

## BAPTIST BODIES

### GENERAL STATEMENT

It is a distinct principle with Baptists that they acknowledge no human founder, recognize no human authority, and subscribe to no human creed. For all these things, Baptists of every name and order go back to the New Testament. And while no competent Baptist historian assumes to be able to trace a succession of Baptist churches through the ages, most of them are of one accord in believing that, if we could secure the records, there would be found heroic groups of believers in every age who upheld with their testimonies and, in many cases, with their lives, the great outstanding and distinctive principles of the Baptist churches of to-day.

As soon as the Reformation gave men opportunity to interpret the teachings of the Scriptures for themselves, and to embody their convictions in speech and act, persons holding Baptist doctrines immediately began to appear. In the first quarter of the sixteenth century, they were found in Germany and Switzerland, and were called Anabaptists (Re-baptizers), because they insisted that persons baptized in infancy must, upon profession of conversion, and in order to gain admission into church fellowship, be baptized again, although they do not appear to have insisted always on immersion. These early Anabaptists were in the main of high character, though in some instances they held doctrines which led to fanatical outbreaks which aroused no little prejudice against them.

Gradually, in spite of severe persecution, the Anabaptists grew in numbers. Some of them, driven from Germany, found refuge in the Low Countries and these were gathered, under the lead of Menno Simons, into the groups of Mennonites<sup>1</sup> who passed over into England, and doubtless played an important part in giving currency to Baptist principles. To their influence, in all probability, the English Baptists owe their first churches, established in Amsterdam in 1608 and in London in 1611. Glimpses of them appear in the days preceding the Commonwealth, and during the Cromwellian period they became more prominent. It was due to this Mennonite influence that the early Baptist churches in England were Arminian rather than Calvinistic in type, and were termed General Baptists, indicating belief in a universal atonement, in distinction from Particular Baptists, indicating a limited atonement. The first Calvinistic or Particular Baptist church was formed in London in 1638, its members seceding peaceably from an older Separatist congregation. In 1641 a further secession from the same Separatist church occurred, and the new group became convinced from study of the New Testament that the apostolic baptism was immersion. They sent one of their number to Holland, where he was immersed by a minister of the Collegiate church at Rhynsburg, where the practice of immersion had been introduced, and on his return the rest of the church were immersed. Gradually this practice was adopted by all the Baptist churches and became in the popular mind their distinguishing feature. The General and Particular Baptists were united in 1891.

The first Baptist church in America was probably established by Roger Williams, the "Apostle of Religious Liberty," in Providence, R. I., in 1639, although this honor is disputed by the First Baptist Church of Newport, R. I., organized, it is claimed, with John Clarke as its pastor, the same year or shortly after.

<sup>1</sup> See Mennonite Bodies, p. 842.

Roger Williams was a Separatist<sup>2</sup> minister who came to the Massachusetts Colony in 1631, and was banished from that colony because "he broached and divulged new and dangerous opinions against the authority of magistrates." Having established himself at Providence, he adopted essentially Baptist views and soon gathered a number of converts to this faith. As there was no Baptist church in existence in America at that time, he baptized Ezekiel Holliman, who thereupon baptized him. Williams then baptized 10 others, and this company of Baptist believers organized themselves into a church. John Clarke came from New Hampshire to Newport about the same time, and, apparently without any connection with the work of Williams, established a Baptist church in that town.

These early American Baptist churches belonged to the Particular, or Calvinistic, branch. Later, Arminian views became widely spread for a time, but ultimately the Calvinistic view of the atonement was generally accepted by the main body of Baptists in the Colonies. The divisions which now exist began to make their appearance at a relatively early date. In 1652 the church at Providence divided, one party organizing a church which marked the beginning of the General Six Principle Baptists. The Seventh Day Baptist body organized its first church at Newport in 1671. Arminianism practically disappeared from the Baptist churches of New England about the middle of the eighteenth century, but General Baptists were found in Virginia before 1714, and this branch gained a permanent foothold in the South. As a result of the revival movement, generally known as the New Light movement, which followed George Whitefield's visit to New England in 1740, the Separate Baptists came into existence and at one time were very numerous. The Free Baptists,<sup>3</sup> in 1779, once more gave a general and widely accepted expression in New England to the Arminian view of the atonement.

