

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.

SEVENTH DAY BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Seventh Day 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 the Seventh Day Baptist churches includes those persons who have been immersed and who are on the church rolls as members in good standing.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations)	67	13	54		
Members	7,264	1,704	5,560	23.5	76.5
Average per church.....	108	131	103		
Membership by sex:					
Male.....	2,799	688	2,111	24.6	75.4
Female.....	4,387	1,016	3,371	23.2	76.8
Sex not reported	78		78		
Males per 100 females.....	63.8	67.7	62.6		
Membership by age:					
Under 13 years.....	155	22	133	14.2	85.8
13 years and over.....	6,891	1,682	5,209	24.4	75.6
Age not reported.....	218		218		100.0
Per cent under 13 years ³	2.2	1.3	2.5		
Church edifices:					
Number.....	62	8	54		
Value—Churches reporting	58	8	50		
Amount reported.....	\$668,200	\$321,000	\$347,200	48.0	52.0
Average per church.....	\$11,521	\$40,125	\$6,944		
Debt—Churches reporting	6	2	4		
Amount reported.....	\$8,800	\$3,400	\$5,400	38.6	61.4
Churches reporting "no debt" on church edifice.....	41	5	36		
Parsonages:					
Value—Churches reporting.....	42	6	36		
Amount reported.....	\$167,500	\$59,000	\$108,500	35.2	64.8
Debt—Churches reporting	4	1	3		
Amount reported.....	\$5,400	\$1,000	\$4,400	18.5	81.5
Churches reporting "no debt" on parsonage.....	30	5	25		
Expenditures during year:					
Churches reporting.....	65	13	52		
Amount reported.....	\$132,068	\$48,906	\$83,162	37.0	63.0
Current expenses and improvements.....	\$90,647	\$31,834	\$58,813	35.1	64.9
Benevolences, missions, etc.....	\$41,421	\$17,072	\$24,349	41.2	58.8
Average expenditure per church.....	\$2,032	\$3,762	\$1,599		
Sabbath schools:					
Churches reporting.....	57	12	45		
Officers and teachers.....	691	134	557	19.4	80.6
Scholars.....	4,033	914	3,119	22.7	77.3

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 Per cent not shown where base is less than 100.

³ Based on membership with age classification reported.

The data given for 1926 represent 67 active Seventh Day Baptist churches, with 7,264 members. The classification of membership by sex was reported by 65 churches and the classification by age was reported by 62 churches, including, however, only 31 which reported any 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.

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

ITEM	1926	1916	1906	1890
Churches (local organizations)	67	68	76	106
Increase ¹ over preceding census:				
Number.....	-1	-8	-30	
Per cent ²			-28.3	
Members	7,264	7,980	8,381	9,143
Increase ¹ over preceding census:				
Number.....	-716	-401	-762	
Per cent.....	-9.0	-4.8	-8.3	
Average membership per church.....	108	117	110	86
Church edifices:				
Number.....	62	62	71	78
Value—Churches reporting.....	58	59	68	
Amount reported.....	\$668,200	\$307,600	\$292,250	\$265,260
Average per church.....	\$11,521	\$5,214	\$4,298	
Debt—Churches reporting.....	6	4	7	
Amount reported.....	\$8,800	\$2,150	\$1,942	
Parsonages:				
Value—Churches reporting.....	42	41	39	
Amount reported.....	\$167,500	\$95,200	\$69,440	
Debt—Churches reporting.....	4			
Amount reported.....	\$5,400			
Expenditures during year:				
Churches reporting.....	65	64		
Amount reported.....	\$132,068	\$67,695		
Current expenses and improvements.....	\$90,647	\$51,579		
Benevolences, missions, etc.....	\$41,421	\$16,116		
Average expenditure per church.....	\$2,032	\$1,058		
Sabbath schools:				
Churches reporting.....	57	66	67	
Officers and teachers.....	691	877	843	
Scholars.....	4,033	5,005	5,117	

¹ A minus sign (—) denotes decrease.

