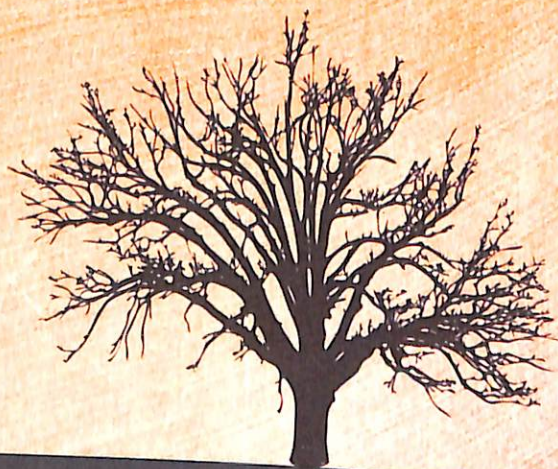


MISSISSIPPI BAPTISTS
THEN & NOW



*A brief History
of
Missionary Baptists in Mississippi*

MISSISSIPPI BAPTISTS THEN AND NOW

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Preston M. Cochran

Mississippi Baptist Commission
on History and Archives
4229 Highway 15 North
Laurel, Mississippi 39440

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 development of this book. Their generous contribution to the Mississippi Baptist Commission on History and Archives is appreciated. I am grateful for the cooperation of the director, Vern D. Holifield, and librarian, Odell Lott, who serve with me on the commission under the auspices of the Baptist Missionary Association of Mississippi.

I am grateful to the office staff of Southeastern Baptist College: Elaine Smith, former library assistant; Bonnie Brown, academic secretary; and Doylene Waldron, bookkeeper, for computer work in preparing the manuscript. I am grateful to Betty Jean Turner of Pascagoula for suggestions of the format and reading the draft for errors; and to Mrs. Mavous Phifer of Tishomingo who supplied information of churches in North Mississippi.

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

Mary Lou Kellar, Language Arts instructor at Southeastern Baptist College guided me in many areas of this book and prepared the final composition for the publisher.

In addition to the above, acknowledgement goes to Editor Don Brown of Mississippi Baptist and director of the Publications Department for added suggestions and printing.

*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 was unable to accomplish the task before his death. After much research, P. M. Cochran, historian for the commission, has compiled 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 and charts that may be of interest to the reader.

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

*Odell Lott, Librarian
Mississippi Baptist Commission
on History and Archives*

Chapter I

BAPTISTS UNDER SPANISH RULE UNTIL 1797

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

THE COMING OF THE SPANISH 1492 - 1543

On August 3, 1492, Columbus left Spain with three ships and ninety men to find a shorter route to India. On October 12, 1492, he landed on the beach at Fernandez Bay, an island in the West Indies. Thinking he had reached India, he called the inhabitants "Indians."

The date when the first explorers from Spain wandered along the shores of our present Mississippi is unknown; however, in 1519, twenty-seven years after Columbus, a Spanish leader named Pineda came with a party of four hundred people and explored the Gulf Coast from Mobile Bay to the Mississippi River. Most of his men and ships were lost during a storm in the Gulf of Mexico.

In 1528, another Spanish leader, Panfilo Narvaez, arrived at the present site of Mobile, Alabama. His fleet was to meet him at a given point on the coast while he went overland. A storm swept his fleet out to sea, and his men landed on the coast of Texas. This adventure created much excitement in Spain.

In May of 1539 DeSoto arrived in Tampa Bay from Cuba with a large group of passengers (persons of high social rank from Spain) for a long journey through the present 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.

