MISSISSIPPI BAPTISTS THEN & NOW



A brief History of Missionary Baptists in Mississippi

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A Brief History of Missionary Baptists in Mississippi

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MISSISSIPPI BAPTISTS: THEN AND NOW

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Growing Pains by Luther H. Parrish

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INTRODUCTION

In tracing the history of Baptists in Mississippi from the days of Richard Curtis, Jr., until 1993, we find a trail of love, labor, and victory. I do not undertake the responsibility of exploring the various associations of Baptists in our state. In the Baptist Missionary Association (BMA) of Mississippi, two churches were organized before the first association was organized in 1806.

The Farmington Baptist Church of Corinth, Mississippi, was organized in 1800. The Antioch Baptist Church west of Soso, Mississippi, was organized in 1805. These two churches present an early trail of interest that is challenging for the churches of today. Since the work of many of our churches was not preserved, I am

unable to connect every action made.

How the gospel was brought to the people of Mississippi through the various local and state associations is an expressive story. Most of these associations came about as a result of growth. A few came about as the result of doctrinal disagreement. I will present a brief view of life in Mississippi, as it is known today, from the days of Columbus in 1492 until the first Baptist church was organized in 1791; then briefly review the work from 1791 until 1908 when our Present state Association was organized. From 1908 through 1993, I will describe the growth and development of the Baptist Missionary Association of Mississippi. Other Baptist groups are not considered in depth in this report.

Preston M. Cochran, Historian Mississippi Baptist Commission on History and Archives

ACKNOWLEDGMENTS

A number of people in Mississippi have contributed to the the development of this book. Their generous contribution to the Mississippi Baptist Co Mississippi Baptist Commission on History and Archives is appreciated.

I am grateful for the I am grateful for the cooperation of the director, Vern D. Holifield, and librarian, Odell Lott and School and librarian, Odell Lott, who serve with me on the com mission under the auspices of the Baptist A. auspices of the Baptist Missionary Association of Mississippi.

I am grateful to the office staff of Southeastern Brown, College: Elaine Smith, former library assistant; Bonnie Brown, work secretary and for computer work in preparing the manuscript. I am grateful to Betty Jean Turner for error to suggestion of pascagoula for suggestions. for errors; and to Mrs. Mayous Phifer of Tishomingo who supplied information of churches in North Mississippi.

Luther Parrish, Sunday School writer for the Baptist buted House, and Color School writer for the Baptist Publications Parrish, Sunday School writer for the Baper of each department director have contributed material giving an accurate account of the current status

Baptist College Suided Me in many areas of this book and prepared Mary Lou Kellar, Language Arts instructor at Southeastern nal composition me in more descriptions.

Don Brown of Mississippi Baptist and director of the Publications In addition for the publisher.

Strown of Mississippi Baptist acknowledgement goes to Editor Publications Don Brown of Mississippi Baptist and director Department for added suggestions and printing.

Droston I

Preston M. Cochran, Historian Mississippi Baptist Commission on History and Archives

PREFACE

The Mississippi Baptist Commission on History and Archives is pleased to offer our people and others a fresh and updated history of the various phases of the Association. This brief history of our work will be informative and interesting to all who study it.

P.M. Cochran, the dedicated historian for the Commission, has spent much time and energy in researching this information. He does not claim to give a lengthy and detailed history of everything he presents. He does give history and information based on the facts.

It is hoped that this work will prove beneficial to our own Missionary Baptist people as well as other Baptists who at one time or another were in our fellowship of work.

P.M. Cochran is a fine Christian gentleman, a powerful preacher, and a gentle pastor. He has been a leader in the ranks of Associational Baptist. Among the places of leadership, he served as President of Southeastern Baptist College. Thanks, Brother Cochran, for this bit of history of our people down through the years.

Vern D. Holifteld, Chairman Mississippi Baptist Commission on History and Archives

The Mississippi Baptist Commission on History and Archives has planned for several years to print a book that would update the history of the Baptist Missionary Association of Mississippi. L.S. Walker, former director of the commission, had a desire to write such a book, but but was unable to accomplish the task before his death. After much research, P. M. Cochran, historian for the commission, has compiled in this 1. in this book a record of the origin, growth, and development of each phase of the BMA of Mississippi.

The appendixes provide samples of records of the first church in Mississippi and of the early associations, along with statistical tables. tables and charts that may be of interest to the reader.

I think our people will fmd this an interesting and informative book.

Odell Lott, Librarian Mississippi Baptist Commission on History and Archives

Chapter I

When Paul came to Mysia in Asia (Acts 16:7). the Spirit would be into Bithypia on the Buthypia of the Spirit would be be into Bithypia on the Spirit would be into Bithypia on the Bithypia on t not let him go into Bithynia. The reason was not stated, but God but it is a something in mind. The reason was not stated, but known, surely had something in mind for America. All facts are not known, then A. Surely had the good for America. All facts are not known, but it is known that the gospel did spread westward into Europe and

THE COMING OF THE SPANISH 1492 - 1543 On August 3, 1492, Columbus left Spain with three ships and don the last a shorter route as 12, 1492, he ninety men to find a shorter route to India. On October 12, 1492, he Thinking Landed at Fernandar B. India. On October 12, 1492, he West Indies.

landed on the beach at Fernandez Bay, an island in the West Indies.

Thinking he had reached India has called in the West Indies. Thinking he had reached India, he called the inhabitants "Indians."

The shores are when the first avalance to India. On Octobe.

The date when the first avalance the inhabitants "Indians." The date when the first explorers from Spain wandered along y-seven in 1519, The date when the first explorers from Spain wandered along came with a power after Columbus. Seven years after Columbus. twenty-seven years after Columbus, a Spanish leader named Pineda Mobile Barry of four hundred people and the Gulf Coast came with a party of four hundred people and explored the Gulf Coast were lost during to the Mississippi pingular and ships

from Mobile Bay to the Mississippi River. Most of his men and ships In 1528, a storm in the Gulf of Mexico.

resent site of Mobile, Alabama Lie Gulfo Narvaez, arrived at Mexico.

the present site of Mobile, Alabama. His fleet was to meet him at while he went a storm swept a given point of Mobile, Alabama. His fleet was to meet him a adventure created much his men landed on the coast of Texas. This a given point on the coast while he went overland. A storm swep adventure created much landed on the coast of Texas. This In May of 1539 Desoto arrived in Tampa Bay from Cuba with a special rank from Spain) for large group of 1539 DeSoto arrived in Spain.
a long journey through the present states of Georgia the Carolinas, large group of passengers (persons of high social rank from Spain) for states of Georgia, the Carolinas,

Tennessee, Alabama, Mississippi, Arkansas, Oklahoma, Louisiana, and Texas. He crossed the Tombigbee River on December 16, 1540, into present-day Mississippi. On April 25, 1541, he reached the shores of the Mississippi River, where he later died and was buried in the river. In order to keep the Indians who feared him from knowing he was dead, the explorers weighted down Desoto's body with a bag of sand and dropped it into the deepest part of the river. By this time the crew was down to three hundred discouraged men, who built crude boats and returned to Cuba in September of 1543. DeSoto was not the first to discover the Mississippi River but perhaps the first to discover it by land (See map on page 3).

No permanent settlements were made by the Spanish and there is no record of any Baptists in any of these expeditions. The Catholic Church was the leading religion of the Spanish.

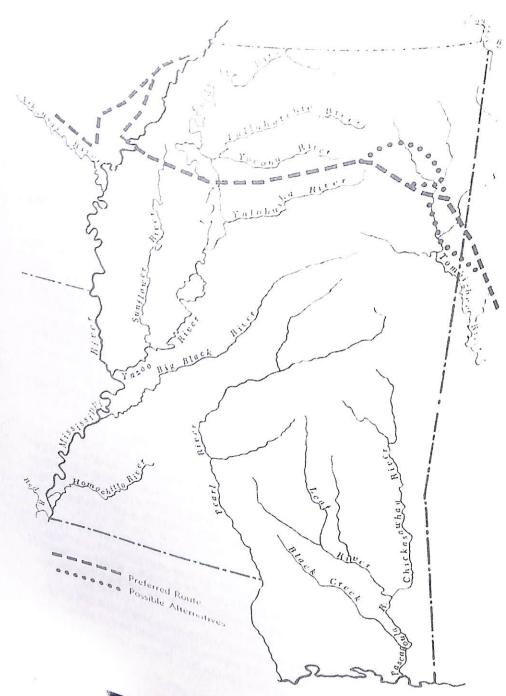
THE COMING OF THE FRENCH 1682 - 1763

After La Salle claimed Louisiana in 1682 for France, two brothers named Iberville and Bienville, with a party of men, women and children, left France in 1698 with two armed vessels and two small ships. On January 20, 1699, this expedition undertook to land at Pensacola, but the Spanish who had been there about a month Would not allow his party to land. He moved westward and discovered and named Ship Island, so called because it looked like a ship on the barrier and mistaking the the horizon. He also discovered and named Cat Island, mistaking the numerous raccoons inhabiting the island for cats.

On February 13, 1699, Iberville sent a landing party to the mainland from Ship Island and made friends with the Indians. On March 2 March 2, 1699, he entered the mouth of the Mississippi River with fifty men and the mouth of the Mississippi River with fifty men and traveled some three hundred miles upstream in ten days. On Ibervillar Iberville's return to Biloxi he established a fort on the Back Bay area at the present the settlement Biloxi the present-day site of Ocean Springs. He named the settlement Biloxi in hope and the settlement Biloxi

The cornerstone depicted on page 4 was found by John in honor of the Indians. Higgenbotham, a Gulf Coast historian, at the site of the Fort Point Peningul Peningul Peninsula. Near this site is the First Baptist Church of Windsor Park, north of C north of Ocean Springs. This church is listed in the 1993 BMA Yearbook of Missisof Mississippi.

After the Biloxi Fort was set up, Iberville left Bienville in Charge and went back to France for men and supplies. While Iberville Was gone To the Biloxi Fort was set up, Iberville Bay Bay St. Louis, and the Was gone, Bienville discovered Pascagoula Bay, Bay St. Louis, and the





This tablet, cannon ball, and French bricks found on the shore at Ocean Springs are relics of the first French settlement.

Pearl River which he named after finding a pearl on its banks.

Iberville returned from France January 6, 1700, with men and so for further Supplies for further expeditions. He went up the Mississippi River to Natchez and set up to River to Natchez and set up to River to Natchez and set up to River to Ri Natchez and set up Fort Rosalie and made friends with Indians.

In the summer of 1704 twenty-three young girls arrived in under the Louisiana under the care of Catholic nuns. Within a month all the girls were married. girls were married except one, who was described as being "unusually coy and hard to place" makes the care of Catholic nuns. Within a month and coy and hard to place who was described as being "unusually under false". coy and hard to please." These girls were brought over under false and in 1706. promises and in 1706 they put on a "petticoat insurrection." They soon gave up their domain and in 1706 they put on a "petticoat insurrection." They

soon gave up their demands since there was no way back to France.

When peace and France. When peace came in 1763 between England and France, was crushed and and France, France was crushed and the new world was under the control of FIRST MISSISSIPPIANS

One cannot be certain who the first Mississippians were; as Indians. One cannot be certain who the first Mississippians we The Indians left behind many it, they will be known as Indians. The Indians left behind many artifacts that explain the lifestyle of the

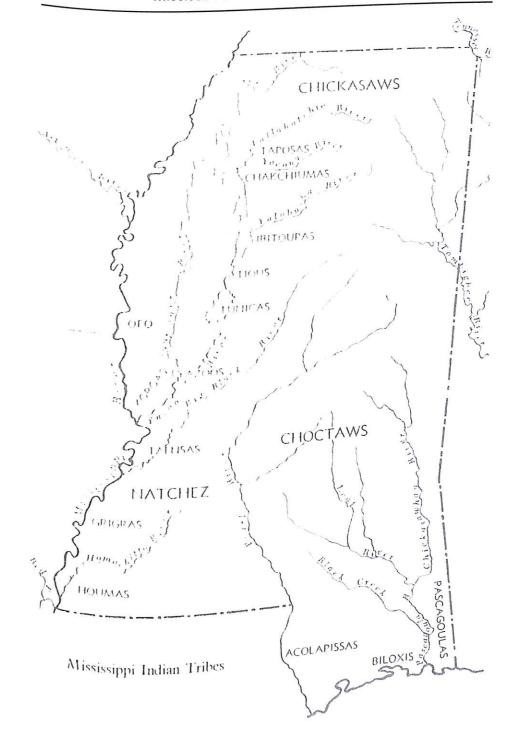
The first Americans probably crossed over from Siberia into Alaska many years before the arrival of Columbus. In 1700 about three mail and Indians were limited to Columbus. In 1700 about three mail and Indians were limited to Columbus. thirty thousand Indians were living in what is now Mississippi. The the Natal three major tribes in Mississippi were the Choctaws in the central area, (See major tribes are southeast and the Choctaws in the central area, the Natchez in the southeast, and the Chickasaws in the northern area

Located over the state are several mounds where the Indians ed an dead. The typical mounds where the Indians

buried their dead. The typical mounds where the India-covered an acre at its base A distributed was forty to fifty feet high and forty feet covered an acre at its base. A dirt wall ten feet high and square mile to mound and the mound about one wide encircled the mound and the entire area covered about one

The Choctaw Indians never spoke of their dead. However, the death and converted forward to converted the chocked forward to converte the chocked forward to converted the chocked forward the c Natchez Indians Indians never spoke of their dead. However, the Dwells in the Ricco Charles and Indians believed in the Ricco Charles and Indians believed in the Poloved One Who after death and Chickasaw Indians believed in "A Beloved One Who

Most Baptists Consider Roger Williams as the founder of the and had the England, about Baptist faith in North America. He was born in London, England, about a middle-class Unbringing, including Baptist faith in North America. Hoger Williams as the rounca a university education. He and a middle-class upbringing, including a group of friends actalished a colony a university education. He was born in London, England a university education. He and a group of friends estalished a colony



at Providence, Rhode Island, in 1636. In this new community, the first Baptist church in American, and the same and the sa Baptist church in America was established in 1638 (McLemore, 3).

William C. Net

William Screven of Somerton, England, immigrated to New d in the mid 1600 Somerton, England, immigrated In England in the mid 1600's and became a successful merchant. In 1681, he and his suit 1681, he and his wife were baptized into a Baptist church in Boston, which commissioned where which commissioned them as missionaries to Kittery, Maine, where they owned land and them as missionaries to Kittery, Maine, where they owned land and had lived when they first arrived in America.
Screven's missionary Screven's missionary activities brought him into conflict with the established church transfer brought him into conflict with the interest and the conflict with the conflict with the interest and the conflict with the interest and the conflict with the conf established church. Having been arrested twice and serving time in Careven settled jail for his beliefs, he was banished from the province. Screven settled than a west side of poor! on the west side of Pooshee, or Biggin Swamp, near Wampee more organist church was than forty miles from Charleston. At this location a Baptist church was from 1683 as a charleston. organized in 1683 as a result of the connection with the immigrants

By 1735 Welch settlers from Pennsylvania and Virginia had shed the Welch Nool Pennsylvania and Virginia whose established the Welch Settlers from Pennsylvania and Virginia in original records reveal that a Baptist Church, South Carolina, whose Tract B. original records reveal that they had been dismissed from the Welch the family. One of the family one of the family of the famil Tract Baptist Church, Delaware (then a part of Pennsylvania). One of in Missian From Virginia had been dismissed from the West Start Baptists the families from Virginia had a special bearing on the first Baptists the following. John G. Johns a special bearing on the first Baptists in Mississippi. John G. Jones, a descendant of this family, has written

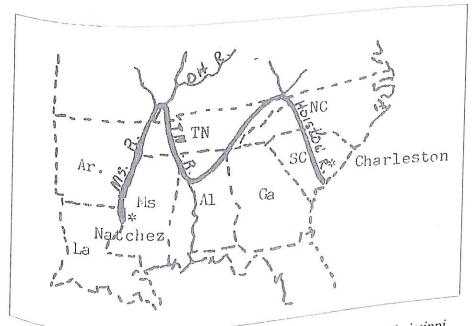
About the year 1743 there lived in Dinwiddie county, near of Win. Virginia, a newly, the Petersburg, in Virginia, a newly-married couple, of Welsh descent, by the young wide and Phoehe Jones Tear died, leaving a newly-married couple, of Welsh descent, by the young wide. name of William and Phoebe Jones. Mr. Jones soon after died, leaving a after the day and an only son by the soon after died, leaving a will young william and Phoebe Jones. Mr. Jones soon after died, leavilles hereafter he leavilles hereafter after the death of her husband, Mrs. Jones married the man who will marriage than in these sketches. hereafter be known in these sketches as Richard Curtis, Senior, by which Mrs. Jones to the marriage of marriage they had five sons and three daughters. After the marriage of the Mrs. Jones to Mr. Curtis we have no very satisfactory knowledge of the Jones, the son family for about thirty we have no very satisfactory knowledge of the on the 28th of the first marriage had taken John Jones, the soft manhood, and the soft manhood. of Mrs. Curtis by her first marriage, had grown up to manhood, and married Mrs. Prown. daughter the on the 28th of June, 1768, had married Miss Anna Brown, daughter breaking out of Miss Anna Brown, daughter far of Abraham Brown, 1768, had grown up to main family was found in South Caroling out of the Revolutionary war the family was found. At the breaking out of the Revolutionary war in(McLemore, D. 5)

Black River, and about a from Charleston from the mouth of Black River, and about sixty miles from Charleston ARRIVAL OF RICHARD CURTIS, JR., 1780

The Welch Neck Baptist Church became the leader in the Baptist Church Dee River Valley in South Carolina, expansion throughout the Pee Dee River Valley in South Carolina,

where many churches were established. The family of Richard Curtis, Sr., was plagued by the horrors of war among the colonies and the loss of all property, with no hope of things getting better. The Curtis Clan heard of the good climate, rich lands, and plentiful game in the far-off Natchez Country. They sought a peaceful solution to their depressed minds and outward circumstances. After the Revolutionary War, the Curtis family moved to the west in 1780, with other families who wished to migrate (Leavall and Bailey, Chapter 1).

The men of the group included Richard Curtis, Sr.; his two brothers, William and Benjamin; Richard Curtis, Jr.; John Courtney and John Stampley (married to Hannah and Phoebe Curtis, sisters of Richard Curtis, Jr.); and John Jones. These God-fearing men gathered Supplies and families on pack horses and traveled to the Holston River in Northeast Tennessee where they stayed a year, made a crop, and built three small boats to proceed down the rivers to Natchez. The dangerous journey included the Holston, the Tennessee, the Ohio, and the Mississippi Rivers. In their hastily constructed boats, they faced the dangers of the rivers and the Indians (See map listed below).



The route of Richard Curtis from Charleston to Natchez, Mississippi

When they approached the mouth of the Clinch River on a first bend of the Tennessee, the Indians attacked them. Several in the first boat were wounded to boat were wounded, but none was killed. All those in the second boat escaped unharmed. escaped unharmed; but the third boat was captured, and all were killed except one led killed except one lady who was later released to join the rest of the group. A description group. A description of their encounter with the Indians is given by Jones:

All hands on board commenced a vigorous and well-directed. That the husband on the defense. That the husband might be released to use his rifle on the assailants, Mrs. Jones and might be released to use his rifle on the limits twelfth assailants, Mrs. Jones put her eldest son, William, then in his twelfth the hard oar; while shall be released to use his rifle on year; at the oar; while shall be released to use his rifle on the hard the hard of the hard year; at the oar; while she held up a thick, poplar stool between him and missiles; and it was wall to be released to as the bullets; and it was well she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was all she did for it was pierced by one of the leaden their was pierced by the leade missiles. After it was well she did for it was pierced by one of the lead their guns were very weak on the lead on the was all over; Mrs. Jones laughingly re marked that on the way were very weak that the laughingly re marked that on the way were very weak that the laughingly re marked that on the way were very weak that the laughingly re marked that the laughingly remarked the laughingly remarked the laughingly remark their guns were very weak, as they did not make a very deep impression has been a coar from her on the stool.' Another lady heroically took the steering oar from her courses that he might all heroically took the steering oar from her courses. husband that he might ply his rifle to the foe, and with unfaltering Courts, guided the boat well in the foe, and with unfaltering courage, guided the boat well in the back. Hannah courage, guided the boat until disabled by a wound in the back. Hannah slightly, was grazed on the last life. Courtney was grazed on the head by a ball, and Jonathan Curtis was was lost wounded on the written. slightly was grazed on the head by a wound in the was lost. While the attention of the wrist; but, so far as the writer knows, no life first boat. was lost. While the attention of the assailants was mainly directed to the

first boat, the second floated by the point of attack unharmed.

The excited and bloods to point of attack unharmed. The excited and bloodthirsty savages now directed their whole in the capture of the third is savages now directed their whole force to the excited and bloodthirsty savages now directed their who some of its rear and to use a savages. (This boat had been required as As tofloat in the rear and to use a separate camping place at night because it was passing the capture of the third boat. (This boat had been required to use a separate camping place at night because and to use a separate camping place at night because and contract.) some of its occupants had contracted the dread disease, smallpox.) As massacred and through the narrows. it was passing through the narrows, they boarded it in full force and about three long board except one led to board as a captive massacred all on board except one lady, whom they retained as a captive this was a documental, by treaty about they boarded it in full force until this was a documental, by treaty about they retained as a captive they boarded it in full force until this was a documental to be friends. But they are the are they are th about three years until, by treaty, she was restored to her friends. But captured lady, whom they retained as a captured lady, whom they retained as a captured lady. this was a dearly bought victory to the Cherokees, for, either from the clothing and other the clothing are the clothing and other the clothing and other the clothing are the clothing and other the clothing are the clothing and other the clothing are the c captured lady or the clothing and other articles takenfrom the boat, destroying angol smallpox which paged the takenfrom the boat, they contracted the smallpox which paged the takenfrom the boat, their villages like the the they contracted the clothing and other articles takenfrom the bourgaing fever and the multitudes of them distributed their villages like the articles takenfrom the bourgaing fever and the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of them distributed through their villages like the multitudes of the multitudes of them distributed through the multitudes of the multitudes of them distributed through the multitudes of the multitudes of them distributed through the destroying angel, until multitudes of them died. When suffering from the relief by lying in the occasioned by the factorial they sought their they sought they sought they sought raging fever and thirst occasioned by the terrible epidemic, they sought made it the relief by lying in thirst occasioned by the terrible epidemic, they sough that terrible pestilenessendants have to this describing and the terror of more fatal. Their descendants have to this day a traditional horror of

The two boats continued down the Tennessee and Mississippi first year in this Cole's Creek transfer of Natchez. The two boats continued down the Tennessee and Mississipped in this untamed land the Raptiet immigrants endured. The first year in this untamed land the Baptist immigrants endured much hardship and existed on the bare necessities. They had committed themselves to the Lord's protection; and today, over the present state of Mississippi, there are thousands of Baptist Churches in different associations.

ORGANIZATION OF FIRST BAPTIST CHURCH IN MISSISSIPPI 1791

Richard Curtis, Jr., with a party of thirty-five fellow Baptists, Survived the voyage from South Carolina and arrived in Natchez While it was still under Spanish rule. He became the pastor of the first Baptist church in Mississippi, organized in 1791 in the home of John Stampley on Cole's Creek north of Natchez. The church was named Salem (meaning peace). Because of persecution the Christians had to meet secretly in private homes, and a church house was not built until after the Spanish left on March 31, 1798. The first meeting place was built in 1805 (See photos on page 11).

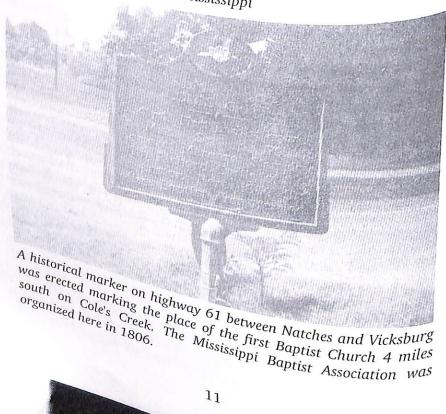
Conditions were right for the establishment of formal worship Services in 1791. The minutes of the Salem Baptist Church list seven People who met at Sister Margaret Stampley's home on Cole's Creek in what in what is now Jefferson County to organize them selves for religious Worship. The members going into the first church were Richard Curties. Curtis, Jr., a licensed minister from South Carolina, as pastor; William Thomas Thompson, recording clerk; William Curtis; John Jones; Benjamin Curtis; D. Faliff Lanier is the only Curtis; Ealiff Lanier; and Margaret Stampley. Ealiff Lanier is the only one not it. one not listed as a member of the group making the journey from South Carolina in 1780.

ARREST OF PASTOR CURTIS

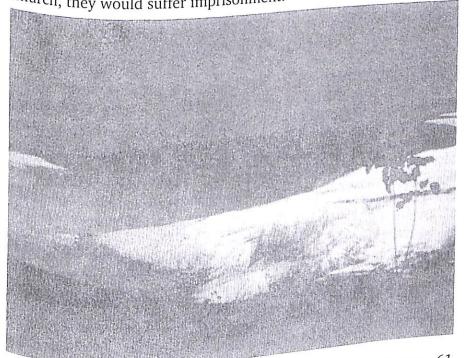
In early 1795, four years after the church was started, the Catholics of Natchez county under Spanish rule turned their wrath against the new church. Two prominent Spanish Catholics, William Hambert: Hamberlin and Stephen De Alvo, married American women, were converted Converted, and joined the Baptist Church. Governor Don Manuel Gayoso D Gayoso De Lemoa wrote an expostulatory letter to Pastor Curtis, urgino him urging him to desist from what was considered violations against the peace and peace and safety of the country. Richard Curtis, Jr., replied that he was determined to be his duty as Was determined to persevere in what he conceived to be his duty as pastor ^a pastor.

On the 6th day of April, 1795, he was arrested and stood before the Spanish governor, Gayoso. At the close of the investigation was acceptable was acceptable and the spanish governor, Gayoso. At the close of the investigation all public preaching, he was assured that, if he did not desist from all public preaching,

Salem Baptist Church organized in 1791 under Spanish rule kept few records of their activities. Word passed on provided a drawing of the first Baptist Church in Mississippi



he would be sent to the slave camps in Mexico to work in the silver mines for the rest of his life. Curtis felt it would be more Christianlike to submit to the "powers-that-be," so he promised to refrain from Preaching. Governor Gayoso issued an edict that if nine persons were found worshipping together, not accepting the forms of the Catholic Church, they would suffer imprisonment.



The above photo is where Cole's Creek crosses Highway 61, twenty miles north of Natchez, Mississippi. The first Baptist settlers passed from passed from the Mississippi River up Cole's Creek at flood time to their first settlem first settlement.

After this incident, Curtis became depressed about not After this incident, Curtis became depressed about and group known and wondered what would happen to the little, organized the little and wondered what would happen to the little, organized the little and wondered what would happen to the little as sheep group known as Salem Baptist Church: "Will they scatter as sheep having no in the Baptist Church: "Will they scatter as our intercept the scatter as sheep having no in the Baptist Church: "Will they scatter as sheep the scatter as sheep having no in the scatter as sheep the scatter having no shepherd? Did I make the right decision and was our journey do: journey down here worth the effort?" (Bond, 13).

He called the church together, and they decided it was not a pivo He called the church together, and they decided it to would to give up their religious meetings entirely; therefore, they would continue to give up their religious meetings in secret and conduct Would continue. They agreed to hold meetings in secret and conduct exercises: exercises in a subdued manner. They called for reliable men to stand

as sentinels on all roads leading to their place of worship and to report immediately any sentinels would immediately any suspicious persons approaching. The church would then dismiss services are into the then dismiss services at once, and all the men would scatter into the thickets while the women and children went to their houses.

EXILE OF PASTOR CURTIS

The priest of the Provincial Government of Spain kept close on the meetings of the Provincial Government of Spain kept close when and watch on the meetings of the church and wanted to know when and sold they were meetings of the church and wanted to know when a beautiful where they were meeting at all times. On August 23, 1 795, a beautiful Sabbath day, the mamb Sabbath day, the members of the first Baptist church met in private Color in a home in the "O Cole's Creek. Sentinels were posted on all roads leading to the place in b. Con this occasion. of worship. On this occasion, the sentinel on the Natchez road came. The Capaigh officers. in hurriedly and announced the appearance of five Spanish officers.

