plainview/ Rt. 3, Box 146, 38843 862-9369 (m)	1959		P	24		6		50	53(r)	M
Fulton-Tilden/ Rt. 1, Box 422, 38843 862-9232	1905b		F	6	X	3	75	120	100(r)	M
Golden-Mt. Gilead/ Rt. 1, 38847 585-3430	1913		P	36		0	26	30	30	P
Mantachie-Box 56, 38855 862-3445 (m)	1957		P	96		7		65	56(r)	M
Marietta-Ozark/ Rt. 1, Box 54, 38856 365-3303	1960		F	276		9			60	P
Tremont-Shady Valley/ c/o Max Grady, 38876	1943		P	2		1	20	28	20(r)	M
Jackson										
Gautier-Box 122, 39553 497-4714	1977		F	18		6		103	85(r)	M
Moss Point-Meridian St./ 4524 Meridian St., 39563 475-0448	1961	B	P	3		25		170	160	P

County	City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
				P.	Ten.	E.	B.		1979	1982	
	Ocean Springs-1116 Washington Ave. Box 34, 39564, 875-7811	1954		F	5		3		185	150(r)	M
	Ocean Springs-Magnolia Ave./ 602 Magnolia Ave., 39564 872-1284	1980	NI	F	5		0		30	30	P
	Pascagoula-Central/ Box 2104, 39567, 762-5208	1939		F	204	X	12	75	200	200	M
	Pascagoula-Chico Road/ 3509 Scovel Ave., 39567 762-2030	1957	NI	F	8		12		35	55	P
	Jasper										
	Bay Springs-Box 326, 39422 764-3033	1974		F	42		3		27	38(r)	M
	Jefferson Davis										
	Prentiss-Box 141, 39474 792-4856	1967		F	7		1		15	15(r)	M
	Jones										
	Ellisville-Rt. 2, Box 14, 39437 477-8168	1971		F	35		5		52	50	P
	Laurel-Audubon Dr./ 2830 Audubon Dr., 39440 426-6209	1934		F	18		6	100	118	80	P
	Laurel-South Laurel/ Box 1444, 39440	1976	NI	F	1		0		10	12	P
	Laurel-Southside/ 903 South Sixth St., 39440 428-1466	1933	B	F	84	X	8		45	125	P

County City-Congregation Kemper	Est.	Char.	Preaching				1953(m)	Attendance		Source
			P.	Ten.	E.	B.		1979	1982	
DeKalb-Hwy. 16, 39328	1982		P	12		0				P
Scooba-c/o Katherine Griggs Box 142, 39358 476-5508	1980	BNI	U	24		1		-	5	P
								-	20	P
Lafayette										
Como-Oak Grove/ Rt. 1, Box 3, 38619 526-5356	1889		F	8		0	30	12	17	M
Oxford-Box 333, 38655 234-1735	1929		F	102	X	5	100	254	255(r)	M
Oxford-Pine Bluff/ c/o George Brewer, Rt. 6, Box 85, 38655, 234-1212	1900		F	12	X	2	60	70	70	M
Oxford-Rivers Hill/ Box 205L, 38655 234-4984 (m)	1958	B	P	15		18		125	120	P
Oxford-South Oxford/ 2379 South Lamar, 38655, 234-8360	1970	NI	F	27		5		32	50	P
Lamar										
Lumberton-901 W. Main 39455, 796-4950	1972		F	48		2		40	32(r)	M
Lauderdale										
Meridian-Northside/ Box 3163, 39301 483-2726	1960		F	78	X	10		150	125(r)	M
Meridian-Seventeenth St./ 17th Street, 39301	c1950	BNI	P	316		0		20	20	P

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Meridian-Seventh St./ 2914 7th St., 39301 483-3101	1938	NI	F	204	X	15	145	120	145	P
	Meridian-Thirty-ninth Ave./ 816 39th Ave., 39301 693-5368	1979	B	F	28		10		35	57(r)	PC
	Lawrence										
	Jayess-Unity/ c/o Delmus Reid, Rt. 2, 39641, 587-4566	1954b	NC	U	156	X	0	42	15	28	P
	Monticello-Box 639, 39654 587-2957	1968		F	6		3		45	35	M
	Leake										
	Carthage-Box 85, 39051 267-9345	1959		F	2		1		50	37(r)	M
	Lee										
	Baldwyn-Hillcrest/ Box 340, 38824 365-5026	1970		F	24	X	11		115	132(r)	M
	Saltillo-Mayfield/ Box 129, 38866, 869-5558	1935		F	42	X	8	90	140	125(r)	M
	Tupelo-East Main/ 1806 East Main St., Box 1761 38801, 842-6116	1952		F	17	X	10	37	250	250	P
	Tupelo-Eggville/ Rt. 4, 38801 842-6791 (m)	1946		F	72		2	65	53	40(r)	M
	Tupelo-Elvis Presley Dr./ Presley Dr., 38801	1962	NI	F	6		7		45	80	P

