

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 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
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.

REGULAR BAPTISTS

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Regular 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 Regular Baptist churches includes those whose names are enrolled as communicants on the local church registers, upon profession of faith and baptism.

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

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations)	349	16	333	4.6	95.4
Members	23,091	2,486	20,605	10.8	89.2
Average per church.....	66	155	62		
Membership by sex:					
Male.....	8,220	850	7,370	10.3	89.7
Female.....	13,581	1,420	12,161	10.5	89.5
Sex not reported.....	1,290	216	1,074	16.7	83.3
Males per 100 females.....	60.5	59.9	60.6		
Membership by age:					
Under 13 years.....	159	122	37	76.7	23.3
13 years and over.....	19,996	2,229	17,767	11.1	88.9
Age not reported.....	2,935	135	2,801	4.6	95.4
Per cent under 13 years ³	0.8	5.2	0.2		
Church edifices:					
Number.....	235	14	221	6.0	94.0
Value—Churches reporting.....	233	14	219	6.0	94.0
Amount reported.....	\$647,550	\$368,400	\$279,150	56.9	43.1
Average per church.....	\$2,779	\$26,314	\$1,275		
Debt—Churches reporting.....	22	4	18		
Amount reported.....	\$106,619	\$102,980	\$3,639	96.6	3.4
Churches reporting "no debt" on church edifice.....	168	8	160	4.8	95.2
Parsonages:					
Value—Churches reporting.....	8	2	6		
Amount reported.....	\$36,325	\$30,000	\$6,325	82.6	17.4
Debt—Churches reporting.....	1		1		
Amount reported.....	\$64		\$64		
Churches reporting "no debt" on parsonage.....	7	2	5		
Expenditures during year:					
Churches reporting.....	223	12	211	5.4	94.6
Amount reported.....	\$55,610	\$29,201	\$26,409	52.5	47.5
Current expenses and improvements.....	\$46,168	\$24,466	\$21,702	53.0	47.0
Benevolences, missions, etc.....	\$8,815	\$4,735	\$4,080	53.7	46.3
Not classified.....	\$627		\$627		100.0
Average expenditure per church.....	\$249	\$2,433	\$125		
Sunday schools:					
Churches reporting.....	65	9	56		
Officers and teachers.....	450	135	315	30.0	70.0
Scholars.....	4,690	1,863	2,827	39.7	60.3

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 349 active Regular Baptist churches, with 23,091 members. The classification of membership by sex was reported by 332 churches and the classification by age was reported by 295 churches, including, however, only 25 which reported any members under 13 years of age.

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

TABLE 2.—COMPARATIVE SUMMARY, 1926 AND 1916: REGULAR BAPTISTS

ITEM	1926	1916
Churches (local organizations)	349	401
Increase ¹ over preceding census:		
Number.....	-52	
Per cent.....	-13.0	
Members	23,091	21,521
Increase over preceding census:		
Number.....	1,570	
Per cent.....	7.3	
Average membership per church.....	66	54
Church edifices:		
Number.....	235	192
Value—Churches reporting.....	233	189
Amount reported.....	\$647,550	\$141,480
Average per church.....	\$2,779	\$749
Debt—Churches reporting.....	22	15
Amount reported.....	\$106,619	\$1,462
Parsonages:		
Value—Churches reporting.....	8	2
Amount reported.....	\$36,325	\$3,100
Debt—Churches reporting.....		
Amount reported.....	\$64	
Expenditures during year:		
Churches reporting.....	223	143
Amount reported.....	\$55,610	\$11,855
Current expenses and improvements.....	\$46,168	\$10,231
Benevolences, missions, etc.....	\$8,815	\$1,624
Not classified.....	\$627	
Average expenditure per church.....	\$249	\$83
Sunday schools:		
Churches reporting.....	65	50
Officers and teachers.....	450	264
Scholars.....	4,690	2,587

¹ A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Regular 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 censuses of 1926 and 1916, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