The services were immediate the appearance of the Spanish officers. The services were immediately closed, and the men hastened into the thickets to conceal the appearance of five Spanish of the thickets to conceal the services and the men hastened into the men hastened into the services to conceal the services and the men hastened into the services to conceal the services and the men hastened into the services to conceal the services and the services are services. the thickets to conceal themselves. The ladies and children adjusted they were in their home. themselves in their homes and welcomed the visitors. Asked what resting the doing at home they were doing at home, they replied, "It is the Sabbath and we are resting in our homes" (Bond 15)

The officers stated they had come with orders for the arrest of them. Richard Curtis, Jr., Bill Hamberlin, and Steve De Alvo, either one of their lives. all of them to work in the silver mines of Mexico for the remainder of these men. Anyone knowing the silver mines of Mexico for the remainder of these men. their lives. Anyone knowing the whereabouts of or aiding or abetting these men would suffer the same penalty.

The church decided it was useless for the three men to brave of South the storm any longer and planned for their flight to the state of South asked the three home of Richard C. their flight to the state of South asked the the church asked the three home of Richard C. their flight to the state of the church and the church again. Carolina, former and planned for their flight to the state of Sourcea of Port Cit to flee at once to have a find the present and planned for their flight to the state of the church area of Port Cit to flee at once to have a find the present and asked the three to flee at once to homes of friends in the present delivered to the until clothes and area of Port Gibson until clothes and supplies could be provided and all the members. Amid the tears of the supplies could be provided and and the members. delivered to them. Amid the tears of their wives, their children, and the church the chu all the members. Amid the tears of their wives, their children, and the members of the church, the men departed on foot to await HORSEBACK RIDE OF AUNT CHLOE HOLT

With the pastor and two men in exile in homes near the problem, who have the first position of point Gibson, the first position of the pastor and two men in exile in homes near the first position. present site of pastor and two men in exile in homes near tripiourney to South Caralloude take the supplies to these men for their present site of Prasior and two men in exile in homes in journey to South Carolina? Not a man would volunteer for their iourney to South Carolina? Not a man would volunteer for they were and daring from their homes. In the vicinity lived a "noble-gred" afraid to be seen far from their homes. In the vicinity lived a "nobleby the name of Chica Holt. She served hearted and daring woman" by the name of Chloe Holt. She served

the settlement in the capacity of an "accucheress" (mid wife). With a sympathetic heart and an iron will, she was also determined and bold. She was glad to have the honor and pleasure to show the men what she could do when none of them would volunteer.

I will convey the needed supplies to the three in exile, if you will Provide me a horse and a man's saddle, and show the cowardice of the men in the neighborhood. I will show these men and these gospel-hating Catholics I will go in spite of the Spaniards and see if they can catch me (Bond, 16).

At once she was provided with the necessary supplies; she mounted the horse in cavalier style and boldly dashed off in men's clothes--using a man's saddle. She took the last farewell messages from to the last farewell messages from loved ones in the church to the men in hiding and successfully made the journey, giving them her blessings before they de parted to South Carolina. She exposed herself to wild animals and Indians and rode of the state of the sta rode alone through dismal swamps. No one molested Aunt Chloe, who was a state of her life. Mrs. Holt is who was known for this adventure the rest of her life. Mrs. Holt is buried: buried in Warren County somewhere near the headwa ters of the Big Bayou Pierre. In the meantime, the three men moved toward South Carolina and arrived safely.

IMPRISONMENT OF JOHN HANNAH, BAPTIST MINISTER

In 1797, one year before the Spanish left Natchez, John Hannah, another Baptist minister, preached in Natchez but was beaten and impart and imprisoned. Spanish Governor Gayoso issued a permit for John Hannah to Hannah to preach at Ellicott's camp on April 9, 1797, but warned him not to order to of his sorr of his sermon he forgot and criticized both the Spaniards and their religion religion.

He was roughed up by a group of Catholic Irishmen in Natchez-He was roughed up by a group of Catholic Institute the he was roughed up by a group of Catholic Institute that he was roughed up by a group of he was dragged past the American camp, he screamed, "Help me, citizens of all the screamed of the scream Citizens of the United States!" (Bettersworth, 91).

CHAPTER II

BAPTISTS IN MISSISSIPPI TERRITORY 1798 - 1817 n March 31, 1798, the Spaniards surrendered Natchez to the Americans after pipes Americans after nineteen years of Spanish rule. The Mississippi Was establish years and Territory was established April 7, 1798, and the Stars and swas flying in the broad April 7, 1798, and the Stars were Stripes was flying in the breeze over Ft. Rosalie as the Spanish were and the English, withdrawing from their capital at Natchez. The French, the English, who stated the Spanish, as such and the Spanish, as such and all area, and all and the Spanish, as such, were at last gone from the area, and all Territors. Who stayed were now American at last gone from the area, and all Territors. who stayed were now Americans. The people of the new Mississippi the Unit Continued to Use the Continued to Use th Territory continued to use the Spanish capital at Natchez. In 1802, Mississing Washington, the United States moved the Spanish capital at Natchez. In Mississippi, a small town porth of the Company of th Mississippi, a small town north of Natchez.

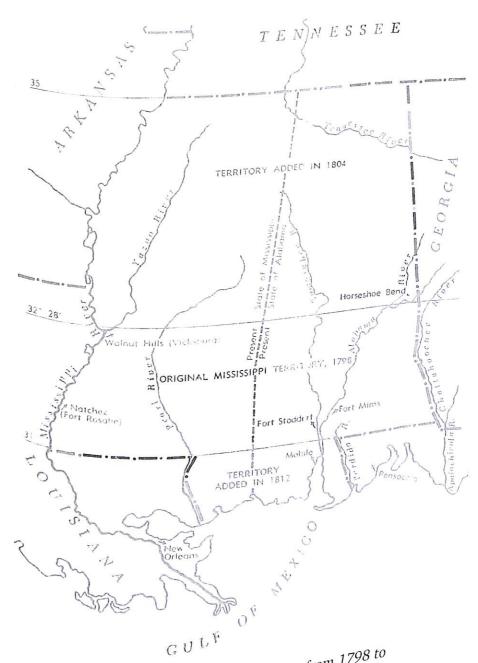
The first governor of the new territory was Winthrop Sargent. Appointed by President John Adams, he served three years from May 7, 1798, to May 25, 1801 (see map on page 16). RETURN OF RICHARD CURTIS, JR., FROM EXILE

Immediately after the Spanish had withdrawn from Natchez, orary put elected a large bound had withdrawn from Natchez, the Americans erected a large brush arbor and supplied it with a minister "to local seats. They is a licensed temporary Pulpit and seats. They invited Baily Chaney, a licensed (McLemore 10) and Stripes" minister, "to preach them a sermon under the Stars and Stripes"

States flag in Market Drush arbor and supplied them a sermon under the Stars and Stripes" (McLemore, 19), thus the first sermon under the Stars and Stripe-Curtis, Jr., and Matchez. At once Salam Classified Richard States flag in Natchez. At once Salem Church contacted Richard

Curtis, Jr., and urged him, Hamberlin, and De Alvo to return. Soon after receiving supplies from the hands of Aunt Chloe along the old. Soon after receiving supplies from the hands of Aunt Chio-way along the old Natchez and Cumberland trace; fording or swimming

way along the old Natchez and Cumberland trace; fording or swimming



Growth of Mississippi Territory from 1798 to 1817 when the territory became a state.

the smaller streams; making rafts of logs to ferry themselves over the large rivers; and classifications and classifications and classifications are stress and classifications. large rivers; and sleeping at night with the ground for a mattress and the sky for cover The the sky for cover. They continued this pattern until they reached the white settlement needs continued this pattern until they reached time, white settlement northeast of the Indian country. In process of time, they reached the formula free Great Pee they reached the former home of Richard Curtis, Jr., on the Great Pee Dee in South Carolina. It was there they remained for two and one half years (Bond 17)

During exile - the time he was away from the church in courties stayed to the time he was away from the church in Natchez - Curtis stayed busy seeking to be accepted by Baptists in line. When he was only a South Carolina. When he first left South Carolina, he was only a licensed preacher. but he first left South Carolina, he was only a licensed preacher. licensed preacher; but now, his home church officially ordained and him to recommend to be accepted. empowered him to reorganize the church in Natchez Country upon

A note from <u>Protestantism in Mississippi</u>:

When Curtis, Hamberlin, and De Alvo returned from South Carolina in 1798, it was on Sunday and they knew their families would arrived so they went to an and they knew their families when Curtis be at church so they went to the church instead of home. When Curtis yet and they knew their families were considered at the church they inc. arrived at the church they went to the church instead of home. When Curyet arrived but assured him the swife and household had not on his beathren insisted yet arrived but assured him she would be there. The brethren insisted family work that day and household be the started the on his preaching that day and he did. Shortly after he got started the long-lost L. When Mrs. Community walked in. When Mrs. Community was a started the long-lost L. When Mrs. Community was a started the long-l family walked in. When Mrs. Curtis saw the presence of her beloved, could and husband it is saw the presence of her beloved. long-lost but restored husband, it was more than her womanly heart unconscience. She swooned are more than her womanly heart her could endure. She swooned away and was born from the house in an husband. It was more than her words from her unconscious state. After a cordial greeting and soothing words from her and Bro Company quieted her soon quieted her soothing words from her and soothing words from her and Bro Company a husband, which soon quieted her nerves, they all returned to the house 47).

Caling sermon (46and Bro. Curtis continued in an appropriate and feeling sermon (46-

The oppressed and down-trodden Baptist community met in leadership of the leadership conference under the leadership of their pastor and completed the oppressors had proper form as a regular proper form as a regular proper form the leadership of their pastor and completed the oppressors had proper form as a regular proper form the voice of organization in proper form as a regular Baptist Church. The voice of oppressors had ceased in the land. Freedom was in the air.

ORGANIZATION OF BAYOU PIERRE BAPTIST CHURCH Following the surrender of the Spanish government to Baptist church Spanish government to the United States, other Baptist of the Spanish government Pierre Baptist Churches Were organized in rapid sucsssion. In August of 1798, the second church in Mississippi, Bayou organized under the leadership of Richard Sucsssion. In August of 1798, the second church in Mississippi, Bayouthe home of Thomas I made members of the Calam Raptist Church in Mississippi Church i Curtis, Jr., and other male members of the Salem Baptist Church in Mississipper the leadership of Richard Salem Baptist Church in Mississipper the Mississ the home of Thomas Hubbard. It was located about a mile northwest

of Port Gibson in Claiborne County (Walker, 15).

After the reorganization of Salem Church in 1798, having its beginning in 1 791, the work of Curtis is recorded only in connection with the growth of the church. He was present at the 1811 meeting of the New Hope of the Mississippi Baptist Association when it met with the New Hope Baptist Ci Baptist Church in Adams county on October 19th. This was the last time Country on October 19th. time Curtis attended the state association for he died a few days later on October 28, 1811, at the age of 56 (Bond, 23). Curtis never held an office of 56 (Bond, 23) of the preach at any an office in the association, nor was he appointed to preach at any of its me of its meetings, probably due to his declining health. He is said to have die it. have died an untimely death from cancer (Bond, 24). He laid the foundation foundation that blazed the way in Mississippi for others to follow.

His organization that blazed the way in Mississippi in Amite County His grave is located near Ebenezer Baptist Church in Amite County where Where a monument was erected commemorating him as the first Baptist production and the state of Baptist preacher in the state of Mississippi. Richard Curtis, Jr., was described described as "a plain, honerst, unsophisticated man, a sincere and spiritual Country and zealous preacher of spiritual Christian, and an uncompromising and zealous preacher of the gospall of the gospel" (Bond, 25).

ORGANIZATION OF TWO CHURCHES BEFORE 1806 ASSOCIATION

Farmington Baptist Church of Corinth, Mississippi, organized
1800 :- The Raptist Missionary Association about 1800, is the oldest church listed in the Baptist Missionary Association (1992). Association of America's Directory & Handbook (1992).

Antioch Baptist Church, west of Soso, Mississippi, was or in 1805 Antioch Baptist Church, west of Soso, Mississippi, Walder Directory of the Soso, and is the second oldest church listed in the BMAA for churches, organized be some churches, organized be some churches, organized by the churches, organized by the churches organized by the church Directory & Handbook (1992). These two churches, joined this are the first and the first are the first and the fir fore the first Baptist Association of Mississippi in 1806, joined time. association and have continued in the same body to the present time.

FORMATION OF FIRST BAPTIST ASSOCIATION IN 1806

It is accepted by historians that the first Baptist church to be led in Mar. organized in Mississippi was Salem Church, about eighteen miles Church, the prefrom the present city of Natchez in 1791. When religious freedom granted accepted by historians that the historians freedom the present city of Natchez in 1791. When religious freedom granted at the historians and the historians are the historians and the historians that the historians Was granted after the organization of the Mississippi Baptist Assertal church several churches were organized and formed the Mississippi Baptist New Ciation Co. Association. Churches forming the association included Salem and in Mode Barrier Churches New Hope Baptist Churches in Adams County; Bethel Baptist Churches Wilkerson in W Hope Baptist Churches in Adams County; Bethel Baptist Churches Wilkerson county; Ebenezer and New Providence Baptist Churches

in Amite County.

The third annual session of the state association met with New ence Bantist Church Providence Baptist Church in 1808. The Bayou Pierre Baptist Church was received into the was received into the newly organized association at this session.

CHAPTER III

BAPTIST PROGRESS IN MISSISSIPPI 1817 - 1900

fter the Mississippi Baptist Association was organized in 1806 the 1806, there was a period of rapid expansion of Mississippi Mississippi Territory was divided and the state of Mississippi ited and th created and admitted to the Union in 1817. With no persecution from the government, many churches were organized and associations (local, state) (local, state, and national) formed to promote the work of Baptists in Mississipp: Mississippi and the nation. The minutes of the Mississippi met with the New of the Mississippi Baptist Association, which met with the New Providence P Providence Baptist Church of Amite County, record a total of thirtynine (39) of the county of the nine (39) churches represented by messengers, with eight (8) new churches coming into the association that year.

ORGANIZATION OF CHURCHES BETWEEN 1826 - 1845

During this period many churches were organized that are still n the stor-Listed below are the eight churches that were organized before 1850 and have continuous. and have continued with the missionary Baptists.

1826 - Red Creek, Wiggins, Ten Mile Association

1828 - First Baptist, Bay Springs, Big Creek Association (Co. 1828) (Organized as Mt. Nebo; name changed in 1951)

(Organized as Mt. Nebo; name changed in 1830 - Old Mt. Nebo, Bay Springs, Big Creek Association the BMA of (Recently this church withdrew from the BMA of Mississippi and is now affiliated with the Southern
Baptist C Baptist Convention of Mississippi)

Baptist Convention of Mississippi)
1833 - Union, Stringer, Big Creek Association
1840 - Union

1840 - Unity, Guntown, Harmony Association

1843 - Hopewell, Fulton, Tombigbee Association

1843 - First Baptist, Mantachie, Harmony Association

1845 - Washington, Neely, Washington Association (This church was named after the town of Washington; however, when a new post office was opened, the name of the town was changed to Neely, to avoid confusion with the Washington post office east of Natchez.)

FORMATION OF ASSOCIATIONS

The Southern Baptist Convention was organized in 1845. An excerpt from Dr. John W. Duggar's book, The Baptist Mission ary Association of America, describes this body.

In May of 1845 at Augusta, Georgia, the Southern Baptist was organized in the southern Baptist actions, this Convention was organized. Like the preceding Baptist conventions, this came as a strictly out to a str also was not a strictly authorized church assembly, for the messenger's reliance on [yfrom churches have a strictly authorized church assembly, for the messenger's reliance on the strict and other strict and ot came not on strictly authorized church assembly, for the messens religious bodies among Raption also from missionary societies and other since religious bodies among Baptists. It had a money basis of representation, since each cooperating unit could have one messenger or delegate for each meant to the contributed to the co \$250.00 it contributed to the convention program during the year. This meant that the richer churches would have more voice in the convention

By 1900 many churches detected what they believed to be practices beginning detected what they believed to be Baptist unscriptural practices begining to develop in the Southern Baptist these many entreated the base of the southern baptist and the base of the southern baptist of these many entreated the base of the southern baptist of the Convention. They entreated the brethren to rid the convention of new accordances. When the pleading to divide the convention of the conven these practices. When the pleadings did not bring desired changes, were organized

The General Association of Regular Baptist known as the "Ole" on. vice pen, General, was organized in 1855 with N. L. Clark as president; William Thiggen Secretary James P. Johnston President; B. Thispen, vice-president; James P. Johnston, second vice president; B. the minutes when the Thigpen, vice-president; James P. Johnston, second vice president, the minutes were L. Anderson and I. I. Clark as president, 1362) This were L. Anderson and I. I. Cook and Bailey, and Bailey, the minutes were L. Anderson and J. L. Cochran. (Leavall and Bailey, Mississippi as association was present the mentioned association was present the minutes were L. Anderson and J. L. Cochran. (Leavall and Bailey, aburches of east 1362) This new association was organized for the churches of east

This association presently serves around forty churches in the regional the local transfer and Maridian forty churches in the Newton, Forest, Decatur, Hickory, and Meridian area. It is composed the Mt. Piscah Association lists eighteen of three local associations: the Mt. Pisgah Association lists eighteen churches; the Oktibbeha Association lists fifteen churches; the Pearl River Valley Association lists five churches.

Local

1. Union Association was the first local Baptist association in Mississippi. In 1819 at the annual session of the Mississippi Baptist Association. Association, meeting with Hepzibah Baptist Church, Feliciana Parish, Louisian Louisiana, eight churches north of the Homochitto River asked for dismissal. dismissal, with a view of organizing a new local association.

In 1820, the eight churches that had been dismissed from the ipni personal pierre Mississippi Baptist Association in 1819, met with the Bayou Pierre Baptist Ch. Baptist Church and organized the Union Baptist Association. This association in 1819, met with the Bayout Association. This association is very active and presently operates in the counties of Claiborns

2. The Pearl River Baptist Association was organized in Claiborne and Jefferson, Lawrence County on November 4, 1820. Many of the messengers had to travel county on November 4, 1820. Many of the messengers had Twenty chief to travel seventy-five miles on horse-back or in horse-drawn buggies.

Nenty chief and the Chickasawhay Rivers organization on the Pearl, the Leaf, and the Chickasawhay Rivers organized an association in their area for their convenience.

The Anticol The Anti The Antioch Baptist Church west of Soso, Mississippi, was the only burch from the Antioch Baptist Church west of Soso, Mississippi, area affiliated with the church from the South Central Mississippi area affiliated with the South River B Pearl River Baptist Association. Antioch was organized in 1805 and messent messen. sent messengers to the association in 1828 and 1844.

3. The Ebenezer Baptist Association was organized on May 15, when eight 3. The Ebenezer Baptist Association was organized on the perry County Co Perry County. From 1846 to 1893, the following churches, presently have with the Tallahala Baptist Churches, presently the County of Mississippi, were Working With the Baptist Missionary Association of Mississippi, were hand in an arrival of the following churches, present the following churches and present the following churches are churches the following churches and present the following churches are churches and present the following churches are churches and present the following churches are churches are churches and present the following churches are churches are churches and present the following churches are churches are churches are churches and present the following churches are churc named in attendance: Antioch, Big Creek, Hickory Hill.

parkview), Mount Moriah, Palestine, Sharon, and Zion Hill. 4. The Judson Baptist Association of north Mississippi, ed in 1852 organized in 1853, was considered one of the largest local association of north Mission Sanized in 1853, was considered one of the largest local association of north Mission Sanized in 1853, was considered one of the largest local association. Most of the churches a considered with the sanized at a considered with the sanized with the sanized at a considered wi affiliated in 1853, was considered one of the largest local association.

Now listed in the Mississippi Baptist Association. Most of the churches are listed in the Mississippi Baptist Association. Were listed at the listed in the Mississippi Baptist Association were listed at the listed in the Mississippi Baptist Association were listed at the listed in the Mississippi Baptist Association were listed at the listed in the Mississippi Baptist Association were listed at the listed in the Mississippi Baptist Association. Now listed with the Mississippi Baptist Association. Most of the climated at time in the Time in the Picayune,

5. The Hobolochitto Baptist Association of the Picayune, ippi, area was one time in the Judson Association. Mississippi, area was organized in 1856, with seven churches included palest. Palest:

The Judson Association of the Picay and Salem

Association of the Picay and Salem

The seven churches included

The seven churches included and Salem With the Palestine Baptist Church. The seven churches included (Wall. Baptist Church. The Seven Churches included Palestine, Bethel Baptist Church. Zoinesville, Zion Hill, and Salem Palestine Baptist Church. The seven churches include (Walker, 32) 6. The Big Creek Baptist Association was organized in 1897 (Walker, 32).

as The Landmark Baptist Association. The place of organization is unknown. The page of association unknown. The name was changed to the Big Creek Baptist Association in the 1940's

7. The Leaf River Association was organized in 1899 and is first annual court in held its first annual session with the Washington Baptist Church in Neely, November 1 2 1000 with the Washington Baptist Church in composed Neely, November 1-3, 1899. The following six churches composed the Leaf River Association of the following six churches composed to the Leaf River Association of the following six churches composed to the Leaf River Association of the following six churches composed to the following six chu the Leaf River Association: Washington, Fairhope, Enon, Sweet Water, Fellowship, and Oak Control of the Leaf River Association: Washington, Fairhope, Enon, Sweet Water,

In 1908 the association met with Pleasant Hill Baptist with nineteen characters of the Church with nineteen churches and nine pastors present. Part of the association voted to coardinate and nine pastors present. association voted to cooperate with the Southern Baptist Convention, and in 1912 the following the southern Baptist and in 1912 the following churches organized the Washington Baptist Association: Washington Baptist Holmes, Association: Washington, Fairhope, Mt. Pisgah, Sand Hill, Holmes,

RAPID GROWTH OF CHURCHES

The following churches were organized before 1900, and have continued with the various local associations of the BMAM:

1847 - Mt. Pleasant, Fulton, Tombigbee Association

1849 - Boguefala, Mooreville, Tombigbee Association

1851 - Zion Hill Baptist, Mize, Big Creek Association 1854 - Mt. Moriah, Ellisville, Big Creek Association (In the original minutes of this church, several black members were named on the church roll in a separate list.)

1855 First Baptist, Louin, Big Creek Association (Originally named Mt. Vernon First Baptist; the "Mt. Vernon" was

1860 - Jackson Camp, Tishomingo, Harmony Association he church was named of the church was not not named of the church was not not named of the church was not named of the church was not named of th (The church was named after Stonewall Jackson, a confederate unknown call.) general, who camped with his men on the present church property. An armony Association of Jackson's army in the present church property.

unknown soldier of Jackson's men on the present church property.

1860 - Shiloh, Mt. Olive. Rig Cross. 1860 - Shiloh, Mt. Olive, Big Creek Association 1862 - Big Creek, Soso, Big Creek Association

1864 - Palestine, Louin, Big Creek Association 1866 - Fellowship, Saltillo, Judson Association

1869 Bethel, Bassfield, Oak Grove Association

1870 - Bethel, Bassfield, Oak Grove Association
1870 - Ten Mile Derkington Ten Association 1870 - Fairnope, Beaumont, East Central Association 1870 - Ien Mile, Perkinston, Ten Mile Association
1871 - Oak Grove, Popularvilla, Light Association 1871 - Persimmon Hill, Saucier, Ten Mile Association
Oak Grove, Poplarville, Hobolochitto Association 1871 - First Baptist, Henleyfield, Picayune, Hobolochitto

c1874- Forked Oak, Booneville, Harmony Association (This church was organized prior to 1874, but due to loss of the records the records, the exact date is unknown. Records in the Prentiss County Courthouse. Courthouse describe a two-acre tract of land deeded to Forked Oak Baptist Church on July 24, 1874.)

1875 - Bethel, Fulton, Harmony Association

1875 - Oak Grove, Mantachie, Judson Association

1876 - Parkview, Laurel, Big Creek Association

(Organized as Hickory Grove; named Parkview in 1947)

1879 - Cypress Creek, New Augusta, Ten Mile Association (Author's note: My great-grandfather, Andrew Jackson Thomas, was a charter more) charter member; his son-in-law and my grandfather, Charlie Cochran, joined this at joined this church on August 8, 1895. He was elected and served for the seven was licensed to the seven was likely as licensed to the seven was likely as forty-seven years as clerk. My father, Forrest H. Cochran, was saved in lo preach at C. to preach at Cypress Creek, my home church, where I was saved in 1936. The C 1936. The Cochran family has been a part of this church for 113 hears.)

1880 - Paramount, Perkinston, Ten Mile Association

1881 - Bethel, Seminary, Big Creek Association 1882 - Rocky Branch, Sumrall, Oak Grove Association (This church brought a resolution to the state association of Source Source) to the state association of the state association as the state association of the state association as the state as the state association as the state as t to establish a jointly-owned school, which led to the organization of Southeastern 2

Southeastern Baptist College in Laurel.)

1883 - East Fulton, Fulton, Tombigbee Association 1884 - Ballardsville, Tupelo, Tombigbee Association

1886 - First Baptist, Sumrall, Big Creek Association

1888 - First Baptist of Shady Grove, Laurel, Big Creek Association

1888 - Share

1888 - Sharon, Laurel, Big Creek Association

1890 - Sharon, Laurel, Big Creek Association
Pine Grove, Laurel, Big Creek Association

WITHDRAWAL OF CHURCHES FROM THE GENERAL ASSOCIATION

In 1886, the General Association defended a misrepresentation istorical states. in In 1886, the General Association defended a misrepresented in historical statement made in Cathcart's Baptist Encyclopedia.

association defended a misrepresented in historical statement made in Cathcart's Baptist Encyclopedia.

association defended a misrepresented in the state in defense of criticism the state in defense of the state in This historical statement made in <u>Cathcart's Baptist Encyclopeus</u> association detenued <u>Encyclopeus</u> to the statement of correction was made in defense of criticism the convenient of correction was made in opposition to the state convenient of correction was made in opposition to the state convenient of correction was made in opposition to the state convenient of als statement made in Cathcarts of criticism to convention received as being organized in opposition was organized in opposition. The state association was organized in the association was organized which was organized which was organized which was organized which we wantle which was organized which was organized which was organ convention received as being organized in opposition was organized in the same organized in opposition. The defense states that the association was organized in the same organized in opposition was organized in the same organized in opposition.

neglected territory (Leavell and Bailey, 1357). According to the same source, the missioner. source, the missionaries elected were Abner Walker, J.P. Johnson, and G.W. Boyd. The Indians and G.W. Boyd. They also had in the field working with the Indians Missionaries Jackson, Johnson,

\Villiamson, Baken, a,.rid Thomas (1362). In the year 1893, a motion came from the Foreign Mission the Southern Residually be Board of the Southern Baptist Convention that one missionary be set apart and supported parts. This set apart and supported in part or whole by the association. Missies:

Was the wedge the part or whole by the association. Missies:

Out the Southern Baptist Convention that one missionally motion was the wedge the part or whole by the association. Missies: motion was the wedge that caused many churches now in the Mis Baptist Association.

These Baptist Association are a special caused many churches now in the Mis These Baptist Association. sissippi Baptist Association to leave the Old General Association. These churches continued without a medium of cooperation until the forms severing of the sever 1908. This severing of the relationship was in opposition to turn ing Foreign mission work. the foreign mission work over to, or sending all funds through, the Foreign Mission work over to, or sending all runus Foreign Mission Board of the Southern Baptist Convention.

CHAPTER IV

GROWTH AND DEVELOPMENT 1900 - 1950

large number of churches presently associated with the Baptist Mission Missionary Association of Mississippi (BMAM) withdrew from the "Ole" of the mississippi (BMAM) withdrew from the "Ole" of the mission of the mississippi (BMAM) withdrew from the "Ole" of the mission of the missi the "Ole" General Association, which was organized in 1855 state body. as a state body. The withdrawal was due to the change in mission gupport. Books of the change in the Baptist Comport. Support, mentioned earlier in Chapter III (24,25). When the Baptist Mineral Association, 1005 as a national body, many General Association was organized in 1905 as a national body, many Mississippi of Mississippi churches cooperated with this association.

NATIONAL ASSOCIATIONS SINCE 1900

Bantice 1 America 1

Baptist General Association of America 1905

The Baptist General Association of the United States was Zed on Markansas. The Baptist General Association of the United Glover and Powers gave the Crates was

The Baptist General Association of the United States was red on Many Powers gave the following information. The Baptist General Association of the United States was organized on March 22, 1905, at Texarkana. The BMA of Texas was Chin ized in 1995. organized on March 22, 1905, at Texarkana. The BMA or lexas Baptist Churches of Missionary Baptist Association of Missionary Baptist Churches of Association of Missionary Baptist Association of Missionary Baptist Churches of Association of Missionary Baptist Association of Missionary Baptist Churches of Association of Missionary Baptist Association of Missionary Baptist Churches of Association of Missionary Baptist Association of Missionary Baptist Churches of Association of Missionary Baptist Association of Churches of Arkansas was organized at Little Rock, Arkansas of Organized 10-11 1005 April 10-11, 1902. The Baptist State Association of Oklahoma was regulzed in the Country of the Louisiana State Association of Oklahoma was regulzed in the Country of the Louisiana State Association of 1924. There organized at Little of Oklahoma was organized in the Association of Oklahoma was eggilar Association of Oklahoma was organized in 1924. There was organized in 1924. The state was organized in the state regular Missionary Baptist Churches was organized in The state Association The State Association The Louisiana State Association The Louisiana State Association The Were also state Association The S Were also state associations in Mississippi and Florida. The state also state associations in Mississippi and Florida. The state also state associations in Mississippi and Florida. also state associations in Mississippi and Florida. The same alfiliation in the Company of the U.S.A. (p. 100). aifiliations carried on mission work through their tools the u.s.A. (p. 100).