Soon after the Revolutionary War, the question of the evangelization of the Negro race assumed importance, and a Colored Baptist church was organized in 1788. With the general revival movement at the close of the eighteenth and the beginning of the nineteenth centuries, to which the Free Baptists owed no small part of their growth, there developed, especially in the mountain sections of the Middle West and in the Southern States, a reaction toward a sterner Calvinism, which, combined with the natural Baptist emphasis upon individualism, produced a number of associations strictly, even rigidly, Calvinistic, some of them going to the extent of dualism, as in the doctrine of the Two-Seed-in-the-Spirit Predestinarian Baptists.

About the same time, as missionary work became organized into societies, many of these associations opposed, not so much mission work itself, as its organization, through fear of a developing ecclesiasticism. These were variously termed "Old School," "Anti-Mission," "Hard Shell," and "Primitive" Baptists; but gradually the term "Primitive" became the most widely known and adopted. In contradistinction to these, the associations, or churches, which approved of missionary societies, came to be designated Missionary Baptists, though there was no definite denominational organization under that name.

The denominations mentioned, however, do not represent all who hold Baptist views, for during the revival period just referred to, the Disciples of Christ, or Churches of Christ, arose, who in practice are essentially Baptists, although they differ from the other bodies in some interpretations. With them also may be classed the Adventists, the Brethren (Dunker, Plymouth, and River), Mennonites, and certain other bodies. The Armenian and Eastern Orthodox Churches practice baptism by immersion, but do not limit it to those of mature years.

<sup>2</sup> See Congregational Churches, p. 453.

<sup>3</sup> In 1926 the Free Baptist churches are included with those of the Northern Baptist Convention.

It thus appears that a survey of Baptist bodies should include not only those which make the term an integral part of their title, but some which are not ordinarily classed with them. It is also evident that among those who accept the name Baptists there are many differences, some of great importance. Seventh Day Baptists agree with other Baptists bodies except in regard to the Sabbath, but the distinction between Primitive Baptists and Free Will Baptists is much more marked than between Baptists and Disciples. Any presentation of the strength of Baptist denominations must take into account these divergencies.

By far the largest body of Baptists, not only in the United States but in the world, is that popularly known as "Baptist," though frequently referred to, and listed in the census of 1890, as "Regular Baptists." Other Baptist bodies prefix some descriptive adjective, such as "Primitive," "United," "General," "Free Will," etc., but this, which is virtually the parent body, commonly has no such qualification. Its churches, however, are ordinarily spoken of as "Northern," "Southern," and "Colored." This does not imply any divergence in doctrine or ecclesiastical order. All are one in these respects. It is rather a distinction adopted for administrative purposes, and based upon certain local or racial characteristics and conditions, the recognition of which implies no lack of fellowship or of unanimity of purpose. Should these distinctions cease to exist, there is nothing whatever to prevent the same unity in matters of administration which now exists in belief, fellowship, and ecclesiastical practice.

## STATISTICS

The denominations grouped as Baptists in 1926, 1916, and 1906 are listed in the table below, with the principal statistics as reported for the three periods.