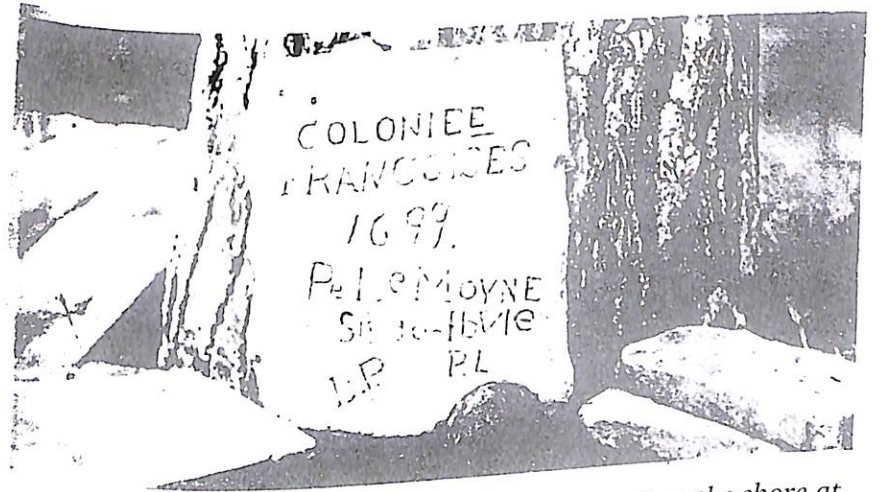
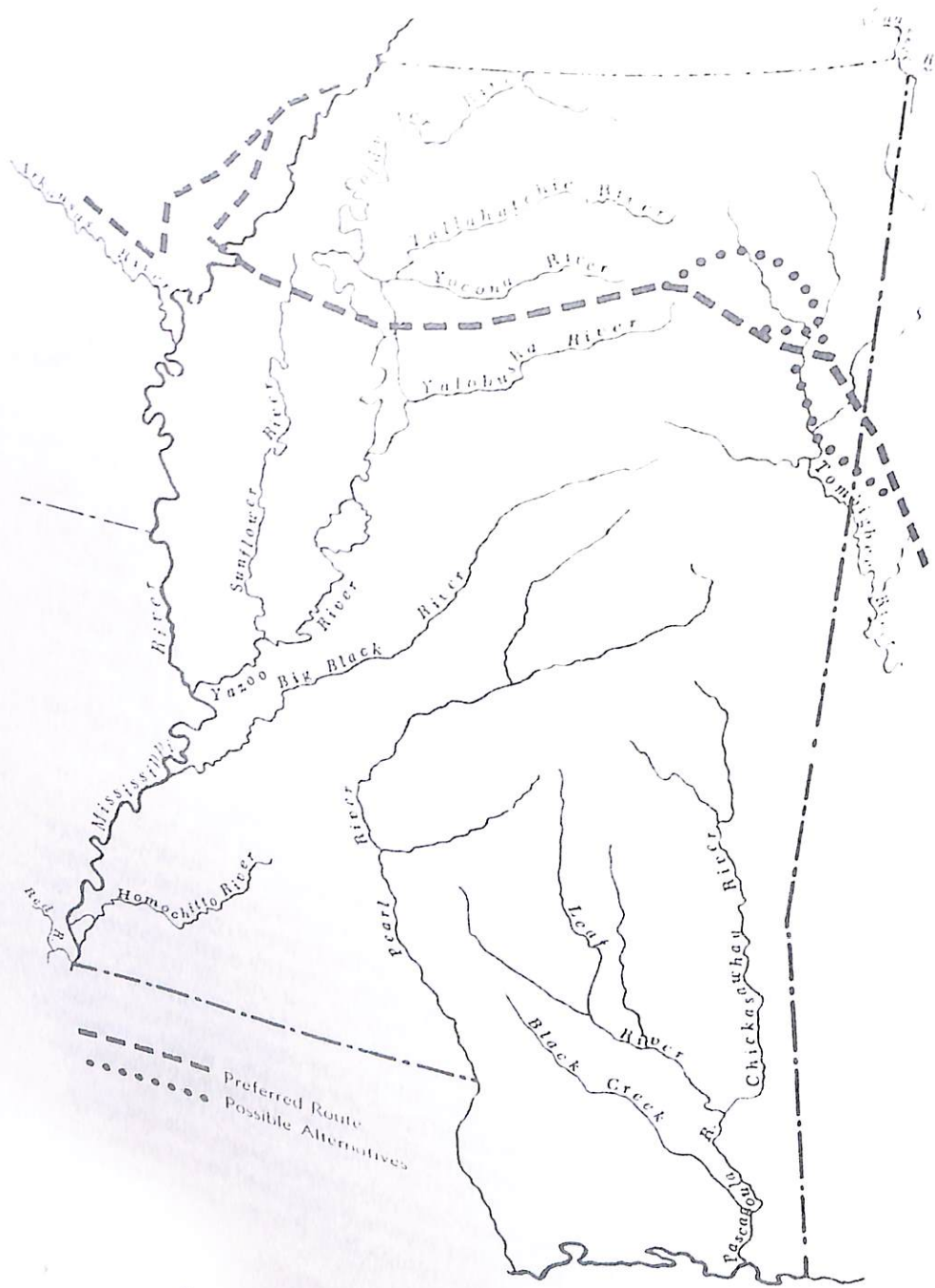
THE COMING OF THE FRENCH 1682 - 1763

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 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, 1699, he entered the mouth of the Mississippi River with fifty men and traveled some three hundred miles upstream in ten days. On Iberville's return to Biloxi he established a fort on the Back Bay area at the present-day site of Ocean Springs. He named the settlement Biloxi in honor of the Indians.

The cornerstone depicted on page 4 was found by John Higgenbotham, a Gulf Coast historian, at the site of the Fort Point Peninsula. Near this site is the First Baptist Church of Windsor Park, north of Ocean Springs. This church is listed in the 1993 BMA Yearbook of 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, 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 supplies for further expeditions. He went up the Mississippi River to Natchez and set up Fort Rosalie and made friends with Indians.

In the summer of 1704 twenty-three young girls arrived in Louisiana under the care of Catholic nuns. Within a month all the girls were married except one, who was described as being "unusually coy and hard to please." These girls were brought over under false promises 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 came in 1763 between England and France, France was crushed and the new world was under the control of England and Spain.

FIRST MISSISSIPPIANS

One cannot be certain who the first Mississippians were; however, until someone can disprove it, they will be known as Indians. The Indians left behind many artifacts that explain the lifestyle of the people who made them.