F

American Baptist Association 1924

The American Baptist Association (ABA) was organized in The General Association (ABA) was organized as o 1924. The General Association organized in 1905 never attained national status portained representations. national status norreceived full support from many churches. There was a growing copes was a growing consensus among the churches that all associated work should become more among the churches that all associated work should become more unified.

In March of 1924, a unification meeting to combine these two with associations was held at the First Baptist Church, Texarkana, with County Avenue Baptist Cl County Avenue Baptist Church as host. The General Association made no requests or demand. no requests or demands, and all properties were transferred to the new American Baptist Association and Several American Baptist Association. Messengers and churches from several states were represented. Messengers and churches from several Glover states were represented in this unification meeting of 1924 (Glover Powers, 124). This association Powers, 124). This association served as a national association for the churches of the Mississippi P. churches of the Mississippi Baptist Association for thirty-four years.

North American Baptist Association 1950 The North American Baptist Association was organized in The American Baptist Association was organized in the American Baptist Association was organized in 1950. The American Baptist Association was organized Lakeland, Florida, on April 10 To more than Lakeland, Florida, on April 18-19, 1950. For several years, more than write one controversy disturbed the control of the contr one controversy disturbed the peace of the national association. This move was present at the Lab peace of the national association. writer was present at the Lakeland meeting and saw first hand the output leading toward a line meeting and saw first hand the movements leading toward a division. Representatives of the group the movements leading strength outling strength in voting strength. outnumbered in voting strength soon noted that a possible solution to

The chief controversy concerned this question: "Should a nember of the chief concerned this question: "Should a nember of the chief concerned this question." In 1949, at messenger be a member of the church he/she represents?" In 1949, at voted to the hody had the annual meeting of the church he/she represents?" In 1949, voted to send the matter back to the church Rock, Arkansas, the body had voted to send the matter back to the churches, and they were either to

bring or to send their response to the meeting in 1950. When the body convened in Lakeland, Florida, in 1950, the of electric for a privileged Lakeland, Florida, in 1950, the moderator called for a privileged motion to suspend the regular amendment in order to be proposed. order of electing officers in order to hear the results of the proposed determine that had been referred to the results of the proposed amendment that had been referred to the churches. The result would be eligible to your another that the determine who would be eligible to vote. A substitute motion that the any chance of all the regular business contains the regular business contains and the regular business con

body proceed with the regular business carried 536 to 440, thwarting At 11:00 pM. on April 19, 1950, more than 525 people met on discuss firm to discuss firm the same of t

the shore of Lake Mirror to discuss future plans for the outnumbered group. Hope began to discuss future plans for the outnumber organize a new national association were made for a meeting to

On May 24, 1950, a large group of representatives of churches met with the Temple Baptist Church in Little Rock, Arkansas, for the Purpose purpose of organizing a new association called the North American Baptist A Baptist Association (NABA). Of the 517 churches listed in the 1949 yearhool. Yearbook of the American Baptist Association, 465 sent messengers to this to this meeting, plus representatives of other churches not affiliated with ARA and a series and a series of the s with ABA and many visitors. In 1969 the name was changed to Baptist Missionana.

In the 1950 annual session of the Mississippi Baptist Association Missionary Association of America. meeting with the First Baptist Church in Louin, Mississippi, a resolution was Dreson was presented by L.S. Walker as follows:

Resolved that the Mississippi State Association declare itself in harmony with the North American Baptist Association, and that we heartily reco heartily recommend to our churches that they support our interstate and foreign and foreign mission work, the work of the publications committee, and all other work now carried on by this national body of Old Line Missionary, P. (The resolution was Missionary Baptists (1950 BMAM Yearbook, 8). (The resolution was Missionary Baptists (1950 BMAM Yearbook, 1951, only ten churches in Missionary Baptists) adopted. According to the ABA yearbook for 1951, only ten churches in Mississippi court. Mississippi continued with the American Baptist Association.)

STATE ASSOCIATION 1908

In December of 1907, the Baptist General Association of a (now the contraction) met in Little Rock, <u> Organization</u> America (now the American Baptist Association) met in Little Rock, Dr. Lands, The Little Rogers of Bay Springs, Lohn Rogers of Bay Springs, The Little Rock, Arkansas, The Little Rock, Lohn Rogers of Bay Springs, Dr. Lands, The Little Rock, Lohn Rogers of Bay Springs, Dr. Lands, The Lohn Rogers of Bay Springs, Lohn Rogers of Bay Springs, Dr. Lands, The Lohn Rogers of Bay Springs, Lohn Rogers of Bay Springs, Dr. Lands, The Lohn Rogers of Bay Springs, Dr. Lands, The Lohn Rogers of Bay Springs, Dr. Lands, The Lands, Lohn Rogers of Bay Springs, Dr. Lands, Dr. Arkansas. Three men from Mississippi - John Rogers of Bay Springs, Mearrelson - Company of Laurel - attended this Dr. Harrelson of Sylvarena, and G. W. Boyd of Laurel - attended this meeting and ...

These men publicly requested that someone be sent to ippi to bring meeting and were seated as visitors. Mississippi to bring together the churches of the state in an organized used used single single single state in an organized that someone be sent as someone as association since existing local associations in Mississippi could be Creels a nucleur Used as a nucleus to begin the work: for example, Landmark (now Big Association)

The General Association, by unanimous vote, elected Ben M. to 80 to M. Creek) Association. Bogard to go to Mississippi as an interstate missionary to unify the to attached association.

Bogard to go to Mississippi as an interstate missionary to unify the missionary to accompany to the missionary to unify the mis local association, by unanimous to unity to local association, by unanimous to unity to local associations. He accepted the assignment and came to 1907. to all associations. He accepted the assignment and came to little and a fifth Sunday meeting near Purvis in December 1907.

The contract of the assignment and came to little assignment as a sign as a sign

I arrived at Purvis, Mississippi, about 2 a. m. and did not have mey to get a bod. The following quote is from Bogard's records $n_{\rm oney}$ to get a bed or breakfast, only ten cents in my pockets, and

knew no one. I went to the hotel and no one was up, but a light was burning in the offiburning in the office, and I lay down on a lounge and rested until day. At daybreak the At daybreak the train from Laurel pulled in bringing Brethren John Rogers and A. I. Bould for Rogers and A. J. Boyd from Bay Springs and Louin. Bro. Boyd paid for my breakfast and at my breakfast, and after breakfast a wagon came in to take us to the meeting; from that time meeting; from that time I have made the work finance itself.

Brother Bogard preached four sermons at the meeting, and the work of outlining the work of organizing a new Mississippi state association.

The messengers from D and ask their The messengers from Bay Springs agreed to go home and ask their church to call for a surface of the Sunday church to call for a meeting in the spring. From this fifth Sunday meeting at Purvis in the meeting at Purvis in the spring of 1908, the messengers sent Bogard through the southern Park of 1908, the messengers sent bogard to church to through the southern part of Mississippi from church to church to

Brother Bogard's records show that in February and March he ed in sixteen church Preached in sixteen churches and held a debate with a Mormon at above. He preached sight Vancleave. He preached eighty-seven sermons and collected \$75.00 associations. The foregoing of the state above expenses. The foregoing events led to the formation of the state association of 1908.

Mt. Nebo Baptist Church (now First Baptist) of Bay Springs ed an invitation to all about 1908, eitended an invitation to all churches to meet on November 27, 1908, peur purpose of organizing for the purpose of organizing a state association. The name for the Mississociation was the Churches new association was the State Association of Baptist Churches of of Rassissippi. In 1912 the name association of Baptist Churches of of Rassissippi. Mississippi. In 1912 the name was changed to the General Association of Baptist Churches of Mississippi association of Mississippi association of Mississippi association of Mississippi association of Mississippi a of Baptist Churches of Mississippi; however, eleven years later the were Al name was changed to the original name of 1908. The first officers were Abner Walker, moderator; M. Walters, assistant moderator; E. B. C. Bosser, F. H. Bush, assistant alangement of the securer; and J. Cox, clerk; F. H. Bush, assistant clerk; S. F. Thigpen, treasurer; and J. were min. assistant treasurer. C. Rogers, assistant treasurer. From the very beginning, the members

First Missionary Committee In 1908 the newly organized Mississippi Baptist association on a Mississippi Baptist association elected five men to serve on a Missionary Committee to assist state missionaries between annual sessions. They had no power or authority

In 1911 the Mt. Nebo Baptist Church of Bay Springs ssinni state missions Hard Out by the recommended J.E. Glenn as state missionary. He was sent out by the work with the above in Louisiana. Mississippi state association to work with the churches in Louisiana.

On November 23, 1912, he gave a long detailed report of his work to the Mr. 22 the state association to the Mt. Nebo Church. This report was read to the state association on November 1. On November 30 at Hickory Grove Baptist Church (now Parkview) in Laurel Mar. ^{Laurel}, Mississippi.

The following paragraph was taken from the 1912 Missis sippi Baptist state minutes.

It might be interesting to state just here some of the desperate efforts the convention people put forth to keep me off the field. While at Isabel at Isabel, one who would be boss, backed by a little convention pope, asked that asked that I not preach in the house, though the appointment had already have already been made by some of the best members in the church. I asked the brethrom the brethren what should I do about it, and they asked me to proceed to the concern what should I do about it, and they asked to their request as the congregation had already assembled. I responded to their request preached and preached assembled. I responded to officer arrested and preached there two days. On the 2nd evening, an officer arrested on a warm me on a warrant which read as follows: 'Take into custody one Mr. J.E. sin for trees. Glenn for trespassing on private property, to-wit a church.' Perhaps, not Ince 1735 have inceduced in the soil of America. since 1735 has just such an occurrence happened on the Soil of the Peradily gave. I readily gave bond and waived rights of trial before the Justice on the letter and rece and rece and rece Peace and referred the matter to the grand jury which will meet on the cree of January 1st of January, 1912. If I must suffer this shame in order to preach the box. of Chrise cross of January, 1912. If I must suffer this shame in order to predefine to bonds (11) bonds (11).

In closing his long report to the church and association, nary Glenn Missionary Glenn made four recommendations as follows: I. We need more pastors. I can name fifty churches in need then the Lord to are We ask the Lord to send more laborers in the field and then we let them starve? starve?

2. We need to train our churches to give. Our enemies say we missionaries $p_{r_{e_{0a}}}$ 3. Our enemies support their pastors. 3. Our churches need to be taught to support their pastors.

"rs who plan." Preachers who plow all week and ride up to train our young

4. We need a denominational school in Which to train our young the that the 12appointments is more than he can do. preachers that the Lord is giving us. Baptists in Mississippi have the will have support Means to support a college. May the Lord hasten the day when our people have a vision J.E. Glenn, State Missionary

will h_{ave} a vision on this question.

30

NOTE: J.E. Glenn preached 345 sermons, had 173 additions to churches, had 21 churches, had 21 new churches to join the state association, and traveled 2800 miles it traveled 2800 miles. He collected on the field \$561.31 and received from the state association, from the state association \$539.86, making a total of \$1,100.17 received for the voca of 100. received for the year of 1912.

Enlarged Missionary Committee

The association increased the Missionary Committee from twelve members. five to twelve members in 1920 to attend to mission work between sessions. The appual and 1920 to attend to mission work between Baptist sessions. The annual session was held with the Mt. Vernon Baptist Church (now First Baptist). Louin, MS.

The churches of the association, in annual session with the saptist Church of Mr. ethel Baptist Church of Wiggins, Mississippi, changed the Missionary Committee from twelve to twenty members in 1929. The specific purpose was to give church was to give church. purpose was to give churches information by visiting, preaching, and writing letters to encourse information by visiting, preaching, They writing letters to encourage the good work of the churches. They met one time during 1000 met good work of the churches. "We met one time during 1929. The consensus of this group was, "We character able to ascertain." were never able to ascertain the real cause for lack of support by our churches" (BMAM Yearbook, 1992). churches" (BMAM Yearbook, 1929).

The 1930 annual session of the state association met with the vell Baptist Church of D. The state association met with the state as the Hopewell Baptist Church of Fulton. The twenty-member committee was replaced by a committeeman elected from each church, thus giving every church an equal voice. The twenty-member committee were were the committee of the co every church an equal voice. The church-elected committeemen were authorized to receive and dish authorized to receive and disburse funds through the associational miss.

The officers of the strength of the treasurer. The officers of the state association served as officers of the state association served as officers of the sessions missions committee, which met six times between annual sessions disburse and was authorized to receive missionaries' reports and disburse

Excerpts from Associational Meetings

The following excerpts are from the Landmark (Big Creek) Baptist Association minutes:

We are fearful that we as a people have never realized the real look with State Mission work. importance of the State Mission work. Some of our people, yes many of believe that mission the State Mission work. Some of our people, yes many of them, look with disfavor on the State Mission work. Some of our people, yes many believe that mission work of all kinds work for the reason they believe that mission work of all kinds should be done only among those so. It is as never heard of Christ or have a done only among those should be done only among those should be done only among the done o who have never heard of Christ or have never had the opportunity to do Christ as it is a snecessary to instruct and teach the opportunity to do So. It is as necessary to instruct and teach those who have accepted Jesus as it is to preach Christ to the lost the lost who have accepted desults. So. It is as necessary to instruct and the ver naa the opposition of the saving a lost soul, but unconcerned about souls are justly concerned about souls. We are justly concerned about 1160 (1925). saving a lost soul, but unconcerned about saving a lost life (1925).

We find that very little work has been done on the State field this year. Only a very few of our churches have been sending any funds for the State work. State work; however, we have some churches that have been contributing each money. each month for every phase of our work. We urge the churches to take their offen: their offerings regularly and systematically for Missions, and divide offerings or offerings regularly and systematically for Missions, and will amply on a percentage basis 'agreeable to the church' in such a way as will amply (1929). will amply support every phase of our State work (1929).

The 29th annual session of the Mississippi Baptist Association the Fbor The 29th annual session of the Mississippi Baptist Abdomet with Ebenezer Baptist Church on October 19-21, 1937, with Ebenezer Baptist Church on October was listed as being sixty-four churches represented. Only one church was listed as being full-time Management (Parkview) of Laurel full-time. Most were fourth-time. Hickory Grove (Parkview) of Laurel the only one thousand dollars Was the only church to pay the pastor more than one thousand dollars the entire for the only church to pay the pastor more than one thousand the hundred dollars. Fourteen churches paid their pastor less than one thousand the pastor less than one hundred dollars. hundred dollars for the entire year. Only seventeen had a ladies' work.

Realest and Reale The greatest value of any church property was only \$2,500.

The report on State Missions for the 1937 session was as follows:

The main object of this Association is State Missions work. It is sary to street to state to preach the gospel is The main object of this Association is State Missions working the foreign of the home field in order to preach the gospel this foreign of the home field in order to preach the field this foreign of the field this field this foreign of the field this field the foreign of the field this field the foreign of the field the field this field the field the field the foreign of the field the fi in the foreign field. We have had two state missionaries upon the church year. The this foreign field. We have had two state missionaries on the state work. We urge upon the churches their constructive work. We recommend that their constructive work. We recommend churches their fullest cooperation in this great work. We urge upon the that we continue to their fullest cooperation in this great work. We recommend their fullest cooperation in this great work. We recommend their fullest cooperation in this great work and that we support it freely with that we continue our State Missionary work and that we may be able to real provention of the proventio with our prayers, our means, and whatever other help we may be able render. ^{to} render.

The 34th annual session of the state association met with the Punt Baptist Cl Paramount Baptist Church on October 20-21, 1942, with seventy time ches represent the association met with seventy of the state association met with seventy seventy of the association listed four full-time classification of the association listed for pastors in the association of the association pastors of the association of the association pastors in the association of the association met with the seventy of the association met with the seventy of the state association met with seventy of the state association in the seventy of the state association is the seventy of the state association is the seventy of the state association is the seventy of churches represented. The minutes of the association listed four full-increase churches have a sociation listed four full-time churches have a sociation listed four full-increase churches have a sociation listed four full-time churches have a sociation listed four full-increase churches have a sociation listed four full-time a sociation full-time full-fulltime churches represented. The minutes of the association listed four than one thousand, Vet and the paid the pastor more than one paid the pastor more than increased, but most were still fourth-time. The salaries for pastor thousand dollars of the association of the association of the salaries for pastor than one thousand the pastor more than one church yet only Parkview church paid the pastor progress of the steady progress of growth and dollars of the steady progress of growth and dollars of the steady progress of growth and the steady progress of growth and dollars of the steady progress of growth and gr thousand dollars for the entire year. With the steady progress of growth and de, however chursand dollars for the entire year. With the steady progress of the and development

Beginning in the late 40's and early 50's, growth continued al. Of the work al. Of the work and the state work. and development. in Beginning in the late 40's and early 50's, growth continued their phases of the work. The people became more aware work.

Greatial. Church people became more after the state work.

Department after the support of the state work. potential beginning in the late 40's and early 50's, be aware of the Grential. Churches began to grow in the support of the state work. The people became more aware of the state work. The people became more aware of the state work. The people became more aware of the state work. The people became more aware of the state work. The people became more aware of the state work. The people became more aware of the state work. The people became more aware of the state work. The people became more aware of the state work. Grential. Churches began to grow in the support of the state work of the work after unity was manifested in the association. Department support of the state work of the state work of the state work after department unity was manifested in the association. Department support of the state work after work and increasing the work and increasing department was manifested in the association. Department was added, thus centralizing the work and increasing the work and inc Support for the various causes.

Division between Churches

The Midway Baptist Church of Benton, Mississippi, was host to the annual session in 1940. A letter was read from Ebenezer Baptist Church William 1940. A letter was read from L. Cross Baptist Church, Wiggins, requesting that a neighboring church, Cross Roads, not be received. Roads, not be received into the association. A committee made up of representatives of the committee made up of th of representatives of fifteen churches was selected to meet with the two churches and to two churches and to report its findings to the association. Churches selected were Lebon New selected were Lebanon, Spring Hill, Hickory Grove, Mt. Nebo, New Union, Palestine Oak G. Good Union, Palestine, Oak Grove, Tabernacle, Washington, Sanford, Good Hope, Union, Sand Lill, Sand Lil Hope, Union, Sand Hill, Big Creek, and Brushy Creek.

A called session of the association met with the Lebanon thank Laurel Mr. Baptist Church, Laurel, Mississippi, on December 17, to hear the findings of the fifteen fmdings of the fifteen member committee. A portion of their report is recorded below:

We find as follows: . . . that this trouble had its origin between eachers and it spread . . . that this trouble had its origin between two preachers and it spread to many churches. It is humanly impossible to place the responsibility. to place the responsibility upon all involved. We find both churches have said things irregular and off said things irregular and offensive to others. We recommend they forgive, forget, and go to work for all forget, and go to work for the glory of God (1940 Yearbook). Neither of these churches is presently affiliated with the BMAM.

Division Within the Association

At the 1947 annual session of the Mississippi State Association Dewell, Dorsey five more at Hopewell, Dorsey, five men were recommended and considered as state missionaries. but only a churches state missionaries, but only two were elected. A group of churches withdrew from the association were elected. A group of churches withdrew from the association after this meeting and organized the

The Sunflower Baptist Church, east of Wiggins, invited all less interested in a new state. churches interested in a new state association to meet at Sunflower than the fifth Sunday in November 2000 on the fifth Sunday in November. Officers elected were approved on January 1949 the first Sunday in November. Officers elected were approved According to a report from the War Tabernacle Baptist Church. According to a report from the Voice of Faith, Vol. 24, No. 3, March 1, 1985, R. D. Bond gave the following reason for a new association: "I believe that every missionary recommended by their local church new Faith. On the considered and sent out "The continuous that the continuous t should be considered and sent out." Thirty five churches went into the new Faithway Association in 1948. In their 1992 yearbook they list

This association believes the church should not sponsor any kind of monetary enterprise. The church should not sponsor and their 1992 yearbook under "Object and Days article was taken from their 1992 yearbook under "Object and Powers", Section 11.

This association shall never sponsor any kind of monetary enterprise such as denomination papers, Sunday School literature, association with a denomination papers, Sunday schools, hospitals, associationally owned and operated orphan homes, schools, hospitals, printing and hookstores, or any printing establishments, literature, publications, and bookstores, or any other money other monetary enterprises; all these things shall be left to the individual churches ^{chur}ches.

Women's State Baptist Auxiliary before 1950

The first session of the Women's State Baptist Auxiliary of ippi was being the Women's State Baptist Baptist) The first session of the Women's State Baptist Auxiliary at Louin in 10 to 10 at Louin in 1941. The first officers elected were Mrs. D.N. Jackson, president. Mrs. Mrs. Mary Cook, recording president; Mrs. A.W. Ball, vice-president; Mrs. Mary Cook, recording secretary. secretary; and Miss Eunice Davis, corresponding secretary.

At all Articles

At the second annual meeting on May 5, 1942, ten churches represented Were At the second annual meeting on May 5, 1942, ten characteristics brought the term of the second annual meeting on May 5, 1942, ten characteristics at Good Hope Baptist Characteristics at Good Hope Baptist brought the total to forty attending the meeting at Good Hope Baptist Church in Columnia.

The following is an excerpt from the statement of principles the state are in Church in Columbia, Mississippi.

The purpose of the State Auxiliary is to encourage a spirit of an cooperation Which the state auxiliary adopted. Christian The purpose of the State Auxiliary is to encourage a spitting of Christian cooperation and true helpfulness along all lines of the hand and extending a helpful hand to all dine of the state and extending a helpful way, work, aiding of local church enterprises and extending a helpful hand the of the church enterprises and aid, in every possible way, to all of the churches. Also to encourage and aid, in every possible with the Baptisanization. the organization of local auxiliaries in every church affiliated with the Baptist State Assa.

Annual meetings were held at the times and places selected messengers: Baptist State Association (1942). by the Annual meetings were held at the times and places selected to three messengers in annual assembly. Each church was approved by the messengers in annual assembly by the auxiliary and approved by the messengers in annual assembly the auxiliary and approved by the messengers in annual assembly the auxiliary and approved by the messengers in annual assembly the auxiliary and approved by the messengers in annual assembly the auxiliary and approved by the messengers in annual assembly the auxiliary and approved by the messengers in annual assembly the messengers in annual assembly the auxiliary and approved by the messengers in annual assembly the messengers and the messengers are also as a second to the messengers and the messengers are also as a second to the messengers are a second to the mes three messengers in annual assembly. Each church was entitled by the messengers who had been chosen by the auxiliary and approved church with the work of the state by the messengers in annual assembly. Each church which was in full sympathy with the work of the state assembly with the work of the state work of the state. association.

All contributions of the auxiliary we:re raised by voluntary and reported to the state association, stating ere Riving All contributions of the auxiliary we:re raised by volume, stating and reported to the treasurer of the state association, stating different phone.

the different phases of the work for which they were given.

From the state association and reported to the treasurer of the state association.

The different phases of the work for which they were given.

The phases of the work for which they women's the state association. From the first annual June meeting of the with the Union until the pipel.

Bar in From the first annual June meeting of the Work for which they were always always always and the first annual June meeting of the Work for which the Junion which the interminates were brinted Baptist Cl. Louisiana, their minutes were brinted Baptist Cl. Avenue Baptist Church in Bogalousa, Louisiana, the minutes were in a sepaprinted Baptist Church in Bogalousa, Louisiana, their minutes were included in the Were in a separate booklet. After the included in the state association yearbook.

MISSISSIPPI BAPTIST: THEN AND NOW

Children's Home and Directors

The Macedonia Baptist Church near Lucedale was host to the annual session in 1944. A report was received from the Big Creek Baptist Association the Big Creek Baptist Association that they had collected nearly \$600 and had elected three trustees for a least of the state of the sta three trustees for a home for children. The state association approved this report and odden the state association approved the the state association approve this report and adopted the children's home as a department. Three trustees were electrically the children's home as a department. trustees were elected: L. T. Simmons, C. H. Bush, and O. E. Everette.

During the

During the annual session in 1946 at Big Creek Baptist Church, the state trustees. Soso, the state trustees reported that 120 acres of land near Bay Springs could be a series of land near begin a Springs could be acquired with enough material available to begin a home. Seven trustees home. Seven trustees were elected at that time.

At the annual session in 1949 with the Lebanon Baptist Church Laurel, L. T. Simon and the Lebanon Baptist Church east of Laurel, L. T. Simmons was elected as the first superintendent of the Mississippi Raptist Child the Mississippi Baptist Children's Home.

Mt. Vernon Baptist Church (First Baptist), Louin, was host to the annual session in 1950, and the trustees of the home recommended Mr. and Mrs. Henry Smith Mr. and Mrs. Henry Smith as the first full-time superintendents to care for the first three children admitted.

Junior College Established

The churches, in annual session with the Hopewell Baptist of Dorsey in 1947 Church of Dorsey in 1947, received a resolution from the Rocky
Branch Baptist Church Poor Of Christian Branch Baptist Church near Sumrall in the interest of Christian education. A report from the Diagram of Christian called for education. A report from the Big Creek Baptist Association called for the establishment of a church the establishment of a church school. At a special called mid-year meeting, a motion was adopted. meeting, a motion was adopted to appoint a subcommittee to draw up a workable resolution to be up a workable resolution to be presented to the messengers at the

The resolution of this committee to begin a junior college department was admitted to begin a junior college with a Bible department was adopted by the Baptist Missionary Association of Mississippi on October 19, 1948. Seven trustees were and empowered to solar of the solar of th elected and empowered to select a faculty, devise a curriculum, and the select a faculty appropriate facilities. The select a faculty appropriate facilities and the select a faculty appropriate facilities. find appropriate facilities. The first classes began September 27, Mississing the educational facilities of the classes began September 27, and Laurel, 1949, in the educational facilities of Parkview Baptist Church, Laurel, Louis D.N. Mississippi, with the following officers and faculty: president, D.N.

Jackson; dean, L.T. Simmons: instruction and faculty: president, D.N. Jackson; dean, L.T. Simmons; instructors, O.F. Parker and J.B. Coats.

Associational Hymn Books

At the annual session with the Station Creek Baptist Church

near Collins in 1933, a committee of ten was appointed to compile and Publish a song book for the association.

The first hymn book, <u>Associational Songs</u>, was well received by the churches. At the annual session which met in 1935 with the Enon Barrier of seven Enon Baptist Church near Columbia, a different committee of seven was appear. Was appointed to compile and publish Associational Songs No. 2.

In the appointed to compile and publish Associational Songs No. 2. In the annual session in 1939 with the Sanford Baptist Church near seminary at the Associational Songo Purvis to Seminary, the association endorsed M. W. Matthews of Purvis to Publish appears association endorsed M. W. Matthews of Sun day School and publish another hymn book to meet the needs of Sun day School and evangelistic. evangelistic worship. The name of the book was <u>Triumphal Hymns</u>.

State Paper

In the annual session at Henleyfield Baptist Church near e in 1040 Carriere in 1948, the editor and owner of the Mississippi Baptist, L. the limmons the had started as part of the manual session at Henleyfield Baptist Church. L. Simmons, personally offered the paper he had started as part of the children's personally offered the paper he had started as part of the paper he had started as part of the children's personally offered the paper he had started as part of the paper he had started as paper he had started as part of the paper he had started as part of the paper he had started as paper he had started as pa the children's home ministry to the state association to become the property of the association. G. C. Stockstill offered a motion that the nembers give association. G. C. Stockstill offered a first ance a members give a standing ovation as an expression of gratitude to L. Simmons for this generous gift. The paper was published once a with with a standing ovation as an expression of grantude and month with a standing ovation as an expression of grantude as month with a standing ovation as an expression of grantude as month with a standard published once a standard publish month with a subscription price of \$1.00 per year.

