

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 Mennonites¹ 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.

¹ See Mennonite Bodies, p. 842.

Roger Williams was a Separatist² 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,³ 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.

² See Congregational Churches, p. 453.

³ 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 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
1926								
Total for the group.....	60,192	3,440,922	52,281	\$469,827,795	54,145	\$98,045,096	47,889	4,654,241
Baptists:								
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
1916								
Total for the group	57,828	7,153,313	50,716	\$198,364,747	51,797	\$40,027,119	46,168	3,946,886
Baptists:								
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	-----	-----
1906								
Total for the group	54,707	5,662,234	49,329	139,842,656	-----	-----	41,165	2,898,914
Baptists:								
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.

BAPTISTS

HISTORY

The history of the early Baptist churches in New England is one of constant struggle for existence. The Puritan government of Massachusetts was so bitter in its opposition that nearly a century after Roger Williams there were but 8 Baptist churches in that colony. Conditions elsewhere were similar, although farther south there was less persecution. Down to the middle of the eighteenth century it seemed probable that the General, or Arminian, wing would be dominant in New England at least, although in Philadelphia the controversy had resulted in a victory for the Calvinists. With The Great Awakening in 1740, and the labors of Whitefield, two significant changes appeared in Baptist church life. Calvinistic views began to predominate in the New England churches, and the bitter opposition to the Baptists disappeared. By 1784 the 8 churches in Massachusetts had increased to 73, and extension into the neighboring colonies had begun. With this growth, however, there developed a conflict similar to that found in the history of other denominations. The "New Lights," later known as "Separates," were heart and soul with Whitefield in his demands for a regenerated church membership; the "Old Lights," or "Regulars," earnestly opposed the introduction of hitherto unrecognized qualifications for the ministry or, indeed, for church membership. From New England the movement spread, becoming for a time especially strong in several Southern States. In the South the two parties eventually united in fellowship, and reorganized as United Baptists. In New England the conflict wore itself out, the Baptist churches being modified by both influences.

With the general emancipation from ecclesiastical rule that followed the Revolutionary War, all disabilities were removed from the Baptists in the different States, and the new Federal Constitution effaced the last vestige of religious inequality. Under the influence of the later preaching of Whitefield, the close of the eighteenth century was marked by a renewal of revival interest, and a new development of the Arminian type of Baptist churches. For some time the Free Baptists, or Free Will Baptists, as they were variously called, drew considerable strength from the Regular Baptists, but the latter soon became as strong as ever.

The next significant movement in the Baptist churches was that connected with the development of foreign missions. In 1792 the Baptists of England had organized a missionary society to send William Carey to India, and many of the Baptist churches in the United States had become interested in the movement and contributed toward its support. The first foreign missionary society in America was the American Board, organized in 1810, in which Congregational, Presbyterian, Reformed, and other churches united, and among its first missionaries were Adoniram Judson, his wife, and Luther Rice. Knowing that in India they were to meet Baptists, they made special study of Baptist doctrine, and before landing came to the conclusion that believers' baptism by immersion was the true method. Judson immediately sent word of their change of view, and Rice soon after returned to America to present the cause of Baptist missions, and succeeded in arousing much interest in the churches. To meet the new conditions it became evident that some organization was essential, and in 1814 The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was formed.

The missionary work of this organization, however, represented only a part of its scope or achievement. It was, indeed, the first step toward bringing the various local churches together and overcoming the disintegrating tendencies of extreme independence. Heretofore the Baptists alone had had no form of ecclesiastical organization. Now, through the necessities of administration, there was furnished just what was needed to combine the different units into a whole, and arouse what has come to be known as "denominational consciousness." For a time this convention undertook to care also for home missions, which had already been carried on in a somewhat desultory manner through a Domestic Missionary Society in Massachusetts and a similar one in New York. With the increasing migration westward and the rapid development of the States, both North and South, the tax upon the convention, in addition to its foreign missionary interests, became too great, and it was deemed advisable to organize a home missionary society, which was done in 1832. With the development of interest in publication, a tract society had been formed in 1824, which in 1840 was renamed the American Baptist Publication Society.

As the discussion in regard to slavery became acute, there arose the differences which resulted in three conventions—northern, southern, and national. The northern churches, Baptist as well as others, were strongly antislavery; the southern churches, Baptist as well as others, were, if not always proslavery, certainly not antislavery. A crisis was reached when the question was raised whether the General Missionary Convention (called also the Triennial Convention because it met once in three years) would appoint as a missionary a person who owned slaves. To this a very decided negative was returned, and since that involved a denial of what were considered constitutional rights, the southern churches withdrew in 1845 and formed the Southern Baptist Convention,⁴ whose purpose was to do for the southern Baptist churches just what the general convention had hitherto done for the entire Baptist denomination. It was not a new denomination; simply a new organization for the direction of the missionary and general evangelistic work of the churches of the Southern States.

The development of the National Baptist Convention, representing the Negro churches, was naturally slower, and when the census of Baptists for 1926 was taken numerous divisions made it necessary to use the new term "Negro Baptists," which for statistical purposes include all the various organizations known as the "National Baptist Convention, U. S. A.," the "National Baptist Convention of America," the "Lott-Carey Missionary Baptists," and the colored Baptist churches, that were formerly included in the Northern Baptist Convention.

DOCTRINE

Baptists agree with other evangelical bodies on many points of doctrine. Their cardinal principle is implicit obedience to the plain teachings of the Word of God. Under this principle, while maintaining with other evangelical bodies the great truths of the Christian religion, they hold: (1) That the churches are independent in their local affairs; (2) that there should be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated people who have been baptized on profession of personal faith in Christ, and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Scriptures, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the

⁴ See p. 126.