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

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: REGULAR 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.....	349	16	333	23,091	2,486	20,605	8,220	13,581	1,290	60.5
East North Central:										
Ohio.....	6	3	3	1,456	1,381	75	518	938		55.2
Indiana.....	17	1	16	1,163	35	1,128	474	689		68.8
Illinois.....	1	1		81	81			81		
South Atlantic:										
Virginia.....	56	3	53	3,387	153	3,234	1,065	2,111	211	50.5
West Virginia.....	36	3	33	2,191	664	1,527	829	1,324	38	62.6
North Carolina.....	57		57	4,262		4,262	1,522	2,531	209	60.1
East South Central:										
Kentucky.....	146	3	143	8,745	113	8,632	3,134	5,006	605	62.6
Tennessee.....	17	2	15	1,120	59	1,061	418	556	146	75.2
Alabama.....	11		11	556		556	216	340		63.5
Pacific:										
Washington.....	2		2	130		130	44	86		

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1926 AND 1916, AND MEMBERSHIP BY AGE, 1926, BY STATES: REGULAR BAPTISTS

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

STATE	NUMBER OF CHURCHES		NUMBER OF MEMBERS		MEMBERSHIP BY AGE, 1926			
	1926	1916	1926	1916	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	349	401	23,091	21,521	159	19,996	2,936	0.8
Ohio.....	6	1	1,456	14	82	1,360	14	5.7
Indiana.....	17	19	1,163	1,214	8	1,098	147	0.8
Missouri.....		4		115				
Virginia.....	56	64	3,387	3,094	3	2,990	394	0.1
West Virginia.....	36	42	2,191	1,763	40	1,941	210	2.0
North Carolina.....	57	59	4,262	3,714	10	3,899	353	0.3
Kentucky.....	146	160	8,745	8,609	4	7,352	1,389	0.1
Tennessee.....	17	43	1,120	2,582	7	846	267	0.8
Alabama.....	11	3	556	129	5	519	82	1.6
Other States.....	3	6	211	287		81	130	

¹ Based on membership with age classification reported.

**TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926:
REGULAR 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	349	235	233	\$647,550	22	\$106,619	8	\$36,325	1	\$64
Ohio.....	6	5	5	277,050	2	101,850	(1)			
Indiana.....	17	14	14	23,500						
Virginia.....	56	42	42	75,450	3	663	(1)			
West Virginia.....	36	20	20	97,600	4	1,963	(1)			
North Carolina.....	57	45	44	33,900	1	50				
Kentucky.....	146	90	89	107,400	12	2,093	4	2,325	1	64
Tennessee.....	17	10	10	25,050						
Alabama.....	11	8	8	5,600						
Other States ¹	3	1	1	2,000			4	34,000		

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 4 churches in Ohio, Virginia, and West Virginia.

**TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
REGULAR 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	349	223	\$55,610	\$46,168	\$8,815	\$627	65	450	4,690
Ohio.....	6	6	20,235	18,800	1,435		5	71	1,297
Indiana.....	17	13	2,628	2,584	44		9	52	408
Virginia.....	56	38	8,735	6,902	1,653	180	10	63	579
West Virginia.....	36	24	11,707	7,783	3,924		4	58	501
North Carolina.....	57	37	3,576	2,777	599	200	18	91	957
Kentucky.....	146	88	6,649	5,792	760	97	12	72	620
Tennessee.....	17	10	818	570	243		3	16	135
Alabama.....	11	6	1,017	710	157	150	3	17	168
Other States.....	3	1	250	250			1	10	30