## SUMMARY OF STATISTICS FOR BAPTIST BODIES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
<b>1926</b>								
<b>Total for the group.....</b>	<b>60,192</b>	<b>3,440,922</b>	<b>52,281</b>	<b>\$469,827,795</b>	<b>54,145</b>	<b>\$98,045,096</b>	<b>47,889</b>	<b>4,654,241</b>
<b>Baptists:</b>								
Northern Baptist Convention.....	7,611	1,289,966	7,297	185,370,576	7,380	34,318,486	6,999	1,052,794
Southern Baptist Convention.....	23,374	3,524,378	21,128	173,456,965	22,338	42,904,563	19,882	2,345,630
Negro Baptists.....	22,081	3,196,623	19,833	103,465,759	20,209	19,475,981	18,755	1,121,362
General Six Principle Baptists.....	6	293	6	20,500	5	3,046	5	229
Seventh Day Baptists.....	67	7,264	58	668,200	65	132,068	57	4,033
Free Will Baptists.....	1,024	79,592	765	1,156,743	872	252,613	643	38,199
United American Free Will Baptists (Colored).....	166	13,396	142	308,425	158	67,773	144	5,077
Free Will Baptists (Bullockites).....	2	36	1	1,500	1	100	1	15
General Baptists.....	465	31,501	353	706,325	440	113,825	295	18,797
Separate Baptists.....	65	4,803	43	63,650	41	9,292	37	1,782
Regular Baptists.....	349	23,091	233	647,550	223	55,610	65	4,690
United Baptists.....	221	18,903	139	144,665	147	15,094	30	2,005
Duck River and Kindred Associations of Baptists (Baptist Church of Christ).....	98	7,340	75	51,175	46	5,262	14	795
Primitive Baptists.....	2,267	81,374	1,037	1,730,348	776	166,847	5	181
Colored Primitive Baptists.....	925	43,978	87	171,518	111	39,419	24	2,278
Two-Seed-in-the-Spirit Predestinarian Baptists.....	27	304	24	19,350	20	473		
Independent Baptist Church of America.....	13	222	6	12,000	10	2,499	6	146
American Baptist Association.....	1,431	117,858	1,054	1,832,546	1,303	482,045	918	56,228

## SUMMARY OF STATISTICS FOR BAPTIST BODIES, 1926, 1916, AND 1906—Contd.

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
<b>1916</b>								
<b>Total for the group</b> .....	57,828	7,153,313	50,716	\$198,364,747	51,797	\$40,027,119	46,168	3,946,886
<b>Baptists:</b>								
Northern Baptist Convention.....	8,148	1,232,135	7,748	94,644,133	7,848	16,082,462	7,517	1,028,952
Southern Baptist Convention.....	23,580	2,708,870	19,268	58,348,373	21,078	15,063,743	17,555	1,665,996
National Baptist Convention.....	21,071	2,938,579	20,117	41,184,920	19,988	8,361,919	19,909	1,181,270
General Six Principle Baptists.....	10	456	10	25,850	6	2,483	6	278
Seventh Day Baptists.....	68	7,980	59	307,600	64	67,095	66	5,005
Free Baptists.....	171	12,570	159	670,720	153	123,363	141	11,642
Free Will Baptists.....	750	54,833	656	517,240	612	75,835	390	22,421
Colored Free Will Baptists.....	169	13,362	164	178,385	168	36,647	87	4,168
Free Will Baptists (Bullockites).....	12	184	6	3,450	3	275	1	12
General Baptists.....	517	33,466	390	421,837	424	64,698	305	18,545
Separate Baptists.....	46	4,254	40	47,565	33	9,468	30	1,711
Regular Baptists.....	401	21,521	189	141,480	143	11,855	50	2,587
United Baptists.....	254	22,097	82	52,147	69	4,837	16	701
Duck River and Kindred Associations of Baptists (Baptist Church of Christ).....	105	6,872	49	40,600	67	2,518	8	399
Primitive Baptists.....	2,142	80,311	1,580	1,601,807	964	96,270	-----	-----
Colored Primitive Baptists.....	336	15,144	164	154,690	170	22,881	87	3,201
Two-Seed-in-the-Spirit Predestinarian Baptists.....	48	679	35	23,950	7	170	-----	-----
<b>1906</b>								
<b>Total for the group</b> .....	54,707	5,662,234	49,329	139,842,656	-----	-----	41,165	2,898,914
<b>Baptists:</b>								
Northern Baptist Convention.....	8,247	1,052,105	7,795	74,620,025	-----	-----	7,346	851,269
Southern Baptist Convention.....	21,075	2,009,471	18,672	34,723,882	-----	-----	14,371	1,014,690
National Baptist Convention.....	18,492	2,261,607	17,890	24,437,272	-----	-----	17,478	924,665
General Six Principle Baptists.....	16	685	13	19,450	-----	-----	9	414
Seventh Day Baptists.....	76	8,381	68	292,250	-----	-----	67	5,117
Free Baptists.....	1,338	81,359	1,092	2,974,130	-----	-----	1,059	65,101
Free Will Baptists.....	608	40,280	554	296,585	-----	-----	263	12,720
Free Will Baptists (Bullockites).....	15	298	8	6,900	-----	-----	1	25
General Baptists.....	518	30,097	380	252,019	-----	-----	230	11,658
Separate Baptists.....	73	5,180	59	66,980	-----	-----	45	1,962
United Baptists.....	190	13,698	75	36,715	-----	-----	21	1,360
Duck River and Kindred Associations of Baptists (Baptist Church of Christ).....	92	6,416	86	44,321	-----	-----	9	402
Primitive Baptists.....	2,878	102,311	1,953	1,674,810	-----	-----	-----	-----
Colored Primitive Baptists in America.....	787	35,076	501	296,539	-----	-----	166	6,224
Two-Seed-in-the-Spirit Predestinarian Baptists.....	55	781	32	21,500	-----	-----	-----	-----
United American Free Will Baptists (Colored).....	247	14,489	151	79,278	-----	-----	100	3,307