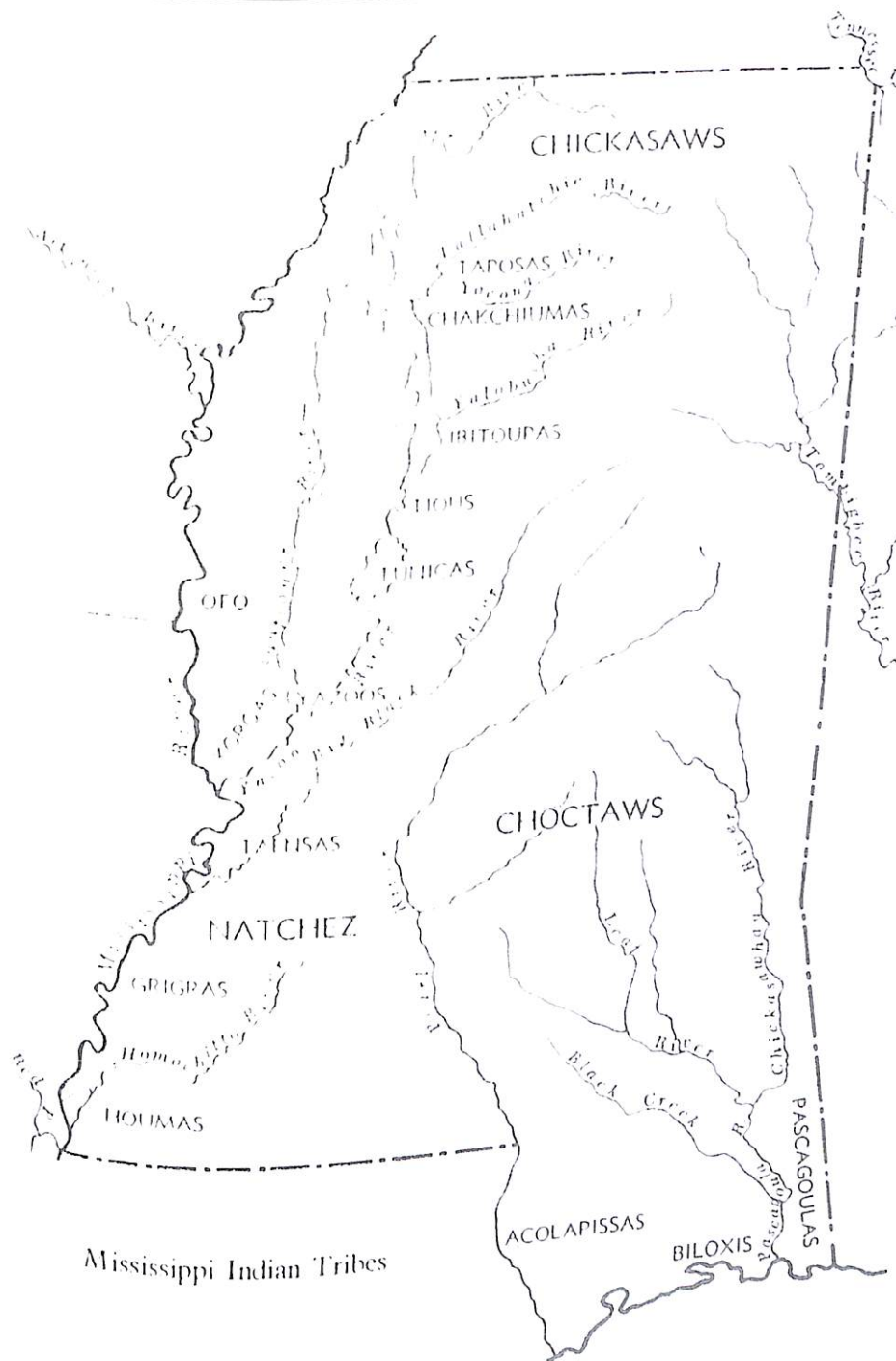
The first Americans probably crossed over from Siberia into Alaska many years before the arrival of Columbus. In 1700 about thirty thousand Indians were living in what is now Mississippi. The three major tribes in Mississippi were the Choctaws in the central area, the Natchez in the southeast, and the Chickasaws in the northern area (See map on page 6).

Located over the state are several mounds where the Indians buried their dead. The typical mound was forty to fifty feet high and covered an acre at its base. A dirt wall ten feet high and forty feet wide encircled the mound and the entire area covered about one square mile (See photo on page 6).

The Choctaw Indians never spoke of their dead. However, the Natchez Indians looked forward to going to a "happy hunting ground" after death and Chickasaw Indians believed in "A Beloved One Who Dwells in the Blue Sky."

FIRST BAPTISTS IN AMERICA

Most Baptists consider Roger Williams as the founder of the Baptist faith in North America. He was born in London, England, about 1603 and had the advantage of a middle-class upbringing, including a university education. He and a group of friends established a colony



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

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

By 1735 Welch settlers from Pennsylvania and Virginia had established the Welch Neck Baptist Church, South Carolina, whose original records reveal that they had been dismissed from the Welch Tract Baptist Church, Delaware (then a part of Pennsylvania). One of the families from Virginia had a special bearing on the first Baptists in Mississippi. John G. Jones, a descendant of this family, has written the following account:

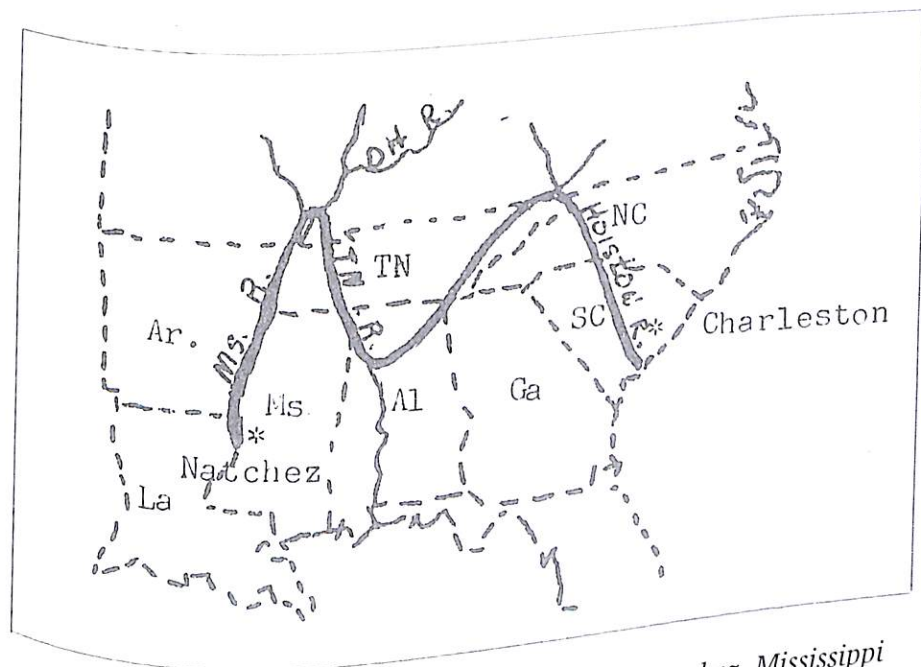
About the year 1743 there lived in Dinwiddie county, near Petersburg, in Virginia, a newly-married couple, of Welsh descent, by the name of William and Phoebe Jones. Mr. Jones soon after died, leaving a young widow and an only son, by the name of John. Within a few years after the death of her husband, Mrs. Jones married the man who will hereafter be known in these sketches as Richard Curtis, Senior; by which marriage they had five sons and three daughters. After the marriage of Mrs. Jones to Mr. Curtis we have no very satisfactory knowledge of the family for about thirty years. In the mean time, John Jones, the son of Mrs. Curtis by her first marriage, had grown up to manhood, and on the 28th of June, 1768, had married Miss Anna Brown, daughter of Abraham Brown. At the breaking out of the Revolutionary war the family was found in South Carolina, on the Great Peedee river, not far from the mouth of Black River, and about sixty miles from Charleston (McLemore, p. 5).