Scriptures, the symbolism of the ordinance, and the practice of the early church; immersion in water is the only proper mode of baptism; (7) that the scriptural officers of a church are pastors and deacons; and (8) that the Lord's Supper is an ordinance of the church observed in commemoration of the sufferings and death of Christ.

The beliefs of Baptists have been incorporated in confessions of faith. Of these, the Philadelphia Confession, originally issued by the London Baptist churches in 1689 and adopted with some enlargements by the Philadelphia Association in 1742, and the New Hampshire Confession, adopted by the New Hampshire State Convention in 1832, are recognized as the most important. The Philadelphia Confession is strongly Calvinistic. The New Hampshire Confession modifies some of the statements of the earlier documents, and may be characterized as moderately Calvinistic. But while these confessions are recognized as fair expressions of the faith of Baptists, there is nothing binding in them, and they are not regarded as having any special authority. The final court of appeal for Baptists is the Word of God. Within limits, considerable differences in doctrine are allowed, and thus opportunity is given to modify beliefs as new light may break from or upon the "Word." Among Baptists heresy trials are rare.

ORGANIZATION

Baptist church polity is congregational or independent. Each church is sovereign so far as its own discipline and worship are concerned, calls or dismisses its own pastor, elects its own deacons or other officers, and attends to its own affairs. Admission to church membership is by vote of the church, usually after examination of the candidate by the church committee. There is no specific age limit, although the admission of very young children is discouraged. All members have equal voting rights in church matters, except that in some churches they are restricted to those over a certain age. The officers are the pastor and deacons, who, with such other persons as the church may elect, constitute a church committee, usually called the standing committee, and have general care of the affairs of the church, but no authority, except as it is specifically delegated to them by the church. Church property is held sometimes by a board of trustees, sometimes by the entire society, and sometimes by a special committee of the church.

For missionary and educational or other purposes, Baptist churches usually group themselves into associations. The oldest is the Philadelphia Association, organized in 1707, which stood alone until 1751, when the Charleston Association was formed in South Carolina. These associations meet annually and are composed of messengers sent by the churches. They elect their own officers, receive reports from the churches, and make recommendations with regard to work or other matters in which the churches are interested. They have, however, no authority to legislate for the churches, and no power to enforce any action they may take. Many of them conduct missionary or educational work in the fields covered by them.

Applicants for the ministry are licensed to preach by the church in which they hold membership. If after a period of service as licentiate, ordination is desired, a council of sister churches is called by the church in which membership is held, and on the recommendation of this council the church arranges for ordination. In both cases the right to license and the right to ordain are held by the individual church. Previous to ordination there is always an examination of the candidate on matters of religious experience, call to the ministry, and views on scriptural doctrine. During his ministry, a pastor is usually a member of the church which he serves, and is amenable to its discipline. When a question

of dismissal from the ministry arises, the individual church calls a council of sister churches for the examination of charges, and on the recommendation of this council, the church usually bases its decision.

Besides local associations, Baptists have also organized State conventions or State mission societies, State educational societies, city mission societies, etc. These larger bodies attend to missionary or educational work in the various States or districts, and are supported by the churches. In some States there are two or more of these general bodies. There are also general or national organizations for missionary, publication, or educational purposes. Like the local associations, none of these larger organizations has any authority over the individual churches.

WORK

The organized activities of the Baptist churches are, for the most part, conducted by societies whose membership includes individuals and delegates from churches or associations, membership in all cases being based on contributions. Until the separation of the northern and southern churches, the home missionary work was carried on chiefly by The American Baptist Publication Society, organized in 1824, and The American Baptist Home Mission Society, organized in 1832; and the foreign missionary work, by the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, organized in Philadelphia in 1814. Since the organization of the Southern Baptist Convention the publication society has continued its work throughout the different States, and has retained its distinctly national character. The American Baptist Home Mission Society, however, subsequently represented the northern churches only, as did also the foreign missionary society, which in 1846 changed its name to the American Baptist Missionary Union, and again in 1910, to the American Baptist Foreign Missionary Society.

A general movement, manifest throughout the country, in church life as well as in business and public matters, is that for centralization of administration, in the interest of both economy and efficiency. The Baptist churches felt this, as did every other denomination, and began to consider whether their benevolent societies, hitherto in some respects distinct from each other, might not be brought into some form of general organization which, by removing possibilities of friction and securing cooperation, would make for greater efficiency. After considerable discussion a move in this direction was made in 1907, which has been carried out quite successfully and, it is expected, will work great good to both the activities of the churches and their general denominational life.

Educational work among the Baptists in the United States has made great strides in recent years, but the same general independence of ecclesiastical control is manifest in this department as in the government of the local churches, and is illustrated in the University of Chicago. The same is true of the management of Baptist philanthropic institutions. In some cases, however, the membership of the boards is limited to persons connected with Baptist churches.

In addition to the work done by the denominational societies, a large amount of missionary and educational work is carried on by individual churches, which is not included in any denominational statement.