County	City-Congregation	Est.	Char.	Preaching			Attendance			Source	
				P.	Ten.	E.	B.	1953(m)	1979		1982
	Tupelo-Gloster St./ 307 N. Gloster St., 38801 842-6082	1897		F	108	X	9	250	234	200	P
	Tupelo-Lee Acres/ 1400 S. Lawndale, 38801 844-3111	1970		P	11		6		90	100	P
	Tupelo-North Green St./ 1018 N. Green St., 38801 842-4327	1934	B	F	6		30	41	150	105	P
	Tupelo-Skyline/ Rt. 2, Box 131, 38801 842-4327 (p)	1938		P	63		0	100	75	40	P
	Tupelo-West Main/ 2460 West Main St., 38801 842-9263	1960		F	90	X	13		320	325(r)	M
	Verona-Box 216, 38879 566-7933	1960		F	54		6		80	110	M
	Leflore										
	Greenwood-Barrentine and East McLaurin/ Box 1553, 38930 455-9516	1950	B	P	265		0		68	40	M
	Greenwood-West President/ 1002 West President Ave., 38930 453-4555	1942		F	60	X	7	110	175	155(r)	M
	Lincoln										
	Bogue Chitto-Cold Springs/ Rt. 2, Box 34, 39629 833-5017 (m)	1928	NC	N	-		2	60	65	70	P

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Bogue Chitto-Mt. Zion/ Rt. 2, Box 55, 39629 833-2493 (m)	1894	NCp	F	0		1	100	60	120	P
	Bogue Chitto-Red Oak/ Box 102, 39629 734-2223 (m)	1943	OCa	N	-	X	1			15	P
	Brookhaven-Brookway/ Box 731, 39601 833-8311	1968		F	0	X	8		80	100	M
	Brookhaven-Center St./ 435 Center St., Box 353 39601, 833-0160	1940	B	F	192		82		-	281(r)	M
	Brookhaven-Central/ 217 W. Chickasaw St., 39601 833-5888	1935	NCp	P	13		0		55	45	P
	Brookhaven-Hillcrest/ Rt. 6, Box 104-A, 39601	1960	OCa	N	-	X	4		40	80	P
	Brookhaven-Johnson Grove/ Box 801, 39601 835-1199	1895	NCp	P	228		14	50	80	88	P
	Brookhaven-Mt. Olive/ Box 801, 39601 833-2545	1895	NCp	P	252	X	2	80	75	86(r)	P
	Brookhaven-Pearlhaven N. Railroad Ave. c/o Dennis Smith 809 Wall Street, 39601 833-3695	1950	OCa	N	-		5		25	50	P
	Springfield-Thayer/ Rt. 2, Bogue Chitto, 39629	1963	BNCp	U	120		0		7	20	P
	Wesson-Rt. 1, Box 167 39191	1946	B	U	150		4			100	M

County	City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
				P.	Ten.	E.	B.		1979	1982	
	Wesson-New Salem/ Rt. 1, Box 210, 39391	1907	Oca	N	.		15	75	50	120	P
	Lowndes										
	Caledonia-Box 96, 39740 356-6024 (m)	1958		P	36		0		88	70	M
	Columbus-East Columbus/ Hwy. 82 East, 39701 328-6227	1957	NI	F	12	X	8		158	150	M
	Columbus-Hwy. 69/ Rt. 6, Box 526, 39701 328-9384	1968		F	84		?		74	73(r)	M
	Columbus-Seventh St./ Box 1333, 2401 7th St. N., 39701, 328-6084	1924		F	42	X	15	225	443	417(r)	M
	Columbus-Tenth Avenue/ 1830 10th Ave. N., 39701 329-2270	1948	B	P	132		12	50	125	90	M
	Steens-Box 10, 39766 327-3082	1917		F	7		8	100	113	125	M
	Steens-Lone Oak/ Rt. 1, Box 185, 39766 356-6937 (m)	1887		P	8	X	5	150	108	115	PC
	Steens-Woodlawn/ Rt. 1, 39766, 356-6629 (m)	1962	NI	P	38		4		55	45	P
	Madison										
	Canton-851 West Fulton St. 39046, 859-7698	1959	B	P	6		7		105	102	M
	Canton-North Liberty/ Box 73, 523 N. Liberty St., 39046, 859-1436	1952		U	12		4		39	32(r)	M
	Ridgeland-Highland Colony/ Box 408, 39157 856-6555	1974		U	96		10		110	80	PC

County City-Congregation	Est.	Char.	Preaching				Attendance			Source
			P.	Ten.	E.	B.	1953(m)	1979	1982	
Ridgeland-South Madison/ Box 416, 39157 856-8182 (m)	1981		P	3		0			40(r)	M
Marion Columbia-1120 Broad St. Box 427, 39429 736-4307	1948		F	51		5	9	42	39	P
Columbia-Virginia Ave./ 621 Virginia Ave., 39429 783-5498 (m)	a1960	B	N			6		10	30	P
Marshall Byhalia-Box 160, 38611 901-272-2718 (p)	1955	B	P	84		7		45	60	P
Holly Springs-Fant Ave. Box 462, 38635, 252-2680	1890		F	23	X	12	70	160	147(r)	M
Holly Springs-Hernando Rd./ Box 261, 38635 252-2617 (p)	1949	B	U	360		10	35	25	60	P
Potts Camp-Box 428, 38659 333-7935	1965		F	12		0		40	50	M
Red Banks-Mt. Pleasant/ Rt. 1, Box 209d, 38661 851-7834 (m)	1966	B	F	86		17		9	40	P
Waterford-Laws Hill/ Rt. 1, 38685 252-2469 (m)	c1948	NI	N			0	15	20	25	P
Monroe Aberdeen-Box 204, 39730 369-2040	1928		F	236	X	10	45	150	118(r)	M