ARRIVAL OF RICHARD CURTIS, JR., 1780

The Welch Neck Baptist Church became the leader in the Baptist 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 bend of the Tennessee, the Indians attacked them. Several in the first boat were wounded, but none was killed. All those in the second boat escaped unharmed; but the third boat was captured, and all were killed except one lady who was later released to join the rest of the group. A description of their encounter with the Indians is given by Jones:

All hands on board commenced a vigorous and well-directed defense. That the husband might be released to use his rifle on the assailants, Mrs. Jones put her eldest son, William, then in his twelfth year; at the oar; while she held up a thick, poplar stool between him and the bullets; and it was well she did for it was pierced by one of the leaden missiles. After it was all over; Mrs. Jones laughingly remarked that 'their guns were very weak, as they did not make a very deep impression on the stool.' Another lady heroically took the steering oar from her husband that he might ply his rifle to the foe, and with unflinching courage, guided the boat until disabled by a wound in the back. Hannah Courtney was grazed on the wrist; but, so far as the writer knows, no life 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 bloodthirsty savages now directed their whole force to the capture of the third boat. (This boat had been required to float in the rear and to use a separate camping place at night because some of its occupants had contracted the dread disease, smallpox.) As it was passing through the narrows, they boarded it in full force and massacred all on board except one lady, whom they retained as a captive about three years until, by treaty, she was restored to her friends. But this was a dearly bought victory to the Cherokees, for, either from the captured lady or the clothing and other articles taken from the boat, they contracted the smallpox which passed through their villages like the destroying angel, until multitudes of them died. When suffering from the raging fever and thirst occasioned by the terrible epidemic, they sought relief by lying in the waters of the Tennessee, which only made it the more fatal. Their descendants have to this day a traditional horror of that terrible pestilence (McLemore, 9).

The two boats continued down the Tennessee and Mississippi Rivers until they reached Cole's Creek, twenty miles north of Natchez. 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 is now Jefferson County to organize them selves for religious worship. The members going into the first church were Richard Curtis, Jr., a licensed minister from South Carolina, as pastor; William Thompson, recording clerk; William Curtis; John Jones; Benjamin Curtis; Ealiff Lanier; and Margaret Stampley. Ealiff Lanier is the only one not listed as a member of the group making the journey from South Carolina in 1780.

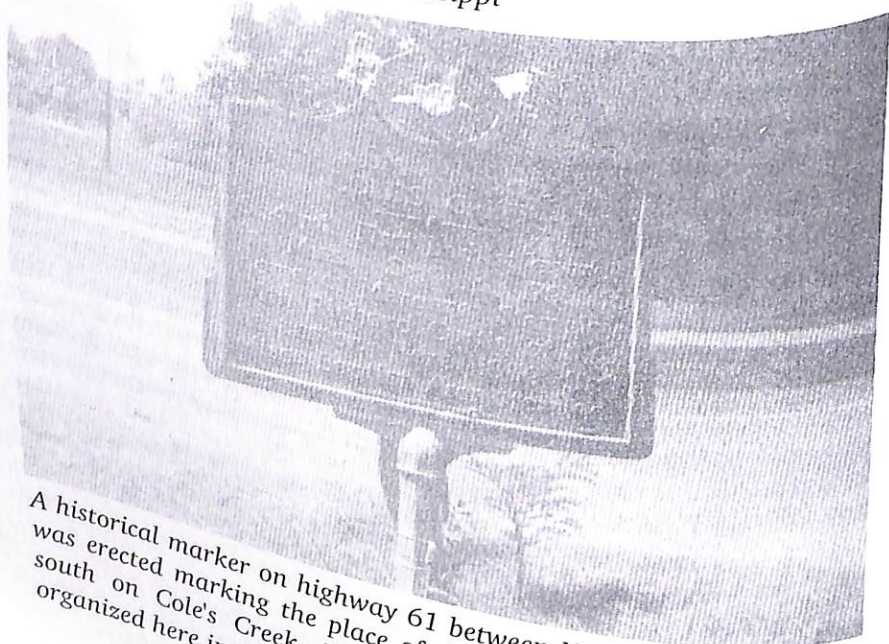
ARREST OF PASTOR CURTIS

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 Hamberlin and Stephen De Alvo, married American women, were converted, and joined the Baptist Church. Governor Don Manuel Gayoso De Lemoa wrote an expostulatory letter to Pastor Curtis, urging him to desist from what was considered violations against the peace and safety of the country. Richard Curtis, Jr., replied that he was determined to persevere in what he conceived to be his duty as 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 he was assured that, if he did not desist from all public preaching,