Certain changes are to be noted. Under the "Negro Baptists," in 1926, are included the former National Baptist Convention, now the National Baptist Convention, U. S. A., and the National Baptist Convention of America; the Lott Carey Missionary Baptists; and the colored Baptist churches that were formerly reported with the Northern Baptist Convention. The Free Baptists of 1916 are now a part of the Northern Convention. A new body has recently completed its organization, under the name Independent Baptist Church of America, and a new denomination has come out of the Southern Baptist Convention, called the American Baptist Association.

## DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

### STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Duck River and Kindred Associations of Baptists (Baptist Church of Christ) for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Duck River and Kindred Associations of Baptists includes those who have been enrolled in the local churches upon regeneration and baptism. Baptism is by immersion.

**TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)**

ITEM	Total	In urban territory <sup>1</sup>	In rural territory <sup>1</sup>	PER CENT OF TOTAL <sup>2</sup>	
				Urban	Rural
<b>Churches (local organizations)</b> .....	98	2	96		
<b>Members</b> .....	7,340	78	7,262	1.1	98.9
Average per church.....	75	39	76		
<b>Membership by sex:</b>					
Male.....	2,903	31	2,872	1.1	98.9
Female.....	4,200	47	4,153	1.1	98.9
Sex not reported.....	237		237		100.0
Males per 100 females <sup>3</sup> .....	69.1		69.2		
<b>Membership by age:</b>					
Under 13 years.....	6		6		
13 years and over.....	4,332	78	4,254	1.8	98.2
Age not reported.....	3,002		3,002		100.0
Per cent under 13 years <sup>4</sup> .....	0.1		0.1		
<b>Church edifices:</b>					
Number.....	76	2	74		
Value—Churches reporting.....	75	2	73		
Amount reported.....	\$51,175	\$1,400	\$49,775	2.7	97.3
Average per church.....	\$682	\$700	\$682		
Debt—Churches reporting.....	2	1	1		
Amount reported.....	\$195	\$80	\$115	41.0	59.0
Churches reporting "no debt" on church edifice.....	53	1	52		
<b>Expenditures during year:</b>					
Churches reporting.....	46	2	44		
Amount reported.....	\$5,362	\$175	\$5,187	3.3	96.7
Current expenses and improvements.....	\$3,845	\$150	\$3,695	3.9	96.1
Benevolences, missions, etc.....	\$867	\$25	\$842	2.9	97.1
Not classified.....	\$650		\$650		100.0
Average expenditure per church.....	\$117	\$88	\$118		
<b>Sunday schools:</b>					
Churches reporting.....	14	1	13		
Officers and teachers.....	78	5	73		
Scholars.....	795	45	750	5.7	94.3

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

<sup>2</sup> Per cent not shown where base is less than 100.

<sup>3</sup> Ratio not shown where number of females is less than 100.

<sup>4</sup> Based on membership with age classification reported.

The data given for 1926 represent 98 active organizations of the Duck River and Kindred Associations, with 7,340 members. The classification of membership by sex was reported by 93 churches and the classification by age was reported by 55 churches, including, however, only 3 which reported any members under 13 years of age. No parsonages were reported as owned by the churches.