County	City-Congregation	Est.	Preaching					Attendance			Source
			Char.	P.	Ten.	E.	B.	1953(m)	1979	1982	
	Aberdeen-Burnett St. Box 243, 39730 326-3852 (p)	1982	B	P	12		24			35(r)	M
	Aberdeen-South Matoba/ Rt. 4, Box 392A, 39730 369-7663 (m)	1979	B	P	48		1			30	P
	Aberdeen-West Chapel/ Hwy. 82 E., Rt. 2, Box 350 39730, 369-2309	1945		F	1	X	3		120	110	MM
	Aberdeen-Wren/ c/o Tommy Lawson, Rt. 1, Box 194, 39730, 256-3671	1974		U	108		3		40	42	M
	Amory-Box 371, 38821 256-5813	1946		F	144	X	8	94	210	198(r)	M
	Amory-Christian Chapel/ Rt. 3, Box 329, 38821 256-3825	1905		F	16	X	8	120	205	240(r)	M
	Amory-Hatley/ Rt. 3, 38821, 256-5408	1976		F	86		9		90	90	P
	Amory-New Hope/ Rt. 3, Box 193, 38821 256-3658	1950b		F	40	X	5	65	80	75	P
	Amory-West Amory/ 1113 D. Avenue, 38821 256-2114	1955	B	F	25		10	9	55	43	M
	Hamilton-Seely Drive Rt. 1, Box 1A, 39746 343-5535	c1920		F	24		1	20	45	42(r)	M
	Nettleton-Box 97, 38858 963-3136	1940		F	16		3	45	63	70	P

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Smithville-Box 56, 38870	1960		F	22		2		70	60	P
	Montgomery										
	Duck Hill-Red Hill/ Rt. 2, Box 133, 38925	1912		F	42		6	65	60	60	PC
	French Camp-Huntsville/ Rt. 1, Box 133, 39745 262-4992	1923		F	264	X	5	50	105	99(r)	M
	Winona-Hwy. 82 W/ Rt. 2, Box 156	1925b		F	24		0	30	50	40	PC
	Winona-Northside/ c/o J. D. White, Box 211, 38967, 283-4553	1976		F	12		5		60	55	PC
	Neshoba										
	Philadelphia-Hwy. 16 E., Box 254 38350, 656-1741	1952		P	36		1	8	70	70	P
	Philadelphia-Blakely Ave./ Box 526, 39350 656-6104 (m)	c1960	B	F	36		6		17	30	M
	Newton										
	Little Rock-Duffee/ Rt. 2, Box 127, 39337 683-3248 (p)	1925		F	168		5	25	60	56(r)	P
	Newton-701 W. Church St. c/o Brent Parks, Box 6, Lawrence, MS 39336	1946		P	89		0	31	65	40	P
	Union-921 East Jackson, 39365 774-5666	1977		F	4		2		25	13(r)	M

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
Noxubee											
	Macon-Box 106, 39341 726-4480	1952		F	54		2	15	62	54	M
	Macon-Pearl Street/ Rt. 3, Box 304, 39341	1961	B	P	1		3		23	9	PC
Oktibbeha											
	Maben-Box 267, 39750 263-8319	1927		F	180	X	4	12	70	80(r)	M
	Starkville-Box 745, 39759 323-1499	1938		F	54	X	15	80	240	240(r)	M
	Starkville-Box 1073, 39759 324-0278	1980	NI	F	15		2		20	35	P
	Sturgis-Bradley/ c/o Samuel Jones, Apt. 55 Cedar Cove, 39759 323-4811	1975	B	F	36		2		31	30	M
Panola											
	Batesville-Box 349, 38606 563-4941	1954		F	54	X	16		181	185	M
	Batesville-Central Academy/ c/o Irby Johnson, Rt. 4, 38606 563-9068 (m)	1901		P	27		0	40	80	80	P
	Batesville-Liberty Heights/ Box 1063, 38606 563-4967	1978	B	F	40		2		28	35	M
	Como-Box 356, 38619	1947		F	18		4		42	51(r)	M
	Courtland-Rt. 1, Box 57, 38620 563-5100	1967		F	84	X	3		68	85	M

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Sardis-414 East Lee Street 38666, 487-1771	1929		F	0	X	6	78	115	110	M
	Sardis-Percyville/ 202 Percyville & Walter, 38666, 901-785-6351	1952	B	P	15		4	15	19	35	P
	Pearl River										
	Picayune-201 Williams Ave., 39466, 798-6437	1962		F	4		7		83	96(r)	M
	Poplarville-South Julia	1967		P	15		1		14	17	M
	Perry										
	Richton-c/o Grady Sowards Rt. 3, Box 173-D, 39476, 788-6005	1981		U	15		3		-	10	P
	Pike										
	McComb-529 Minnesota Ave., 39648, 684-1724	1952		F	6	X	8		120	135	M
	McComb-Denwiddie Street/ 520 Denwiddie St., 39648 684-2856	1958	B	F	48		25		100	110(r)	M
	Pontotoc										
	Pontotoc-369 Church Street 38863, 489-1136	1931		F	0	X	6	65	185	170	M
	Pontotoc-Inzer Street/ 139 Inzer St., 38863, 489-3032 (m)	1979	NI	P	36		1		10	16	P
	Randolph-P.O. Box 497, 38864 648-4261	1979		F	30		1		36	23	M
	Randolph-Buckhorn/ Rt. 1, 38864	1900	NI	P	144		3	50	50	52	PC