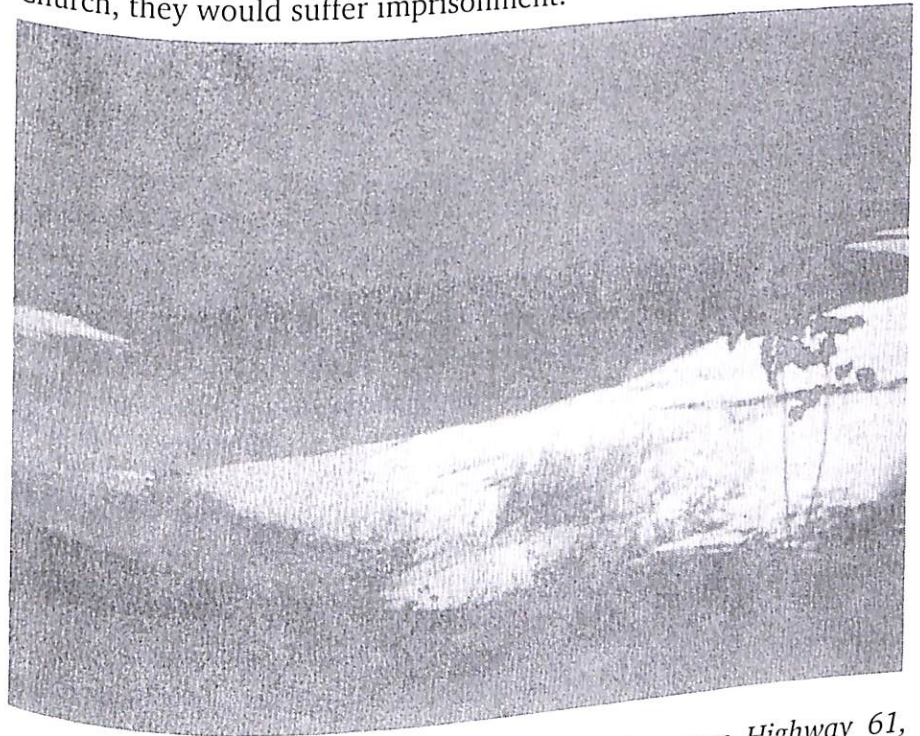


Salem Baptist Church organized in 1791 under Spanish rule kept few records of their activities. Word passed on provided a drawing of the first Baptist Church in Mississippi



A historical marker on highway 61 between Natches and Vicksburg was erected marking the place of the first Baptist Church 4 miles south on Cole's Creek. The Mississippi Baptist Association was organized here in 1806.

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 Christian-like 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 the Mississippi River up Cole's Creek at flood time to their first settlement.

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

He called the church together, and they decided it was not right to give up their religious meetings entirely; therefore, they would continue. They agreed to hold meetings in secret and conduct 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 suspicious persons approaching. The church would 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 watch on the meetings of the church and wanted to know when and where they were meeting at all times. On August 23, 1795, a beautiful Sabbath day, the members of the first Baptist church met in private worship in a home in the "Stampley's Settlement" on the south fork of Cole's Creek. Sentinels were posted on all roads leading to the place of worship. On this occasion, the sentinel on the Natchez road came in hurriedly and announced the appearance of five Spanish officers. The services were immediately closed, and the men hastened into the thickets to conceal themselves. The ladies and children adjusted themselves in their homes and welcomed the visitors. Asked what 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 Richard Curtis, Jr., Bill Hamberlin, and Steve De Alvo, either one or all of them to work in the silver mines of Mexico for the remainder of 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 the storm any longer and planned for their flight to the state of South Carolina, former home of Richard Curtis, Jr. The men of the church asked the three to flee at once to homes of friends in the present area of Port Gibson until clothes and supplies could be provided and delivered to them. Amid the tears of their wives, their children, and all the members of the church, the men departed on foot to await delivery of supplies.

HORSEBACK RIDE OF AUNT CHLOE HOLT

With the pastor and two men in exile in homes near the present site of Port Gibson, the first Baptist church in Mississippi had a problem. Who would take the supplies to these men for their journey to South Carolina? Not a man would volunteer for they were afraid to be seen far from their homes. In the vicinity lived a "noble-hearted and daring woman" by the name of Chloe Holt. She served

the settlement in the capacity of an "accuheress" (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 loved ones in the church to the men in hiding and successfully made the journey, giving them her blessings before they departed to South Carolina. She exposed herself to wild animals and Indians and rode alone through dismal swamps. No one molested Aunt Chloe, who was known for this adventure the rest of her life. Mrs. Holt is buried in Warren County somewhere near the headquarters 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 imprisoned. Spanish Governor Gayoso issued a permit for John Hannah to preach at Ellicott's camp on April 9, 1797, but warned him not to criticize the Spaniards and their religion. In the excitement of his sermon he forgot and criticized both the Spaniards and their religion.

He was roughed up by a group of Catholic Irishmen in Natchez-Under-the-Hill. He was then arrested and put in the stocks. Later, as he was dragged past the American camp, he screamed, "Help me, citizens of the United States!" (Bettersworth, 91).