**Comparative data, 1890-1926.**—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)

ITEM	1926	1916	1906	1890
<b>Churches (local organizations)</b> .....	98	105	92	152
Increase <sup>1</sup> over preceding census:				
Number.....	7	13	60	
Per cent <sup>2</sup> .....	6.7		39.5	
<b>Members</b> .....	7,340	6,872	6,416	8,254
Increase <sup>1</sup> over preceding census:				
Number.....	468	456	1,838	
Per cent.....	6.8	7.1	22.3	
Average membership per church.....	75	65	70	54
<b>Church edifices:</b>				
Number.....	76	51	86	135
Value—Churches reporting.....	75	49	86	
Amount reported.....	\$51,175	\$40,600	\$44,321	\$56,755
Average per church.....	\$682	\$829	\$515	
Debt—Churches reporting.....	2		3	
Amount reported.....	\$195		\$107	
<b>Expenditures during year:</b>				
Churches reporting.....	46	67		
Amount reported.....	\$5,362	\$2,518		
Current expenses and improvements.....	\$3,845	\$1,206		
Benevolences, missions, etc.....	\$867	\$1,312		
Not classified.....	\$650			
Average expenditure per church.....	\$117	\$38		
<b>Sunday schools:</b>				
Churches reporting.....	14	8	9	
Officers and teachers.....	78	48	37	
Scholars.....	795	399	402	

<sup>1</sup> A minus sign (-) denotes decrease.

<sup>2</sup> Per cent not shown where base is less than 100.

**State tables.**—Tables 3, 4, 5, and 6 present the statistics for the Duck River and Kindred Associations by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for each State the number and the membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

**Ecclesiastical divisions.**—Table 7 presents, for each association of the Duck River Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, debt on church edifices, expenditures, and Sunday schools.

**TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)**

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females <sup>(1)</sup>
United States.....	98	2	96	7,340	78	7,262	2,903	4,200	237	69.1
South Atlantic:										
Georgia.....	1		1	29		29	10	19		
East South Central:										
Tennessee.....	58	2	56	4,490	78	4,412	1,820	2,662	8	68.4
Alabama.....	31		31	2,453		2,453	921	1,303	229	70.7
Mississippi.....	8		8	368		368	152	216		90.4

<sup>1</sup> Ratio not shown where number of females is less than 100.

**TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)**

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 <sup>1</sup>
United States.....	98	105	92	7,340	6,872	6,416	6	4,332	3,002	0.1
Georgia.....	1			29					29	
Tennessee.....	58	67	56	4,490	4,589	4,099	1	2,706	1,783	(4)
Alabama.....	31	33	28	2,453	2,034	1,947	5	1,470	978	0.3
Mississippi.....	8	5	8	368	249	370		156	212	

<sup>1</sup> Based on membership with age classification reported.

<sup>2</sup> Less than one-tenth of 1 per cent.

**TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)**

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES	
			Churches reporting	Amount	Churches reporting	Amount
United States.....	98	76	75	\$51,175	2	\$195
Georgia.....	1	1	1	44	2	195
Tennessee.....	58	44				
Alabama.....	31	24				
Mississippi.....	8	7	7	2,850		

<sup>1</sup> Amount for Georgia combined with figures for Tennessee, to avoid disclosing the statistics of individual churches.

**TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:<sup>1</sup>  
DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)**

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

STATE	Total number of churches	EXPENDITURES DURING YEAR					SUNDAY SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States.....	98	46	\$5,362	\$3,845	\$867	\$650	14	78	795
Tennessee.....	58	31	3,454	2,229	737	488	12	62	598
Alabama.....	31	14	1,758	1,516	80	162	1	9	167
Other States.....	9	1	150	100	50	-----	1	7	30

**TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, DEBT, EXPENDITURES, AND SUNDAY SCHOOLS, BY ASSOCIATIONS, 1926: DUCK RIVER AND KINDRED ASSOCIATIONS OF BAPTISTS (BAPTIST CHURCH OF CHRIST)**