County City-Congregation	Est.	Char.	Preaching				Attendance			Source
			P.	Ten.	E.	B.	1953(m)	1979	1982	
Prentiss										
Baldwyn-Box 100, 38824 385-9371 (m)	1920b		P	24	X	2	100	20	25	P
Baldwyn-Oak Ridge/ Rt. 2, Box 97A, 38824	1908c		F	9	X	3	30	74	100	P
Booneville-Box 26, 38829 728-5544	1903		F	8	X	15	200	365	437(r)	M
Booneville-Carter's Chapel/ Rt. 6, 38829, 728-6855	1897c		P	51		5	11	36	40	P
Booneville-Hill's Chapel/ Rt. 5, 38829, 728-4219 (m)	1913		F	24	X	2	30	67	110	M
Booneville-Jumpertown/ Rt. 3, 38829, 844-6693 (p)	1950		P	74		1		19	22	P
Booneville-New Bethel/ Rt. 7, Box 82, 38829 728-7009	1978		P	24		3		56	64	M
Booneville-Snowdown/ Rt. 6, 38829, 728-5859 (p)	1912		F	312	X	5	30	88	135(r)	M
Booneville-Sunflower/ c/o Sue Grizzard, Rt. 3, Box 44, 38829, 842-1601 (p)	1958	B	U	170		0		16	25	P
Booneville-West Booneville/ Box 15, 38829, 728-7912	1985c	NI	F	74	X	10		91	120	P
Booneville-Zion's Rest/ Rt. 4, 38829, 728-5184 (m)	1916		P	24		2	50	52	62(r)	M
Fulton-Saucer Creek/ Rt. 2, 38843	1958		P	132		3		100	92	M
Marietta-c/o Grafton Burns, 38856, 728-6762	1879		F	72	X	2	150	67	109	M
New Site-Pleasant Valley/ Rt. 1, 38859	1946		P	6		7	30	28	30(r)	M

County	City-Congregation	Est.	Char.	Preaching			Attendance			Source		
				P.	Ten.	E.	B.	1953(m)	1979		1982	
121	New Site-Roaring Hollow/ Rt. 1, 38859, 728-2553	1900c		P	33		3	20	27	38	P	
	Rienzi-Stutts Chapel/ Rt. 3, 38865	1921		U	135		0	35	4	22	P	
	Quitman											
	Marks-Box 370, 38646 326-7136 (m)	1952c		F	11		0	12	30	25	M	
	Marks-Anniston Street/ c/o N. A. Burres, 501 3rd St. 38646, 326-7767	1947	B	F	180		3		50	30	P	
	Rankin											
	Brandon-North Brandon/ Box 251, 39042 825-6497	1980		F	5		2		-	45	M	
	Brandon-Trickham Bridge Rd./ 109 Trickham Bridge Rd., 39042 825-0900	1979	NI	F	27		4		-	25	P	
	Florence-220 White Street, Box 277, 39073, 845-7948	1975		F	24		2		59	85(r)	M	
	Jackson-Grants Ferry Rd./ Box 4360, 39216 992-9594	1979	E	P	6		1		40	50	P	
	Pearl-Skyway Hills/ Box 5600, 39208 939-5473	1962		F	22	X	13		171	165(r)	M	
	Scott											
	Forest-869 W. 3rd, 39074	1950c	NI	N	-		0			11	12	PC
	Morton-280 S. Jackie Street, 39117, 732-6506	1949		F	40		3	30	100	85(r)	M	

County City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
			P.	Ten.	E.	B.		1979	1982	
Sharkey										
Rolling Fork-Hwy. 61 S., 39159 873-2004	1953		F	0		2	16	115	75	M
Mendenhall-Rt. 4, Box 392 39114, 847-4607	1971		F	27		6		60	55	P
Pinola-Shivers/ Rt. 2, Box 113, 39149 694-2139 (m)	1976	B	P	84		0		15	10	P
Smith										
Taylorville-Box 745, 39128 785-4385	1978		F	48		10		28	50(r)	M
Stone										
Wiggins-Millcreek/ Project Rd., 39577 928-2104 (m)	1953b	B	P	14	X	6		40	35	P
Sunflower										
Drew-Hwy. 49N, Box 252 38737, 745-2555	1950		F	20		1	55	55	42	PC
Indianola-Box 521, 38751 887-4025	1950		F	36	X	4	35	145	135(r)	M
Indianola-Roosevelt St./ 300 Roosevelt St., 38751, 887-2360	1974	B	P	1		8		45	45	MM
Ruleville-624 Delmar St., 38771 756-2573	1937	B	F	36		20		88	100(r)	PC
Ruleville-343 N. Ruby Ave., Box 211, 38771, 756-2618	1942		F	19		0	80	63	45	PC
Tallahatchie										
Charleston-305 Dorothy Street 38921, 647-5902 (p)	1948c	B	P	108		4		28	32(r)	M

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Charleston-East Main/ 410 E. Main, 38921, 647-2017	1909		F	36	X	2	150	100	80	M
	Enid-38927	1921		P	156		0		30	14	M
	Enid-Jackson Grove/ Rt. 1, 38927, 647-2094 (m)	1870		U	1	X	0	40	30	35	M
	Philipp-Rt. 1, Box 156, 38950	1942	B	P	8		0		20	17	M
	Tutwiler-Brazil/ Rt. 2, Box 60, 38963 375-8620 (m)	1925		P	0		0	91	10	14	M
	Tate										
	Coldwater-Box 321, 38618 622-7951	1957		F	6		0		130	90	M
	Coldwater-Antioch/ Rt. 4, Box 473A, 38618 233-2101	1868		F	6		2	150	48	44(r)	M
	Coldwater-Central Ave./ 238 Central Ave., 38618 622-7713	1962	B	F	12	X	29		120	140(r)	M
	Coldwater-Independence/ Rt. 3, Box 247, 38618 233-4863	1955		P	9	X	2		44	45	P
	Coldwater-Midwest/ Rt. 1, Box 150, 38618	1952	B	P	72		2		16	20(r)	P
	Coldwater-Providence/ Bluff Rd., 38618	1935	B	P	84		20	100	50	100	P
	Coldwater-Wall Hill/ Rt. 3, Box 374, 38618 233-4891	1931	B	F	122		6		115	55	P
	Senatobia-308 S. Panola Street Box 488, 38668, 562-6331	1915		F	51	X	8	130	273	270(r)	M