NEGRO BAPTISTS

STATISTICS

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

The membership of this denomination consists of those persons who have been received into the local churches upon a voluntary profession of faith in the Lord Jesus Christ and baptism by immersion.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL	
				Urban	Rural
Churches (local organizations)	22,081	4,409	17,672	20.0	80.0
Members	3,196,623	1,246,327	1,950,296	39.0	61.0
Average per church.....	145	283	110		
Membership by sex:					
Male.....	1,050,062	394,161	655,901	37.5	62.5
Female.....	1,661,183	653,091	1,008,092	39.3	60.7
Sex not reported.....	485,378	199,075	286,303	41.0	59.0
Males per 100 females.....	63.2	60.4	65.1		
Membership by age:					
Under 13 years.....	178,230	72,240	105,990	40.5	59.5
13 years and over.....	1,921,338	790,387	1,130,951	41.1	58.9
Age not reported.....	1,097,055	383,700	713,355	35.0	65.0
Per cent under 13 years ²	8.5	8.4	8.6		
Church edifices:					
Number.....	20,011	4,072	15,939	20.3	79.7
Value—Churches reporting.....	19,833	4,012	15,821	20.2	79.8
Amount reported.....	\$103,465,759	\$69,444,724	\$34,021,035	67.1	32.9
Average per church.....	\$5,217	\$17,309	\$2,150		
Debt—Churches reporting.....	3,743	1,726	2,017	46.1	53.9
Amount reported.....	\$10,533,174	\$9,385,537	\$1,147,637	89.1	10.9
Churches reporting "no debt" on church edifice.....	14,295	2,049	12,246	14.3	85.7
Parsonages:					
Value—Churches reporting.....	1,325	882	443	66.6	33.4
Amount reported.....	\$4,451,057	\$3,680,882	\$770,175	82.7	17.3
Debt—Churches reporting.....	376	292	84	77.7	22.3
Amount reported.....	\$634,369	\$565,907	\$68,462	89.2	10.8
Churches reporting "no debt" on parsonage.....	866	538	328	62.1	37.9
Expenditures during year:					
Churches reporting.....	20,209	4,186	16,023	20.7	79.3
Amount reported.....	\$19,475,981	\$11,553,870	\$7,922,111	59.3	40.7
Current expenses and improvements.....	\$16,210,952	\$9,804,889	\$6,406,063	60.5	39.5
Benevolences, missions, etc.....	\$2,444,042	\$1,265,608	\$1,178,434	51.8	48.2
Not classified.....	\$820,987	\$483,373	\$337,614	58.9	41.1
Average expenditure per church.....	\$964	\$2,760	\$494		
Sunday schools:					
Churches reporting.....	18,755	3,918	14,837	20.9	79.1
Officers and teachers.....	148,067	45,039	103,028	30.4	69.6
Scholars.....	1,121,362	402,416	718,946	35.9	64.1

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

² Based on membership with age classification reported.

The data given for 1926 represent 22,081 active Negro Baptist churches, with 3,196,623 members. These figures include the National Baptist Convention, U. S. A., the National Baptist Convention of America (Unincorporated), 243 churches which in 1916 were reported with the Northern Baptist Convention, and a number of independent Negro Baptist churches. Although a number of the churches affiliated with more than one convention, approximately 90 per cent of the whole number of Negro Baptist churches are affiliated with the National Baptist Convention, U. S. A.

The classification of membership by sex was reported by 19,191 churches and the classification by age was reported by 13,881 churches, including 10,241 which reported members under 13 years of age.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this denomination for the censuses of 1926, 1916, 1906, and 1890. For 1916, 1906, and 1890, the data are exclusive of Negro Baptist churches in Northern States, which were included with the statistics of the Northern Baptist Convention.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: NEGRO BAPTISTS

ITEM	1926	1916 ¹	1906 ¹	1890 ¹
Churches (local organizations)	22,081	21,071	18,492	12,533
Increase over preceding census:				
Number.....	1,010	2,579	5,959	
Per cent.....	4.8	13.9	47.5	
Members	3,196,623	2,938,579	2,261,607	1,348,989
Increase over preceding census:				
Number.....	258,044	676,972	912,618	
Per cent.....	8.8	29.9	67.7	
Average membership per church.....	145	139	122	108
Church edifices:				
Number.....	20,011	20,146	17,913	11,987
Value—Churches reporting.....	19,833	20,117	17,890	
Amount reported.....	\$103,465,759	\$41,184,920	\$24,437,272	\$9,038,549
Average per church.....	\$5,217	\$2,047	\$1,366	
Debt—Churches reporting.....	3,743	4,210	3,100	
Amount reported.....	\$10,533,174	\$3,433,366	\$1,757,190	
Parsonages:				
Value—Churches reporting.....	1,325	690	709	
Amount reported.....	\$4,451,057	\$964,325	\$617,241	
Debt—Churches reporting.....	376			
Amount reported.....	\$634,369			
Expenditures during year:				
Churches reporting.....	20,209	19,988		
Amount reported.....	\$19,475,981	\$8,361,919		
Current expenses and improvements.....	\$16,210,952	\$6,799,458		
Benevolences, missions, etc.....	\$2,444,042	\$1,075,594		
Not classified.....	\$820,987	\$486,867		
Average expenditure per church.....	\$964	\$418		
Sunday schools:				
Churches reporting.....	18,755	19,909	17,478	
Officers and teachers.....	148,067	123,817	100,069	
Scholars.....	1,121,362	1,181,270	924,665	