FORMATION OF LOCAL ASSOCIATIONS Only two local associations that have continued in the Baptist Organization of the Washington Baptist BMAM Only two local associations that have continued Baptist Association in 1950. Other local association this period: the Washington in 1950. Association that have Washington Beroch Were organized during this period: the Washington in 1950. Part is associated and were taking an active white washington in 1914 and the Ten Mile Baptist Association in 1914. Other associations were being organized and were taking an active some spread; spread; spread; the state of Mississippi. While bart in 1914 and the Ten Mile Baptist 12 taking all actions were being organized and were taking all while some have remained the gospel throughout the state of Mississippi. While have remained the gospel throughout the state of Mississippi with other containing the going into Some have remained intact as local associations, affiliating with other groups.

Some have remained intact as local associations, affiliating with other groups. Baptist groups, others have disbursed, with the churches going into other groups, after disbursed, with the churches going into his groups. other groups, others have disbursed, with the churches going of the groups. All have played an important role in the history of the churches going in the history of the groups. All have played an important role in the history of the churches going in the Mississippi Baptists.

GROWING PAINS BY LUTHER H. PARRISH One might question the need for this section, but it contains that hat hat here information one might question the need for this section, but it contains taken that needs to be preserved. Some of the information i Mississippi Bapting minutes of the 1937 and 1942 sessions of the Bapting minutes of the 1937 and 1942 sessions of the Bapting minutes of the 1937 and 1942 sessions of the Bapting minutes of the 1937 and 1942 sessions of the Bapting minutes of the 1937 and 1942 sessions of the Bapting minutes of the 1937 and 1942 sessions of the BMA Mississippi Baptist Association and some from older people who BMA Baptist Association and some from older people will real:

Will real:

Resigning from the minutes of the 1937 and 1942 because that BMA

will real:

The information is given with the hope that BMA

The information is given with the hope that BMA

The information is given with the hope that BMA

The information is given with the hope that BMA Baptist Association and some with that time. The information is given with realize the progress that has been made.

Cooperation Among Local Associations

One important bit of history among local associations needs to be mentioned because of its impact on the work today: the close contact that local associations in contact that local contact that local associations maintained with each other. For clarity, the Big Creek the Contact that local associations maintained with each other. the Big Creek, the Oak Grove, and the Ten Mile associations serve as examples. In their examples. In their annual meetings, the churches would decide with which associations the churches would decide with which associations they would fellowship; corresponding messengers were elected to attack the street would fellowship; corresponding messengers were were elected to attend other associations. These messengers were authorized to write at 1 authorized to attend other associations. These messengers their progress and all their progress and all the name of their association, the their progress and plans. At the opening of the association, the moderator would walks. moderator would welcome the corresponding messengers to "have a seat among the brothers." seat among the brethren," with the privilege of reading their letters and to speak, but not to your what to speak, but not to vote. In that manner, each association knew what other associations were deother associations were doing and planning. This same procedure was practiced among state associations.

Most local associations today maintain close contact with the and cooperate with and others and cooperate with them in establishing mission points and mission points and cooperate with them in establishing mission points and mission points are cooperate. erecting houses of worship for new churches. They also cooperate with the state association

Time of Meetings

From the very beginning in Mississippi, the vast majority of churches had services and majority of the churches and majority of the churches had serviced and majority of the churches and Baptist churches had services only one Sunday a month, due in part folds a scarcity of preachers. Formal to a scarcity of preachers. Few churches had pastors who lived on the field. Most pastors farmed on the same and the week field. Most pastors farmed or worked at secular labor during the week and went by horseback or buse and at secular labor during the week. and went by horseback or buggy to their preach ing appointments.

The time span between preaching services once a month caused most churches to organize Sunday Schools in order to maintain services each Sunday. As a result, church members became training services in the study of Collection than the study of Col more enlightened in the study of God's Word. It was not long until more qualified were organized for a Word. It was not long until more qualified to the study of God's word. training services were organized for Sunday evenings, resulting in continued to the achievable of the chiral services were organized for Sunday evenings, resulting in the chiral services in the chiral services are services. more qualified teachers in the churches. Those two organizations time worship are the churches worship as the churches worship are to full then to full

continued to grow as the churches. Those two organizations time worship services.

Of the churches went to half-time and then to full-Of the seventy-one churches represented at the annual thers were formal in 1942 only formal churches; meeting of the seventy-one churches represented at the annu-the others were fourth-time or half-time of half the others were fourth-time or half-time churches.

Music

Music has played an important role in the worship services of Baptist churches. Along with the added services, churches began special of the services and services of the services and services are services. special choirs with regular practice sessions. Early churches had no pianos condition: no pianos or organs. Several factors contributed to that condition: no money to money to purchase an instrument, no safe method of delivering them to remote to remote areas, and no one who could play them. So the people learned to sing without instruments.

Baptists have always been slow to accept change or to break Baptists have always been slow to accept change of to churches. It sounds unreasonable; but more than fifty years ago, some and the church. churches would not even tolerate a piano or an organ in the church.

As organs As organs and pianos became available, the people had become available, the purchased either an steeped in tradition against them. When a church purchased either an or gan or pic organ or piano, some members would withdraw their letters from the thurch and church and put them in a trunk. People who did this became known as are trunk and put them in a trunk. "Trunk Baptists." Today church letters are not given to individuals but seen to sent to all the sent to all th are sent to churches of like faith and order. But the tide of progress included not be a sent to churches of like faith and order. could not be stopped, and it was not long until all the churches had instruments instruments.

The first song book used widely among Mississippi Baptists Was The first song book used widely among Mississippi Baptas With the Words Schoice. It was a small, thick-bound book lead the Words Schoice. It was a small, the musical notations. The song lead the Words Schoice Schoice. With the Words of the songs but without musical notations. The song header, usually a lace it to his leader, usually the preacher, would teach the words to his lips would the preacher, would teach the words to he pitch He would then take what was known as a tuning fork, place it in which it is to be sound would be the pitch lips, ould then take what was known as a tuning fork, place it to sin, give it a twitch with a finger, and the sound would be the pitch of the to sin. in which to sing. Since the song leader did not know the tunes for all hypns songs of which to sing. Since the song leader did not know the tunes to hymnals today. Even in the song songs, many of them were sung to the same melody. Even in the same melody.

The Dorsey's Choice hymnal gave way to the Sacred Harp which are hymnals song songs are attributed to a Folk Song.

The Ps some songs are attributed to a roll gave way to the same songs are attributed to a roll gave way to the same songs are attributed to a roll gave way that had The Dorsey's Choice hymnal gave way to the Sacred without which contained music for the songs that had been sung vided any man these musical notations pro Without any musical accompaniment. These musical notations this help much in using the sort much in the sort musical accompaniment in using the sort much in usi Vided any musical accompaniment. These musical notations this book in provement and enjoyment that singing conventions that singing the singing of the singi devel so musical accompaniment. These musical sconventions book was the size in contained musical accompaniment. These musical accompaniment that singing conventions this book was the size in contained in using this in using size in using size in the size in contained in the size in the size in contained in using this size in the size in th book was the singing of the notes of a song before the singing of ahoient. A few conventions conventions still preserve this the was the singing of the notes of a song before the singing of the notes of a song before the singing of the notes of a song before the singing of the notes of a song before the singing conventions still preserve this tradition

The next step in the development of music was the annual school. Most ancient tradition. Singing School Most churches had one school each summer, which holdsic, he lasted to school to school the music of the mus Renausic, the singiper is the development of music with the rudiments of the singiper is the development of music with the singiper is the sin Music, the singing improved, and many learned to direct the music of

the churches. It was very common for churches to have a Fifth Sunday Singing Convention Singing Convention, with congregational singing as well as special groups.

The music of today speaks for itself with trained directors and musicians. Other musical instruments, along with cassette tapes and sound systems are of sound systems, are often used. As a result, music in worship services has improved greatly of has improved greatly. Great oaks do grow from little acorns.

<u>Financial Matters</u>

Few preachers of that day had a college education. Most of had not finished by a day had a college education. them had not finished high school. The low salaries caused most preachers to work at salaries. preachers to work at secular labor in order to support their families.

Only a few churches poid it is a church had Only a few churches paid their pastors a set salary. Each church had its own method of pastored its own method of pastoral support. Some would receive an offering in church for their pastoral support. Some would receive an offering in church for their pastor, while in others individual members would give their offerings to the give their offerings to the pastor or treasurer of the church. Let it be said, however, that the be said, however, that the members of these early churches shared whatever they had with the whatever they had with the pastor.

Financial support of the Lord's work began to be emphasized, as in better support of the Lord's work began to be emphasized. resulting in better support of the Lord's work began to be emphasized work. Since Baptists have be the pastors as well as the associated work. Since Baptists have been slow to break tradition, every step of the pastors as well as the association of the pastors was met with opposite to break tradition. progress was met with opposition; however, the internal growth of with a sevidence of the Leville and the churches is evidence of the churches and the churches is evidence of the churches and the churches are the ch the churches is evidence of the Lord's blessings on the efforts of those with a vision.

Another step of progress in the association is that of supporting naries. Fifty years ago at the association is that of supporting for missionaries. Fifty years ago they were paid so much per day the there, work done from available funds. If the funds were not there, today is a missionaries were not paid. The sound mission program of today is a testimony of growth.

Annual Pastor Call

One of the greatest hindrances to church growth was the for the pastor. Many pastor to church growth was the yearly call of the greatest hindrances to church growth was plans for the church because the could not make long range in they plans for the church because they had no way of knowing if they church on "selected. Every disgraphical no way of knowing if they had be at would be reelected. Every disgruntled church member would be at and months to vote for aport. church on "call-day" to vote for another pastor. It would take weeks a blessing to be scars of calling and months to heal the scars of calling a pastor. It would take we bractice it with a thing of the pastor. That tradition was might still a blessing to heal the scars of calling a pastor. That tradition we practice it without any difficulty but the past. Some churches might still practice it without any difficulty, but their numbers are few.

In "the good-old days," the pastor came from a distance to

fill the pulpit. Out of necessity, he spent nights in the homes of his members of great fellow members enjoying warm hospitality and occasions of great fellow ship that are missed today.

Prayer Meetings

Later growth of the churches was manifested by adding Midweek services. They were first called prayer meetings. Still further graver auxiliaries, further growth resulted in the organization of ladies' auxiliaries, men's break services. They were first called prayer meetamen's brotherhoods, and youth organizations. Women's work, men's brotherhood brotherhoods, and youth organizations. Women's work, but the word and young people's activities were frowned on by many, but the work of these groups has caused the church to grow.

Fifth Sunday Bible Conferences Since most churches had no services on the fifth Sundays, churches Since most churches had no services on the fitti start churches would sponsor a Fifth Sunday Bible Conference. Bible Would be be receding. lt would be held all day on Sunday and the Saturday preceding.

Bible topics held all day on Sunday and the Saturday preceding.

Bible topics held all day on Sunday and the Saturday preachers for discussion. Bible topics would be assigned to various preachers for discussion.

People, especially People, especially preachers, would come from far and near to be shelf. There is the preachers would be assigned to various preachers for discussions to be shelf. There is the preachers would come from far and near to be shelf. There is the preachers would come from the only means of the preachers. taught, especially preachers, would come from far and ficulty of studying the price of several study, were the only means of of several study with the price of several study. of Southeastern 1948. of Southeastern Baptist College in Laurel in 1948.

Church Buildings

In the early years most church buildings had no Sunday school
The classes In the early years most church buildings had no Sunday of the additorium the classes, if more than one, met in different corners of the beautiful the homemade benches beautiful the homemade benches auditorium. It would be a travesty to call the homemade system pews" there were no padded pews. The air-conditioning system of or the center of the c home. The home beautiful fans, usually furnished by the churches home. The heating system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the churches had be uilding the system was often a potbellied stove in the can be used to had kerosene la where rural electrification had not come, the suspended the building. Where rural electrification had not come a mother's had kerosene lamps with reflectors on them; and they were a mother's lap, walls. The walls The series of the lamps with reflectors on them; and they way? oh the walls. Where rural electrification had not were suspended by the walls. There were no nurseries, except the floor or a mother's says the say the walls. There were no nurseries, except the floor of way?

Says that BMAM Baptists have not come a long way?

CHAPTER V

PROGRESS AMONG BAPTISTS 1950-1993

NATIONAL ASSOCIATION

The churches of the Baptist Missionary Association of (BMAM) support 1 Baptist Missionary Association; Mississippi (BMAM) support the Baptist Missionary Association there fore, it is appropriated the work of the national association; there fore, it is appropriate that a brief review of the growth of that work be included in a historical above. work be included in a history of Missionary Baptists in Mississippi.

From its beginning in 1950, the newly organized association much progress. In 1960, the newly organized association from North showed much progress. In 1950, the newly organized association of American Baptist Association (NAS). American Baptist Association (NABA) to Baptist Missionary Association 1950..... high note in of America (BMAA). The Missions Department began on a high note in W. J. R.... followed by 1950 with Jeff D. Welch as the first secretary of missions, followed by that for Collins. In W. J. Burgess, Craig Branham, James Schoenrock, and Don Collins. In came with a missionaries from the control of the control o that first year, six missionaries from the American Baptist Association income. came with the BMAA, and the missions office reported \$38,000 in \$3.180 done in 1992, the office reported \$38,000 in \$3.180 done in 1992. income; whereas in 1992, the office reported \$38,000 foreign and supporting 350. \$3,189,495.85 and supporting 350 missionaries (including interstate, Courtney, in additionals). The department of the de foreign, and nationals). The department has two other directors: Jack the missions and land to the missions. Soon Courtney, interstate missions and Jerry Kidd, foreign missions. Soon southwest Little will be in a new bould. the missions office will be in a new building on a ten-acre sight in

At the meeting in May of 1950, J.E. Cobb was elected editor of Sunday col. May purpose of the District Committee is to Publications. "The primacy purpose of the Publications Committee is to shurches" (1951) furnish Sunday school literature and supplies for the churches" (1951

yearbook). With such a noble purpose and no printed literature, the committee went to work and had Sunday school and Training service quarter! quarterlies ready for fall. In 1951 the literature sales amounted to \$27,000 c. \$27,000 for a seven month period; whereas the net sales for the year ending 100 a seven month period; whereas the net sales for the year. ending 1992 was \$1,211,645.00. Dr. Cobb was succeeded by D. O. Silvey in 1972 Silvey in 1953; he related the fact that the material turned over to him when he to some state of the fact that the material turned over to him when he to some state of the fact that the material turned over to him when he to some state of the so When he took office would fit into a shoe box. He was followed by C. Strope 0. Strong, and then his own son, James Lany Silvey. The Publications Department of the literature ministry Department exercised diligence in expanding the literature ministry include the include th to include books, supplies, Bible school provisions, periodicals, and sunday sol Sunday school and auxiliary materials: which are provided by Baptist Publishing House in Texarkana, Texas.

Baptist News Service 1954 In 1954 the Department of Research and Public Relations eated by Tackson as the first Was Created by the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work, with D. N. Jackson as the first director, follows the national work director, followed by Leon Gaylor and James Blaylock. In 1965 the was obhame was changed to Baptist News Service (BNS). The purpose of the department of the purpose of the production of the pr the department is to publicize, research, and keep records of the handle there and is to publicize, research, and keep records and handle there are the first directory and handle there are the first directory and the training of the search than the searc preachers and the churches and their activities. The first directory and sold book west. handbook was printed in 1961, followed by an edition each year. The state of the st goal is to inform BMAA people and others where we are and what we less than the inform BMAA people and others where in Jacksonville, are doing inform BMAA people and others where we are allu where we are allu where the doing. The Baptist News Service has headquar ters in Jacksonville,

the On Manual Association of America Seminary 1955

The One Manual Association of America Seminary 1955

On March 14, 1951, the BMAA accepted an invitation from thist Miss: the Baptist Missionary Association of America Seminary an invitation of the Baptist Missionary Association of Texas to make Jacksonville was a College College Seminary Association of Texas to make Jacksonville was a College College Seminary Association of Texas to make Jacksonville of ten acres (Rexas) College a project of the national association. Jacksonville the lected of the national association of ten acres a land grant of william S. Was Soldege a project of the national association. Jackson on the Trough her Trough her the permanent location; a land grant of ten acres and William S. on the Troup highway was given by Dr. J. M. Travis and William S. Classes, With Several Property of the national association and William S. M. Travis and William S. Classes, With Several Property of the national association and grant of ten account of the national association of the national association of the national association of ten account of the national association of the national association of ten account of the national association of the n Cober Troup highway was given by Dr. J. M. Travis and William October met at I. acres being acquired later. The first four years the acres being acquired later. The met at I. acres being acquired later. classes with seven acres being acquired later. The first four years of the fir October 15, 1956, and all but the chapel of the new seminary complex studen. Pleted is a Sullivan and Contember of 1957. Fifty-seven Was completed in time for classes in September of 1957. Fifty-seven from sense from time for classes in September of S. T. Sullivan and I. Sens from a first class. S. T. Sullivan class. Students from six states made up the first class. S. T. Sullivan and the first class. S. T. Sullivan and step Murphy of the first class. S. T. Sullivan and the first class. Later an adequate the house of the first several apartment units Were an adequate library was completed, and several apartment units built for students and their families.

The first faculty consisted of Gerald Kellar, W. J. Dorman, John W. Gregson, D. N. Jackson, and Harold Brunson. Presidents of the institutions in the institution institutions include G. D. Kellar, John Gregson, John W. Duggar, and Philin Bryan, B. in Jackson, and Harold Brunson. Presidents and Philin Bryan, B. in Jackson, and Harold Brunson. Presidents and Philip Bryan, B. in Jackson, and Harold Brunson. Presidents and Philip Bryan, B. in Jackson, and Harold Brunson. Presidents and Philip Bryan, and Philip Brya Philip Bryan. Each year the seminary enlarged its ministry - always with the goal of with the goal of serving the churches.

In 1971 the seminary was granted membership in the Association of Theological Schools and in 1986 was granted accreditation in the seminary was granted membership in the seminary was granted accreditation in the seminary was granted membership in the seminary was granted accreditation which was granted a accreditation in the Southern Association of Colleges and Schools, with reaffirmation in the Southern Association of Colleges and Schools, with reaffirmation in 1991.

The institution continues to grow in the number of students, financial and large lay faculty, financial support, and outreach ministry to preachers, lay workers and church and outreach ministry to preachers. workers and churches of the Baptist Missionary Association of America and other Christian groups.

LifeWord 1965

During a revival, Missionary Harold Morris and Pastor Ashford
were visiting they Conrad were visiting door-to-door in Florissant, Missouri. They prayed for a faster and prayed for a faster and more effective way to get the gospel out. The result was the first broad result was the first broadcast carried over station KSTL in St. Louis, Missouri. From that incident carried over station KSTL in St. Louis, the Missouri. From that incident in September 4, 1965, was born the Harvest Cl. idea for the "Harvest Gleaner Hour" - now a world wide radio and television ministry - whose television ministry - whose name was changed in 1988 to LifeWord Broadcast Ministries. Broadcast Ministries.

Four directors have steered this work: Harold Morris, A. R. 1, Paul L. Bearfield and a finterest: Reddin, Paul L. Bearfield, and George Reddin. One note of interest:

Paul D. Reddin, Paul L. Bearfield, and George Reddin. One note of interest: the Walk-A-Thon, a means of raising money, was implemented by Paul Bearfield in 1980: the provide the first year p Paul Bearfield in 1980; the program brought in \$80,000 the first year help. The point: the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. The point is the RMAA area brought in \$80,000 the first year help. proving one point: the BMAA can accomplish great work with God's in 1992 help. The Walk-of-Faith, as it is now called, brought in \$289,040.88

This department, with headquarters in Conway, Arkansas, that in 1904 under the local quarters in Conway, Arkansas, continues to expand under the leadership of George Reddin; statistics the gospel around the gospel aro show that in 1992, 806 churches contributed \$982,873 to help send languages. The world by a numerous in numerous i the gospel around the world by radio and television in numerous that it was the responded to D. and television in numerous conviction languages. The people responded to Brother Morris' "firm conviction that it was the Lord's will that we (the Brother Morris' "firm conviction to Brother Morris" "firm convict that it was the Lord's will that we (the BMAA) present the Lord Jesus Chaple: Christ to all the world by means of electronics" (Yearbook, 1969).

In 1964 Glenfawn Baptist Church in Rusk County, Texas,

through the Mt. Olive Association, petitioned the national association for the acceptance of the accep for the establishment of a Chaplaincy Committee. A year later the association granted the petition, and the Chaplaincy Committee was a new unit granted the petition, and the Chaplaincy Committee was a new unit in the BMAA. William Charles Pruitt, Jr. was elected as executive director, a position which he still holds.

In the beginning one chaplain was elected to represent the BMAA in the Air Force: Clayton M. Kennedy (now Lieutenant Colonel). Colonel) was the first to serve. Gradually, the need developed to include the characteristic form of the characteristic form. include chaplains, not only in the military but also in prisons and in hospitals. P. from the BMAA serve hospitals. Every year chaplains and assistants from the BMAA serve all branch year chaplains and assistants from the serve. in all branches of the military: army, navy, and air force. Some are Stationed overseas, while others serve in the states.

A note of interest: On December 31, 1989 Colonel Bobby C. On (a part) Thornton (a native of Mississippi) reviewed the decade of the eighties sermon active of Mississippi) reviewed the decade with President in a sermon entitled "Hindsight" at Kelly Air Force Base with President and Mrs. Co. The president are sent. and Mrs. George Bush and entourage present. The president had some to San Are Bush and entourage present. Spread rapid Antonio to visit the wounded from Panama. The news Spread rapidly that one of our own had the privilege of proclaiming Word to the wounded from Panama. The God's Word to the one of our own had the privilege of proclaiming the states. God's Word to the president of the United States.

The Chaplaincy Committee continues to add new recruits church. The Chaplaincy Committee continues to add new The Chaplaincy Committee continues to add new The headons. The headquarters are in Jacksonville, Texas.

Department of Camp Ministries The idea for a national encampment for the churches of the BMAA had been a national encampment the American Baptist The idea for a national encampment for the churches Baptist Praining Roman Had its beginning in 1946 in the American Baptist In Laurel, Mississippi. The Roman Had its beginning in Laurel, Mississippi. Raining Course Assembly, which met in Laurel, Mississippi. The chean had a seembly had and the desired at an analysis of the state Mountain pear Normal ground. In 1947 the first site chosen was Petit Jean State near Normal ground. In 1947 the first site chosen was at Latham Mountain near Morrilton, Arkansas, with the attendance at 108 from Spring. After 10 Arkansas, with the attendance of Springs, Springs, near Livings, near Livings the assembly met for sixteen years at Latham Springs, near Livings, near Livin Springs, After 1948 the assembly met for sixteen years at Springs, Near Hillsboro, Texas, with one exception: Texas, donated Arkansas, in 1952.

In 1952.

les of choice 1.

Carthage and three miles 20 In 1952.

Past of Choice land, ten miles south of Carthage and three miles and the miles south of Carthage and three miles are the control of the choice land, ten miles south of Carthage and the control of Carthage and three miles are the control of Carthage are the control edst of Carthage and three many of Gary for an encampment site. Later Dr. Daniel added a gift of the secretary for an encampment site. Later Dr. Daniel added a gift of the secretary for an encampment site. 33.3 acres.

Earl Moore and Eugene Gauntt served as promotional sec hip the came. retaries Earl Moore and Eugene Gauntt served as promotional Dates at the camp. An SOS from Trustee John Duggar and D. N. Legary. 1964), went out, causing Jackson in the Camp. An SOS from Trustee John Duggar and Line the American Baptist (February, 1964), went out, causing

valuable property to be sold by paying off the bonds totaling \$75,000.

Ten vears of 1965 Ten years after the generous gift from the Daniels in 1965 st national appears after the generous gift from the Daniels in 1965

the first national encampment was a reality, known as the Baptist Memorial Encampment. Memorial Encampment was a reality, known as the partment. From 1965 the RMAA From 1965 the BMAA used the facility for encampments - both local and national Lieuwent the BMAA local and national. However, it was not until 1986, that the BMAA recognized the Engagement.

recognized the Encampment Ministry as a regular department.

James Special Property Special James Speer has served as camp director since 1980. Much ss has been made. progress has been made since 1955, including adequate, up-to date, and comfortable facilities. In 2719 registered and comfortable facilities. In 1992 the report included 3719 registered fairb. or campers; 869 com summer campers; 869 campers at national camp; 182 professions of faith; and 2 men surrendering to the ministry.

A word of explanation: After 1955 many state and local living began building. associations began building or renting their own encampment sites, summer all churches are summer people to thus giving all churches an opportunity to send their young people to

Department of Church Ministries In 1965 the Youth Committee became a reality by adding to atement of Principles of Principles of Statement which the Statement of Principles of Cooperation an amendment which college and work be promote to the Statement of Principles of Cooperation an amendment which college and work be promote to the statement of Principles of Cooperation and amendment which college and high school, declared that a work be promoted through unmarried, high school, college, and professional young people.

By 1966 the ground work had been laid for the establishment amous of Baptist Student and been laid for the establishment in the stable of the of Association of Baptist Students (ABS). An ABS was organized on James School Southern State Collaboration of Association of Southern State Collaboration of State Collaboration of State Collaboration of Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with promotional arck as director to 1000 in Magnolia, Arkansas, with easily the campus of Southern State College in Magnolia, Arkansas, with promotional arck as director to 1000 in Magnolia, Arkansas, with the campus of the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, Arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, arkansas, with the campus of Southern State College in Magnolia, with the campus of Southern State College in Magnolia, with the campus of Southern State College in Magnolia, with the campus of Southern State College in Magnolia, with the campus of Southern State College in Magnolia C James Schoenrock as director. In 1967, Schoenrock was elected as him. Robert Or the Pation 1967, Schoenrock was elected as men to assist promotional director for the national ABS with three men to assist the Summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the first of the summer Mr. who succeeded him against the summer Mr. who succeeded h him. Robert Crank, who succeeded him in 1969, directed the first of in Nicaragua. he program with in 1969, directed the first of

the Summer Missions Program With students serving as missionaries

Phillip Missions Program With Students serving as missionaries in Nicaragua; he reported three new college chapters.

Philip Misenheimer has direct Philip Misenheimer became national ABS director in 1970. For director; but in 1990, but in 1990,

a time the Misenheimer heew college chapters.

ABS director; but in 1973, the Youth County Co ABS director; but in 1973, the Youth Committee assumed full support of the work. Misenheimer that been paying the same of service. John Steelmer chose to leave ABS work after seven years was elected as: of service. John Steelmer chose to leave ABS work after seven year and summer mission are elected director in 1977 - with much the progress to his credit: increase to leave ABS work after sea and summer mission programs in ABS chapters, retreats, teen activities, a secret.

Building in The head allocations were moved to the added progress to his credit: indn was elected director in 1977 - with and summer mission programs in ABS chapters, retreats, teen activities, a secretary/bookkeeper Texarkana, Texas and the department added and summer mission programs in ABS chapters, retreats, teen as a secretary/bookkeeper.

In 1987 Bobby That

In 1987 Bobby Tucker was elected as the executive director of

the Youth Committee, which was changed to Department of Church Ministries in 1990. The name change indicated the need for growth in areas such as evangelism, children, youth, single adults, senior adults, and ABS, which serves university and college students.

Ministers Benefit Department 1974

The Ministers Benevolent Society began in 1974 when the BMAA endorsed a charter and bylaws. Three years later, the name was changed to Ministers Benefit Department. The goal of the department Was to provide retirement, benevolence, and health insurance for Preach preachers and other church employees. The plan, getting off to a slow start start, gained momentum with persistent and determined leaders. The motto adopted was "Your helping hand beforehand."

Ralph Cottrell, one of the organizers of the MBD, was director of the full was program for twelve years. Cottrell reported that almost a full year was required to accumulate \$2,000 to serve as the initial investing to the serve as the initial investing to the server as the server as the initial investing to the server as th investment to purchase the first certificate of deposit. Today in 1992, the total assets are in excess of \$8,000,000.

James A Henry was elected to succeed Cottrell in 1986. Today the number of accounts of BMAA pastors in the Ministers Benevolent Society. Society exceeds seven hundred. In 1992 a check in the amount of \$2,800 \$2,800 was sent to each spouse of the twelve pastors who died and were means a sent to each spouse of the twelve pastors who died and Were members of the Society. FAME, an acronym for Funds to Alleviate Minister Ministers Emergencies, provides for financial assistance to worthy Pastore: Pastors in time of need. The special emphasis for Fame during July of 1000 of 1992 exceeded \$15,000. Headquarters for MBD are in Texarkana, $T_{\rm exac}$ Texas.