CHAPTER II

BAPTISTS IN MISSISSIPPI TERRITORY 1798 - 1817

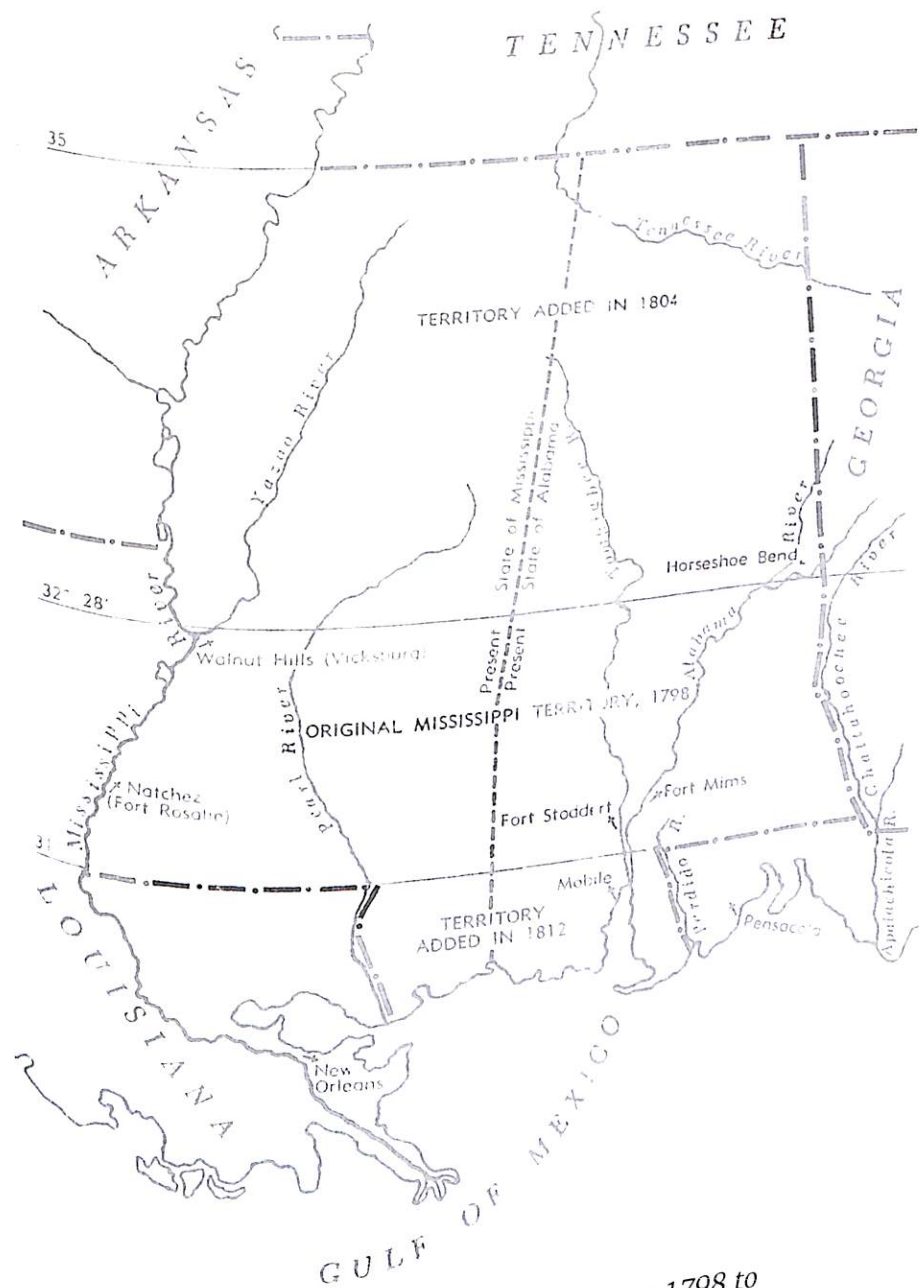
On March 31, 1798, the Spaniards surrendered Natchez to the Americans after nineteen years of Spanish rule. The Mississippi Territory was established April 7, 1798, and the Stars and Stripes was flying in the breeze over Ft. Rosalie as the Spanish were withdrawing from their capital at Natchez. The French, the English, and the Spanish, as such, were at last gone from the area, and all who stayed were now Americans. The people of the new Mississippi Territory continued to use the Spanish capital at Natchez. In 1802, the United States moved the capital from Natchez to Washington, 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, the Americans erected a large brush arbor and supplied it with a temporary pulpit and seats. They invited Baily Chaney, a licensed minister, "to preach them a sermon under the Stars and Stripes" (McLemore, 19), thus the first sermon was preached under the United 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 Holt, Curtis and the two men had moved northward: threading their 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 sleeping at night with the ground for a mattress and the sky for cover. They continued this pattern until they reached the white settlement northeast of the Indian country. In process of time, 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 Natchez - Curtis stayed busy seeking to be accepted by Baptists in South Carolina. When he first left South Carolina, he was only a licensed preacher; but now, his home church officially ordained and empowered him to reorganize the church in Natchez Country upon his return.

A note from Protestantism in Mississippi:

When Curtis, Hamberlin, and De Alvo returned from South Carolina in 1798, it was on Sunday and they knew their families would be at church so they went to the church instead of home. When Curtis arrived at the church they informed him his wife and household had not yet arrived but assured him she would be there. The brethren insisted on his preaching that day and he did. Shortly after he got started the family walked in. When Mrs. Curtis saw the presence of her beloved, long-lost but restored husband, it was more than her womanly heart could endure. She swooned away and was born from the house in an unconscious state. After a cordial greeting and soothing words from her husband, which soon quieted her nerves, they all returned to the house and Bro. Curtis continued in an appropriate and feeling sermon (46-47).