County	City-Congregation	Est.	Char.	Preaching			1953(m)	Attendance		Source	
				P.	Ten.	E.		B.	1979		1982
	Senatobia-416 W. Gilmore Street 38668, 562-6551 (p)	1928	B	P	12		15	35	40(r)	P	
	Senatobia-Crockett/ Rt. 2, Box 252A, 38668 562-8960	1896		F	10		6	200	93	120(r)	M
	Senatobia-Looxahoma/ Rt. 1, Box 66, 38668 562-8501	1906		F	16	X	6	112	104	123	M
	Senatobia-New Zion/ Rt. 2, Box 476, 38618 233-2345 (m)	1910	B	P	120		15	30	110	90(r)	P
	Senatobia-Thyatira/ Rt. 1, Box 217, 38668 562-8490	1837		F	1	X	8	150	173	145	P
	Senatobia-Thyatira/ Tyro Rd., c/o Roosevelt Cathey Rt. 2, Box 318, Coldwater, 38618, 233-4387	1866	B	P	51		6	95	150	130	P
Tippah											
	Ripley-Chapman/ Rt. 3, Box 262, 38663, 837-7012	1894		F	60	X	5	60	185	175(r)	M
	Ripley-Hall Drive/ 1300 Hall Dr., 38663 837-9011	1923c		F	45	X	12	150	275	310	P
	Ripley-Terry Street/ 318 Terry, 38663, 837-7557 (m)	1934	B	P	48		6	58	35	30	P
	Ripley-Union/ Hwy. 4 W., Rt. 1, 38663	1983c		N	-		0	30	25	5	P

County	City-Congregation	Est.	Char.	Preaching				Attendance			Source
				P.	Ten.	E.	B.	1953(m)	1979	1982	
	Ripley-West Ripley/ Rt. 1, Box 433, 38663 837-7079	1924		F	40		4		75	60	M
	Tiptersville-Rt. 1, Box 38 38674, 223-5861	1905		F	9	X	0	50	58	55(r)	M
	Walnut-Box 202, 38683, 223-6638	1978		P	60		8		40	56(r)	M
	Walnut-Marlow/ Rt. 1, 38683, 223-4567 (m)	1927		P	24		7	63	70	58	MM
	Tishomingo										
	Belmont-Main Street/ Box 129, 38827, 454-7394	1909		F	60		2	50	60	55	M
	Belmont-Second Street/ Box 126, 38827, 454-9429	1977		P	18		4		90	78(r)	M
	Burnsville-Hwy. 72 West, 38833, 423-5158	1946		P	168		4	50	75	75	M
	Burnsville-Berea/ Rt. 1, Box 83-C, 38833, 427-8232	1863c		F	0		8		70	70	M
	Dennis-Liberty/Rt. 1, 38838	1890c		F	28	X	12		142	200	M
	Iuka-Box 323, 38852, 423-6891	1892		F	5	X	14	70	198	224(r)	M
	Iuka-Pleasant Grove/ Rt. 4, 38852, 423-5041	1916		P	96		2	55	70	70	M
	Tishomingo-Box 61, 38873 438-6613	1911		F	30	X	5	50	95	84(r)	M
	Tishomingo-Carter's Branch/ c/o Della Bennett, Rt. 1, Box 184 38873, 438-7282	1962	B	P	12		6		35	30(r)	M
	Tunica										
	Tunica-Box 155, 38676, 363-2464	1946		F	396		0	20	55	45	P

County	City-Congregation	Est.	Char.	Preaching			1953(m)	Attendance		Source	
				P.	Ten.	E.		B.	1979		1982
	Tunica-Union Street/ Union Street, 38676	?	B	P	16	X	12		25	P	
	Union										
	Blue Springs-Antioch/ Rt. 3, 38828, 869-5560	1913		P	84		0	100	133	125	M
	Myrtle-Enterprise/ Rt. 1, Box 170-A, 38650 534-4064	1936		P	48		0		44	25	M
	New Albany-Box 148, 38652, 534-4649	1937		F	168	X	8	100	167	185(r)	M
	New Albany-Baker Street/ Rt. 1, Box 313, 38652 534-7770	1950c	B	F	120		6		18	35	M
	Sherman-Box 157, 38869 844-1094	1963		F	40	X	1		50	55	M
	Walthall										
	Tylertown-Box 322, 39667 684-5666	1946		P	24		3	9	25	24(r)	M
	Warren										
	Vicksburg-Gibson Road/ 5298 Gibson Rd., 39180 638-1069	1972	B	P	12		0		20	12	P
	Vicksburg-Halls Ferry Road/ 3040 Halls Ferry Rd., 39180 636-1334	1982	NI	F	12		1			25	M
	Vicksburg-I-20/ 25 Union Place, 39180 636-4801	1890		F	72	X	15	175	285	260	M
	Vicksburg-Oak Ridge/ Rt. 3, Box 321, 39180	1897		U	96		0		13	12	M