Moral Action Committee 1989

The most recent unit added in 1989 to the BMAA roster Was the Moral Action Committee. Roy McLaughlin of Swartz Creek, Michigan Michigan, is the executive director. The primary duty of the committee is to inc. is to inform the people of issues constantly being voted on so that they they can write their individual congressmen on matters that will affect on affect our people and our churches. The list of evils which the Moral Action Action committee opposes includes alcohol, drug abuse, pornography, sodom sodomy, gambling, child abuse, abortion, and moral/ political issues that and that endanger the human race, the church, and the family (Yearbook, 1980) The first Sunday in July (week of July 4) has been designated 1989).

as Moral Action Committee Day, and each church is urged to receive an offering to fund the executive an offering to fund this ministry among our churches. The executive director represents the among our churches. director represents the BMAA on moral-political issues in Washington, D.C.

DEPARTMENTS OF

BAPTIST MISSIONARY ASSOCIATION OF MISSISSIPPI Missions Department Officers

In the 1951 session of the state association, meeting with the ount Baptist Church Paramount Baptist Church near Wiggins, the delegates established the first office of secretary. the first office of secretary-treasurer of missions. Ollie F. Parker was elected on a part-time bar a part-time bar a feet of secretary that time, of elected on a part-time basis for \$10 per month. Until that time, the mission association by the association clerk of the association had been acting as secretary treasurer of treasurer. H. L. Gardner was been acting as secretary treasurer. missions. H. L. Gardner was elected in 1952 as part time secretary

1. First Full-Time Secretary-Treasurer of Missions 1953
The Parkview Bost to the The Parkview Baptist Church of Laurel was host to the first one commendation. annual session, and the churches elected H. L. Gardner as the first with three full-time Secretary-Treasurer of Missions to be paid \$350 per month with three cents per mile travel expenses.

d!rector, as the title was changed in recent years. The men listed below have served as secretary-treasurer, of Ollie Device was changed.

1939-1952 and 1955-1957 B. J. Knight

1953-1954 Vern D. Holifield 1954-1955

Eugene Murphy 1957-1965 and 1971-1974 Arnold Knight

1965-1971 Stephen Howell 197 4-1990

2. Manager of Revolving Loan Fund 1990
At the mid-vear modern Color Fund 1990

At the mid-year meeting Loan Fund 1990

t church in Corinth, May 1990

or of missions (May 1990)

At the mid-year meeting of the association with the Farmington as the corinth of missions (May 1990). At the mid-year meeting Loan Fund 1990

Baptist church in Corinth, May, 1990, Arnold Knight resigned as Stephen Howell was after serving sixty Arnold Knight resigned as that position. director of missions, after serving sixteen years in that position.

Stephen Howell was elected as director of the Department, Stephen Howell was elected as director of the Missions Department, Communication and Arnold Knight was elected to a new land as manager and position and position and position and position and position and position as manager and position and and Arnold Knight was elected as director of the Revolving Loan Fund and anewly created position as manager and the partners and missions Department Department and Department Departm and Arnold Knight was elected as director of the Revolving Loan Fund and missionary at-large. The Missionary and missionary at a nine-member part. Committee and the Revolving Loan Fund and missionary at-large. The Missionary time basis, and the poeic great the man accordance placed on a particular time basis. trustee body. The Revolving Loan Fund each had a nine-member of missionary at large was placed on a partial position of missionary at large was discontinued. time basis, and the position of missionary-at-large was discontinued.

Missionary Committee

When the present Mississippi State Association was organized in 1908, the churches elected five men to serve on a committee called "Information was to keep "Information and Finance." The purpose of the committee was to keep the churches informed of the needs of state missionaries between annual sessions. This committee was not to interfere with any church support: supporting missionaries independently. The messengers in 1929. Information and Finance Committee to twenty members in 1929.

At the 1953 annual session at Parkview Baptist Church in At the 1953 annual session at Parkview Baptist Street, a committee on revising the constitution was elected: Preston M. Cochran, Alfred Jones, and L.T. Simmons.

The Corinth Baptist Church of Lucedale was host to the 1954 annual session. The report from the committee for revision of the constitution constitution was adopted. The name was changed from Information and Fine and Finance to Missionary Committee. Each church elected one missioner missionary committeeman to act jointly with other committeemen in the train the transaction of all business that might arise be tween sessions of the area ciation served as of the annual association. The officers of the association served as officers of the missionary committee at such meetings.

In 1955 a committee Enlarged with the Recommending Committee to the Missionary Committee, with the Purpose of Purpose of seeking out available and qualified men to fill the office of mission of pose of seeking out available and qualified men to in the same of missionary and to present said person to the association. Those elected were already as a second of the present of the second of elected were C.D. Parker, Z.W. Swafford, Z.T. Rankin, Preston M. Cochran Cochran, and Arthur Smith, thus the present Missionary Committee was beginning the same increased to seven and the was begun. In 1962 the committee was increased to seven and the following

It was recommended that the committee work closely with the director and missionaries, respecting the expressed will of the churches Ti churches. The committee of nine was later referred to as trustees.

The Missionary Committee met every two months until 1961. At that time it was changed from every two months to once a quarter.

By that time it was changed from every enlarged to three representatives By that time it was changed from every two months to once a quarter from each of the committee had been enlarged to three representatives as the messenger body of the from each church and were referred to as the messenger body of the BMAM B_{MAM} .

The association in annual session at Southeastern Baptist College in Laurel in 1979 changed the meeting time of the missionary committee from every changed the meeting time of the missionary committee from every three months to an annual session in October and a mid-year mostion. and a mid-year meeting in May. That change allowed the churches to send three messengers. send three messengers to attend to any business that might arise in May of each year. The control of the church of May of each year. The time set was Tuesday after the third Sunday in May and is known as the set was Tuesday after the third Sunday in association. May and is known as the Mid-year meeting of the state association.

This arrangement has This arrangement has continued to the present time.

Revolving Loan Fund

The Creston Hills Baptist Church of Jackson was host to the annual session V D The Church of Jackson was host to the annual session V D The Church of Jackson was host to the church of Jackson was host to the annual session V D The Church of Jackson was host to the church of the church of Jackson was host to the church of Jackson was host to the church of the 1957 annual session. V. D. Holifield, elected secretary-treasurer of a divisions, recommended the missions, recommended the establishment of a Revolving Loan Fund, Ray Th. a division of the Missions Department. The five trustees elected were Stripe. Ray Thornton, Luther Parrish, C. G. Clark, M. S. Arrington, and B. H.

The original purpose of the Revolving Loan Fund was to assist new mission churches in building programs. Only the interest earned one mili: from deposits was used. The fund has grown since 1957 to exceed churches. The growth has grown since 1957 to exceed the churches. one million dollars. The fund has grown since 1957 to exchurches and departments of the mission of the said departments of the mission of the said departments of the mission of the said departments churches and departments of the state association, in addition to the

The present Revolving Loan Fund manager, Arnold Knight, he discusses of the Minimum and the closely is under the auspices of the Missions Department, working closely Revolving I assisting missions Department, working closely with the director in assisting mission churches. Nine trustees of the Control of the Missions Department, working of the Mission churches. Nine trustees of the Mission churches. Revolving Loan Fund division serve the director as assistants.

In 1950, Henry Smith, along with his wife, was elected as the annual continuous annual continuous superintendent to make annual continuous superintendent superintend first full-time superintendent to move into the home in Louin. In 1951
Baptist church session of the state at the annual session of the state association with the Paramount the names of the control of Perkinston Control of the state association with the Paramount reported since Baptist church, east of Perkinston, Superintendent Smith reported Buffington 12 Marie four children Superintendent Smith reported the names of the first four children admitted to the home as Maxine Ann Harrell 10 Acc. Buffington 9 Original Sciences 6, and Joyce five Buffington 12, Margie Buffington, Superintendent Smilli Ann Harrell 10. After Smith and his wife home as Maxim years, he resigned in a Smith and his wife home for five Ann Harrell 10. After Smith and his wife served the home In 1957 the of

In 1957 the trustees

Ty in Louin and built the first built acres of land north of dormitory. The Laurel, Mississippi, and built the first building for a dormitory. The property in Louin and built the first building for a dormitory. The sold and applied to the Laurel

The Children's Home operates a farm and raises much of the food for the home. Other buildings have been added such as Superintendent's home, recreation hall, and swimming pool. The institute institution is able to care for approximately fifty full-time children at one of at one time. Many of the children are placed in foster homes of the supporting churches and can be adopted from the home.

The present superintendent, G.W. Pierce, along with his wife, has served the home for the past 25 years. The 1991 annual budget of the Operation the operation was \$265,543.17 and property was valued at \$360,000.

<u>College</u>

In 1950 L.T. Simmons was elected president of Southeastern Baptist College (SBC), and Ollie F. Parker, Alfred Jones, and B. H. Stringer. Stringer were elected to serve with him as instructors. A total of eleven men have men have served the school as president, Each of these men has made his own come. his own contribution for the welfare of the college. Recognition is given to the following. to the following men who have served in the position as president: Dr. D.N. Jacks D.N. Jackson, who had the honor of being the first president, 1949; L.T. Simmer L.T. Simmons, 1950; John W. Duggar, 1950-54; B. Alfred Jones, 1957-55; PM C. Stockstill, 1957-55; P.M. Cochran, 1955- 57, 1965-67; George C. Stockstill, 1957-61; Bern: 61; Bernice Dykes, 1961- 65; AM. Wilson, 1968-69, 1983-90; A R. Reddin 1067 Reddin, 1969-71; Dr. Eugene Murphy, 1971-83; Dr. Gerald D. Kellar, 1991-pro-1991-present.

Classes began at SBC in the fall of 1949, offering a curriculum to Classes began at SBC in the fall of 1949, offering a current of support a Bible Department with the intent of expanding it to support as Bible Department with the intent of expanding it to support as support a Bible Department with the intent or expanding support an accredited junior college program. The first junior college curriculum curriculum was offered in 1955 and gained accreditation in 1958. The 1991-92 curriculum supported the following programs:

Degree Programs

Associate of Arts in Business Associate of Arts Associate of Arts in Sacred Music Bachelor of Arts in Bible Bachelor of Science in Pastoral Training Certificate and Diploma Programs

Intensive Business Certificate (one-year)

Certificate of Christian Leadership (12 semester hours)
Diploma of Christian Leadership (12 semester hours)

Diploma of Christian Leadership (12 semester hours)
Diploma is Diploma is Diploma in Diploma is Diploma in Diploma in Diploma is Diploma in Diploma in Diploma is Diploma in Dip Diploma in Bible (42 semester hours)

Enrollment and Schedule

In 1950 twelve ministerial students were enrolled in SBC, with enrollment of sixter a total enrollment of sixteen. In the third year of operation, 1951, the from 7.00 ment was forth. Of total enrollment of sixteen. In the third year of operation, 1951, from 7:30 to 12:30 and from 1951, and from 1 from 7:30 to 12:30 and from 3:30 to 9:30.

For the academic year 1991-92, a total of 320 students were through the various taught through the various programs of the college. This figure and support the programs of the college. included full-time, part-time, credit, non-credit, extension classes, students or school. Of the and summer school. Of the number above, fifty-three were ministerial classes. students. The schedule was all day Monday through Friday with night

Property

Ten acres of land, located just north of the Laurel city limits y Building, was purchased just north of the Laurel city limits on Highway 15, was purchased just north of the Laurel city lime time for the fall, which contains 1955. The Administration and 1957 Library Building, was purchased in 1955. The Administration and 1958 room semester. Two do several classrooms, was erected in 1957 time for the fall semester. Two dormitories were constructed in 1957 was purchased. Adioining the fall semester and 1958, respectively. Adioining the fall semester additional tentages. and 1958, respectively. Adjoining the first ten acres, an additional ten Other. In 1967.

Other buildings on campus include the gymnasium/esident's hope (originally, tentor) Other buildings on campus include the gymnasium home, built in 1965; the campus faculty home (originally, built in 1965), relocated and a south president's the president's home), relocated and renovated in 1968; the president's home (originally In 1990).

In 1990 construction began on a new building to house the special donarios. This facility and altogether by library and a new bookstore. This facility, to be financed altogether the fall semester 1990, will be completed at for occupancy by things. with special donations, will be completed and ready for occupancy by the part will be determined by the special donations and throughout will be determined by the part will be determined the fall semester, 1993. This facility, to be financed at throughout will be completed and ready for occupancy the BMAM and friend three, thanks to the seminary of the people of throughout will be completed and ready for occup-the BMAM and friends in surrounding state generosity of the people of

On November 25, 1958, Southeastern Baptist College of Colleges and became a member 25, 1958, Southeastern Baptist College Accreditation in 1958

Accreditation by the Mississippi Association of Colleges and Mississippi Commission on Decame a member 25, 1958, Southeastern Baptist Accreditation in 1958.

Accreditation by the Mississippi Commission on

In 1970, a four-year Bible program was instituted, in addi tion to the junior college program, which offered a B.A. degree in Bible. The four-year Bible. The liberal arts junior college was converted to a four-year Bible college in 1974, and the college was granted applicant status for as for accreditation with the American Association of Bible Colleges in 1970. 1979. Southeastern Baptist College, granted candidate status in 1983, was fully accredited in 1988.

<u>Publications</u>

In 1950 L.T. Simmons was editor of the Mississippi Baptist, the state paper. At the end of the year, the editor noted a deficit of \$99.00. \$99.00, the amount of which he gave to the association in order that the paper. The the pastors and churches would be more interested in the paper. The Plea was for the churches to adopt the "Every Family" subscription plan. The following year Douglas Laird was elected editor, and his salary.... Salary was set at \$1,150.00, of which amount he received \$204.24. A year late. Year later Laird made a donation of \$787.96 to cover his back pay and offered 1. offered his resignation as editor.

Preston Cochran was elected editor in 1954. A motion passed to discontinue the state offices of associate editor and recommend to each i to each local association that they elect an associate editor for the Paper and its association that they elect an associate editor That year Cochran paper and that the body elect an assistant editor. That year Cochran reports 1 reported sixteen churches had adopted the "Church Family Plan", with this idea: "A church with ten members would cost 80 cents down and 80 cents." The theory was thus 80 cents per month with names and addresses." The theory was thus stated. "The theory was thus also noted that the paper Stated: "It won't cost - but it pays". Cochran also noted that the paper went int Went into nineteen states and four foreign countries.

In the 1956 yearbook a note of appreciation was given to Carrol Jackson and P. M. Cochran for services rendered as editors of the Mr. of the Mississippi Baptist for the past year, and Carrol Jackson was recommended to the past year, and Carrol Jackson was recommended to the past year, and Carrol Jackson was recommended to the past year, and Carrol Jackson was recommended to the past year. recommended to be retained as editor; however, the 1957 report for the past the paper was given by Cochran. He challenged the people to raise the paper was given by Cochran. Warch 1, 1958, at which time the number of subscribers to 1,000 by March 1, 1958, at which time 47 characters. 47 churches were participating on the family plan. Tracts were being Printed for free distribution.

In the 1956 annual session of the state association with the Shady Grove Baptist Church of Laurel, Mississippi, the first trustees of Christian of Christian Publications elected were Grover Laird, J.P. Royals, and R.G. Lieu R.G. Holland.

Growth of Christian Publications The association voted to create an office of "Christian and other" Publications" in 1959, with the idea of handling tracts and other publications. From the idea of handling tracts and other publications. Pub lications. From that meeting grew two divisions sponsored by the Publications D. A. Christian the Publications Department: Mississippi Baptist and Christian Publications. For some and Christian Publications Department: Mississippi Baptist and Christian Reparately. Publications Department: Mississippi Baptist and Chille In 1961 the Christian Publications, For several years, the two entities reported sending In 1961 the Christian Publications Department reported sending 15,000 tracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts to Mission Publications Department reported separations and the contracts and the contracts to Mission Publications and the contracts and the contract and the contracts and the contract an 15,000 tracts to Missionary Z.T. Rankin in Japan and 5,000 tracts to be dietrib. Jerusalem, to be distributed to tourists visiting the Garden Tomb.

In 1965 the Market Tomb.

In 1965 the Mississippi Baptist and Christian Publications under one heading fused under one heading - Christian Publications. In 1969 the Public of the editor of the Public of the editor of the public of the editor of offices of the editor of the Mississippi Baptist and the director of the Publications Department. Mississippi Baptist and the director of the Paper Publications Department were combined, and the editor of the paper was responsible for all the director or the paper was responsible for all the director of the director of the paper was responsible for all the director of the director of the paper was responsible for all the director of the paper was responsible for all the director of the paper was responsible for all the director of the director of the paper was responsible for all the director of the paper was responsible for all the director of the paper was responsible for all the director of the paper was responsible for all the director of the paper was responsible for all the director of the paper was responsible for the director of the director of the paper was responsible for Was responsible for all the duties of both offices.

After 1961 the duties of both offices.

Sippi Baptist: Max Well.

Sippi Baptist: Max Well. Mississippi Baptist: Max Walters, P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Gordon George S. P. M. Cochran, L. S. Walker, Lonnie Those Co. H. Cochran, L. S. Walker, L. W Myrick, G. H. Gordon, George Stockstill (interim), and Don J. Brown. Cochran as directors of Cickstill (interim), and Don J. Brown. Those serving as directors of Christian Publications included P. M. Cochran, L. S. Walker, and C. V. Christian Publications included P. M.

Cochran, L. S. Walker, and G. H. Gordon. A report from the 1970 Yearbook concerning the Mississippi with a loss of 95 churches with a loss of 9 Baptist: A report from the 1970 Yearbook concerning the Mississur-plan", with a total of 35 churches was receiving the paper on "the family 30 paners L. Total of 3.800 family and subscribers, and plan", with a total of 95 churches was receiving the paper on "the families, 115 individual subscribers, and was going in exchanges, 115 individual subscribers, The paper ries. 30 papers being sent in exchange for other publications. The paper (p.99). was going into 300 post offices in 28 states and 10 foreign countries

First Full-Time Director 1978 Don J. Brown was elected as the first full-time editor and a special Publication of the Christian Office of the Christian Publication of the Christian Office of the Christ director of the Christian Publications Department in March 1978

Jackson, The decrease of the Christian Publications Department in March 1978

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Jackson The decrease of the Christian Publication Pu during a special called meeting at Creston Hills Baptist Church in office on Highway the Currently I series in the missions rhe Jackson. The department is currently located upstairs in the missions publishes. North. Laurel Laurel to the paper, the office on Highway 15 North, Laurel. In addition to the paper, the and local association and provides editor publishes 15 North, Laurel. In addition to the paper, upprinting services for churches and local association minutes and provides Printing services for churches and individuals.

In the 1958 annual session with the Parkview Baptist Church, to keen the Ralph Brand Parkview Baptist Church, by In the 1958 annual session with the Parkview Baptist Churchinforming the news of the association before the public by Laurel, the churches annual session with the Parkview Baptise informing the news news of the association before the public relations to broad of meetings and making arrangements as as informing the news of the association before the public with stations to broadcast special programs. The director serves as with stations to broadcast special programs. The director serves as

moderator when various department workers meet in interest of the association.

Finance of the operation of the director's expense comes from the general fund of the state association. Don Brown, editor of the Mississipal and of the state association. Mississippi Baptist paper, is the present director, having served in the Position for the past ten years.

The Baptist Training Service Assembly

The Mississippi State Baptist Training (BTS) Assembly met for appual its first annual session at Parkview Baptist Church, Laurel, Mississippi in 1950. The first annual session at Parkview Baptist Church, Laurel, Mississippi in 1950. The first eight messengers, in 1950. Twelve churches were represented by fifty eight messengers, twelve twelve ministers, and ninety visitors. The object of the assembly was for the control of the con was for the inspiration and instruction of our people in every phase of church his of church life. The next meeting was with First Baptist Church of Henlevfield: Henleyfield in Carriere, Mississippi. The Assembly began on Tuesday morning and in Carriere, Mississippi. morning and concluded at noon on Wednesday; however, in 1955 the time set form time set for beginning was Mon day evening and continuing through Tuesday as Tuesday afternoon. For nine years the assembly was well attended and created much enthusiasm.

The proceedings of the BTS Assembly were not recorded in 961 have Baptist Youth Fellowship The proceedings of the BTS Assembly were not recorded was included by the BTS Assembly were not recorded work was included by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceedings of the BTS Assembly were not recorded by the proceeding by the proceeding by the proceedings of the BTS Assembly were not recorded by the proceeding Was included in the 1962 Yearbook, under the title of Mississippi Baptist Variation of the 1962 Yearbook, under the title of Mississippi Church was host to Baptist Youth Fellowship. The Parkvlew Baptist Church was host to the annual the annual session when a resolution came from the Mt. Nebo Baptist Church of Department. T.G. Mize was Church of Bay Springs to establish a Youth Department. T.G. Mize was elected as the Springs to establish a Postict Youth Fellowship. In 1964 elected as the first director of the Baptist Youth Fellowship. In 1964 and 1965 and 1965, the trustees were instructed to direct the department and select persons. select personnel to serve in places of leadership.

The first Mississippi state youth encampment was held in June

Output

Description to this time the The first Mississippi state youth encampment was field in the churches of the Percy Quin State Park, McComb. Prior to this time the churches of the Percy Quin State Park, and Florida attended the churches of the Percy Quin State Park, and th churches of Mississippi, Louisiana, Alabama, and Florida attended the Perdido Box 1.7 Perdido Beach Encampment at Perdido Beach, Florida. It was not long Until proved. Until growth forced other encampments to be established.

In 1966 the trustees of the Mississippi Baptist Youth Department viile In 1966 the trustees of the Mississippi Baptist Youth Department; and at a new title - was asked to carry on the 1967 encampment; and at the close of the close o the close of the encampment, that activity would be placed under the direction of the encampment, that activity D. Holifield was named as direction of the Youth Department. Vern D. Holifield was named as

head of the department, with the ultimate goal to be the purchasing and operating of our own campgrounds.

In 1968 the state encampments were broken into divisions:
East, Jackson Dale North-East, Jackson-Delta, and South, with the senior encampment at Faul B. Johnson State Reddin, at Faul B. Johnson State Park. The assistant director, Charles Reddin, reported progress of the Ark. The assistant director, Charles Reddin, with reported progress of the Association of Baptist Students (ABS) with two chapters - one at University of Baptist Students (ABS) with the chapters - one at University of Baptist Students (ABS) with the chapters - one at University of Baptist Students (ABS) with the chapters - one at University of Baptist Students (ABS) with the chapters - one at University of Baptist Students (ABS) with the chapters - one at University of Baptist Students (ABS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapters - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the chapter - one at University of Baptist Students (BBS) with the two chapters - one at University of Mississippi (USM) at Hattiesburg and one at Southeastern D

and one at Southeastern Baptist College at Laurel, Mississippi.

The directors of the num The directors of the Youth Department and the number of hey served included to the Pour Department and the number (4), years they served included Vern D. Holifield (4), Ray Thornton (4), Min J. Adams (4), LaVay Co. Holifield (4), Ray Thornton (5), and Latrelle John Adams (4), LaVay Crawley (1), Sidney Davis (1), and Latrelle Of some (10). These leads (11), Sidney Davis (12), and Latrelle (13), Sidney Davis (13), and Latrelle (14), Sidney Davis (14), and Latrelle (15), Sidney Davis (15), and Latrelle (15), Sidney Davis (16), and Latrelle (16), Sidney Davis (17), and Latrelle (16), Sidney Davis (17), and Latrelle (17), Sidney Davis (18), and Latrelle (18), Sidney Davis (18), Sidney Davis (18), and Latrelle (18), Sidney Davis (18), Sidney Dav Windham (10). These leaders saw much progress during their years a state of service. Interests increased in 1970 of service. Interests increased in retreats and encampments. In 1970 meetic vouch rally was increased in retreats and encampments. a state wide youth rally was initiated as part of the state association and an October. Through a meeting in October. Through the years this service gained momentum and served as a great rally in the years this service gained momentum.

and served as a great rallying point for our youth until 1990. The idea for the Bible Sword Drill, originating with In the state. In Tombigbee and Judson associations, spread throughout the state. In winner youth director reports of spread throughout the state. 1977 the youth director reported nine local association Sword Drill for Rikl.

That the idea of the policy of the winners in the Junior and Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and finding Senior Camps, which proved that the idea churches me and senior Camps is the idea for Bible drills and finding Scriptures, had spread among all of the Capital and South-in-the-Harrost had spread among in the churches. The Youth-in-the-Harvest program had its beginning in the 1970 it association in the early six program had its beginning in the arrest program and by Capitol association in the early sixties; but the idea spread, and by attendance reported that ten association with an 1979, it was reported that ten associations were participating with an attendance numbering from sixty sixty.

attendance numbering from sixty to three hundred. The Bible Tournament was established in 1970. Its purpose in start young people facts. was to teach young people facts about the Bible which would help has expanded and understand: them in studying and understanding the Bible which would in the sexpanded under the direction of the Word of God. This program has expanded under the direction of the department.

First Full-Time Youth Director

In 1983 the mid-year session of the state association met with as the first of Church in Hattigal the Westside Baptist Church in Hattiesburg. Latrelle Windham was elected as the first full-time state youth director.

First State-Owned Campground

In the 1990 annual session of the state association with the amended the control of the state association with the Parkview Baptist Church in Laurel, the trustees of the Youth Department
Harrison County, The County Parks of the State association with use of a 36 and a second in northwest Harrison County. The 36 acres was a oift coordinate of land in northwest Harrison County. The 36 acres was a gift from Clarence Johnson as a

memorial given in memory of his son, Russell (Rusty) Johnson. The camp and grounds are being developed. The trustees accepted a gift of a van from Mr. Johnson to be used for camp purposes.

AUXILIARIES AND COMMISSIONS

Women's Missionary Auxiliary The Women's Missionary Auxiliary (WMA) met annually in the month of May until 1960. At that time, the women voted to meet at the same at the same time as the state association which convened in October. In 1950 at In 1950 the women went on record as being in favor of the North American B. American Baptist Association. The pastors were asked to write tracts concern: concerning the newly formed association so the auxiliary members

That same year a manual was prepared for the women's ^{could} distribute them. That same year a manual was prepared for the methods of Organia. of organizing and carrying on the work of local auxiliaries and district and state. and state associations. The price was .25 each or 5 for \$1.00. Ten years later in O later in October of 1960, a motion passed to adopt the new WMA manual in Pensacola, Florida: In manual introduced at the national meeting in Pensacola, Florida: In 1993 apart 1993 another new manual was prepared at a cost of \$5.25 per copy.

Until 1965 the meeting was held at different churches by invitation; but in that year, 150 were in attendance at the new auditorius. auditorium at Southeastern Baptist College in Laurel, Mississippi. The WMAA: The WMA has supported the college since its inception, choosing it times to the supported the college since its inception, choosing it to the state times to the support the state and the support the state times to the state and the support the support the state and the support th 22 times to be all or part of the yearly project chosen by the state auxiliary.

One practice proved a blessing: beginning in 1966, the WMA One practice proved a blessing: beginning in 1900, the practice proved a blessing: beginning in 1900, the practice proved a foreign missionary - one on furlough to be the ^{auxili}ary. to be the speaker each year. This practice enabled the women to get better account to the speaker each year. better acquainted with the missionaries and their fields of labor.

A 1964. Mrs. W. H. D

A youth promoter was elected in 1964. Mrs. W. H. Darst Was elected with Mrs. John Loden as assistant. The first report was recorded. recorded by Mrs. Charles Sumrall who was elected in 1966 and served six Vegre Six years. Her enthusiasm increased as she traveled over the state speaking. Speaking to 83 local churches and WMA's and helping to organize WMA and c

On June 22, 1968, the state GMA of Mississippi was organized with 317 present. On June 22, 1968, the state GMA of Mississippi was organized at Sharon Baptist Church, Laurel, Mississippi, with 317 present, represent: representing 3 states, 22 churches, and 6 districts. Brenda Shows of Laurel Mississippi, with 317 present, representing 3 states, 22 churches, and 6 districts. Brenda Shows of Laurel Mississippi, with 317 present, representing the state of Presenting 3 states, 22 churches, and 6 districts. Brenda 3nows of Laurel, Mississippi, was elected president. The motto was chosen: "My

best plus your best equals our best." The first GMA state coronation was held in 1971 was held in 1971 with 23 girls taking part. From this beginning have come many young to the come many young ladies receiving the titles of Miss GMA, both junior and senior, and Miss C. and senior, and Miss Sunbeam.

As the work continued with steady growth, it was necessary to romoters for the elect promoters for the north, south, and central regions of the state. The office of state such as the state with Mrs. The office of state Sunbeam promoter was created in 1983, with Mrs. Connie Fairly elected. Connie Fairly elected to that position.