¹ Figures for 1916, 1906, and 1890 are exclusive of churches in Negro Baptist associations, affiliated with the Northern Convention, included in 1926 with Negro Baptists.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Negro Baptists by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such

property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: NEGRO BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females (1)
United States.	22,081	4,409	17,672	3,196,623	1,246,327	1,950,296	1,050,062	1,661,183	485,378	63.2
New England:										
New Hampshire	1	1		63	63		13	50		
Massachusetts	25	24	1	5,896	5,346	50	2,080	3,207	109	64.9
Rhode Island	8	8		1,621	1,621		647	974		66.4
Connecticut	26	22	4	5,518	5,221	297	2,281	3,237		70.5
Middle Atlantic:										
New York	111	101	10	46,823	46,362	461	17,214	27,351	2,258	62.9
New Jersey	159	112	47	41,129	36,492	4,637	13,409	20,549	7,171	65.3
Pennsylvania	303	240	63	100,202	93,941	6,261	35,278	44,294	20,630	79.6
E. North Central:										
Ohio	272	197	75	73,922	69,276	4,646	10,015	15,936	47,971	62.8
Indiana	161	138	23	30,388	28,236	2,152	9,926	15,119	5,343	65.7
Illinois	259	213	46	83,839	80,448	3,391	17,524	26,654	39,661	65.7
Michigan	81	77	4	24,883	24,506	377	8,672	12,711	3,500	68.2
Wisconsin	8	8		2,184	2,184		608	941	635	64.6
W. North Central:										
Minnesota	8	8		1,436	1,436		572	864		66.2
Iowa	39	33	6	3,701	3,484	217	1,193	2,508		47.6
Missouri	244	131	113	42,299	36,370	5,929	14,902	26,385	1,012	56.5
North Dakota	3	3		27	27		1	1	25	
South Dakota	2	2		86	86		42	44		
Nebraska	11	10	1	2,062	2,044	18	718	1,223	121	58.7
Kansas	136	89	47	15,243	13,815	1,428	5,871	9,337	35	62.9
South Atlantic:										
Delaware	8	7	1	1,575	1,529	46	547	898	130	60.9
Maryland	99	69	30	33,062	30,133	2,929	10,623	15,953	6,486	66.6
Dist. Columbia	83	83		41,262	41,262		12,919	20,579	7,764	62.8
Virginia	1,610	189	1,421	316,095	77,021	239,074	125,234	181,982	8,879	68.8
West Virginia	299	38	261	24,166	7,607	16,559	9,342	12,585	2,239	74.2
North Carolina	1,316	154	1,162	206,807	45,443	161,364	79,907	118,980	7,920	67.2
South Carolina	1,364	171	1,193	235,224	46,348	188,876	86,385	140,672	8,167	61.4
Georgia	2,900	301	2,599	381,312	87,211	294,101	78,139	122,198	180,975	63.9
Florida	884	142	742	98,194	38,403	59,791	36,036	59,667	2,491	60.4
E. South Central:										
Kentucky	589	131	458	83,837	44,605	39,232	31,582	51,026	1,229	61.9
Tennessee	896	220	676	138,605	68,142	70,463	50,007	87,430	1,168	57.2
Alabama	2,415	230	2,185	364,565	79,748	284,817	95,197	162,399	106,969	58.6
Mississippi	2,314	223	2,091	226,989	34,628	192,361	89,081	137,047	861	65.0
W. South Central:										
Arkansas	1,375	107	1,268	134,720	24,375	110,345	48,683	78,403	7,634	62.1
Louisiana	1,311	192	1,119	132,743	29,803	102,940	48,261	82,663	1,819	58.4
Oklahoma	559	147	412	47,363	22,570	24,793	17,694	28,993	676	61.0
Texas	2,071	473	1,598	234,056	102,090	131,966	84,602	140,133	9,321	60.4
Mountain:										
Montana	2	2		28	28		12	16		
Idaho	3	3		105	105		42	63		
Wyoming	5	5		157	157		52	93	12	
Colorado	15	13	2	2,298	2,122	176	869	1,429		60.8
New Mexico	9	7	2	408	273	135	160	248		64.5
Arizona	12	8	4	817	691	126	261	516	40	50.6
Utah	2	2		106	106		38	68		
Pacific:										
Washington	7	7		681	681		228	453		50.3
Oregon	1	1		172	172		60	112		53.6
California	75	67	8	10,454	10,116	338	3,135	5,192	2,127	60.4