The oppressed and down-trodden Baptist community met in conference under the leadership of their pastor and completed the 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 the United States, other Baptist churches were organized in rapid succession. In August of 1798, the second church in Mississippi, Bayou Pierre Baptist Church, was organized under the leadership of Richard Curtis, Jr., and other male members of the Salem Baptist Church in 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 1791, the work of Curtis is recorded only in connection with the growth of the church. He was present at the 1811 meeting of the Mississippi Baptist Association when it met with the New Hope Baptist Church in Adams county on October 19th. This was the last 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 in the association, nor was he appointed to preach at any of its meetings, probably due to his declining health. He is said to have died an untimely death from cancer (Bond, 24). He laid the foundation that blazed the way in Mississippi for others to follow. His grave is located near Ebenezer Baptist Church in Amite County where a monument was erected commemorating him as the first Baptist preacher in the state of Mississippi. Richard Curtis, Jr., was described as "a plain, honest, unsophisticated man, a sincere and spiritual Christian, and an uncompromising and zealous preacher of the gospel" (Bond, 25).

ORGANIZATION OF TWO CHURCHES BEFORE 1806 ASSOCIATION

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

Antioch Baptist Church, west of Soso, Mississippi, was organized in 1805, and is the second oldest church listed in the BMAA Directory & Handbook (1992). These two churches, organized before the first Baptist Association of Mississippi in 1806, joined this 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 organized in Mississippi was Salem Church, about eighteen miles from the present city of Natchez in 1791. When religious freedom was granted after the organization of the Mississippi Territory, several churches were organized and formed the Mississippi Baptist Association. Churches forming the association included Salem and New Hope Baptist Churches in Adams County; Bethel Baptist Church in Wilkerson county; Ebenezer and New Providence Baptist Churches

in Amite County.

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

CHAPTER III

BAPTIST PROGRESS IN MISSISSIPPI 1817 - 1900

After the Mississippi Baptist Association was organized in 1806, there was a period of rapid expansion of churches. The Mississippi Territory was divided and the state of Mississippi created and admitted to the Union in 1817. With no persecution from the government, many churches were organized and associations (local, state, and national) formed to promote the work of Baptists in Mississippi and the nation. The minutes of the 1818 annual session of the Mississippi Baptist Association, which met with the New Providence Baptist Church of Amite County, record a total of thirty-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 active in the state and local associations.

Listed below are the eight churches that were organized before 1850 and have continued with the missionary Baptists.

- 1826 - Red Creek, Wiggins, Ten Mile Association
- 1828 - First Baptist, Bay Springs, Big Creek Association
(Organized as Mt. Nebo; name changed in 1951)
- 1830 - Old Mt. Nebo, Bay Springs, Big Creek Association
(Recently this church withdrew from the BMA of Mississippi and is now affiliated with the Southern Baptist Convention of Mississippi)
- 1833 - Union, Stringer, Big Creek Association
- 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

National

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

In May of 1845 at Augusta, Georgia, the Southern Baptist Convention was organized. Like the preceding Baptist conventions, this was not a strictly authorized church assembly, for the messengers came not only from churches but also from missionary societies and other religious bodies among Baptists. It had a money basis of representation, since each cooperating unit could have one messenger or delegate for each \$250.00 it contributed to the convention program during the year. This meant that the richer churches would have more voice in the convention than the poorer churches (22).

By 1900 many churches detected what they believed to be unscriptural practices beginning to develop in the Southern Baptist Convention. They entreated the brethren to rid the convention of these practices. When the pleadings did not bring desired changes, new associations were organized.

State

The General Association of Regular Baptist known as the "Ole" General, was organized in 1855 with N. L. Clark as president; William Thigpen, vice-president; James P. Johnston, second vice president; B. Thigpen, secretary; P. T. Howse, treasurer. Other men mentioned in the minutes were L. Anderson and J. L. Cochran. (Leavall and Bailey, 1362) This new association was organized for the churches of east Mississippi as a state body.

This association presently serves around forty churches in the Newton, Forest, Decatur, Hickory, and Meridian area. It is composed 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, meeting with Hepzibah Baptist Church, Feliciana Parish, Louisiana, eight churches north of the Homochitto River asked for dismissal, with a view of organizing a new local association.

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

2. The Pearl River Baptist Association was organized in Lawrence County on November 4, 1820. Many of the messengers had to travel seventy-five miles on horse-back or in horse-drawn buggies. Twenty churches situated on the Pearl, the Leaf, and the Chickasawhay Rivers organized an association in their area for their convenience. The Antioch Baptist Church west of Soso, Mississippi, was the only church from the South Central Mississippi area affiliated with the Pearl River Baptist Association. Antioch was organized in 1805 and sent messengers to the association in 1828 and 1844.

3. The Ebenezer Baptist Association was organized on May 15, 1846, when eight churches met with the Tallahala Baptist Church in Perry County. From 1846 to 1893, the following churches, presently working with the Baptist Missionary Association of Mississippi, were named in attendance: Antioch, Big Creek, Hickory Grove (now Parkview), Mount Moriah, Palestine, Sharon, and Zion Hill.

4. The Judson Baptist Association of north Mississippi, organized in 1853, was considered one of the largest local associations affiliated with the Mississippi Baptist Association. Most of the churches now listed in the Harmony and Tombigbee Associations were listed at one time in the Judson Association.

5. The Hobolochitto Baptist Association of the Picayune, Mississippi, area was organized in 1856, with seven churches meeting with the Palestine Baptist Church. The seven churches included Palestine, Bethel, Elim, Union, Gainesville, Zion Hill, and Salem (Walker, 32).