In 1977 a Project Promotion Committee was elected to bring stions for projects. suggestions for projects which the women's auxiliaries could spon sof for a year. Support had be for a year. Support had been given to many phases during the years before, but this plan street before, but this plan street and the worked, before, but this plan stressed a designated project. The plan worked, for the offerings doubled a designated project. for the offerings doubled the first year. Certificates were awarded, recognizing the churches are the recognizing the churches giving \$100.00 or more to the project to number of churches giving \$100.00 or more to the project seventeen in 1986

After the project plan was initiated, the WMA has given to ollege, children's home a sinitiated, the WMA has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, children's home as initiated, the wma has given to ollege, the wma has given to ollege the w the college, children's home, Revolving Loan Fund, State Youth Campground, WMA general 6. Revolving Loan Fund, State Fund, Campground, WMA general fund, tracts, Focus, Mission Land Fund, medical missions, Rice Fund tracts, Focus, Mission Land for funds for medical missions, Rice Fund, a church in Uruguay, piano funds for state mission churches and a church in Uruguay, piano funds Ruce Funds and a church in Uruguay, piano funds Ruce Funds and a church in Uruguay, piano funds Ruce Funds and a church in Uruguay, piano funds Ruce Funds and a church in Uruguay, piano funds Ruce Funds and a church in Uruguay, piano funds Ruce Funds and a church in Uruguay, piano funds Ruce Funds and Ruce Funds a state missions, Rice Fund, a church in Uruguay, piano funds Bus Fund. John David and King Control of Brazil, and Cape Verde Islands Bus Fund. John David and Kim Smith from the Big Creek Association went to Cape Verde as mission. went to Cape Verde as missionaries in June 1993.

The first mention of a state brotherhood was found in the 1953 yearbook, with the following prization. BMAM yearbook, with the following description of the organization.

A Brotherhood is an organization of menjoined together for the pur pose and restard the church and paster of menjoined together for the pur pose. of assisting the church and pastor in the various activities of the church, its various activities of the church and and recommend such measures that will be of benefit to the church and

A Brotherhood is a good right arm of a church, and it should be an should be as the church and not as it, and it should be and

arm and subject to the church and not an independent organization and

The leader implies an organization and (n. 26) should be as the name implies--an organization of Brothers (p. 26) organize a brotherhood in each church.

The leaders urged pastors and churches of the association to

In 1956, the state brotherhood met at Shady Grove Baptist dent was Drawing with the last Shady Grove Baptist at Shady Grove Baptist at Shady Grove Baptist at Shady Grove Baptist Shady Gr Church, Laurel, in conjunction with the annual BMAM meeting. The president was Preston Royals. Terrell Harper was elected president for the following year. Nineteen churches were represented at the meeting, with ten having organized brotherhoods.

The Little Men's Brotherhood was an auxiliary organization providing an opportunity for young men to take an active part in their church, pa church. Reports from this organization were recorded in the 1956-59

The Brotherhood currently sponsors a youth auxiliary for and yours. state yearbooks. The Brotherhood currently sponsors a youth audithorise and young men called the Galileans. This group has a planned program program with steps of advancement toward specific goals, which provide load. provide leadership training for active ministry in their churches. A young man is a second of the se young man is chosen each year for the title of "Mr. Galilean" from each church to be a significant of the si church to participate in the district, state, and national competitions.

Commission On History and Archives

The Baptist Missionary Association of Mississippi instituted a Ssion of his The Baptist Missionary Association of Mississippi materials to be housed in the following and archives in 1967 with its collection to be library in Laurel. Much housed in the Southeastern Baptist College library in Laurel. Much information information has been gathered about the history of the association.

The member The members of the commission are constantly on the alert for more historical historical documents. The information received has been carefully documents. documented and preserved. The great strides of progress which our association. association has made in this century will be available to the present and future and future generations. At the annual meeting in 1967 at Southeastern Baptist Coll Baptist College in Laurel, the following resolution was presented by L. S. Walker

Seeing the need of gathering and preserving the history of Associations, our tional Barrier tional Baptists in Mississippi--our state and local associations, our churches part churches, pastors, missionaries and other leaders; Be it resolved, that a Commission of the Commission a Commission on History and Archives, composed of three mem bers, be elected to commission to become a depart ment of the elected to establish such a commission to become a depart ment of the Mississippi Review of the Mississippi Baptist Association (p. 17).

The resolution was approved and three men were elected to nmission I and Max Walters. L. The resolution was approved and three men were elected L. S. Walker, Preston M. Cochran, and Max Walters. L. S. Walker, Preston of this department. After his S. Walker served for 15 years as director of his personal books and death in 1000 Walker served for 15 years as director of this department. Alter mode death in 1982, his widow presented many of his personal books and papers to the death of the department. Alter mode and death in 1982, his widow presented many of his personal books and papers to the department. Alter mode and death in 1982, his widow presented many of his personal books and papers to the department. Papers to the department. Preston M. Cochran, serving as from 1967 the contract time has collected many articles and from 1967 through the present time, has collected many articles and books for the Articles Articles and books for the Archives Commission.

In 1988 the churches changed the name to Mississippi Baptist Commission on History and Archives. The change called for three permanent positions. permanent positions: director, librarian, and historian.

Thousands of books and materials such as minutes of the slocal state and various local, state, and national associations; religious papers; and private documents by private documents have been collected and preserved. Since the formation of this commandation of the commandation of the commandation of this commandation of this commandation of the commandation of formation of this commission, the collection was filed in a room at the Southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the southeastern Board of the collection was filed in a room at the co the Southeastern Baptist College library. In the new library building, the Archives Commission, the college library. the Archives Commission has a new room especially designed for preserving historical designed. preserving historical documents.

The commission, financed by regular and special emphasis offerings from the churches, operates on a limited budget. The present director is Vern D. Holifield; the librarian is Odell Lott; and the historian is Prost.

and the historian is Preston M. Cochran. A Note of Explanation: A weakness of Missionary Baptists in Sippi was in having a significant of the signifi Mississippi was in having no centralized and permanent place to keep and preserve the records. and preserve the records of the work. The clerk of the association was responsible for maintain the work. The clerk of the association was responsible for maintaining a record of the work; however, since different clerks were often all a record of the work; however, since different clerks were often elected, the records were sometimes lost or misplaced. As a result of the or misplaced. As a result of this practice, a few of the minutes of the early years of the associated work are missing.

<u>Music Fellowship</u>

At the 1972 annual session of the association meeting at asstern Baptist College asstern Baptist College at a stablished Southeastern Baptist College in Laurel, the churches established a fellowship for music and a fellowship for music and music directors. The first three elected to this commission were Keith Gordon, Dale Holifield, and Latrelle this land. The trustees selected for the control of the con Windham. The trustees selected Dale Holifield, and Latter this department.

Matt Hudson is the present director of the commission, whose se is as follows: purpose is as follows:

- 1. To secure and use music and musicians for the BMAM and the organizations of the association.
- 2. To encourage and promote music programs and activities in the churches of the association.
- 3. To publish in the state minutes a list of musicians presently

 4. To not persons interested in the state minutes a list of musicians presently employed and/ or persons interested in the church musicfield.

 4. To promote music clinical in the church musicfield. 4. To promote music clinics in the church musicfield.
 sissippi.

 Missionary Association

Christian Action Commission In the 1984 annual session of the BMAM meeting at Southeastern Baptist College, Ray Thornton was elected to represent the BMAM in the College and the BMAM in the College and the Col BMAM in the State Legislature and permitted to select representatives from each

In 1987 the messengers established a Christian Action ssion The from each area across the state Commission. The messengers elected Ray Thornton as the first director No. director. Nine men were elected to serve with the director as follows:

LaVay Cros. Brown, Good. V. A. Anderson, Wexford Palmer, Ed Steele, Don J. Cline, and James Brown, George Stockstill, Stephen Howell, R. D. Cline, and James Spraybern. S_{prayberry.}

The purpose of the commission is to keep the people and churches ed politically. informed politically by means of the following objectives:

- 1. To present Christ as Savior to an with whom we come in
- 2. To promote biblical morality in an areas of our society and ing the and contact. 2. To promote biblical morality in an areas of our society of society in fighting the evils of our time, such as alcohol, pornography, sod omy, sampling of the evils of our time, such as alcohol, pornography, sod omy, sampling of the evils of our time, such as alcohol, pornography, sod omy, sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils of our time, such as alcohol, pornography, so only sampling of the evils o gambling, child abuse, abortion, and an evils that endanger the family.
- 3. To be responsible for printed materials getting to our pas tors,
- 4. To provide organized effort among_our people to present our churches, and people.
- 5. To conduct study courses, clinics, and conferences for the only of better in 5. To conduct study courses, clinics, and conjection burpose of better informing our people of the evils that confront us. views to society.

Finance for the commission is provided by churches of the state tion. The base of the state tion are the state of the stat Finance for the commission is provided by churches of the state association. The budget in 1991 was over \$3,000.00. The commission continues to be continues to be active, informing the people of current political issues.

LOCAL ASSOCIATIONS

Associations Organized Since 1950

- 1954 HARMONY BAPTIST ASSOCIATION 1958 CAPITOL BAPTIST ASSOCIATION
- 1958 OAK GROVE BAPTIST ASSOCIATION
 1960 GULF COAST BAPTIST ASSOCIATION TOMBIGBEE BAPTIST ASSOCIATION
- 1963
- DELTA BAPTIST ASSOCIATION EAST CENTRAL ASSOCIATION 1964
- 1975 1983

Cooperation of Local Associations In the state of Mississippi there are currently twelve local associations. In the past each has supported a part-time or fulltime missionary. In the 1999 missionary. In the 1988 annual session of the state association with the Parkview Parkview with the Parkview Baptist Church in Laurel, a plan was presented by the director of state. by the director of state missions, Arnold Knight, for all twelve local associations to units in the state of all twelves of all associations to unite in a joint effort to pay all the indebtedness of all mission churches in the solution of mission churches in two years.

The director of missions, Arnold Knight, and the trustees to the special coordinates to enlisted the special cooperation of the twelve local associations to pay off the long-standing distribution of the twelve local associations. They pay off the long-standing debts of some of the mission churches. They proposed a plan that called the some of the mission churches. proposed a plan that called for the associations to pay the indebtedness of the missionary churches. of the missionary churches instead of paying on missionary salaries.

Three associations were all instead of paying on missionary salaries. Three associations were asked to take a mission church in their area as a project and assist the action to take a mission church in their area the as a project and assist the State Missions Department in paying the indebtedness. All the local indebtedness. All the local associations cooperated, resulting in six mission churches gaining associations cooperated, resulting in plan mission churches gaining self-support status by 1991. This plan was completed in mid-vos self-support status by 1991. was completed in mid-year of 1991. None of the local associations supports local missionaries. supports local missionaries as they continue to look to the state since the debt was paid off

Special Fifteen-Man Committee

At the annual session meeting with Parkview Church in a resolution was received a received a resolution was received a received 1990, a resolution was received and adopted from the Midway Baptist Church of Suprall to view Baptist Church of Sumrall to elect a "fifteen-man committee" to view in the sumrall to elect a "fifteen-man committee" to view all personnel to elect a "fifteen-man committee" to view and secure any records, interview all personnel of each department, and secure any information that might be made of each department, and secure any information that might be relevant to an evaluation of the Baptist Missionary Association. The aresident, Missionary Association. The committee, appointed by the president, consisted of five pastors and amount appointed by the president, in business consisted of five pastors and ten laymen with expertise in business management, accounting, and banking and finance. Their expenses were paid from the associational fund.

The committee reported to the association at the 1991 and stated nual session. Each department received the evaluation and stated that many of the weaknesses cited had been corrected, and that sideration Thankson of the Committee that been corrected, and that sideration Thankson of the Committee that been corrected. each recommendation of the committee would be taken under con have produced much work and sideration. Though much work and many hours of volunteer service must be continued association that DMA. have produced an association that BMA Baptists can be proud of, it measure of fairly evaluated with law. must be continually evaluated with love and care to insure the highest

CHAPTER VI

VIEWS OF CURRENT BMAM DEPARTMENT DIRECTORS

DEPARTMENT DIRECTOR

DEPARTMENT OF MISSIONS - STEPHEN HOWELL, DIRECTOR

Mississippi is

The Missions Department of the BMA of Mississippi is com of two The Missions Department of the BMA of Mississippi is sions: the classification of two entities under the supervision of the director of missions: the classification of the clas sions: the church-planting division and the loan fund division, known hardly as the D simply as the Revolving Loan Fund (RLF). The church planting division and the RLF has a manager and has a trustee board of nine members, and the RLF has a manager and trustee board.

The purpose of the department is to preach the gospel of Christ ablish church The purpose of the department is to preach the gospel of data and establish churches; to promote the same among the churches of the RM pose the RM. compose the BMAM; and to cooperate with other departments, and the MAM and world. BMAM and work with local associations, other state associations, the BMA of Associations of the BMA of Associations of the gospel to all the men have the BMA of America in the preaching of the gospel to all the world.

Since the Since the state associations, other state a Since the first director was elected in 1939, seven men have in this position.

1939-52 and 1955-57 (15 years) served in this position:

1953-54 (1 year) Ollie Parker -

1957-65 and 1971-74 (11 years) H. L. Gardner -

1965-71 (6 years) B. J. Knight -

Stephen Howell - 1990-Present owns two buildings
The Missions Department currently owns the city limits
I in Laurel Management of the city limits The Missions Department currently owns two city limits located in Laurel, Mississippi, about a mile north of fice building across from Carl O'Cated in Laurel, Mississippi, about a mile north of the city limits about a mile north of the city limits. Both the office building across from Southeastern Baptist College. Both the office building

and the director's home were constructed during Eugene Murphy's tenure as director. tenure as director. A second floor addition to the office building was constructed during Arnold Knight's term in office.

The Missions Department provides office space for the Department of Youth and the Christian Publications Department.

The Church Planting Division

One of the objectives of the church-planting division is to ue to develop a shurch to continue to develop a program which will allow a mission church to achieve self-support at the objectives of the church-planting division. achieve self-support status within five to six years of its beginning. The department is constant department is constantly employing new methods of church growth ministries to ensure the attainment of this objective.

In 1991 six mission churches became self-supporting: East Petal; Fellowship to the churches became self-supporting carring Petal, Petal; Fellowship, Hurley; Magnolia Heights, Forest; Spring Hill, Ocean Springe: Magnolia Heights, Forest; Spring Hill, Ocean Springs; West Hills, Meridian; and Westview, Oxford.

Currently, six mission congregations are being supported by the department across the state of Mississippi:

1. Heritage, Woolmarket; James O'Hara, Missionary 2. Hillcrest, Yazoo City; Thomas Dixon, Missionary

3. Providence, Amory; Don Farnham, Missionary

4. Seven Oaks, Hernando; Jimmy Cox, Missionary 5. Temple, McComb; Henry Phelps, Missionary

6. Westside, Cleveland; Richard Rodgers, Missionary

The Revolving Loan Fund - Arnold Knight, Manager The Lord's continual provision of needed finance for our ns proves to be a continual provision of needed finance for our ns proves to be a continual provision of needed finance for our negative. missions proves to be a great blessing to the Missions Department.

As of May 1993 there was a state of the Missions Department. As of May 1993 there were forty-five churches, missions, and other organizations being financed by the churches of the missions of the company of the compan organizations being financed by the RLF. The approximate amount of these loans comes to a combined total of \$2,480,000.

The trustees voted in 1991 to establish a scholarship fund made available to RMA to be made available to BMA ministers who qualify - according to attend South a scholarship to donate I Timothy 3 - to attend Southeastern Baptist College, and to donate \$2,000 to the new library building. \$2,000 to the new library building at the college, and to dominate this possible comes from at the college. The revenue that and high makes this possible comes from generous contributions and high interest investments by the church interest investments by the churches and individuals who love the

One of the objectives of the Revolving Loan Fund is to become ially able to loan money to the interest financially able to loan money to the Revolving Loan Fund is to become

The financial growth of the Loan Fund has relieved the director

of missions and the missionaries of a tremendous burden they once had. Borrows had. Borrowing money from a bank or selling bonds has not always been easy. To been easy. Paying high monthly notes put the missionary under pressure To Company the financing of Pressure. To God be the glory and praise for making the financing of our missions ^{our} missions easier.

SOUTHEASTERN BAFTIST COLLEGE -DR. GERALD D. KELLAR, PRESIDENT

In 1948 the Baptist Missionary Association of Mississippi

VI) adopted Reviewing The Past (BMAM) adopted resolutions and proposals which led to the establishment and proposals The said resolutions establishment of Southeastern Baptist College. The said resolutions and proposals which red to reflected a reflected a perceived need for a college to train both lay and professional professional workers for church vocations and Christian ministries.

The The Transport of the Professional workers for church vocations and Christian ministries.

The intent of the BMAM was to establish a liberal arts junior with the The intent of the BMAM was to establish a liberal arts juntoffull-time and the primary emphasis upon biblical instruction to train and the churches of Mississippi and full-time and part-time workers for the churches of Mississippi and bordering at

Southeastern encountered many difficulties in the early years ation Southeastern encountered many difficulties in the early years Southeastern encountered many difficulties in the early years thought it would be the churches. One of the bordering states. operation. Some never saw the need for a college; others most would not be adequately supported by the churches. One of the greatest difference of the support of the suppo greatest difficulties was the competition she faced with Jones County Junior College and States and Junior College in nearby Ellisville, only five miles from Bible was also soon. Was also soon discovered that the proposed so called "strong Bible department" department" was far short of the biblical and Christian educational needs of the

In 1974 a decision was made to convert the institution to a four-ble college. In 1974 a decision was made to convert the institution in 1979;

Vear Bible college. The college first applied for accreditation in Carober of 1983. Full accreditation Candidate status was granted in October of 1983. Full accreditation of Bible Was granted in October American Association of Bible Candidate status was granted in October of 1983. Was granted in October of 1983. Full accreditation of Bible Colleges (AARC)

At the present time, the administration and staff are making a dy with the house of a full accreditation status At the present time, the administration and staff are making a self-study with the hope of re-affirmation of a full accreditation status by the AARC

The present administration of Southeastern Baptist College, In present administration of Southeastern Baptist College, Baptis The present administration of Southeastern Baptist Conege, of Southeastern Baptist Conege, and Southeastern Baptist Conege, of President; and Dr. Medrick Savell, Academic Dean, is now in its president; and Dr. Medrick Savell, now represent thirty-five years Resident; and Dr. Medrick Savell, Academic Dean, is now in the second year of leadership. All three now represent thirty-five years

longevity of services to this institution. Dr. Kellar has served a total of nine years first and Dr. nine years, first as executive vice-president, and now as president. Dr. Bond has given Bond has given a total of thirteen years in various ca pacities, and Dr. Savell has beld it Savell has held the dean's position for thirteen years.

During the academic year 1992-93, the college was under the administration of Dr. Gerald Kellar, Dr. Jentry Bond, and Dr. Medrick Savell, and the facult of the Savell, and the faculty consisted of seven full-time and six part-time instructors all books. instructors, all having master's degrees and one with a doctor's degree.

Each was fully qualified in the areas in which he/ she taught. The administration is a close composite, giving careful on to fund reight attention to fund-raising and money management. Success in this area is evidenced by a direct of the success of is evidenced by a drastically improved picture of college finance. A "pay-as-vou-go" policy as a possible.

"pay-as-you-go" policy continues to be followed as closely as possible.

The three many continues to be followed as closely as possible. The three men working together, meet in executive session once, always coming together, meet in executive session once a week, always coming to a consensus on decisions and procedures as they guide the decision accommon decisions and procedures as they guide the destiny of the school. Among the administrators there is a spirit of up have a school. Among the administrators of there is a spirit of up-beat and optimism regarding the future of Southeastern Baptist Coll Southeastern Baptist College; while at the same time, they realize certain areas of weakers be certain areas of weakness and concern still remain that must be consistently recognized and concern still remain that must be consistently recognized and addressed with strategies and procedures to be recommended and in addressed with strategies and procedures. to be recommended and implemented to alleviate such deficiencies.

Looking to the Future

Several observations of progress give the administration occasion for optimism.

First, financial support from all sources is on the rise. The is operating in the rise and ule, college is operating in the black, debt retirement is on schedule, accounts payable of this college are accounts payable of thirty days have been reduced to zero, salaries are being paid on time and final being paid on time, and funds are being made available to complete construction of the new library building.

Second, morale on the campus among both students and staff is very high. An air of excitement permeates the campus.

Third, beautification of the college environs is taking place. Old shrubbery and plants have been removed from around the administration building and replacement removed from around the college entire. administration building and replaced with new plantings. The entire frontage of property to Highway 15 North has been lined with new plantings. The embedding pear trees. Massive Column 15 North has been lined with

Bradford pear trees. Massive columns have been added to the student center, giving a touch of elegance to the present building. Fourth, construction is now in the final stages of the new library ng. The interior is almost contained and a stage of the new library building. The interior is almost complete, and a concerted effort is

being made to raise money for the furnishings. No indebtedness has been incurred. When completed been incurred or will be incurred on the building. When completed this project this project will be incurred on the building. When complete the project will represent an investment of a quarter million dollars.

The building will It will be both a functional and beautiful building. The building will be adequated as a functional and beautiful building. be adequate to house 50,000 volumes, which will take care of growth and expansion for several years.

MISSISSIPPI BAPTIST CHILDREN'S HOME -G.W. PIERCE, DIRECTOR

In 1943 the churches of the Big Creek Association became very ned above. In 1943 the churches of the Big Creek Association became of the Bi Christian training. In that same year they began a special effort to raise funds. raise funds to provide such a place for homeless and ne glected children I Too. children. L.T. Simmons and others were a great help in promoting this project. At the project of Project. At the BMAM meeting in 1944, the association voted to make orphana

In 1949, thirty acres of land and a seven-room house were sed at 1 Purchased at Louin, Mississippi. L.T. Simmons was elected as the first Superintendent. Superintendent. In July 1950 the first children were received into the first children were received into the first children were received into the mississippi. B. Three girls, ages ten, and its Mississippi Baptist Children's Home three girls, ages ten, and its four. In 1057 four. In 1957 the Home was moved to Laurel, Mississippi, and its present location

When I began my tenure at the Home in 1967, twenty-seven n resided the manner of 1969, the number in creased to When I began my tenure at the Home in 1967, twenty-set to fifty-nine At an area on campus, are schoolers were on campus, are schoolers were on campus, and the spring of 1968, the number in creased to t present location. fifty-nine. At one time when seventeen preschoolers were on campus, extension an extension to the building was added to adequately provide the needs. In 1970 needs. In 1970 the Jesse M. Hamilton Memorial Fund was established brovide from the provide to provide funds for building projects. The office, extensions on the main building projects. The become a reality provide funds for building projects. The office, extensions on the main building, and other needed struc tures have become a reality due to contribute to co due to contributions made to this fund. Currently fifteen children at the Home with at the Home with a large number in foster home some taken a blessing. The younger children are the Home with a large number in foster homes of our people. The foster home with a large number in foster home graph taken a blessing. The younger children are legally taken usually placed in the time they are legally taken in the time they are legally placed in the time they are l Usually placed in a foster home at the time they are legally taken into the Children are some program has been at the time they are legally taken at the tim into the Children's Home.

The Home still has legal custody of the Children's Home. the Children's Home. This plan keeps transitional problems to a minimum for the children. The Home still has legal custody of children in fortrail. The finances come from the churches of the BMAM, and we operate in the black contributions. God continually

The finances come from the churches of the BMAM, and we try to operate in the black on these contributions. God continually showers us with the churches of the BMAM, and we the churches of the BMAM, and we try to operate in the black on these contributions. God continually showers us with the churches of the BMAM, and we the churches of the BMAM, and we try to operate in the black on these contributions. The Home The Home consists of approximately sixty acres of land, two fish

ponds, cattle, and a few hogs. Each spring the workers and children plant a big garden to help supplement the food supply. In addition to helping monotonia helping monetarily, the work provides good training for the children.

Several hundred children have come through these doors since its beginning in the 1940's. Many souls have been saved, hearts revived and live and li revived, and lives touched in ways that will never be forgot ten. It many children, this has been the only home they have ever known. It is very challenging is very challenging work; but with the prayers and support of God's people we can also be need people, we can give Christian love and guidance to children who need us.

G.W. Pierce by Mary Lou Kellar

G.W. Pierce, the son of Gay and Yertie Lee Pierce, was born in Lucedale (George County), Mississippi. His home church was Corinth Baptist Church Lucedale, He Baptist Church, Lucedale. G.W. married Arlene Dunnam in 1946. He was saved and bearing in 1946. was saved and baptized a year later. The Pierces, parents of four girls and two hove makes the control of the pierces of the p and two boys, make their home in Stringer, Mississippi.

Mr. Pierce has an unusual story. He had always had a burden for homeless children. In 1967 he was working at Ingall's Ship yard in Pascagoula Mississim in 1967 he was working at Ingall's Ship yard in Pascagoula, Mississippi. For three months he wrestled with his burden and followed the spirits in three months he wrestled with his burden and followed the spirits. and followed the Spirit's leadership. G.W. quit his high paying job and became administrators of the spirit in the became administrator of the Children's Home in Laurel, a position he

The people of Mississippi appreciate the hard work and dedication of this good layman. (FOCUS 1991, 8)

CHRISTIAN PUBLICATIONS DEPARTMENT DON BROWN, EDITOR

The Mississippi Baptist is the vehicle that is available to every department and ministry officially sponsored and supported by the BMA of Mississippi Our Grant Line Sponsored and supported by the BMA of Mississippi Our Grant Line Sponsored and supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Supported by the BMA of Mississippi Our Grant Line Sponsored and Sponsored BMA of Mississippi Our Grant Line Sponsore BMA of Mississippi. Our first obligation is to promote these ministries and keep them before our litems and keep them before our people. We then try to present items relevant to our readers their in the second s relevant to our readers, their interests and their needs. Many things are happening in the world to leave their needs. are happening in the world today, resulting in issues that must be addressed from the Christian perspective.

Next on my personal list is inspirational material. One must to look into the pages of a sidence be able to look into the pages of our paper and find spiritual guidance and inspiration. We search out and and inspiration. We search out and solicit items from our people and other sources. We strive to present other sources. We strive to present a well-balanced publication that well balanced publication that of will have something of interest and of benefit to every segment of Our readers. Many individuals help in this area by submitting articles, sermons, and all sublication can be all sermons, and clippings from other sources. No publication can be all things to all things to all people. The goal and purpose is to first and foremost promote the Promote the work of the Baptist Missionary Association of Mississippi.

We report on We report on other ministries and activities as we are made aware of them and as them and as space is avail able. The Mississippi Baptist is the "official Journal of the Ryan and as space is avail able. The Mississippi Baptist is the burnal of the Ryan and as space is avail able. journal of the BMA of Mississippi" and that is where our first obligation rests.

In March of 1978 when I was elected editor, 100 churches n the family In March of 1978 when I was elected editor, 100 charges were able to add 10. able to add 12 churches for a total of 112. In 1982 we were up to churches 130 churches for a total of 112. In 1982 we were (1992-93) we have 147 through the family plan. At the close of the fiscal year the through the family plan. At the paper to their membership the paper to their membership the family plan. At the paper to their membership the family plan the paper to their membership the family plan the family plan. through the family plan. At the their members through the family plan. This represents the majority of our churches in Mississippi have a satisfactory number. in Mississippi, but in no way can it be considered a satisfactory number.

We still the family plan as a satisfactory number.

We still the considered a satisfactory number.

We still strive for full participation in the church family he fact that plan. The fact that many of our people are in the dark about much the activity of of the activity of our associated work could be alleviated by placing the Mississippi December 2000 one encouraging note as a leviated by placing of the Mississippi December 2000 one encouraging note as a leviated by placing one encouraging note. the Mississippi Baptist in each home. One encouraging note sission points Mississippi Baptist in each home. One encouraging note in each home. One encouraging note in each home. Subscriber to the state Missions Department plan. Subscriber to the Mississippi Baptist on the church family plan.

Our Grand Point State Missions Department John Church family plan.

For the past several year

Our financial picture is stable. For the past several years This nded each way. Our financial picture is stable. For the past several years the ended each year with an excess of revenues over expenses, our type of support type of support keeps us in business. Like every other department of the financial success. financial success is dependent upon gift income and it continues to be the mainstance. the mainstay of this ministry. Special Emphasis offerings and budgeted income.

We currently have the latest in computer hardware and line software hardware and line software hardware hardware hardware and line software hardware hardware hardware hardware hardware hardware ha budgeted income allow us to operate successfully. Publishing software and upgrade it as technology dictates. This allows us to continue to c us to continue to upgrade the quality of our people.

the capacity to a second and secon

All of our people should be informed about the basis of the the capacity to provide more services to our people.