² Per cent not shown where base is less than 100.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Seventh Day 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 Sabbath 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 Seventh Day 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 Sabbath schools.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: SEVENTH DAY 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	67	13	54	7,264	1,704	5,560	2,799	4,387	78	63.8
New England:										
Rhode Island.....	4	1	3	716	322	394	285	431		66.1
Connecticut.....	1		1	48		48	21	27		
Middle Atlantic:										
New York.....	21	2	19	2,076	86	1,990	800	1,198	78	66.8
New Jersey.....	4	1	3	749	200	549	221	528		41.9
Pennsylvania.....	2		2	113		113	41	72		
East North Central:										
Ohio.....	1		1	54		54	26	28		
Illinois.....	3	1	2	244	66	178	100	144		69.4
Michigan.....	3	2	1	335	259	76	149	186		80.1
Wisconsin.....	6		6	891		891	352	539		65.3
West North Central:										
Minnesota.....	1		1	138		138	53	85		
Iowa.....	2		2	86		86	39	47		
Nebraska.....	1		1	436		436	174	262		66.4
Kansas.....	2		2	153		153	58	95		
South Atlantic:										
West Virginia.....	6	1	5	641	327	314	251	390		64.4
North Carolina.....	1		1	5		5	3	2		
East South Central:										
Alabama.....	1	1		35	35		12	23		
West South Central:										
Arkansas.....	3		3	122		122	48	74		
Louisiana.....	1	1		48	48		18	30		
Texas.....	1		1	13		13	5	8		
Mountain:										
Colorado.....	1	1		123	123		40	83		
Pacific:										
California.....	2	2		238	238		103	135		76.3

¹ 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: SEVENTH DAY 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	67	68	76	7,264	7,980	8,331	155	6,891	218	2.2
Rhode Island	4	6	6	716	988	1,080	2	714		0.3
New York	21	19	25	2,076	2,408	2,926	47	1,821	208	2.5
New Jersey	4	4	4	749	805	735	6	743		0.8
Pennsylvania	2	3	5	113	156	188	2	111		1.8
Illinois	3	4	3	244	295	290	6	238		2.5
Michigan	3	1	1	335	162	18		335		
Wisconsin	6	7	6	891	1,039	955	40	851		4.5
West Virginia	6	6	8	641	650	681	15	626		2.3
Arkansas	3	3	4	122	184	254	6	116		4.9
California	2	3		238	153		12	226		5.0
Other States	13	12	13	1,139	1,140	1,254	19	1,110	10	1.7

¹ Based on membership with age classification reported.

**TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
SEVENTH DAY 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.....	67	62	58	\$668, 200	6	\$8, 800	42	\$167, 500	4	\$5, 400
Rhode Island.....	4	4	4	73, 500			3	13, 200		
New York.....	21	22	19	129, 200			15	40, 800		
New Jersey.....	4	5	4	251, 000			4	21, 500		
Wisconsin.....	6	6	6	51, 800	2	3, 400	4	14, 200	1	400
West Virginia.....	6	5	5	42, 400			4	32, 000		
Arkansas.....	3	3	3	8, 300			(1)			
Other States ²	23	17	17	112, 000	4	5, 400	12	45, 800	3	5, 000

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.² The figures for value of parsonages include data for 1 church in Arkansas.**TABLE 6.—CHURCH EXPENDITURES AND SABBATH SCHOOLS, BY STATES, 1926:
SEVENTH DAY BAPTISTS**

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

STATE	Total number of churches	EXPENDITURES DURING YEAR				SABBATH SCHOOLS		
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Churches reporting	Officers and teachers	Scholars
United States.....	67	65	\$132, 068	\$90, 647	\$41, 421	57	691	4, 033
Rhode Island.....	4	4	14, 811	9, 934	4, 877	4	51	272
New York.....	21	19	33, 188	24, 267	8, 921	20	203	1, 211
New Jersey.....	4	4	22, 383	16, 861	5, 522	3	49	313
Illinois.....	3	3	6, 702	4, 681	2, 021	3	31	147
Michigan.....	3	3	6, 872	4, 402	2, 470	2	24	157
Wisconsin.....	6	6	14, 072	9, 534	4, 538	5	80	521
West Virginia.....	6	6	11, 369	7, 410	3, 959	5	69	407
Arkansas.....	3	3	1, 158	649	509	2	18	86
Other States.....	17	17	21, 513	12, 909	8, 604	13	166	919

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

From the earliest periods of the Christian Church there have been those who claimed, in respect to the Sabbath, that Christ simply discarded the false restrictions with which the Pharisees had burdened and perverted the Jewish Sabbath, but that otherwise He preserved it in its full significance. Accordingly, they have held that loyalty to the law of God and to the ordinances of Christ required continuance of the observance of the seventh day as the Sabbath. Gathered in scattered communities, and frequently suffering severe persecution, even at the

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 Prof. Edwin Shaw, corresponding secretary of the General Conference, and approved by him in its present form.