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total.....	98	7,340	75	\$51,175	2	\$195	46	\$5,362	14	795
Duck River.....	23	2,384	21	16,950	1	80	11	1,141	2	95
East Union.....	9	326	4	1,750	-----	-----	6	780	1	40
Ebenezer.....	6	233	5	1,800	-----	-----	(1)	-----	1	30
Liberty.....	8	481	7	2,700	-----	-----	(1)	-----	-----	-----
Mount Pleasant.....	27	2,193	21	15,800	-----	-----	13	1,893	2	212
Mount Zion.....	12	687	10	7,275	-----	-----	5	438	3	143
New Liberty.....	4	244	3	1,400	-----	-----	-----	-----	1	40
Union.....	9	792	4	3,500	1	115	8	945	4	235
Combinations <sup>2</sup> .....	-----	-----	-----	-----	-----	-----	3	165	-----	-----

<sup>1</sup> Amount included in the figures shown on the line designated "Combinations," to avoid disclosing the statistics of individual churches.

<sup>2</sup> The figures for expenditures represent data for churches in Ebenezer and Liberty Associations.

## HISTORY, DOCTRINE, AND ORGANIZATION<sup>1</sup>

### DENOMINATIONAL HISTORY

Baptist principles quite early gained a strong foothold in the mountainous sections of Tennessee, many of the early settlers being Baptists from the older States, led by Elder George Foster, from Kentucky, and others. Five churches were organized in the year 1807, and these came together in 1808 and organized the Elk River Association, one of the oldest associations in middle Tennessee.

This association was strongly Calvinistic in doctrine. There grew up an element within it, however, which was more liberal in its belief in the atonement and the plan of salvation. As this element increased, the opposite party became

<sup>1</sup> This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by S. F. Shelton, clerk of Duck River Association, and approved by him in its present form.



even stricter in its theology and practice. These differences became so great that in 1825 the liberal minority withdrew from the association and organized the Duck River Association. On account of this division, they were for a time called the "Separate Baptists," although they did not actually identify themselves with that body. With the increase in churches, other associations have been organized, principally in Tennessee and Alabama, which have regular affiliation with each other.

Later discussion arose as to the legitimacy of missionary operations as then conducted, missionary contributions being compulsory on the part of the churches; there came another division, some withdrawing and identifying themselves with the churches which became known as the Missionary Baptists, but leaving the others still more closely bound together.

#### DOCTRINE

In doctrine, the Duck River and its kindred associations are Calvinistic, though liberal, believing that "Christ tasted death for every man" and made it possible for God to have mercy upon all who come unto Him on Gospel terms. They believe that sinners are justified by faith; that the saints will "persevere in grace," and that baptism of believers by immersion, the Lord's Supper, and the washing of the saints' feet are Gospel institutions and should be observed until the second coming of Christ. While acknowledging the similarity of their doctrinal position to that of the Separate Baptists, they have not as yet seen their way clear to form a union with them, although an increasing sentiment appears to exist among the churches in favor of such union. Similar discussion has arisen with regard to the United and Regular Baptists, but no action has been taken.

#### ORGANIZATION

In polity they are in accord with other Baptists, believing that no one member has a ruling voice over another. All business is transacted by a majority vote, no one person being given any ecclesiastical power over a church or churches. Admission to the church is by examination and vote of the church, and ordination to the ministry is by two or more ordained ministers, the candidate being expected to demonstrate his consciousness of a divine call to preach the gospel. The minister has no right to demand a stated salary, but the local church is expected to give liberally, "that they which preach the gospel [may] live of the gospel."

The association meetings are purely for purposes of fellowship, and communication with kindred bodies is by messenger or letter. The only form of discipline is withdrawal of fellowship, on evidence of difference of views or of conduct unbecoming a member of the church.

#### WORK

While not represented by any distinctive missionary societies or benevolent organizations, they are not to be classed with antimissionary churches. Since they occupy mountainous sections chiefly and represent the less wealthy communities, their missionary spirit finds expression in local evangelistic work. As they have come in contact more and more with other churches their sense of fellowship has broadened, and with this has been apparent a desire to share in the wider work of the general church.