All of our people should be informed about the needs and accomplishments of each of our departments. This is the basis of facet term "association" term "association" in our name. If we are not fully aware of each of the work the work the same and the same associated the work the work the same associated the work the same are not fully "associated"? As an association of the work the same associated the same association the same association. of the work, then how can we be fully "associated"? As an association we continue to find descriptions and commissions to carry out. The work, then how can we be fully "associated"? As an associated the work, then how can we be fully "associated"? As an associated the carry out the work, then how can we be fully "associated"? As an associated the carry out the world. I personally we continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments and commissions to the world. I personally the continue to fund departments are continued to the world. I personally the continue to fund departments are continued to the world. I personally the continued to Gospel message that is our duty to proclaim to support each of believe that believe that we are morally obligated to support need. I feel that departments to the world. I personary to the world. I personary that the world. I personary the support of their particular need. I feel that departments to the full of their particular need. I feel that departments to the full of their particular need. departments to the fullest extent of their particular need. I feel that departments to the fullest extent of their particular need. I we can accomplish our reals by allowing our people to be exposed to repartments to the fullest extent of their particular need. I reel ular need to be exposed to we can accomplish our goals by allowing our people to be exposed to

all of the work in which we are in volved.

We invite missionaries, department workers, and others needs We also in the large into our churches to tell our people about their particular work and needs. We also invite these same people into the homes of our church members twice each month by means of the printed page. They will be better stown and and be better stewards of God's money and more able to understand and appreciate the work of the Baptist Missionary Association if they are afforded the opportunity to be presented the work via the printed

DEPARTMENT OF YOUTH - LATRELLE WINDHAM, DIRECTOR

Since the youth work became organized as a state department in 1966, six men have served in the position of director:

1966 - 1971 Ray Thornton -1972-1976 John Adams -1976 - 1981 Sidney Davis -1981 LaVay Crawley -

1981 - 1982 Latrelle Windham - 1983 - Present

During the last ten years, as I have served as your State Youth Director in a very limited way, the goal of the department has been to lead our churches to lead our churches to cooperate in some areas toward having planned activities to bring our planned activities to bring our youth together for a time of Bible study, prayer, and fellowship. and fellowship. Within this timeframe, we are able to encourage our kids in the area of the street in our our kids in the area of leadership. A shortage of leaders exists in our country, in our organizations, and in our churches.

In the theme, aim, and objectives of the Youth Department, we are emphasizing the will of God. To be a leader one must first be a follower. Teaching our will follower. Teaching our young people to become effective followers will bring to their lives those described by the state of the state o bring to their lives those dynamics that others will want to emulate. In that way they will anite and the same In that way they will quite naturally lead others to desire to become

My prayer is that the young people who ultimately lead in surches are those who days to the our churches are those who develop an unswerving allegiance to the values and principles of Society and values and principles of Scripture and commit themselves first and foremost as dedicated followers of Christ. Youth-In-The-Harvest

Twelve districts or associational Youth-in-the-Harvest groups

Meet monthly, bi-monthly, or quarterly within our state work. The Youth-in-the II Youth-in-the-Harvest meetings were one of the first activities to be initiated the initiated through the Department of Youth.

About 100 students are enrolled in the six established ABS lation of B Association of Baptist Students About 100 students are enrolled in the six established These chapters are County Junior County County chapters are Southeastern Baptist College, Jones County Junior College, Univ. College, University of Southern Mississippi, Gulf Coast Community College, Mississippi, Delta State University. College, University of Southern Mississippi, Gulf Coast University.

Two annual State University, and Delta State Which was annual State University. Two annual retreats are held each year: a national retreat, the established in 1992, in October of each year; a national retreat, the last of February. last of February of each year.

Singles

A singles ministry was started on a local and state level in Lebanon Board was started on a local and state level in local Lebanon Board was 1989. A singles ministry was started on a local and state level in singles ministry. Lebanon Baptist Church, Laurel, initiated the first local instruction. I have a started on a local and state level in singles ministry. Lebanon Baptist, was instructional ministry. singles ministry was started on a local the first local singles ministry. Lebanon Baptist Church, Laurel, initiated the Baptist, was instrumental in the held member of Lebanon Baptist, was held member of Lebanon retreats and held member of Lebano ingles ministry. Jennifer Wade, a member of Lebanon Baptist, was held each year. The area to the act year. held each year: the National Singles Retreat in May of each year and held. The first annual state was held. the annual state retreat in November. Tobason Campground, Stept November. held in November of 1990 at Rusty Johnson Campground, Stephen Howell Stephen Howell was the speaker and Chris Floyd led the music.

Five major summer camps or retreats are held each summer ginester.

It has been a summer through July at different through thr Starting the first week of June and continuing through July at minister times and different even and different the state. The primary, junior, the state of June and continuing through July at minister times and different the state. times and different locations within the state.

every year to approximate 200 to 1 000 beginner, pri fifty or senio <u>Encampments</u> every year to approximately 900 to 1,000 beginner, pri fifty or sixty Profsenior, college, and career students. Approximately professions of faith professions of faith are recorded every summer.

In 1989, 36 acres of land was given to the BMAM by Mr. the BMAM by Mr. to the BMAM by Mr. Clarence Johnson. The association accepted to the land. From of the trustees and in 1000 development began on or more. of the trustees and in 1990 development valued at \$200,000 used the recommendations. We have property and equipment valued at \$200,000 used the campage of the trustees and in 1990 development valued at \$200,000 used the campage of the trustees and equipment valued at \$200,000 used the campage of the trustees and equipment valued at \$200,000 used the campage of the trustees and equipment valued at \$200,000 used the campage of the trustees and equipment valued at \$200,000 used the campage of the trustees and the campage of the campage of the trustees and the campage of the trustees and the campage of the campage of the campage of the trustees and the campage of the ca the trustees and in 1990 development \$200,000 or the camp we have property and equipment valued at \$1990 of through 1002 of the camp individuals. re have property and equipment valued at \$200,000 or the camp leave property and equipment valued at have used the resions individuals have other decisions of faith and other professions of faith and ultiple purpose ground, resulting in fourteen professions of faith and ultiple purpose as well Property and equipment valued at \$200,000 used the camp the used the decisions have used the decisions of through 1992, over 2,000 individuals have other decisions of faith and ultiple purpose as well as seed planted. Future plans are to build a multiple purpose well as seed planted. arough 1992, over 2,000 individuals and other decisions of faith and other decisions as well as seed planted. Future plans are to build a meeting hall to enhance our existing building for food service and a meeting hall to enhance our existing building for food service and a meeting hall to enhance our existing building for food service and a meeting hall to enhance our existing and a meeting hall to enhance our existing building for food service and a meeting hall to enhance our existing building for food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting hall to enhance our existing the food service and a meeting the food service and a meet well as seed planted. Future plans are to build a multiple purpose building for food service and a meeting hall to enhance our existing

facilities. Our goal is to expand facilities to a capacity for 400 in order to accommodate larger encampments.

The following list shows each area of annual events planned and executed by the Department of Youth.

State ABS Retreat

State Singles Retreat State Bible Tournament

State Teen Conference Spring National ABS Retreat

State Galilean Retreat

Local Associational and State Sword Drill

Tombigbee-Judson Youth Camp Harmony Youth Camp

Delta Youth Camp

South Central Junior Camp

State Junior High, Senior Retreat

Growth

The department has grown spiritually in the sense that it continues to stress top quality encampments, planned and scheduled a year in advance. The sense a year in advance. Time and prayer are priorities in preparing for these times with second prayer are priorities in preparing these times with various age groups.

Financial growth has continued. Approximately eighty-three churches support the department. The first recorded financial receipts in 1965 totaled \$100.00 in 1965 totaled \$108.08. In 1983, the last year a part-time director served, the receipts served, the receipts were \$48,117.67. The receipts in 1992 were

In November of 1991 the location of the office was moved from Parkview Baptist Church, Laurel, to the BMAM Missions Office located across 200000 C. located across across from Southeastern Baptist College.

An outstanding blessing of the department is the number of the department is the number of youth the department ministers to and is ministering to through the different areas with only a continuous and is ministering to through the different areas with only one full-time staff person and one part-time staff person. Each year and staff person and one part-time staff person. Each year we have a volunteer staff of approximately 200 people.

Look at the list of activities for our young people and consider ne, volunteer staff good quality activities that the part that t good quality activities that the BMA sponsors financially, prayerfully, and physically and then think about sponsors financially, prayerfully, and physically and then think about the potential for growth in those areas. In the last ten vears the areas. In the last ten years, the department has reached out each year to about 1,500 to 2,000 years has year to about 1,500 to 2,000 young people. The last ten years has witnessed more than 500 professions of faith, young men and women and many other institutions, young men surrendering to the ministry, and many other institutions, juniorand many other decisions, young men surrendering to the many other decisions. We ministered to 2,102 juniors, juniorhigh, seniors, and college students in the 1991-92 fiscal year. We had the Professions of School and is doing through the part. through the BMA Youth Department for young people.

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Most of these sources are in the collection of the Mississippi Commission of the min utes Baptist Commission of History and Archives along with the min utes the various and Archives associations that were the of the various national, state, and local associations that were the main source of inc. Preston M. Cochran, Historian main source of infomation for this book.

APPENDIX. A

Record of Salem Baptist Church

The original minutes of this meeting read as follows:

October 1 791. The Baptists of the vicinity of Natchez met by request of Richard Curtis and William Thompson at the house of Sister Stampley, on Cole's Creek, and formed into a body, receiving (or adopting) the following article or rules, considering it necessary that such as have a mind to join the church are only to be received by letter or experience.

Church Rules

1. We agree to submit ourselves to God, and to each other, reprove and bear reproof, bear each others burdens and carry on the work of the Lord as well as we can.

2. We agree, as touching things temporal, not to go to law one against another, as the scriptures forbid that brother should go to law against brother.

3. We believe the Lord's Day to be set apart for the worship of God, and whereas it has been much observed, not to pay particular attention to the day; and to make the scriptures of the Old and New Testaments our rule of practice in life.

4. We do fully believe the doctrines of particular redemption, per sonal election, effectual calling, justification by the imputed righteousness of Christ parden of the language Christ, pardon of sin by the atoning blood, believer's baptism by immer sion, the final perseverance of the saints, the resurrection of the dead, and eternal judgment.

Rules of Discipline

And we do agree to conform to the following rules of discipline, as well as to all others directed by the word of God.

1. Not to forsake the assembling of ourselves together, but constantly attending our appointed meetings as far as the Lord shall enable us; not forsaking any of them but in cases of necessity.

2. To bear each one his part according as the Lord shall prosper him in defraying such expenses as are necessary for maintaining the worship of God in decency and order.

3. Not to expose the infirmities of each other by any means when it may be lawfully avoided.

4. Not to remove our residence to any distant part without applying to the church for a letter of dismission (sic).

5. Not willing to live in the neglect of any known duty to God, to our neighbor, or one another; but to endeavor to walk in all the commandments and ordinances of the Lord, blameless.

6. To bear reproof, and to reprove each other in cases of visible faults, stian charity and brotherly. in Christian charity and brotherly love, as ordered by Christ in the Gospel.

Church Covenant and Articles of Faith agreed upon and entered into Baptist Church by the Baptist Church at Salem, Jefferson County, Mississippi Territory.

Ist Prince P

1st - Being baptized according to the apostolic mode, desirous to the true Principle. Tet - Being baptized according to the apostolic mode, desired by Edification of Edification of Edification of Edification of Each Edification of Edific Edification of each other, having united together as a religious body to worship property to celebrate to Promote his older. The profess, stand by and defente his older. promote his glory in the world. This we promises to profess, stand by and after redefend the following Doctrines, and to observe the Rules of Discipline Herein after mentioned. after mentioned:

Art. 1st - That the Holy Scriptures of the Old and New Testament Word of God and I have a faith, and I have a faith, and I have a faith a faith a faith a faith and I have a faith a faith a faith a faith a faith and I have a faith a fai are the word of God and the only certain and infallible rule of Faith, and the so-contains. the word of God and the only certain and infallible rule of Faith, and the Service of Cod and the only certain and infallible rule of Faith, and that is of Cod and the Holy Scriptures of the Old and of Faith, and that is of Cod and the Holy Scriptures of the Old and the the service of God, and able to make us wise unto Salvation the last day, and to which Christ Low that is in Christ Jesus, by which we expect to be judged at the last day, and therefore our onin: to Which our opinions and Practices ought at all times to be conformed, daily, p. that all power of the conformed our opinions and practices ought at all times to be conformed to search them therefore that all Persons who can read the Scriptures ought to search them underson to Contact the contact that all Persons who can read the Scriptures ought of the contact daily, praying to God for the light of the Holy Spirit without which none can them effects and them effects.

Art. 2nd - That there is but one Living and true God the Almighty Preserver and disparate to the Holy Spirit with God the Almighty and Preserver and disparate to the Holy Spirit with God the Almighty Art. 2nd - That there is but one Living and invisible in whom the Holy Spirit with God the Almighty Art. 2nd - That there is but one Living and invisible and invitable and invisible and invitable and invitable and invisible and invisible and invitable and invitabl Art. 2nd - That there is but one Living and true God the whom alone all divine Worship and adoratic move and have to the angle of the Almigory whom alone all divine Worship and true and invisible in whom alone all divine Worship and true and have to the angle of the Almigory to the Alm Understand them Effectually. We live, Preserver and disposer of all things, visible and invisible in whom adoration is to be read and to whom alone all divine and Eternity lory to and Appendix to be read and the post in time and give his glory to and the post in time and give his glory to and Appendix to be read and the post in time and give his glory to and Appendix to be read and the post in time and give his glory to and Appendix to be read and the post in time and give his glory to and the post in time and give his glory and adoration is to be rendered and ascribed both in time and give his glory to another as being and ascribed that he will not give and or adoration is to be rendered and ascribed both in time and give his glory to another as being and to whom alone all divine worship or adore and Angels, as being only worthy of it and that he will not worship or any but I have the Praise to the content of the content and Angels, as being only worthy of it and that he will not give his glory but himself

Art. 3rd - That there are three persons in the Godhead, and therefore Holy Ghost. The same is substantial power and Glory and resonal edition. any but himself.

Non Art. 3rd - That there are three persons in the Godhead, the father fore and Holy Ghost. The same in Substance, power and peculiar Personal Relation. Not and Holy Chost. The same in Substance, Power and Educations.

The Art. 3rd - That there are three persons in the Godhead, and therefore and Holy Chost. The same in Substance, Power and Glory and resonal Relations to be divided in essence though Distinguished by several peculiar Personal Relations. Art. 4th - That our Lord Jesus Christ, the second person in the adas real who was Eternally with the Bathan did in time take on nement for Nature.

Trinity, who was Eternally with the Father, did in time make atomic Church, sin, is the second person in which he father the Law, and died to King of his whom Human Nature in which he fulfilled the Law, and died to King of in what appoints is the only Saviour of Singers the Prophet, Priest and the dead, and the de Siluman Nature in which he fulfilled the Law, and died to King of in what appointed heir of all things and indeed to the quick and the all things and the quick and the quick and the all things and the quick and the quick and the quick and the quick all things and the quick and the quick and the quick and the quick all things and the quick and the quick and the quick all things and the quick and the quick and the quick all things and the quick and the quick all things and the quick all things and the quick and the quick all things are the quick all the quick all things are the quick all things are the quick all the quick all things are the qu an, is the only Saviour of Sinners, the Prophet, Priest and the dead, in what alone we hope for and expect Redemption and deliverance from the prophet, priest and the dead, in what alone we hope for and expect Redemption and deliverance from the prophet, priest and the management of the prophet, priest and the dead, in what alone we hope for and expect Redemption and deliverance from the priest and the priest an and the dead, in whom alone only Saviour of Sinners, the Prophet, Priest and the dead, in whath alone we hope for and expect Redemption and deliverance from Divine and eternal misery. and expect Redemption and deliverance from personal misery.

Art. 5th - We believe in the doctrine of Particular Righteousness on the imputed Righteousness by Immersion by the imputed Righteousness on the imputed Righteousness on the imputed Righteousness on the imputed Righteousness of the imputed Righte Election, Effectual calling, Justification by the imputed Baptism by Interest Baptism, Personal Personal Misery.

Christ, pardon of sins by his atoning blood, Believer's Baptism of the dead and eternal the Final

Art. 5th - We believe in the doctrine of Particular Redemptions of Jesus and Redemptions of Jesus Particular Redemptions of Je Christ, pardon of sins by his atoning blood, Believer's of the Final perseverance of the Saints, the Resurrection in the Saints, the Resurrection of the Saints, the Resurrection in the Saints in the Saints, the Resurrection in the Saints in the Sai Art. 6th - That Christ will return in Glory to judge men and everlasting and of the world, at which time the Righteous shall enter Everlasting and the world, at which time the Righteous shall enter Everlasting and Everlast Art. 6th - That Christ will return in Righteous away into Everlasting the end of the world, at which time the Righteon away into Everlasting life or happiness, but the wicked shall be driven Art. 6th - That Christ will return in Glory to judge men an everlasting in Glory to judge men an everlasting and into everlasting and everlasting and into everlasting and everlasting and everlasting and into everlasting and everlasting everlasting and everlasting everlasting and everlasting ev

eternal Misery, which doctrines are contained at large in the Scrip tures of the Old and New Testaments.

The Salem Baptist Church

The following is a copy taken from the minutes of the Salem Baptist Church, volume two, October 15, 1814, to August 29, 1834. The first minute book covering the period from 1791 to October 14, 1815, was in the hands of B.E. Chaney as late as May 1823. He-refused to surrender the volume to the church but did permit individuals to look at it and to compare it with some of the entries made in the second minute book. This volume is in the library of the Mississippi Baptist Historical Commission, Clinton, Mississippi.

<u>Pastors</u>

Name	Comment
Richard Curtis	
S. Scarborough	1791
D. Mc Caul	1815
	1821
David Cooper	1824 (died March 22, 1830)
Bro. Tillman	1830
Bro · . Bailey Bro. Webb	1831
DIO. WEDD	1834 (supply)

Members

Name Abram Althro Alexander, Bro. Alexander, Violet Betty Bolls, Hannah Burch, Sister L. Burch, Mrs. Martha Bolls, James Burch, John	Comment Colored. Dis. by letter 1817 Colored, Rec. by letter from S.C Rec. by letter April, 1826 Rec by letter April, 1826 Colored Rec. by letter April. 1826 Rec. by letter April. 1826 Rec. by letter October. 1829 Rec. by Experience April. 1830 Died March, 1821 Licensed to preach, 1817
Bolls, Rebekah	Dis. by letter 1821
Bolls, Mary	Dis. by letter 1821

Bolls, Elizabeth Burch, Souisiana Burch, Henrietta Baldwin, Nancy	Dis. by letter, 1822 Dis. by letter, 1821 Dis. by letter, 1821
Retty	, retter, 1821

Detty	
Bolls, Ann	
Bolls, John	
Changy Samel	

Charley, 3		
Coleman,	Miss	F.

Bis. By letter roll
Colored, Rec. by letter from S.C
Rec. by letter April, 1826
Rec by letter April, 1826
Colored
Rec. by letter April. 1826
Rec. by letter October. 1829
Rec. by Experience April. 1830
Died March, 1821
Licensed to preach, 1817
Die by letter 1001

		0,	retter	1021
Г	is.	bу	letter,	1822
Г	ois.	by	letter,	1821

Colored, Dis. by letter 1822

Rec. by letter Dec., 1824 Rec by Experience July, 1828 Clark, Jacob Clark, Henriette

Clapp, E.

Chaney, Sarah Chaney, Jamima

Curtis. James Chaney, William

Chaney, Bailey E. Chaney. Elizabeth

Cole. Śusannah Coleman. Elizabeth

Coleman, Feriba Chaney, Anna

 C_{eily} C_{ate}

Culy, Torn Culy. Tarlton

Clapp. Mary Clapp. Sarah

Darden, David Doherty, Phil

Darden, Betsy D_{arden}, Buckner

D_{arden}, Maria Dukes, Thomas Doaty, Nancy

EdeFitz

Farrar, Jane Fairar, Elizabeth Ford, Henry

Foster, Ann Farrows, Miss Aleaf

Flora

Gray, Marj Goode, John Goode, Eliza

Green, Doctor Jacob Guice, Sarah

Griffin, Sarah G_{eorge}

Hilderbrand, Ann

Hazzard Harper, Martha Harrold

Colored, Dis. by letter 1824

Died August, 1819 Died August, 1819

Dis. by letter 1823, Rec. by letter 1824

Dis. by letter 1823 Dis. by letter 1823

Dis. by letter 1823 Dis. by letter 1823

Dis. by letter 1823 Dis. by letter 1823

Colored Colored

Colored Colored Dis. by letter 1817 Dis. by letter 1817

Excluded 1822 Colored Dis. by letter 1821

Restored in Sept., 1824

Received by letter May, 1830 Received by Exp. Sept., 1830

Colored Colored

Dis. by letter 1823 Dis. by letter 1821 Received by Exp. April, 1823 Colored, Rec. by Exp. Sept., 1830

Dis. by letter 1821

Received by letter, April, 1831 Received by letter, April, 1825 Rec. by Experience June, 1825 Colored, Rec. by Exp. Sept., 1830 Colored, Dis. by letter Sept., 1817

Colored

78

Herring, Mrs. B. Rec. by Experience May, 1826 Hibbard, Mrs. Elias Rec. by Experience May, 1828 Dis. by letter January, 1831 Hillabrand, Mary Rec. by Experience, Dec., 1830 Dis. by letter January, 1831 Hillarbrand, Julian Rec. by Experience December, 1830 Dis. by letter January, 1831 Hosey, Emila Rec. by Experience May, 1833 Jones, John Jones, John Jenny Mary Colored Colored, Dis. by letter 1817 Jenny July Colored Jones, Phebe Colored Jacobs, John Jones, James Jones, Hannah Dis. by letter 1821 Julia Dis. by letter 1821 Jeny Colored King, Elizabeth R. Colored King, M.B. Dis. by letter 1823 Lewis Rec. by Experience August, 1827 Lewis, Martha Colored Louis Lucky Colored Lovejoy, Phebe Colored (female) Lovejoy, John L. Rec. by letter August, 1825 Lewis, Penson Rec. by letter Sept., 1825 Marble, Earl Restored Sept., 1825 Mary Dis. by letter 1821 McDonald, Willis Colored McCall, Daniel Martin, Elizabeth Mccarrell, Sarrah Mary Mondy, Bro.L. Mondy, Sister Colored Mary Rodal Rec. by letter April, 1829 Rec. by letter April, 1829 Ned Nelebrand, Ann Colored Osborn, John Colored, Dis. by letter 1822 Owen, Sarah O.Quin, Sister E. Excluded, 1819 Payne, Sister Phillis Rec. by letter Aug., 1825 from S.C. Dis. by letter, 1817

Peter P_{rater}, Robert Colored Dis. by letter 1819 Preater, Peggy Dis. by letter 1819 Pherriby Pherriby Colored Perry, Daniel Dis. by letter 1823 Perry, Jane Dis. by letter 1823 Philip Colored, Dis. by letter 1824 Philis Rachel Colored, Dis. by letter 1824 R_{Oset} Colored Rester, Fredrick Dis. by letter 1824 Rester, Louis Robert Colored Ross, Martha Dis. by letter 1821 Rawlings. Josuah H. Dis. by letter 1823 Rawlings, Sarah Dis. by letter 1821 Colored, Rev. by Exp. Sept., 1830 Rachel ' Rachel Died August, 1820 Sl_{ater}, Hugh Sl_{ater,} Susanna s_{pain} Colored s_{mith} Colored Dis. by letter 1821 Stampley, Phebe Rec. by Experience Sept., 1824 Stampley, Jacob Smith, William B. Excluded April, 1826 Rec. by Experience May, 1826 Rec. by Experience May, 1826 Selby, Sarah Rec. by letter May, 1829 Rec. by Experience Sept., 1830 Selby, Bob Stringer, Bro. S. Dis. by letter Sept., 1831 Stringer, Elisa Ann Truly, James B. Excluded 1819 Thomas, Martha Thompson, William Thompson, Nancy Colored T_{rov} Colored Tarlton Colored Colored T_{om} Colored T_{roy} Dis. by letter 1821 Tanner Vardiman, Ann Colored Dis. by letter 1821 Wells, John Wells, Anna Will 80 Whitney, Sarah

Colored

Whitney, William Wells, Nancy Dis. by letter 1821 Witherspoon, Maria Dis. by letter 1821 Wilds, Sarah Dis. by letter 1823 Will Dis. by letter 1832

Whitney, William Colored

Rec. by letter Sept., 1832

On August 29, 1934, the Salem Baptist Church voted to disband. Those given letters of dismission were as follows:

Littleton Monday Elizabeth Jones Sarrah Guice Abel Stringer Luzianna Burch Sister McKay Nancy Darden Ellander Thomas William Whitney Pherba Coleman Eliza Ann Stringer

Martha Burch

Penson Lewis

All others on the church roll were excluded.

APPENDIX B

Articles of Faith of the Mississippi Baptist Association

(Established in 1806)

The following articles of faith and church order are taken from "A from its The following articles of faith and church order are taken flow Organization, From its History in the Minutes of the Mississippi Baptist Association, From its History in the Mississippi Baptist Association (published by Its History in the Mississippi Baptist Association). Organization in 1806 to the Present Time," by T.M. Bond (published by Hinton and Co., 1849; frontispiece).

- 1. We believe in one only true and living God; and that there are a trinity of essential the Holy Ghost, the same in Articles of Faith persons in the Godhead--the Father, the Son, and the Holy Ghost, the same in essence, equal :-
- 2. We believe the Scriptures of the Old and New Testament were given by praction of Co. essence, equal in power and glory. inspiration of God, are of Divine authority, and the only rule of faith and practice.
- No. We believe in the fall of Adam; in the imputation of his sins to all his resterity; in the treatment of his sins to all his resterity; in the treatment of his sins to all his resterity; in the treatment of his sins to all his resterior. Posterity; in the total depravity of human nature; and in man's inability to desire himself to the second s
- 4. We believe in the everlasting love of God to his people; in the eternal love of the human family to grace and of the human family We believe in the everlasting love of God to his people; in the eternation and glory.
- S. We believe that sinners are only justified in the sight of God, by the imputed that sinners are only justified in the sight of Ham that believe. Tighteousness of Jesus Christ, which unto all and upon all them that believe.

 We believe that sinners are only justified in the sight of God, by the imputed in the sight of 6. We believe all those who were chosen in Christ before the foundation of the world are, in time offertually and a converted, converted, and and a
- We believe all those who were chosen in Christ before the foundation of the world are, in time, effectually called, regenerated, converted, and are kept, by the power of Cod through faith, unto salvation. and are kept, by the power of God, through faith, unto salvation.

 7. We have
- 7. We believe that there is one mediator between God and man, redeemed Christ Jesus, who have the street of the man which he made to be believe that there is one mediator between God and man, redeemed become the made to be be a blood, redeemed become the made to be be a blood, redeemed become the made to be the made to be become the made to be become the made to be become the made to be the made to be the made to be become the made to be the m We believe that there is one mediator between God and man, the man the Onrist Jesus, who, by the satisfaction which he made to law and justice, "In becoming an offering for sin," hath, by his most precious holy and without the elect from under the satisfactor which he might be holy and without the elect from under the same of the law that they might be holy and without blam. vecoming an offering for sin," hath, by his most precious blood, redeemed to law blood, redeemed blood, redeemed blame before him in love. wine before him in love.

 8. We believe good works are the fruits of faith, and follow of all believers to are evidences of a gracious state and that it is the duty of all berfore.

- We believe good works are the fruits of faith, and follow after justification, and follow after justification, and follow after justification, and the detay of all believes to the evidences of a gracious state, and that it is the duty of all believes to the perform them from a principle of love 9. We believe in the resurrection of the dead, and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal. We believe in the resurrection of the dead, and a general judgment, and the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be that the happiness of the righteous and the punishment of the wicked will be the wicked will be the punishment of the wicked will be the will

On Gospel Order

- 1. We believe that the visible church of Jesus Christ is a congregation of faithful persons, who have given the church of Jesus Christ is a congregation of faithful persons. persons, who have given themselves up to the Lord, and to one another, and have covenanted to leave of the have covenanted to keep up a godly discipline agreeable to the rules of the gospel.
- 2. We believe that Jesus Christ is the head of the church, the only lawgiver; that the government is with the true head of the church, the only lawgiver; that the government is with the body--"the church, the only lawgive, and privilege of each member the privilege of each member thereof.
- 3. We believe that baptism and the Lord's supper are gospel ordinances, appointed by lesus Christ appointed by Jesus Christ, and are to be continued in the church.
- 4. We believe that baptism, by immersion, is the only scriptural mode, and that believers are the only proper subjects.
- 5. We believe that none but regular baptized church members have a right to partake of the Lord's support partake of the Lord's supper.
- 6. We believe it to be the duty and privilege of all believers to make a public profession of their faith, to submit provide to give profession of their faith, to submit to baptism by immersion, and to give themselves members of the visible. themselves members of the visible church.
- 7. We believe it to be the duty of every regular organized church to expel from hold. her communion all disorderly members who are immoral in their lives or that hold doctrines contrary to the series. hold doctrines contrary to the scriptures.