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

NEGRO BAPTISTS

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

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States	22,081	21,071	18,492	3,196,623	2,938,579	2,261,607	178,230	1,921,338	1,097,055	8.5
Massachusetts.....	25	4	26	5,396	1,474	5,274	287	4,560	549	5.9
Rhode Island.....	8	1	4	1,621	30	624	37	1,455	129	2.5
Connecticut.....	26	—	13	5,518	—	2,218	378	5,140	—	6.9
New York.....	111	43	13	46,823	5,652	1,763	2,335	34,807	9,681	6.3
New Jersey.....	159	106	69	41,129	18,149	9,884	2,433	29,654	9,042	7.6
Pennsylvania.....	303	166	103	100,202	40,398	20,369	5,944	68,791	25,467	8.0
Ohio.....	272	178	163	73,922	27,978	17,400	2,313	24,635	46,974	8.6
Indiana.....	161	52	88	30,388	10,412	13,526	1,716	22,218	6,454	7.2
Illinois.....	259	184	158	83,839	23,224	16,081	1,910	24,567	57,362	7.2
Michigan.....	81	18	14	24,883	1,229	747	1,206	13,543	10,134	8.2
Wisconsin.....	8	1	2	2,184	26	60	95	1,454	635	6.1
Minnesota.....	8	2	—	1,436	478	—	116	1,320	—	8.1
Iowa.....	39	34	33	3,701	2,520	2,352	264	3,300	137	7.4
Missouri.....	244	282	288	42,299	41,218	22,136	1,119	15,920	25,260	6.6
North Dakota.....	3	—	—	27	—	—	—	—	27	—
Nebraska.....	11	—	—	2,062	—	—	183	1,748	131	9.5
Kansas.....	136	118	137	15,243	13,477	10,011	1,440	11,121	2,682	11.5
Delaware.....	8	—	—	1,575	—	—	26	896	653	2.8
Maryland.....	99	88	65	33,062	29,405	17,951	1,565	23,506	7,991	6.2
District of Columbia.....	83	60	60	41,262	27,544	26,203	1,892	25,842	13,528	6.8
Virginia.....	1,610	1,403	1,368	316,095	276,630	268,206	13,948	171,229	130,918	7.5
West Virginia.....	299	235	148	24,166	16,238	10,057	1,472	19,263	3,431	7.1
North Carolina.....	1,316	1,373	1,155	206,807	212,019	153,189	13,128	143,703	49,976	8.4
South Carolina.....	1,364	1,353	1,317	235,224	255,479	219,841	19,495	194,271	21,458	9.1
Georgia.....	2,900	2,774	2,495	381,312	400,214	333,943	16,805	167,826	196,681	9.1
Florida.....	884	1,038	658	98,194	69,865	48,371	8,458	82,665	7,071	9.3
Kentucky.....	589	703	529	83,837	98,052	76,239	5,468	74,516	3,853	6.8
Tennessee.....	896	744	757	138,605	108,650	93,303	7,828	126,701	4,076	5.8
Alabama.....	2,415	2,156	1,974	364,565	311,103	259,825	27,694	204,334	132,537	11.9
Mississippi.....	2,314	2,527	2,232	226,989	287,796	240,982	4,865	59,329	162,795	7.6
Arkansas.....	1,375	1,472	1,113	134,720	174,157	93,364	8,071	111,212	15,437	6.8
Louisiana.....	1,311	1,418	1,410	132,743	146,720	133,510	5,880	68,138	58,725	7.9
Oklahoma.....	559	495	305	47,363	42,408	16,952	2,888	30,339	14,136	8.7
Texas.....	2,071	1,991	1,761	234,056	291,243	144,878	15,738	142,541	75,777	9.9
Idaho.....	3	—	—	105	—	—	—	77	28	—
Wyoming.....	5	1	—	157	39	—	7	138	12	4.8
Colorado.....	15	12	—	2,298	2,020	—	185	2,054	59	8.3
New Mexico.....	9	1	1	408	12	11	20	388	—	4.9
Arizona.....	12	—	—	817	—	—	126	651	40	16.2
Washington.....	7	6	5	681	404	174	13	514	154	2.5
California.....	76	32	25	10,454	2,316	2,083	864	6,535	3,055	11.7
Other States.....	8	—	3	455	—	80	18	437	—	4.0

¹ Based on membership with age classification reported.

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

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

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States	22,081	20,011	19,833	\$103,465,759	3,743	\$10,533,174	1,325	\$4,451,057	376	\$634,369
Massachusetts.....	25	24	24	477,500	13	59,604	7	57,500	5	17,600
Rhode Island.....	8	9	8	104,000	4	7,550	3	19,500	1	1,000
Connecticut.....	26	27	25	742,000	14	83,100	11	76,900	2	3,500
New York.....	111	94	93	4,868,435	68	1,048,862	22	182,300	16	70,624
New Jersey.....	159	152	146	3,473,222	93	471,018	32	243,700	18	53,564
Pennsylvania.....	303	235	231	7,411,419	141	1,061,452	58	393,400	28	87,200
Ohio.....	272	246	241	4,244,636	95	638,852	32	125,600	13	24,351
Indiana.....	161	136	134	1,734,664	71	406,805	27	65,508	10	14,454
Illinois.....	259	203	199	3,880,540	84	696,723	51	259,149	17	53,304
Michigan.....	81	70	67	1,703,455	34	288,874	23	139,400	7	15,780
Wisconsin.....	8	8	8	145,500	5	28,400	(¹)	(¹)	(¹)	(¹)
Minnesota.....	8	9	8	81,600	4	3,550	4	13,500	1	2,200
Iowa.....	39	37	36	237,150	21	41,033	9	21,000	1	1,200
Missouri.....	244	226	223	2,373,919	58	248,254	48	123,850	9	10,850
Nebraska.....	11	11	10	223,950	8	42,305	4	13,500	2	6,200
Kansas.....	136	133	133	1,353,850	43	124,097	37	70,600	10	9,445
Delaware.....	8	6	5	139,500	4	18,000	(¹)	(¹)	(¹)	(¹)
Maryland.....	99	87	83	1,503,046	45	396,480	10	41,600	5	13,000
District of Columbia.....	83	72	69	3,068,458	36	462,035	3	35,000	2	9,500
Virginia.....	1,610	1,563	1,557	10,491,231	216	763,218	58	282,650	15	31,269
West Virginia.....	299	194	190	1,516,281	54	115,415	23	83,200	8	7,325
North Carolina.....	1,316	1,212	1,201	4,920,298	254	257,127	63	252,950	19	49,531
South Carolina.....	1,364	1,323	1,312	4,615,947	210	375,459	69	209,155	11	7,039
Georgia.....	2,900	2,236	2,202	6,650,906	285	206,062	47	110,175	4	891
Florida.....	884	785	777	3,485,974	138	222,885	104	396,100	22	15,744
Kentucky.....	589	529	527	3,570,184	80	233,392	43	118,250	9	6,050
Tennessee.....	896	834	833	3,845,974	118	212,261	49	119,300	4	2,730
Alabama.....	2,415	2,267	2,254	7,603,818	292	423,345	98	249,975	18	15,298
Mississippi.....	2,314	2,263	2,239	3,641,884	106	56,853	27	56,900	2	1,237
Arkansas.....	1,375	1,253	1,252	3,077,433	207	148,800	44	101,905	6	7,929
Louisiana.....	1,311	1,200	1,194	3,275,174	195	207,830	62	78,575	10	6,820
Oklahoma.....	559	480	476	1,385,419	106	100,494	36	60,675	6	14,957
Texas.....	2,071	1,964	1,955	5,965,272	580	825,770	180	334,040	84	60,742
Wyoming.....	5	4	4	15,000	4	2,200	(¹)	(¹)	(¹)	(¹)
Colorado.....	15	15	15	110,800	9	17,209	7	22,800	2	1,700
New Mexico.....	9	8	8	16,000	6	1,520	4	6,600	2	700
Arizona.....	12	9	9	40,100	2	4,000	4	5,800	(¹)	(¹)
Washington.....	7	7	7	79,000	2	3,475	(¹)	(¹)	(¹)	(¹)
California.....	75	69	68	1,230,270	33	219,015	18	49,650	4	5,385
Other States ²	14	11	10	101,950	5	9,850	8	24,350	3	5,250