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

ASSOCIATION	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
Total	349	23,091	233	\$647,550	22	\$106,619	223	\$55,610	65	4,690
Alabama:										
Mount Pleasant No. 2.....	11	556	8	5,600			6	1,017	3	168
Illinois:										
Mount Tabor.....	1	81		(¹)				(¹)	1	30
Indiana:										
Mount Pleasant-Richland.....	8	357	5	5,900			5	875	5	155
Mount Tabor.....	9	806	9	17,600			8	1,753	4	248
Kentucky:										
Eastern District.....	3	145		(¹)				(¹)		
Enterprise.....	36	2,956	28	31,950	3	405	24	2,364	9	427
Green River.....	3	201		(¹)					1	60
Indian Bottom.....	19	1,100	13	19,800	2	620	8	769		
Mountain.....	17	1,309		(¹)			10	248	1	53
New Salem.....	30	1,677	21	20,900	4	362	16	949		
Sardis.....	10	415	5	7,450	2	675	7	1,216	1	80
Union.....	28	942	17	22,000	1	31	21	938		
North Carolina:										
Blue Ridge.....	7	551	4	2,350			3	370	3	130
Little River.....	15	1,412	10	9,000			10	1,157	3	193
Mitchell River.....	4	164	3	2,000			3	316	1	25
Mountain Union.....	17	1,162	14	11,600	1	50	10	1,061	6	353
Primitive.....	14	973	13	8,950			11	672	5	254
Ohio:										
Enterprise.....	6	1,456	5	277,050	2	101,850	6	20,235	5	1,297
Tennessee:										
Eastern District.....	13	1,014	8	22,050			8	433	2	90
Eastern Union.....	1	47								
Ketocton.....	1	16		(¹)				(¹)		
Mountain Union.....	2	43		(¹)				(¹)	1	45
Virginia:										
Eastern District.....	18	1,294	11	15,750	2	463	10	4,182	5	318
Friendship.....	3	266		(¹)			3	1,254		
Indian Creek.....	1	16						(¹)		
Ketocton.....	13	634	13	35,200			10	2,417	1	35
Little River.....	1	134		(¹)				(¹)		
Mountain Union.....	5	325	4	6,000	1	200		(¹)	3	192
New Salem.....	1	44		(¹)				(¹)	1	34
Union.....	14	674	10	10,000			10	492		
Washington:										
New Salem.....	2	130								
West Virginia:										
Friendship.....	12	667	3	1,900	1	63	5	383		
Indian Creek.....	12	543	10	14,200	2	1,200	11	3,392	3	126
Kyova.....	4	162	3	4,200	1	700		(¹)		
Mud River.....	6	745	4	77,300			5	7,877	1	375
Sardis.....	2	74						(¹)		
Combinations ²			12	18,800			13	1,240		

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

² The figures for value and expenditures represent data for associations in Illinois, Kentucky, Tennessee, Virginia, and West Virginia.

HISTORY, DOCTRINE, AND ORGANIZATION¹

DENOMINATIONAL HISTORY

Under this head are included a number of associations of Baptists who claim to represent the original English Baptists before the distinction between Calvinistic or Particular and Arminian or General became prominent. They are thus distinguished from the Primitive Baptists, representing the extreme of Calvinism, and the General, Free Will, and other Baptists, inclining more to the Arminian doctrine; but are in general sympathy with the United Baptists and Duck River and Kindred Associations of Baptists. Some use the term "Regular" alone, and some the term "Regular Primitive," but so far as reported all are included under the one head of "Regular." They are to be found chiefly in North Carolina, Virginia, West Virginia, Kentucky, and the adjoining States. The question has arisen as to the consolidation of these three groups, but as yet no definite action has been taken.²

DOCTRINE AND ORGANIZATION

In doctrine the Regular Baptists are essentially at one with the United Baptists and hold that God gives no command without giving the individual corresponding ability to comply; that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation; and that, therefore, since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible and those who are lost might have complied with the Gospel command and been saved.

The different confessions of faith adopted by other Baptists, such as the London Confession, the Philadelphia Confession, and the New Hampshire Confession are not in use. Each association has its own confession and there will be found in numerous cases some slight difference, particularly in the case of the Kettocton and Indian Creek Associations, including churches in northern Virginia and West Virginia, and Big Harpeth Church in Tennessee, where the doctrine is found to be rather more Calvinistic, and more nearly in harmony with that of the Primitive Baptist group. There is, however, such general correspondence as to permit the classification of these associations together. They are strict in admission to the Lord's Supper, practicing close communion, and for the most part observing the ceremony of feet-washing.

In polity the Regular Baptists are distinctly congregational. The churches meet for fellowship in associations and frequently send messengers to other associations, but there is no organic union between the different associations and the lists of churches not infrequently vary from year to year.

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 J. P. Adams, of Whitesburg, Ky., and approved by him in its present form.

² Use of the term "Regular" has varied at different times. In the report of churches for 1890 it was applied to the great body of Baptists included in the Northern, Southern, and National Conventions. That use, however, has dropped out and at present the term seems to be limited to the churches described above. But some organizations of Baptists in Tennessee and adjoining States, listed under the head of Duck River and Kindred Associations of Baptists, are in fact the same kind of Baptists as the Regular Baptists and might properly have been included as a part of this group.