County	City-Congregation	Est.	Char.	Preaching				1953(m)	Attendance		Source
				P.	Ten.	E.	B.		1979	1982	
	Vicksburg-Roosevelt Street/ 2607 Roosevelt St., 39180 636-8483 (p)	1947	B	P	420		5		65	45	P
	Vicksburg-Warrenton/ Rt. 8, Box 112, Redbone Rd., 39180, 636-1508	1966		F	102		14		181	136(r)	M
	Washington										
	Greenville-815 Hwy. 82 W. 38701, 332-5865	1961	B	F	60		12		116	87(r)	M
	Greenville-South Main/ 1700 South Main St., 38701 335-3578	1934		F	30	X	10	240	285	253(r)	M
	Hollandale-205 Mercer Ave., 38748	1960		F	38		2		36	20	P
	Leland-Box 827, 38756, 686-7684	1954		F	36	X	8		90	120(r)	M
	Wayne										
	Laurel-Pleasant Grove/ Rt. 6, Box 201A, 39440 428-4882	1963		U	240		1		25	16	M
	Waynesboro-Hwy. 45 N at Fairview Drive, Box 94, 39367 735-4086	1952		F	6		3	12	72	67(r)	M
	Webster										
	Eupora-601 W. Roane Ave. 39744, 258-2307	1947		F	12	X	5	20	60	65	PC
	Mantee-Mt. Hope/ Rt. 1, Box 179, 39751 263-4511	1849		F	27	X	0	60	40	35	PC
	Mathiston-Rt. 2, Box 430, 39752 263-4907	1924		F	30	X	1	75	54	48(r)	M

*Congregation dissolved in 1983

County City-Congregation	Est.	Char.	Preaching				Attendance			Source
			P.	Ten.	E.	B.	1953(m)	1979	1982	
Wilkinson										
Crosby-Perrytown/ Rt. 1, 39633, 888-4697 (p)	1879c		P	255		4	80	86	90	P
Woodville-Corinth/ Rt. 1, Box 985, 39669 888-4697 (p)	1913		F	255		4	30	115	135	M
Woodville-Ford's Creek/ Rt. 1, Box 930, 39669 888-6583 (m)	b1914	B	P	30		6		39	38	P
Winston										
Louisville-116 W. Cox Street 39339, 773-8786 (m)	1957		N	-		0		50	9	P
Louisville-East Side/ Box 605, 39339, 773-9365	1973		P	96		2		50	35	M
Yalobusha										
Coffeeville-Box 239, 38922 675-8678	1944		F	46		2		79	75(r)	M
Oakland-38948	1918		P	12		0	15	30	14	M
Water Valley-Box 443, 38965 473-2105	1950	B	F	15		2		63	20	P
Water Valley-1005 North Main 38965, 473-3892	1932		F	30		5	100	90	85	M
Yazoo										
Yazoo City-Box 182, 39194 746-2579	1942		F	6		3	45	125	71(r)	M
Yazoo City-Gateway/ Box 476, 39194, 746-4775 (m)	1982		P	3		0		-	45	M

Bibliography

- Alley, Joe D. *Churches of Christ in Mississippi, 1836-1954*. Booneville, Miss.: By the author, 1953.
- Biographical and Historical Memoirs of Mississippi*. 2 vols. Chicago, Ill.: Goodspeed Publishing Co., 1891.
- "Black Percentage Highest Here, But Rate is Declining." *Jackson Clarion-Ledger*, 3 May 1983, p. 2B.
- Bettsworth, John K. "The Home Front, 1861-1865." In *A History of Mississippi*, 1:492-541. 2 vols. Edited by Richard A. McLemore. Hattiesburg, Miss.: University and College Press of Mississippi, 1973.
- Boyd, Vernon. "Organizational Differences Between the Black and White Churches of Christ." *Firm Foundation* 91 (January 8, 1974):19, 27.
- Campbell, Alexander. "Instrumental Music." *Millennial Harbinger*, ser. 4, 1 (October 1851):581-82.
- Campbell, Alexander. "Notes on a Tour to the South, no. 2." *Millennial Harbinger*, ser. 4, 7 (September 1857):502-8.
- Campbell, Alexander. "Remission of Sins." *Millennial Harbinger*, Extra (July 5, 1830).
- Campbell, Alexander. "To the Brethren in Mississippi." *Millennial Harbinger*, n.s., 3 (October 1839):479-80.
- Caskey, Thomas W. *Caskey's Book*. Edited by G. G. Mullins. St. Louis, Mo.: John Burns Publishing Company, 1884.
- "The Cause in Mississippi." *Millennial Harbinger* 41 (November 1870):652.
- Donan, Philip. *Memoir of Jacob Creath, Jr.* Cincinnati, Ohio: Chase and Hull, 1877.
- Encyclopedia Britannica*. 1975 ed. Sv. "Mississippi," by John N. Burrus.
- Franks, Alfred Lavern. "Church Integration in Mississippi." *Magnolia Messenger* 6 (January 1984):8, 10.
- Franks, Alfred Lavern. "Churches of Christ, Mississippi's Oldest?" *Magnolia Messenger* 5 (October 1982):6.
- Franks, Paul. "A Black Elder: A Rare Find." *Magnolia Messenger* 6 (January 1984):7.
- Garrison, Winfred Ernest, and DeGroot, Alfred T. *The Disciples of Christ: A History*. Rev. ed. St. Louis, Mo.: Bethany Press, 1958.