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.² The figures for parsonages (value and debt) include data for 5 churches in Wisconsin, Delaware, Wyoming, and Washington.

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

[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	22,081	20,209	\$19,475,981	\$16,210,952	\$2,444,042	\$820,987	18,755	148,067	1,121,362
Massachusetts.....	25	25	101,003	90,778	10,225	-----	25	296	2,937
Rhode Island.....	8	8	28,048	25,738	2,310	-----	7	143	1,046
Connecticut.....	26	26	92,393	77,014	15,379	-----	24	312	2,637
New York.....	111	107	672,530	555,108	99,676	17,746	102	1,390	11,960
New Jersey.....	159	149	824,234	727,817	60,857	35,560	137	1,379	12,188
Pennsylvania.....	303	283	1,218,270	1,043,021	121,153	54,096	251	3,116	29,919
Ohio.....	272	252	942,546	853,302	44,309	44,935	183	2,259	19,949
Indiana.....	161	136	284,248	238,133	21,605	24,510	133	1,250	9,176
Illinois.....	259	238	740,262	562,763	90,124	87,375	227	2,369	22,918
Michigan.....	81	77	292,454	230,298	62,088	68	76	1,054	8,403
Wisconsin.....	8	5	31,576	29,800	1,776	-----	5	57	742
Minnesota.....	8	8	23,399	20,789	2,610	-----	8	87	648
Iowa.....	39	38	49,962	41,091	4,930	3,941	35	356	2,089
Missouri.....	244	236	340,436	302,919	20,417	17,100	196	1,877	13,409
Nebraska.....	11	10	28,115	21,235	3,299	3,581	7	66	464
Kansas.....	136	129	186,083	166,794	15,685	3,604	117	1,115	6,819
Delaware.....	8	8	15,727	14,996	731	-----	7	57	352
Maryland.....	99	90	306,628	234,241	36,897	35,490	77	715	6,115
Dist. Columbia.....	83	82	433,492	381,098	50,994	1,400	81	995	10,450
Virginia.....	1,610	1,584	1,536,569	1,274,696	227,375	34,498	1,492	12,744	103,115
West Virginia.....	299	282	309,311	260,677	27,679	20,955	265	2,187	13,812
North Carolina.....	1,316	1,107	944,629	759,600	119,470	65,559	1,114	8,380	77,019
South Carolina.....	1,364	1,337	796,448	682,474	94,984	18,990	1,265	10,014	96,532
Georgia.....	2,900	1,797	1,010,077	716,229	157,772	137,076	1,339	7,568	63,622
Florida.....	884	839	762,256	655,725	93,881	12,650	803	5,544	44,893
Kentucky.....	589	577	616,110	562,686	44,965	8,459	525	4,275	30,140
Tennessee.....	896	873	741,851	673,174	59,808	8,869	830	6,194	44,212
Alabama.....	2,415	2,361	1,791,325	1,437,131	325,885	28,309	2,258	15,231	135,174
Mississippi.....	2,314	2,281	872,817	665,232	172,361	35,224	2,225	17,626	92,839
Arkansas.....	1,375	1,331	784,151	670,750	97,067	16,334	1,289	9,448	62,568
Louisiana.....	1,311	1,251	668,825	536,862	108,977	22,986	1,184	9,038	55,287
Oklahoma.....	559	532	344,862	296,800	38,964	9,098	497	3,527	22,527
Texas.....	2,071	2,023	1,398,713	1,153,989	176,880	67,844	1,861	16,469	110,425
Wyoming.....	5	5	3,406	2,356	850	200	3	16	93
Colorado.....	15	15	33,830	28,688	5,142	-----	14	131	1,003
New Mexico.....	9	9	7,743	6,872	871	-----	7	44	251
Arizona.....	12	10	18,550	13,185	2,345	3,020	9	66	496
Washington.....	7	5	16,515	14,965	1,550	-----	6	63	391
California.....	75	72	190,392	170,849	19,528	15	62	535	4,444
Other States.....	14	11	16,195	12,077	2,623	1,495	9	74	298