TABLE 7.—NUMBER AND MEMBERSHIP OF CHURCHES, VALUE OF EDIFICES AND DEBT, EXPENDITURES, AND SABBATH SCHOOLS, BY ASSOCIATIONS, 1926: SEVENTH DAY BAPTISTS

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SABBATH SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total.....	67	7,264	58	\$668,200	6	\$8,800	65	\$132,068	57	4,033
Central.....	7	529	6	26,500			7	8,764	6	384
Eastern.....	13	1,738	11	354,500			12	44,764	11	755
Northwestern.....	20	2,460	18	145,800	16	18,800	22	145,805	16	1,415
Pacific Coast.....	2	238								
Southeastern.....	7	701	6	44,400			7	11,854	6	492
Southwestern.....	6	218	5	10,800			6	2,253	4	125
Western.....	12	1,380	12	86,200			11	18,628	12	750

¹ Amount for Northwestern Association combined with figures for Pacific Coast Association, to avoid disclosing the statistics of individual churches.

hands of Christians, for their supposed adherence to "Judaic" or "legal" customs, these believers are regarded by the modern Seventh Day Baptists as the links which connect them with Christ and the New Testament Church. Although it is difficult to learn the exact facts concerning them, owing partly to the lack of definite records, partly to the not always accurate accounts that have been handed down by hostile historians, it is claimed that among them in the earlier days were the sects known as Nazarenes, Cerinthians, and Hypsistari, and later certain communities of the Albigenses and Waldenses.

At the time of the English Reformation, when the Bible was accepted as the supreme authority on all questions of faith and conduct, the question of the Sabbath again came to the front, and a considerable number forsook the observance of Sunday and accepted the seventh day as the Sabbath. Among the earlier Seventh Day Baptists in England were some of the prominent followers of Oliver Cromwell, one of them, Hon. Thomas Bampfield, being Speaker of the House of Commons. Others were Dr. Peter Chamberlen, royal physician; Nathaniel Bailey, compiler of Bailey's Dictionary and editor of classical textbooks; William Tempest, and William Henry Black. Fourteen Seventh Day Baptist churches were soon established in different parts of England, the earliest being the Mill Yard and Pinner's Hall churches in London. The former apparently had its origin in 1617, though the earliest records have been lost by fire.

In 1664 Stephen Mumford, a Seventh Day Baptist, came from London and settled at Newport, R. I. His observance of the Sabbath soon attracted attention, and several members of the Newport church adopted his views and practices, though they did not change their church relation until 1671, when, after correspondence with the Seventh Day Baptist Church in Bell Lane, London, they organized the first Seventh Day Baptist Church in America. Other organizations were effected, at Philadelphia, as early as 1700, with Abel Noble as leader, and at Piscataway, Middlesex County, N. J., with Edmund Dunham as leader. From these three centers, Seventh Day Baptist churches have been established in almost every part of the United States. It was also from one of these communities that the impulse came for the founding of the Ephrata Community of German Baptist Brethren, resulting in the organization of the German Seventh Day Baptists in 1728.

The two hundredth anniversary of the American Seventh Day Baptists was celebrated on December 21, 1871, and in commemoration of this, a board of trustees of the Seventh Day Baptist Memorial Fund was elected and chartered, which now holds trust funds, for educational and other denominational work, amounting to \$633,812.

With the development of interdenominational activities, illustrated by the organization of the Federal Council of the Churches of Christ in America, the Seventh Day Baptists have entered heartily into the various movements and are included in the constituency of the Federal Council.

DOCTRINE

In doctrine the Seventh Day Baptists are evangelical and belong to the regular Calvinistic group of Baptists, being distinguished only by their observance of the seventh day instead of the first day as the Sabbath. They are in no sense "Judaizers" or "Legalizers," but believe in salvation through faith alone, and insist upon the observance of the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings of Christ.

Originally the Seventh Day Baptists were restricted communionists, and invitations to the Lord's Supper were given "to members of churches in sister relation." That form of invitation has, by common consent, gradually disappeared, and at present no specific invitation is given to the Lord's Supper, all present being at liberty to partake if they desire. Neither do Seventh Day Baptists forbid their members to partake of the communion in other churches or congregations, the matter being left to the private judgment of each individual. Church membership, however, is granted only to those who have been immersed.

ORGANIZATION

In polity the Seventh Day Baptists were at first intensely independent congregationalists, and they have continued such with some slight modifications which experience has shown to be useful in the development of denominational life and work. Each local church is thus independent in its own affairs, and all union for denominational work is voluntary. For administrative purposes chiefly, the churches are organized into associations and a General Conference, which, however, have only advisory powers. In the General Conference each church is entitled to 4 delegates as a church, and 2 additional delegates for each 25 members, while members of the 3 denominational societies—the Seventh Day Baptist Missionary Society, American Sabbath Tract Society, and Seventh Day Baptist Education Society—if present at the conference, are thereby entitled to membership. Churches which can not be represented by their own members are at liberty to appoint, as their delegates, members of other churches which are in full and regular membership in the conference, and the delegate or delegates present from any church are entitled to cast the full vote to which that church is entitled when the vote is taken by churches.