- Gonzales, John E. "Flush Times, Depression, War, and Compromise." In *A History of Mississippi*, 1:282-97. 2 vols. Edited by Richard A. McLemore. Hattiesburg, Miss.: University and College Press of Miss., 1973.
- "Good Words from Our Correspondents." *Millennial Harbinger*, ser. 5, 7 (December 1864):573; 41 (February 1870):116.
- Griffin, Benjamin. *History of the Primitive Baptists of Mississippi*. Jackson, Miss.: Barksdale and Jones, 1853; reprint ed. Jonesboro, Ark.: Sammons Printing Co., 1958.
- Gunn, Jack Winton. "Religion in the Twentieth Century." *A History of Mississippi*, 2:477-92. 2 vols. Edited by Richard A. McLemore. Hattiesburg, Miss.: University and College Press of Miss., 1973.
- Hall, Alexander. *The Christian Register, 1848*. Reprint ed. *Lexington Theological Quarterly* 14 (April 1979):1-51.
- Harding, May Maury. "Inventing the Future." In *Mississippi, 1990*, pp. 37-45. Edited by Walter M. Matthews. Jackson, Miss.: University Press of Mississippi, 1981.
- Harmon, Marion Franklin. *A History of the Christian Churches in Mississippi*. Aberdeen, Miss.: By the author, 1929.
- Hayden, Amos Sutton. *Early History of the Disciples on the Western Reserve*. Cincinnati, Ohio: Chase and Hall, 1875.
- Haynes, Robert V. "The Formation of the Territory." In *A History of Mississippi*, 1:174-216. 2 vols. Edited by Richard A. McLemore. Hattiesburg, Miss.: University and College Press of Mississippi, 1973.
- Jackson, Lee, and Netterville, C. "Mississippi and Louisiana Column." *Gospel Advocate* 34 (May 12, 1892):295.
- Jackson, Lee, and Netterville, C. "Mississippi Column." *Gospel Advocate* 34 (September 8, 1892):563.
- J. C. "To the Editor of the *Christian Baptist*." *Christian Baptist* 5 (September 3, 1827):42-44.
- Jones, John G. *A Concise History of the Introduction of Protestantism into Mississippi and the Southwest*. St. Louis, Mo.: P. M. Pinckard, 1866.
- Kaufman, Harold F. *Mississippi Churches: A Half Century of Change*. Starkville, Miss.: Mississippi State University, 1959.
- Kaufman, Harold F. *Mississippi Churches: A Statistical Supplement*. Starkville, Miss.: Mississippi State University, 1959.

- Klein, Kenneth. "The Cause in Southern Mississippi." Unpublished Seminar Paper, Harding Graduate School of Religion, 1981.
- Lambert, Bill. "Restoration Movement in Mississippi." *Magnolia Messenger* 1 (October 1978):5.
- Lard, Moses E. "Instrumental Music in Churches and Dancing." *Lard's Quarterly* 1 (March 1864):330-36.
- Lipscomb, David. "The 'Churches of Christ' and the 'Disciples of Christ.'" *Gospel Advocate* 44 (July 18, 1907):457.
- Lucas, Charles Howard. "History of the Church of Christ in Mississippi." M. A. thesis, Mississippi College, 1964.
- Lynn, Mac. "Alabama." *Missions Bulletin* 16 (October 1980).
- Lynn, Mac. "Arkansas." *Missions Bulletin* 18 (December 1980).
- Lynn, Mac. Harding Graduate School of Religion, Memphis, Tennessee. Interview, 2 May 1984.
- Lynn, Mac. "Mississippi." *Missions Bulletin* 40 (January 1983).
- Lynn, Mac. ed. *Where the Saints Meet, 1983*. Austin, Tex.: Firm Foundation Publishing House, 1982.
- McCain, R. E. "The Work in Mississippi." *Gospel Advocate* 41 (August 3, 1894):483.
- McCall, J. R. "J. R. McCall's Vindication." *Millennial Harbinger* 5 (June 1834):268-70.
- McGarvey, John William. "Instrumental Music in the Church: Unauthorized and Sinful." *Gospel Advocate* 23 (April 14, 1881):229.
- McGarvey, John William. "Instrumental Music in Churches." *Millennial Harbinger*, ser. 5, 7 (November 1864):510-14.
- McLemore, Richard A. *A History of Mississippi Baptists, 1780-1970*. Jackson, Miss.: Mississippi Baptist Convention Board, 1971.
- McMillon, Lynn A. "A History of the Churches of Christ in Tate County, Mississippi, 1836-1965." M. A. thesis, Harding Graduate School of Religion, 1966.
- Manire, Benjamin Franklin. "Mississippi." In *Churches of Christ: A Historical, Biographical, and Pictorial History of Churches of Christ in the United States, Australia, England, and Canada*, pp. 255-57. Edited by John T. Brown. Louisville, Ky.: John P. Morton and Co., 1904.
- Manire, Benjamin Franklin. "Mississippi State Meeting." *Millen-*