HISTORY, DOCTRINE, AND ORGANIZATION¹**DENOMINATIONAL HISTORY**

The early history of the Negro Baptists in the United States is closely interwoven with that of the white Baptists, and yet from the period prior to the War of the American Revolution until the present day there have been distinctive Negro Baptist churches—that is, churches whose members, officers, and pastors were of the Negro race. The first organization of this kind of which there is any record was at Silver Bluff, in Aiken County, S. C. It was formed by eight slaves on the plantation of George Galpin in a settlement on the Savannah River, near Augusta, Ga., and appears to have dated from some years previous to 1778. Two of the slaves who were constituent members of this church became noted preachers. One of them, David George, was pastor until the capture of Savannah by the British in 1778. Subsequently he founded the First Baptist Church at Shelbourn, Canada, and went from there to Freetown, Sierra Leone, West Africa, in 1792. The other, Jesse Peters, helped Abraham Marshall (white) reorganize the First African Baptist Church at Savannah in 1788, where there had already been a Negro Baptist church since 1779, of which it seems George Lisle was pastor. Since then there has always been somewhere in the county of Chatham, Ga., a Negro Baptist church.

The First African Baptist Church of Savannah grew, and in 1802 and 1805 two other churches were organized, the Second Baptist Church and the Ogeechee Colored Baptist Church, both of which are still in existence and strong and prosperous. In 1805 the Joy Street Baptist Church, the first in New England, was organized in Boston, in 1808 the Abyssinian Church in New York City, and in 1809 the First African Baptist Church in Philadelphia. These three were the first Negro Baptist churches in the North.

The First Baptist Church of Washington, D. C., was organized in 1802, including in its membership many Negro people. In 1833, when the congregation moved to a new edifice, the Negro members were encouraged to continue in the old building. In 1839 they organized as the Nineteenth Street Baptist Church and the building passed into their hands. This experience in Washington was repeated in many places in the South where the Negro members worshipped with white organizations, until it seemed wise for them to have their own churches. During this time the number of Negro Baptists had multiplied in the South, though, as they had no ecclesiastical organization, any attempt to present consecutive history is very difficult.

The first effort at ecclesiastical organization appears to have been the formation of the Providence Association, in Ohio, in 1836, followed by the Wood River Association of Illinois in 1838, although one was also established in Louisiana in the same year. The first State convention was organized in North Carolina in 1866, the second, third, and fourth, in Alabama, Arkansas, and Virginia, respectively, in 1867; Kentucky Negro Baptists organized their first State body in 1866, and this was succeeded in 1869 by the General Association of Negro Baptists, their present State organization.

As in other cases the general denominational organization of the Negro Baptist churches arose from association in evangelistic and educational work. Previous to 1880 there were three organizations or societies covering more than one State among the Baptists for this work—the New England Missionary Convention, the Consolidated American Missionary Convention, and the General Association of Western States and Territories. Each of these covered but a small part of the country. In November, 1880, the Foreign Missionary Baptist

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Dr. L. K. Williams, president, National Baptist Convention, U. S. A., and approved by him in its present form.

Convention was organized in Montgomery, Ala., 11 States responding with delegates: Alabama 61, Arkansas 3, Florida 1, Georgia 3, Louisiana 2, Mississippi 10, North Carolina 4, Ohio 1, Tennessee 6, Virginia 5, and Texas 4.

In 1886 the American National Baptist Convention was organized in St. Louis, Mo., the special object being "to consider the moral, intellectual, and religious growth of the denomination, to deliberate upon the great questions which characterized the Baptist churches, and further, to advise and consider the best methods possible for bringing us more closely together as churches and as a race." In 1893 the National Educational Convention was organized in Washington, D. C. In September, 1895, the Baptist Foreign Mission Convention of the United States of America, the National Baptist Convention of America, and the National Baptist Educational Convention met in Atlanta, Ga., and all united, making the National Baptist Convention. The preamble to the constitution adopted at that meeting says: "It is the sense of the colored Baptists of the United States of America, convening in the city of Atlanta, Ga., September 28, 1895, in several organizations known as the Baptist Foreign Mission Convention of the United States of America, hitherto engaged in mission work of the west coast of Africa, the National Baptist Convention, which has been engaged in missionary work in the United States, and the National Baptist Educational Convention, which has sought to look after the educational interests, that the interest of the Kingdom of God requires that these several bodies above named should unite in one body." The object of this convention was to do missionary work in the United States of America, in Africa, and elsewhere abroad, and to foster the cause of education.

During the years 1880-1897 the National Baptist Convention had grown until every State and Territory where Negro Baptist churches existed was represented in it and also South America, the West Indies, and West and South Africa. Meanwhile two schools of thought had developed; one group held that their own scholars were competent to produce the literature needed for the young people; the other group felt otherwise; and at Boston in 1897 delegates from North Carolina, Virginia, and the District of Columbia withdrew and organized the Lott-Carey Convention for Foreign Missions, which sought to cooperate with the American Baptist Missionary Union (white). It was accepted on condition that the convention adopt and sustain their method of organization and of raising funds, should select and appoint their own missionaries, subject to the approval of the executive committee of the Missionary Union, and that the convention should receive the benefit of advice and experience of the Union in gathering its fund and in the conduct of its home missions. The Union declined to accede to the suggestion that the convention be represented upon its executive committee and that the Union pay one-half of the traveling expenses of the traveling secretary. For at least 5 years a general agreement for cooperation was carried out, but in 1905, at the Chicago session of the National Baptist Convention, the Lott-Carey Convention returned, though retaining its autonomy, and became a cooperating body with the National Baptist Convention, U. S. A. The Lott-Carey Convention in 1924 also entered into cooperation with the Unincorporated National Baptist Convention.