Applicants for church membership are admitted by a vote of the local church, generally on recommendation by a permanent committee composed of the pastor and deacons of the church. The local church is the prime authority in the ordination of elders and deacons, but of late years the associations have taken part in this service through a permanent committee which is represented in each council called by the local church. The conference, however, upon the request of a church, may approve or disapprove its action in the name of the denomination. In every case, however, the local church must first move in the matter of ordination and the calling of a council, but no church has the right to ordain or recognize such ordinations for other churches or the denomination.

WORK

The churches carry on their missionary and other activities through boards or societies which were originally wholly independent of the General Conference, though their members were, according to the constitutions of the various boards and societies, also annual members of that conference. In forming a more compact organization in order to bring the societies into close relations with the General Conference, a plan has been adopted by which the boards of the incorporated societies are nominated by the conference and are elected by the societies at their annual meetings, in accordance with the provisions of their charters. The societies thus organized are the Seventh Day Baptist Missionary Society, carrying on both home and foreign work; the Seventh Day Baptist Education Society; and the American Sabbath Tract Society, which is both the publishing society of the denomination and, in a sense, a home missionary society through which the work of Sabbath reform is carried on.

A missionary spirit has always been characteristic of the denomination, as indicated by the coming of the first Seventh Day Baptists from England to America, which was missionary action on the part of the churches in London, England. It found expression at a very early period in "yearly meetings," which were essentially missionary gatherings. As the number of churches grew larger and they were more widely spread, the sending out of missionaries by the yearly meetings increased; and it was chiefly this missionary spirit which led, in 1802, to the organization of the General Conference for the special purpose of prosecuting that work more successfully. For about twenty years this general work was carried on under the direct management of the conference, through a missionary committee. In 1828 the American Seventh Day Baptist Missionary Society was organized, with membership, both annual and life, upon a financial basis. Subsequently modifications took place, including the organization of the Hebrew Missionary Society for work among the Jews. In 1843 the word "American" was dropped from the name, and in 1846 the present organization was completed and incorporated as the Seventh Day Baptist Missionary Society.

During the year 1926 this society conducted home mission work through 16 missionary pastors and workers and 4 general missionaries, serving and assisting in various ways 28 churches, at an expense of \$7,140.

In the foreign field the same organization has had charge of work in China, British Guiana, Holland, Jamaica, Trinidad, and Java. An enterprise carried on for a time in Palestine was broken up by the unsettled state of the local government. The mission in China, begun before the middle of the last century, is still carried on with increasing vigor. The different departments there—evangelistic, missionary, medical, hospital, and educational—are under the immediate direction of the Shanghai Seventh Day Baptist Missionary Association, which is practically a branch of the Seventh Day Baptist Missionary Society. The work in Java is under the direct care of the churches in Holland, though it receives considerable financial support from the United States. The report of the foreign work of the Seventh Day Baptist Churches for 1926 shows 10 stations, with 11 American missionaries and 25 native workers; 21 churches, with 556 members; 5 schools, with 235 pupils; 1 hospital, in which 6,941 patients were treated; 1 asylum, with 220 inmates; a total of \$20,165 contributed by the churches for the work during the year; and property valued at \$35,800. There are also 4 Seventh Day Baptist churches in Holland, which carry on missionary work, and together conduct a magazine which is supported by the American Sabbath Tract Society, in the United States.

The organization of special societies for promoting education began in 1834 under the direction of the General Conference. At first academies were established and later a system of graded schools was developed. The Seventh Day Baptist Education Society took its present form in 1852, and although directly connected with Alfred University, Alfred, N. Y., acts for the entire denomination. In addition to the university at Alfred, with its college, theological department, and 3 technical schools, 2 other colleges, at Milton, Wis., and at Salem, W. Va., are identified with the denomination. The returns for all 3 for 1926 showed 1,798 students, and property and endowment valued at \$2,193,715.

Among other organizations, one of the most prominent is the Woman's Board for Religious Work, organized in 1884, and doing excellent service along industrial, missionary, educational, and Sabbath reform lines.

Organized denominational Sabbath school work was begun in 1836, although Sabbath schools were already in existence in various churches, one at least having been organized as early as 1740 by the German Seventh Day Baptists at Ephrata, Pa. Previous to 1870 Sabbath school boards were appointed by the various associations and carried forward systematic work along this line within their various boundaries. In that year the General Conference appointed a denominational Sabbath school board, which is incorporated and has charge of the general work, including Sabbath school literature.

The first Young People's Christian Endeavor societies were formed in 1884, three years after the beginning of the movement under the Rev. F. E. Clark, at Portland, Me., and within a brief period thereafter a larger percentage of Seventh Day Baptist churches had organized these societies than of any other denomination. In 1926 there were 42 societies with 1,423 members. They are identified with the denomination through a Young People's Executive Board, appointed by the General Conference.