APPENDIX C BMA CHURCHES IN N

APPENI CHURCHES IN MISSISSIPPI O	DIX C
TORCHES IN MISSISSIPPI ()	
atturch e-	018
1. Fam.	1800
1. Farmington Baptist Church	
	1805
"Milloch Baptiet Church	
5 -030, 1015	1826
With Creek Baptist Church	
4 LIKELIDS MC	1828
First Baptist Church	
e Say Springs MS	1830
Mt. Nebo Baptist Church	
6 Day Springs MS	1833
Ollon Baptist Church	10
7. Bay Springs, MS	1840
Onity Baptist Church	1843
o dillown, MS	1845
riopewell Baptist Church	1843
9 Fulton, MS	10-1-
First Baptist Church	1845
Washington Baptist Church	1847
Neely, MS	
11. Mt. Pleasant Baptist Church	1849
Fulton, MS 12. Boguefala Baptist Church	18 ⁵¹
Mooreville, MS 13. Zion Hill Baptist Church	1854
N 4:	
14. Mt. Moriah Baptist Church	1855
Ellisville MS	1860
15. First Baptist Church	
Louin, MS 16. Jackson Camp Baptist Chu Tickemingo, MS	1860
16. Jackson Camp Baptist Co.	
Tishomingo, MS	186^{2}
17. Shiloh Baptist Churs	1864
Mt. Olive, MS 18. Big Creek Baptist Church	
18. Big Creek Baptis	1866
10 Palestine Baptist Church	
Louin MS Churc	h
Louin, MS 20. Fellowship Baptist Churc Saltillo, MS	24
Saltillo, MS	84
	The state of the s

21. Bethel Baptist Church	1869
Bassfield, MS	
22. Fairhope Baptist Church	1870
Beaumont, MS	
23. Ten Mile Baptist Church	1870
Wiggins, MS	
24. Persimmon Hill Baptist Church	1870
oddelel. Wis	1070
25. Oak Grove Baptist Church	1871
TODIALVILLE MC	10/1
26. First Baptist Church, Henleyfield	1874
	10/4
27. Bethel Baptist Church	1075
Tulion MC	1875
28. Oak Grove Baptist Church	1075
	1875
29. Parkview Baptist Church	
	1876
30. Cypress Creek Baptist Church	
Brooklyn, MS	1879
31. Paramount Baptist Church	
	1880
32. Bethel Baptist Church	
	1881
33. Rocky Branch Baptist Church Sumrall, MS	
Sumrall, MS	1882
34. East Fulton Baptist Church Fulton, MS	
Fulton, MS	1883
35. Ballardsville Baptist Church Tupelo, MS	
Tupelo, MS	1884
36. First Baptist Church, Midway Sumrall, MS	(100 marks)
Sumrall, MS	1886
37. Spring Hill Baptist Church Laurel, MS	
Laurel, MS	1886
36. First Baptist Church, Shad, a	
38. First Baptist Church, Shady Grove	1888
ov. First Baptist Church	1000
Laurel, MS	1888
40. Pine Grove Baptist Church Purvis, MS	1000
Purvis, MS	1890
41. Forked Oak Baptist Church*	1090
Boonville, MS	?
*This church is over 100	ī

is church is over 100 years old but the exact date is unknown.

APPENDIX D

Local Associations Cooperating With the BMA of Mississippi

·		
Name		No. Churches
ang DP	<u>Organized</u>	7
Hobolochitto	1853	25
Big Creek	1856	36
Washington Ten M:	1900	15
Ten Mile	1914	16
Harm	1952	16
Harmony Capitol	1954	15
Oalre	1958	19
Oak Grove	1958	7
	1963	17
"Ollibial	1964	7
	1975	6
East Central	1983	C
	1,00	

APPENDIX E

1947 - Faithway Baptist Association 1836 - Southern Baptist Convention of Mississippi 1908 - Mississippi Baptist Association Origin of Various Baptist Groups in Mississippi since 1806 1855 - General Association 1806 - Mississippi Baptist Association

1950 - ABA of Mississippi

Facts not available for several smaller Baptist groups of Mississippl
0
Scoups
Baptist
smaller
for several
available
not
Facts

Date 1806	Place Meeting	APPE!	NDIX F Recording Clerk	<u>Preacher</u>
1805	Salem church (Jefferson Co.) Bethel	(No other inform	ation available) Robert Tanmnmer	Moses Hadley
1800	(Wilkinson Co.) New Providence	Moses Hadley David Cooper	David Snodgrass	David Cooper
1809	Salem	David Cooper	William Snodgrass	Moses Hadley Thomas Mercer
1810	(Jefferson Co.) Ebenezer	David Cooper	Moses Hadley	Arkins
1811	(Amite Co.) New Hope	Thomas Mercer	David Cooper	Lawrence Scarborough
1812	(Adams Co.) Zion Hill	Moses Hadley	Jos. J. Lawton	Ezra Courtney
1813	(Amite Co.) Bayou Pierre (Claiborne Co.)	Moses Hadley	George King	Ezra Courtney
1814 1815	Bayou Pierre (Clairborne Co	Ezra Courtney	George King William Snodgrass	William Cooper Nathan Morris
1816	Sarepta (Jefferson Co.)	Moses Hadley	William Snodgrass	David Cooper
1817	Clear Creek (Adams Co.)	Nathan Morris David Cooper	Renjamine Davis	regiah Flowers
1818	Bogue Chitto (Pike Co.) New Providen	ar.	William Snodgrass	Coorge W. Kins
1819	/ A .	David Cooper	William Snodgrass Elliott Estes	David Cooper Eilliott Estes
1820	(Feliciana Par. ZionHill	David Cooper	culott Estes	camuel Marsii
1821	petnel	Samuel Marsh	William Balfour	Chas. Felder
1822 182	Ebenezar	David Cooper	ElliottEtes	Elliott Estes
182	(Amite Co.)	a sid Cooper	Elliott Estes Elisha Andrews	william Ballot
182	(Amite Co.)	Ezra Courtney	panaldso	Chas. Felder
183		EZIA	Chas. G. Hate	Ezra Courtney
	(Feliciana P 27 Woodville 28 Zion Hill	Chas. Felder	I.A. Ranaldse	
18	(Amite Co.) Jerusalem (Amite Co.)	100	38	

1830	Elbenezer	Ezra Courtney	Maria C.	ct - Calder						
1021	(Amite Co.)		Maston Crainm	Chas. Felder	100-	(no inf	formation av	ailable for years	1863-1865)	E. L. Carter
1831	New Providence (Amite Co.)	Ezra Courtney	David Lea	Davis Collins		Leaf Ri	iver	N.L. Clarke	B. Thigpen	
1832	Mount Nebo (La.	Chas Feldor	D 111		1877	(Covir	igton Co.)	01 1	B. Thigpen	L.P. Murrell
1833	Hepzibah (La.)	Ezra Courntey	David Lea	Jesse Young		Sylvar	ena	N.L. Clarke		J.P. Johnston
1834	East Fork	Ezra Courtney	David Lea	Chas. Felder	1878	(Smitt	n Co.)		N.L. Robertson	
1835	Zion Hill	Chas Felder	David Lea	Ezra Courtney		Provid	lence	J.P. Johnston	13.10	M.G. Turner
0.0	(Amite Co.)	onds reigel	H. D. F.Roberts	Shadraach Coker	1879	(Perry	⁷ Co.)		B. Thigpen	
1836	Galilee	Chas. Felder	HED B.	n larte		Fellov	vship	N.L. Clarke	D	W. Thigpen
1837	Jerusalem	Chas. Felder	H.F.D. Roberts	H.F.D. Roberts	1880	(Jaspe	er Co.)	100 02W W	B. Thigpen	
	(Amite Co.)	situs. Teldel	H.F.D. Roberts	J.B. Smith	_		Grove	N.L. Clarke	D. 1. C.	J.E. Brunson
1838	Jackson (La.)	Chas. Felder	H.D.D	Dagyes	1881	(Laud	derdale Co.)	to the first and an extension	B. Thigpen	N.L. Clarke
100-	(Amite Co.)		H.F.D. Roberts	Zachariah Reeves	1882	Saler		N.L. Clarke	B. Thigpen	
1839	New Providence	Chas Felder	C F Di I	pand		Beth		N.L. Clarke	D	W. Thigpen
1040	(Mille CO.)	reider	C.E. Pickney	Thomas M. Bond	1883	(Nev	vton Co.)		B. Thigpen	
1840	Ebenezer	Chas. Felder	In contra	and last			Hill	N.L. Clarke		Wilson West
1041	(Amite Co.)	reidel	J.B. Smith	Chas. Felder	1884	(5m	ith Co.)	Gladio	B. Thigpen	J.P.Johnson
1841	East Fork	Shadrack Cocker	11	Daeves	1885		larville	N.L. Clarke	B. Thigpen	Lagre
1842	(Amite Co.)	THE COCKET	Hamilton McKnight	Zacharian Reeves			owship	N.L. Clarke	5	J.M. Moore
1843	Bluff Creek (La.)	Chas. Felder	TL		1886	(Jas	per Co.)	Clarke	B. Thigpen	T.I. Wells
1844	Liberty	Zachariah Reeves	Thomas M. Bond	M. Barlow	1887		atur	N.L. Clarke N.L. Clarke	B. Thigpen	N.L. Clarke
1845	Galilee			Howell Wall		Enc		N.L. Clarke		N.L. O
1043	Mount Pleasant	Zachariah Reeves	G.P. Claughton	Shadrach Coker	1888		sper Co.)	N.L. Clarke	B. Thigpen	A.J. Freeman
1846	(Pike Co.)			M.T. Conn		3116	ady Grove	N.L. Clarke	er ienen	<i>A.J.</i> 1
.0	Mount Zion	Zachariah Reeves	C D Cl	I Poeves	1889		sper Co.)	N.L. Clarke	B. Thigpen	L.P. Murrell
1847	(Wilkinson Co.)	riceves	G.P. Claughton	Zachariah Reeves		(NI	ıkland	N.L. Old	B. Thigpen	agan
1848	Pierce's Creek Hopewell	Zachariah Reeves Zachariah Reeves	C D Cl	- L Doeves	1890		ewton Co.) t. Nebo	N.L. Clarke	B. Tingr	J.B. Flanagan
	(Franklin Co.)	Zachariah Reeves	C.P. Claughton	Zachariah Reeves		(1-	asper Co.)		B. Thigpen	J.P. Johnson
1849	Bogue Chitto			J.D. McFarland	1891		llowship	N.L. Clarke		J.P. John
	(Pike Co.)	Zachariah Reeves	C.P. Classia	Alexander McKenzie		(1	asper Co.)		B. Thigpen	William Thigpen
1850	ZionHill	100 M	G.F. Claughton	Alexander Mer-	1892		ickory	N.L. Clarke		William
	(Amite Co.)	Zachariah Reeves	G. P. Claughton	vojaht	5 . 200	()	Newton Co.)		B. Thigpen	J.T. Simmons
1851	Mars Hills		G. F. Claughton	Ham McKnight	1893		tt. Olive	N.L. Clarke		G.W. Rainer
1852	Mt.Zion	Zachariah Reeves	G.P. Claughton	a Li Magee	10	(1	lones Co.)	Clarke	R.F. Roper	G.W. Ran
	(Copiah Co.)		G.P. Claughter	Calvin Magee Alexander McKenzie	1894	4 B	Sethel	N.L. Clarke	R.F. Roper	William Thigpen
1853	New Providence	7 1	-11. Claughton	Alexander Me	100	(Newton Co.)	N.L. Clarke		Willia
10-	(Amite Co.)	Zachariah Reeves	C.C. Cain	Zachariah Reeves	1895		Antioch		R.F. Roper	T.I. Wells
1854	Sarepta	70-1	o. Guill	Zacharian Res	180	(Jasper Co.)	N.L. Clarke		G.W. Rianer
1058	(Franklin Co.)	Zachariah Reeves	C.C. Cain	E. Clark	.09	00	Mt. Pleasatn		R.F. Roper	G.W. Ric
1855	(Nathan L. Clarl	(P Was man)	- dill	F. Clark	189		(Newton Co.) Sylvarena	N.L. Clarke	R.F. Roper	
1850	(No other record	ds available)	oresidentl from 1955	thursda 1858	- 0)		(Smith Co.)		R.P. Rei	J.P. Johnson
1859	Ebenezer	Nathan L	Oresident from 1855	unough 1050	189		Spring Hill	N.L. Clarke		, apman
1860	(Jasper Co.)	Nathan L. Clarke	W.J. Morris		0,		(Jones Co.)	n-ble)	R.F. Roper	J.F. Chapman
1000	Garlandsville	Nathar I -		R.H.Jones	189	199	(No informa	tion available) N.L. Clarke		
1861	(Jasper Co.)	Nathan L. Clarke	B. Thigpen	W Manning	19	000	Goodwater		R.F. Roper	
1862	(No information Garlandsville	n availables	OPCII	W. Manning			(Smith Co.)	N.L. Clarke		
- 502	Garlandsville	L.P. Murrell			19	901	Mt. Nebo	1 3.2		
	(Jasper Co.)	multell	B. Thigpen	W. Thianell			(Jasper Co.)			
			OF TH	W. Thigpen					90	and the state of

1902	Union	N.L. Clarke	D.Г. Dansan	L.J. Caughman						o' mons
	(Newton Co.)	N.L. Clarke	R.F. Roper	L.J. Caugiiiian	1935	Enc	On .		D.H. Valentine	L.T.Simmons G.W. Smith, Jr.
1903	New Home	N.L. Clarke	W.B. Sansing	G.W. Rainer	1936	Bay			D.H. Valentine	G.W. Siliton
	(Smith Co.)		W.D. Garisting	G.W. Idillies	10	(M	it. Nebo Church	E.G. Gillentine	D.11.	G.S. Rayborn
1904	Bethel	N.L. Clarke	D.M. Russell	D.W. Moulder	1937	Èb			J.A Ivan Rester	. Davis
	(Newton Co.)		Nussen	D.11. I.i.e.	1938	Sa	nf 1	i. G. chile i	J. Alvan Rester	- III - E PAINCI
1905	Philadelphia	N.L. Clarke	D.M. Russell	Z.K. Gilmore	1939	Uı	s:		Ollie F. Parker	Childers
1906	Fellowship	G.W. Rainer	D.M. Russell	W.P.Chapman	1940	M	idway	rici. Turricia	Ollie F. Parker	J.M. Stringer
	(Jasper Co.)		redsseri	W.I. Chap	1941	Lo	Duin	C.D.Date	Ollie F. Parker	J.M. Stras
1907	Lake Como	T.J. Miley	J.W. Rooker	D.W. Moulder		(N	Mt Var	L.T. Simmons	Ome r.	Luther H. Parrish
1908	Bay Springs		was when with the	D.W. Modi-	1942	Pa	Mt.Vernon)		Ollie F. Parker	
(No inf	ormation available	from 1909 throug	h 1910)		1943	SI	aramount	L.T. Simmons	Ollie E. Parker	
	Tell Mile	Marion Walters	E.B.Cox	T.E. Pinegar	1944	N	hady Grove Aacedonia	L.T. Simmons	Ollie E. Parkei	
1912	Hickory Grove	Marion Walters	E.B. Cox	M.H. Broadus	1945		en Mile	L.T. Simmons	Ollie E. Parker	
1012	(Laurel)		D.D. GOX	W.H. Blodd	1946		Sig Co.	L.T. Simmons	Ollie F. Parker	C Breldii-
1913	(no informtion a	vailable)			1947		Big Creek	L.T. Simmons	Ollie F Parker	D.N. Jackson
1914	Louin	S.F. Thigpen	E.B.Cox	A.F. Burns	1948		lopewell	L.T. Simmons	Ollie F. Parker	I B. Coats
1915	(Mt.Vernon)		S.D.GOX	A.I. Bullio	1949		lenleyfield	L.T. Simmons	Ollio E Palker	J.B.Coats H.L. Gardener H.L. Walters
1913	Paramount	J.E. Glenn	E.B. Cox	M.H. Broadus	1950	i	Lebanon Louin	L.T. Simmons	auta E Parker	Richard
1916	(Stone Co.)			Wi.Ti. Diode	1951		Para	L.T. Simmons	Ollie F. Parker	Richard L., In Grover T. Laird B. Alfred Jones
1710	Bay Springs	(No other inforn	nation)		1952		Paramount Big Co.	L.T. Simmons	Procton M. Co	B. Alfred
	(Mt.Nebo)				1953		Big Creek Laurel	L.T. Simmons	and Cocilian	B. Affee G.E. Rides Grover T. Laird
1920	Louin	available from 19	17through 1919)		1952	ł	Corinth	H.L. Gardener	- Moore, St.	Grover
1320	(Mt.Vernon)	J.E. Glenn	D.H. Valentine	C.A. Gilbert	195	5	Dorsey	H.L. Gardener	Ollie F. Parker	Eugene Digby
1921	Mineral Springs	2	· · · · · · · · · · · · · · · · · · ·	C.A. GIDEN	3 -		(Rethal Cl.	B.H. Stringer		Eugen
1922	Laurel	S.A. Shoemake	D.H.Valentin	J. W. Tolar	195	6	(Bethel Church Laurel) B.H. Stringer	Ollie F. Parker	O.V. Swearengen
	(Hickory Grove)	M. Walters	D.H. Valentne	W.S. Wade				B.H. Sumger	Ollie F. Parker	Grover T. Laird
1923	Purvis		mentile	VV.O. VVIIGE	195	7	(Shady Grove) Jackson	P.M. Cochran	Ollie	Grover 1. La
	(Tabernacle)	M. Walters	J. Alvan Rester	T.C. King	1.0		(Creston Hills)		Ollie F. Parker	S.N. Lanham
1924	Shiloh	NA COLOR	T.CO.C.	r.c. King	195	8	Laurel	P.M. Cochran	Offic -	S.N. Lan
	(Covington Co.)	M. Walters	J. Alvan Rester	M.H. Broadus	10		(Parkview)		Milton E. Fisher	Grover T. Laird
1925	Ten Mile		rester	W.H. brode	19	59	Dorsey	O.F. Parker	n ner	James T. Gilmore
	(Stone Co.)	M. Walters	J. Alvan Rester	J.A. Scarborough	10		(Bethel Church	-1	C.L. Faulkner	lames T. Gill
1926	Mantachie	M 347.1	ricoter	J.A. Scarbe.	19	60	Hattiesburg	O.F. Parker	cardon	Digby
1927	Laurel	M. Walters	J. Alvan Rester	M. Walters	19		(Westside)	e cilmo	re G.H.Gord	Eugene Digby
2002000	(Hiclory Grove)	M. Walters	J. Alvan Rester	J. M. Stuart	, ,	01	Laurel	O.F. Parker James T. Gilmo	G.H.Gordon	Ralph Brand Ralph T. Laird
1928	Bay Springs	N.4. 3A7. 1		j. Wi. Ottal	10	62	(Parkview)	L.H. Parrish	G	(:10)
100-	(Mt. Nebo Chui	rch)	J. Alvan Rester	G.S. Rayborn		02	Laurel		G.H.Gordon	C.D. Parker
1929	Wiggins	NA 347-1.		G.O. Taly	19	963	(Shady Grove	L.H. Parrish	G.H.Go	C.D. Parker Arnold Knight Arnold Knight
1020	(Bethel Church)	J. Alvan Rester	G.S. Rayborn	1	964	occan opinig	S L.H. Parrish Ralph Cottrell	.4011	Arnovalker aird
1930	Hopewell	W.C. G		G.o. ray		04	Farmington	ell		L.S. Ver T. La
1021	(Itawamba Co.)	. Gray	J. Alvan Rester	M.W. Matthews	1	965	(Corinth) Laurel*	Ralph Cottrell	G.H. Gordon G.H. Gordon	R.G. Holland R.G. Holland Ollie F. Parker Ollie F. Parrish
1931	Louin	J.A. Davis				966		B.H. Stringer	C 11.0 10D	R.G. Hoarker Ollie F. Parker Luther H. Parrish Luther Davidson
1932	(Mt. Vernon)	4,13	D.H. Valentine	S.A.Shoemake	1	967	Laurel*	B.H. Stringer B.H. Stringer Milton Wright	~ H 0° . ~	Little Daylds
1732	Paramount	J.A. Davis		on hono		968		Milton Wright Milton Wright		Grady Da. W.R. Speer
1933	(Stone Co.)		D.H. Valentine	J.A. Rester		1969	Laurel*	Ray Thornton		V · · · ·
1934	Station Creek Fulton	E.G. Gillentine		, 1xeo		1970	Laurel*		Gary D. Diving Gary D. Savell Medrick Savell	
		E.G. Gillentine		J.E. Roberson		1971		L.S. Walker	Mic	
	(Bethel Church)	D.H. Valentine	M.W. Matthews		1972		L.S. Walk	2	THE RESIDENCE OF THE PARTY OF T
						1973	3 Laurel*	9		

				80 7
1974	Laurel*	W.R. Speer	Medrick Savell	Grover T. Laird
1975	Fulton	W.R. Speer	Medrick Savell	Thelbert Hill
1976	Laurel*	Vern D. Holifield	Medrick Savell	Lynn Stephens
1977	Laurel*	Vern D. Holifield	Medrick Savell	Thomas Dixon
1978	Laurel*	Grady Davidson	MedrickSavell	Gary D. Divine
1979	Laurel*	Grady Davidson	G.H.Gordon	Grover T. Laird
1980	Laurel*	David E. Steele	G.H.Gordon	Eugene Digby
1981	Laurel*	David E. Steele	G.H.Gordon	Milton Wright
1982	Laurel*	David E. Steele	G.H.Gordon	Eugene Murphy
1983	Laurel*	A.W. Kirkland	G.H.Gordon	M.S. Arrington
1984	Laurel*	A.W. Kirkland	Billy Huffmaster	Gerald Kellar
1985	Laurel*	VemonLee	Billy Huffmaster	Dewitt Bain
1986	Parkview, Laurel	Vernon Lee	Billy Huffmaster	R.D. Cline
1987	Parkview, Laurel	0	Billy Huffmaster	Steven Howell
1988	Parkview, Laurel	o	Billy Huffmaster	Gerald Kellar
1989	Parkview, Laurel		BillyM uffmaster	Gerald Kellar
1990	Parkview, Laurel		Billy Huffmaster	E.J. Pitts
1991	Parkview, Laurel		Billy Huffmaster	Marion Wilson
1992	Parkview,Laurel	VernD.Holifield	Billy Huffmaster	John Loden
1993	Parkview, Laurel		Billy Huffmaster	Stephen Howell
Sou	theastern Baptist Co	ollege	, Tairinaster	otephen

APPENDIX G

The following article was taken from a booklet entitled "A Fire ndled" by W. Was Kindled," by W.J. Burgess and compiled by Sherman Harmon:

The North American Baptist Association

By W.J. Burgess
This association was organized in the sanctuary of the Temple
Church 2400 on May This association was organized in the sanctuary of the Temperature of the Pengland Paptist Church, 2400 Wright Avenue, in Little Rock, Arkansas, on May 25-26, 1950. The Pengland Paper of the Penglan 25-26, 1950. There were 465 churches represented by 822 messengers.

Many visitors Many visitors also attended. Sixteen states were represented. There were: Alabama, Louisiana, Were: Alabama, Arizona, Arkansas, Florida, Idaho, Kansas, Louisiana, Michigan Michig Michigan, Mississippi, Missouri, New Mexico, Oklahoma, Oregon, Tennessee Town

These churches until 1950 were members of the American Association Tennessee, Texas and Washington. These churches until 1950 were members of the American Association which was organized in 1924. For several years there has been there has been much dissatisfaction over several matters, chiefly the question of me question of messenger representation in the Association meetings.

This for

This formative meeting was called for by the Park Place Baptist

1. Little Root This formative meeting was called for by the Park Place Baptist Church, Little Rock, Dr. D.N. Jackson, pastor, and Temple Baptist Church, W.J. Burner, W.J. Burne Church, Little Rock, Dr. D.N. Jackson, pastor, and Temple Bapted Church, W.J. Burgess, pastor. The call for this meeting was occasioned by events at the A. Felecting the control of the call for the ca by events at the American Baptist Association in Lakeland, Florida, in the previous March. the previous March. Some churches engaged in the practice of another churches engaged in the practice of the p members of another church as their messengers, thus enabling a church to have church to have more than the three the association's apparent that this allowed. The church being the unit of membership, it is apparent that this was unequal account to the association of the church being the unit of membership. unequal representation.

At a meeting of the association in Temple churches in the n 1949 the matter.

Rock in 1949 the matter was referred back to the messenger must form of a proposed form of a proposed amendment providing that a member of the amendment providing the amendment providing that a member of the amendment providing the amendment providing the amendment providing that a member of the amendment providing the amendment providing that a member of the amendment providing the amendment providing that a member of the amendment providing the amendment be a member of the church he is sent to represent. The amenda. The Was to be voted on the church he is sent to represent. was to be voted on at the following session in Lakeland, Proposed amendment providing that a The providing that a proposed amendment was never allowed to be voted on.

APPENDIX H

PROCEEDINGS OF THE GENERAL ASSOCIATION OF REGULAR BAPTISTS

Garlandsville, Mississippi, Saturday, October 27, 1860. After a sermon by Elder W. Manning, from Matt. 28th chap., 19th and 20th verses: "Go ye therefore," etc., the delegates from the various Associations and Churches met in the Houe (sic), and proceeded to organize with the President, Elder N.L. Clarke in the chair.

Appointed T.T. Houze, B. Thigpen, and E. L. Carter, reading clerks. Appointed I. Bailiff, J. E. Trailer, and H. Cooper, financial committee.

Communications were read from the following churches and Associations:

0.1 61	
Salem Church High Hill Church	S Nooly T R Heslep
Sandhill CreekJ. Anderson * D. M.	Murrell, T.B. Lofton,* G. F. Siller
Sharon Creek J. Anderson,* D. Mc Mount Pisgah Church	Arthur, J.M. Herrington; O. Byrd
Thompson Creek Church	M.H. Whatley, J. E. Trailer
County Line Creek Church	Darlin Lott
Ebenezer Church	Wm. Lyon
Hebron Church	T.D. Bam
Pine Ridge Church	D. Hillman
Mt. Pleasant Church	J.M. Murray, J.G. Hicks
Mt. Carmel Church	T. Thames, J. Pleice
Decatur Church	J.D. Davis, M.E. Garey
Garlandsville Church	
Zion Hill Church	" W.L. McIntosh J. Thornton
Salem Church, Smith Co	W. Howen
Sliddy Grove Church	······ Wm 1011cs
Bettlef Church	··················· A Allen and Inc. (1001)
Greek Church	""" P Cimmone B Stolle
Bluff Creek Church	L. Jenkins L. Jenkins
Simon Giulei	I IEIKIII
Wit. Pisgan Association	""" Ca Evans"
Mt. Pisgah Association	J. Williams, N.B. Robertson W.W. Hardy, W.R. Butler* J. Bailiff, W.C. Porter
Mt. Pisgah Association	I Police MC Porter
Mt. Pisgah Association	J.G. Hicks, HoE. Chambers
Mt. Pisgah Association	J.M. Pace, W.S. RobertsJ.G. Hicks, HoE. Chambers*A. Clarke, JON, Watts
Mt. Pisgah Association	O.F. Breeland,* W.M. Flanegan
	O.F Breeles 1 - Was Blangan
	Breeland,* W.M. Flanegu

Providence Association R.Y. Rasberry,* K. Hathhorn* Providence Association L.F. Russell, Lott, Denmark Providence Association N.W. Rowell, J. Cone* Liberty Association T. Burne, * W. Thigpen* Liberty Association T.G. Griffing,* G.W. Hale* Liberty Association J.M. Warner,* M. Stone* Liberty Association T.G. Rainer,* A.A. Carter* Liberty Association T.G. Rainer,* A.A. Carter* Liberty Association D. Dee,* J.Tew,* B.F. Seales*	* * * * *
Association	

ABOUT THE AUTHOR

Preston M. Cochran has served as pastor of the Buffalo Baptist Church, three miles east of McLain, Mississippi, for thirteen years. A native of Perry County, Mississippi, he completed his public education at Janice High School in 1939. As a veteran of World War II, he has traveled in five of the seven continents of the world. Brother Cochran surrendered to the ministry while serving in the United States Navy.

The author is a graduate of Jacksonville Baptist College (Texas) receiving an A.A. degree in 1947. He received his B.S. and in 1953 his M.Ed. degree from Stephen F. Austin University (Texas) and has done postgraduate work at the University of Southern Mississipping.