In 1915 at the meeting of the National Baptist Convention, in Chicago, there arose a division in regard to the National Baptist Publication Board, which had been created in St. Louis in 1896. This board withdrew from the National Baptist Convention and was followed by a number of delegates, mostly from Texas and Arkansas, and was named the National Baptist Convention, Unincorporated. The National Baptist Convention, U. S. A., was incorporated in the District of Columbia in the year 1915. The two bodies held conventions

in 1916 and 1917 and at the last meetings steps were taken to secure a reunion. However, this union was never effected.

These divisions of the National Baptist Convention have made it necessary to use the new term "Negro Baptists" in 1926, which, for statistical purposes includes all the various organizations known as the National Baptist Convention, U. S. A., the National Baptist Convention of America, the Lott-Carey Missionary Baptists, and the colored Baptist churches that were formerly included in the Northern Baptist Convention. The Negro Baptists are affiliated with the World's Baptist Alliance, the Federal Council of the Churches of Christ in America, the Northern Baptist Convention, and the Southern Baptist Convention.

DOCTRINE AND ORGANIZATION

In doctrine and polity the Negro Baptists are in close accord with the Northern and Southern Convention.² They represent the more strictly Calvinistic type in doctrine, and in polity refer the settlement of any difficulties that may arise to an ecclesiastical council. Their churches unite in association, generally along State lines, for the discussion of topics relating to church life, the regulation of difficulties, the collection of statistics, and the presentation of annual reports. These meetings are consultative and advisory rather than authoritative.

In addition to the associations there are conventions which are held for the consideration of the distinctively missionary side of church life and not infrequently extend beyond State lines.

The lack of close ecclesiastical relations, characteristic of all Baptist bodies, is emphasized in the Negro Baptist churches, with the result that it has been very difficult to obtain satisfactory statistics of the denomination.

WORK

At the first meeting of the merged bodies making up the National Baptist Convention, in 1895, the general interests and work of the churches were planned by the election, through the State delegations, of three boards—the Foreign Mission Board, the Home Mission Board, and the Educational Board. Since that time, the work has expanded until there are now seven boards or agencies engaged in the prosecution of this work, including, in addition to those just mentioned, the Woman's Auxiliary Convention, the Sunday School Publishing Board, the Baptist Young People's Board, and the Baptist Ministers' Benefit Board. The Lott-Carey Convention, now chartered as the Lott-Carey Missionary Society, continues its distinctive missionary work.

No definite statement of activities of the National Baptist Convention of America is furnished for 1926. The report furnished is for the National Baptist Convention, U. S. A., as follows: The home mission work is carried on chiefly through the Home Mission Board, with headquarters at Nashville, Tenn. The report for 1927 shows 16 home missionaries employed, 1,500 churches aided, and \$30,559 contributed for this work. This board cooperates with the Southern Baptist Convention.

The foreign mission work, under the care of the Foreign Mission Board, located at Philadelphia and Washington, D. C., is carried on in central, south, and west Africa, the West Indies, South America, Russia, and Japan. Its first company of missionaries consisted of six persons who went to West Africa in 1883. In 1927 there were reported 51 missionaries and 142 native helpers, occupying 88 stations; 21 churches, with 3,494 members; 43 schools, with 15,311 pupils; and contributions to the amount of \$102,793. The value of property owned is estimated at \$62,614.

² See Baptists, p. 82.

The National Baptist Educational Board reports 115 schools, including 31 colleges and academies, and 84 secondary schools. Of these, 13 colleges and 10 secondary schools are supported in whole or part by the American Baptist Home Mission Society of New York, while 18 colleges and academies and 66 secondary schools are in cooperation with the National Baptist Educational Board. The total number of students and pupils reported in these schools for 1927 was 14,010, and the amount contributed for their support was \$1,548,847. The property valuation is placed at \$7,686,600, with an endowment amounting to \$1,547,658.

In 1909 the National Training School, Washington, D. C., for women and girls, was founded by the Woman's Auxiliary Convention of the National Baptist Convention. The object of the school is to provide for the training of women and girls "to the highest level of religious, moral, and industrial efficiency," and it is the largest and best equipped plant conducted by women of the Negro race in the United States. The report for 1927 shows 117 pupils, representing nearly every State in the Union, and Africa, South America, and the West Indies. The value of the school property is estimated at \$153,357, and the amount contributed during the year was \$60,173. There is also the National Baptist Theological and Missionary Training Seminary, at Nashville, Tenn., valued at \$150,000.

The young people's work is under the general supervision of the National Baptist Young People's Board, with headquarters at Nashville, Tenn., and Fort Worth, Tex.; it reports 12,500 societies and about 1,750,000 members. The contributions made to the board in 1927 were \$67,980, and it has property valued at \$45,000.

The National Baptist Convention, U. S. A., has a publishing house at Nashville, Tenn., the largest and best equipped of its kind among the Negro race. It has property valued at about \$1,000,000, and a business amounting in 1927 to \$397,467.

There are a number of religious and denominational papers. Among these are the National Baptist Voice, at Nashville, the accredited organ of the National Baptist Convention, U. S. A., the Christian Review, at Philadelphia, and the American Baptist, of Louisville, the latter being the oldest among the Negro Baptist journals. The Baptist Leader, of Birmingham, Ala., Baptist Vanguard, of Little Rock, Ark., the Baptist Record, Kansas City, Mo., and more than a score of others aid in giving publicity to denominational activities.