

## 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.

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<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.

## TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

### • STATISTICS

**Summary for the United States, with urban-rural classification.**—A general summary of the statistics for the Two-Seed-in-the-Spirit Predestinarian 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 admitted to the local churches upon profession of faith and baptism by immersion.

**TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS**

ITEM	Total	In urban territory <sup>1</sup>	In rural territory <sup>1</sup>	PER CENT OF TOTAL <sup>2</sup>	
				Urban	Rural
Churches (local organizations).....	27	6	21		
Members.....	304	79	225	26.0	74.0
Average per church.....	11	13	11		
Membership by sex:					
Male.....	130	47	83	36.2	63.8
Female.....	174	32	142	18.4	81.6
Males per 100 females <sup>3</sup> .....	74.7		58.5		
Membership by age:					
Under 13 years.....					
13 years and over.....	262	68	194	26.0	74.0
Age not reported.....	42	11	31		
Church edifices:					
Number.....	24	6	18		
Value—Churches reporting.....	24	6	18		
Amount reported.....	\$19,350	\$8,100	\$11,250	41.9	58.1
Average per church.....	\$806	\$1,350	\$625		
Churches reporting "no debt" on church edifice.....	12	3	9		
Expenditures during year:					
Churches reporting.....	20	3	17		
Amount reported.....	\$473	\$60	\$413	12.7	87.3
Current expenses and improvements.....	\$288	\$33	\$255	11.5	88.5
Benevolences, missions, etc.....	\$85	\$27	\$58		
Not classified.....	\$100		\$100		100.0
Average expenditure per church.....	\$24	\$20	\$24		

<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.

The data given for 1926 represents 27 active organizations of Two-Seed-in-the-Spirit Predestinarian Baptists, with 304 members. The classification of membership by sex was reported by 26 churches and the classification by age was reported by 23 churches, none of which, however, reported any members under 13 years of age. The church maintains no Sunday schools; there was no debt on the church edifices reported; and no parsonages were reported.

**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. The figures shown for 1890 may be largely Primitive Baptists, the distinction between the two bodies not having been clearly drawn.

**TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS**

ITEM	1926	1916	1906	1890
<b>Churches (local organizations)</b> .....	27	48	55	473
Increase <sup>1</sup> over preceding census:				
Number.....	-21	-7	-418	
Per cent <sup>2</sup> .....			-88.4	
<b>Members</b> .....	304	679	781	12,851
Increase <sup>1</sup> over preceding census:				
Number.....	-375	-102	-12,070	
Per cent.....	-55.2	-13.1	-93.9	
Average membership per church.....	11	14	14	27
<b>Church edifices:</b>				
Number.....	24	37	38	397
Value—Churches reporting.....	24	35	32	
Amount reported.....	\$19,350	\$23,950	\$21,500	\$172,230
Average per church.....	\$806	\$684	\$672	
<b>Expenditures during year:</b>				
Churches reporting.....	20	7		
Amount reported.....	\$473	\$170		
Current expenses and improvements.....	\$288	\$170		
Benevolences, missions, etc.....	\$85			
Not classified.....	\$100			
Average expenditure per church.....	\$24	\$24		

<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, and 5 present the statistics for the Two-Seed-in-the-Spirit Predestinarian 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 the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as 13 years of age and over, so far as reported. Table 5 shows, for 1926, the value of church edifices and the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc. Separate presentation in Table 5 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 this table can be determined by referring to the complete list which appears in Table 3.

**Ecclesiastical divisions.**—Table 6 presents, for each association of the Two-Seed-in-the-Spirit Predestinarian Baptists, the more important statistical data shown by States in the earlier tables, including number of churches, membership, value of church edifices, and expenditures.



TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX		
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Males per 100 females (1)
United States.....	27	6	21	304	79	225	130	174	74.7
South Atlantic:									
Georgia.....	1		1	3		3	2	1	
Florida.....	2		2	6		6		6	
East South Central:									
Kentucky.....	9	3	6	90	18	72	35	55	
Tennessee.....	13	2	11	145	24	121	57	88	
Alabama.....	2	1	1	60	37	23	36	24	

<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: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926	
	1926	1916	1906	1926	1916	1906	13 years and over	Age not reported
United States.....	27	48	55	304	679	781	262	42
Missouri.....	1	1	1	12		14		
Indiana.....	4	4		58		41		
Illinois.....	3	3		68				
Georgia.....	1	4	5	3	34	44	3	
Florida.....	2	3	3	6	19	28	6	
Kentucky.....	9	6	9	90	101	144	61	29
Tennessee.....	13	19	19	145	252	279	132	33
Alabama.....	2	3	2	60	51	32	60	
Arkansas.....	2	3	10	32	32	175		
Texas.....	3	3	2	52		24		