- nial Harbinger* 39 (October 1868):583-85.
- Manire, Benjamin Franklin. *Reminiscences of Preachers and Churches in Mississippi*. Jackson, Miss.: Messenger Publishing Co., 1892. Reprinted in Marion Franklin Harmon. *History of the Christian Churches in Mississippi*. Aberdeen, Miss.: By the author, 1929.
- Manire, Benjamin Franklin, ed. *Caskey's Last Book*. Nashville, Tenn.: Messenger Publishing Co., 1896.
- May, Cecil R., Jr. "The State of the Church in Mississippi, Fall, 1980." Practicum report, Harding Graduate School of Religion, 1980.
- Metcalf, V. M. "Notes of Travel." *Gospel Advocate* 25 (January 11, 1883):22.
- Miller, Gene Ramsay. *A History of North Mississippi Methodism, 1820-1900*. Nashville, Tenn.: Parthenon Press, 1966.
- "Missionary Activity in Mississippi." *Millennial Harbinger* 40 (November 1869):648-49.
- "Mississippi Population Growth May Top National Rate by 2000." *Jackson Clarion-Ledger*, 7 May 1983, p. 2B.
- Mississippi Statistical Abstract, 1972*. Starkville, Miss.: Mississippi State University, 1972.
- Mississippi Statistical Abstract, 1981*. Starkville, Miss.: Mississippi State University, 1981.
- "New Agents." *Christian Baptist* 6 (April 6, 1829):228; 5 (August 6, 1827):27.
- "News from the Churches." *Millennial Harbinger*, n.s., 4 (February 1840):95; (March 1840):138; 6 (December 1842):562; 7 (April 1843):191; (September 1843):428; ser. 3, 4 (March 1847):712; (December 1847):712; 6 (November 1849):593; 7 (January 1950):56; (October 1850):596; (November 1850):656; ser. 4, 1 (February 1851):114; 4 (June 1852):354; 6 (January 1854):58.
- "Newton Female Institute." *Millennial Harbinger*, n.s., 6 (January 1842):47-48.
- Pendleton, William Kimbrough. "Pew-Renting and Organ Music." *Millennial Harbinger*, ser. 5, 7 (November 1864):122-30.
- Perry, Andrew. "Mississippi Notes." *Gospel Advocate* 27 (May 5, 1885):291.
- Pillar, James J. "Religious and Cultural Life, 1817-1860." In *A*

- History of Mississippi*, 1:378-419. 2 vols. Edited by Richard A. McLemore. Hattiesburg, Miss.: University and College Press of Mississippi, 1973.
- Pinkerton, Lewis Letig. "Instrumental Music in Churches." *American Christian Review* 3 (February 28, 1860):34.
- Princeton Religion Research Center. *Religion in America 1979-1980*. Princeton, N. J.: Princeton Religion Research Center, 1980.
- "Progress of Reform." *Millennial Harbinger* 3 (September 3, 1832):472; (November 5, 1832):570; 7 (August 1836):382; ser. 4, 7 (November 1857):597.
- Quarles, Benjamin. *The Negro in the Making of America*. New York, N. Y.: Collier Books, 1969.
- Quinn, Bernard; Anderson, Herman; Bradley, Martin; Goetting, Paul; and Shriver, Peggy. *Churches and Church Membership in the United States, 1980*. Atlanta, Ga.: Glenmary Research Center, 1982.
- Revels, James G. "Redeemers, Rednecks and Racial Integrity." In *A History of Mississippi*, 1:590-621. 2 vols. Edited by Richard A. McLemore. Hattiesburg, Miss.: University and College Press of Mississippi, 1973.
- Richardson, Robert. *Memoirs of Alexander Campbell*. Cincinnati, Ohio: Standard Publishing Co., 1897; reprint ed., Indianapolis, Ind.: Religious Book Service, n.d.
- Rogers, John. *The Biography of Elder J. T. Johnson*. N.p.: 1861; reprint ed., Nashville, Tenn.: Gospel Advocate Co., 1956.
- Simmons, W. A. "Mississippi Notes." *Gospel Advocate* 34 (March 17, 1892):163.
- Srygley, Fletcher Douglas. *Seventy Years in Dixie: Recollections and Sayings of T. W. Caskey and Others*. Nashville, Tenn.: Gospel Advocate Co., 1891.
- Tyler, Benjamin Bushrod. *A History of the Disciples of Christ*. New York, N. Y.: Christian Literature Co., 1894.
- U. S., Department of Commerce. Bureau of the Census. *Religious Bodies: 1906*, pt. 2.
- U. S., Department of Commerce. Bureau of the Census. *Religious Bodies: 1916*, pt. 2.
- U. S., Department of Commerce. Bureau of the Census. *Religious Bodies: 1926*, pt. 2.

- U. S., Department of Commerce. *Religious Bodies: 1936*, pt. 2, vol. 1.
- West, Earl Irvin. *The Search for the Ancient Order*. 3 vols. Indianapolis, Ind.: Religious Book Service, 1950-1979.
- Wilburn, James R. *The Hazard of the Die: Tolbert Fanning and the Restoration Movement*. Austin, Tex.: Sweet Publishing Co., 1969.
- Yeakley, Flavil R., Jr. *Why Churches Grow*. 3d ed. Broken Arrow, Okla.: Christian Communications, 1979.
- Yearbook of the Disciples of Christ*. St. Louis, Mo. Christian Publishing Co., 1892.
- "Yearbook of the Disciples of Christ, 1897." *The American Home Missionary* 3 (January 1897).
- "Yearbook of the Disciples of Christ, 1900." *The American Home Missionary* 6 (January 1900).
- "Yearbook of the Disciples of Christ, 1907." *The American Home Missionary* 12 (December 1906).
- "Yearbook of the Disciples of Christ, 1910." *The American Home Missionary* 16 (January 1910).
- "Yearbook of the Disciples of Christ, 1912." *The American Home Missionary* 18 (January 1912).
- "Yearbook of the Disciples of Christ, 1913." *The American Home Missionary* 19 (January 1913).