TABLE 5.—VALUE OF CHURCH PROPERTY AND CHURCH EXPENDITURES, BY STATES, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

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

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR				
			Churches reporting	Amount	Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified
United States.....	27	24	24	\$19,350	20	\$473	\$288	\$85	\$100
Kentucky.....	9	9	9	5,450	7	185	125		60
Tennessee.....	13	10	10	7,800	10	243	163	80	
Other States.....	5	5	5	6,100	3	45		5	40

TABLE 6.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES, AND EXPENDITURES, BY ASSOCIATIONS, 1926: TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR	
			Churches reporting	Amount	Churches reporting	Amount
Total.....	27	304	24	\$19,350	20	\$473
Caney Fork.....	9	114	8	6,150	9	246
Drakes Creek.....	11	101	10	6,600	7	160
Richland Creek.....	4	80	3	6,300	1	22
Savannah River.....	3	9	3	400	3	45

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

**DENOMINATIONAL HISTORY**

The Two-Seed-in-the-Spirit Predestinarian Baptists arose, as a distinct body in America, in the second half of the eighteenth century, by a protest of the more rigid against what some considered a general laxity of doctrine and looseness of church discipline consequent upon the prevalence of Arminian doctrines as set forth by Methodism. Its great leader was Elder Daniel Parker, a native of Virginia, who was ordained in Tennessee in 1806 and labored in that State and in Illinois and Texas.

The denomination at present does not emphasize the extreme Calvinistic doctrines which they stressed in its early history, when these Baptists formed scattered churches rather than an organized denomination. They differed from the Primitive Baptists chiefly in the degree to which they carried their theological opinions and ecclesiastical principles and were frequently called by the same names, "Primitive," "Old School," and "Hard Shell"; the special feature of their belief was gradually recognized, however, and they became popularly known as the "Two-Seed Baptists." As a result of this general similarity, the distinction between them and the Primitive Baptists has not always been clearly drawn and this fact probably accounts to some extent for their decreasing numbers at successive censuses.

In doctrine they hold to a modified Calvinism or predestinarianism, the distinguishing feature of which is the specific election of the seed of God to salvation and the seed of Satan to reprobation. The theory of the two seed, which as a principle of doctrine has existed since apostolic times, was defended by a leader named Donatist about 250 years after Christ and later by Peter Waldo, the founder of the Waldenses, of medieval times. This doctrine has been stated as follows:

The phrase "Two-Seed" indicates one seed of good and one of evil, both of them spiritual and not of the flesh, the good seed emanating from God, and the evil seed from the devil; the earthly generation of mankind is the field in which both are manifested, the field, however, being no part of either. The field has no power of its own to resist, but must and does develop or manifest what is sown in it, as shown in the parable of the wheat and the tares. Neither seed can change its character, but must reproduce after its kind. We do not divide the Adamic race, nor can we change the decrees of God; but as He declared the origin and the destiny of the parent or progenitor in the beginning, we claim that,

<sup>1</sup> This statement, which differs from that published in Part II of the Report on Religious Bodies, 1916, has been largely furnished by Elder E. R. Little, and approved by him in its present form.



as He can not change, neither does He change either the origin or destiny of any one of His generation. This is manifested through the visible generations of father and children. Thus, it is the crop which is gathered and not the field, the atonement being for the redemption of the good seed, which are the children of God. Divine justice being satisfied, then wisdom is justified of all her children which are the good seed; and the children of the devil are returned back to him in the lower rigors of eternity.

As distinguished from the Primitive Baptists, the Two-Seed Baptists believe in the resurrection of the body of Christ, which is the church, and that the two seed are in the spirit and not in the flesh.

They emphasize the doctrine of salvation by grace and not by works, and observe the ordinance of foot washing as enjoined in the Bible. They do not believe that the work of a paid ministry is necessary to save sinners, as Christ came to save, and that He completed this work.

#### ORGANIZATION AND WORK

In their church government the Two-Seed Baptists are thoroughly independent, each church controlling its own affairs. Associations are formed, but for spiritual fellowship rather than for church management. What are ordinarily known as church activities do not exist among them, although they believe in good works. Individuals may contribute to benevolences as they see fit, but organized benevolence does not exist.