6. The Big Creek Baptist Association was organized in 1897

as The Landmark Baptist Association. The place of organization is 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 held its first annual session with the Washington Baptist Church in Neely, November 1-3, 1899. The following six churches composed the Leaf River Association: Washington, Fairhope, Enon, Sweet Water, Fellowship, and Oak Grove.

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

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 dropped in the 1950's.)
- 1860 - Jackson Camp, Tishomingo, Harmony Association
- (The church was named after Stonewall Jackson, a confederate general, who camped with his men on the present church property. An unknown soldier of Jackson's army is buried in the church cemetery.)
- 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 - Fairhope, Beaumont, East Central Association
- 1870 - Ten Mile, Perkinston, Ten Mile Association
- 1870 - Persimmon Hill, Saucier, Ten Mile Association
- 1871 - Oak Grove, Poplarville, Hobolochitto Association

1871 - First Baptist, Henleyfield, Picayune, Hobolochitto Association

1874 - Forked Oak, Booneville, Harmony Association

(This church was organized prior to 1874, but due to loss of the records, the exact date is unknown. Records in the Prentiss County 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 member; his son-in-law and my grandfather, Charlie Cochran, joined this church on August 8, 1895. He was elected and served for forty-seven years as clerk. My father, Forrest H. Cochran, was licensed to preach at Cypress Creek, my home church, where I was saved in 1936. The Cochran family has been a part of this church for 113 years.)

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 in 1948 to establish a jointly-owned school, which led to the organization of Southeastern Baptist College in Laurel.)

1883 - East Fulton, Fulton, Tombigbee Association

1884 - Ballardsville, Tupelo, Tombigbee Association

1886 - First Baptist, Sumrall, Big Creek Association

1886 - Springhill, Laurel, Big Creek Association

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

1888 - Sharon, Laurel, Big Creek Association

1890 - Pine Grove, Laurel, Big Creek Association

WITHDRAWAL OF CHURCHES FROM THE GENERAL ASSOCIATION

In 1886, the General Association defended a misrepresentation in a historical statement made in Cathcart's Baptist Encyclopedia. This statement of correction was made in defense of criticism the association received as being organized in opposition to the state convention. The defense states that the association was organized in

1855 to support destitution in the southern part of the state, a long neglected territory (Leavell and Bailey, 1357). According to the same source, the missionaries elected were Abner Walker, J.P. Johnson, and G.W. Boyd. They also had in the field working with the Indians Missionaries Jackson, Johnson,

Williamson, Baken, and Thomas (1362).

In the year 1893, a motion came from the Foreign Mission Board of the Southern Baptist Convention that one missionary be set apart and supported in part or whole by the association. This motion was the wedge that caused many churches now in the Mississippi Baptist Association to leave the Old General Association. These churches continued without a medium of cooperation until 1908. This severing of the relationship was in opposition to turning the foreign mission work over to, or sending all funds through, the Foreign Mission Board of the Southern Baptist Convention.

CHAPTER IV

GROWTH AND DEVELOPMENT 1900 - 1950

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

NATIONAL ASSOCIATIONS SINCE 1900

Baptist General Association of America 1905

The Baptist General Association of the United States was organized on March 22, 1905, at Texarkana, Arkansas. Glover and 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 organized in 1900. The State Association of Missionary Baptist Churches of Arkansas was organized at Little Rock, Arkansas, on April 10-11, 1902. . . The Baptist State Association of Oklahoma was organized in the year 1903 . . . The Louisiana State Association of regular Missionary Baptist Churches was organized in 1924. There were also state associations in Mississippi and Florida. The state associations carried on mission work through their connection and affiliation in the General Association of the U.S.A. (p. 100).

American Baptist Association 1924

The American Baptist Association (ABA) was organized in 1924. The General Association organized in 1905 never attained national status nor received full support from many churches. There was a growing consensus among the churches that all associated work should become more unified.

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

North American Baptist Association 1950

The North American Baptist Association was organized in 1950. The American Baptist Association met in annual session in Lakeland, Florida, on April 18-19, 1950. For several years, more than one controversy disturbed the peace of the national association. This writer was present at the Lakeland meeting and saw first hand the movements leading toward a division. Representatives of the group outnumbered in voting strength soon noted that a possible solution to the problem did not exist.

The chief controversy concerned this question: "Should a messenger be a member of the church he/she represents?" In 1949, at the annual meeting of the ABA in Little 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 moderator called for a privileged motion to suspend the regular order of electing officers in order to hear the results of the proposed amendment that had been referred to the churches. The result would determine who would be eligible to vote. A substitute motion that the body proceed with the regular business carried 536 to 440, thwarting any chance of allowing the churches a voice.

At 11:00 P.M. on April 19, 1950, more than 525 people met on the shore of Lake Mirror to discuss future plans for the outnumbered group. Hope began to surface as plans were made for a meeting to organize a new national association.

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

In the 1950 annual session of the Mississippi Baptist Association meeting with the First Baptist Church in Louin, Mississippi, a resolution 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 recommend to our churches that they support our interstate 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 Baptists (1950 BMAM Yearbook, 8). (The resolution was adopted. According to the ABA yearbook for 1951, only ten churches in Mississippi continued with the American Baptist Association.)

STATE ASSOCIATION 1908
Organization

In December of 1907, the Baptist General Association of America (now the American Baptist Association) met in Little Rock, Arkansas. Three men from Mississippi - John Rogers of Bay Springs, Dr. Harrelson of Sylvarena, and G. W. Boyd of Laurel - attended this meeting and were seated as visitors.

These men publicly requested that someone be sent to Mississippi to bring together the churches of the state in an organized association since existing local associations in Mississippi could be used as a nucleus to begin the work: for example, Landmark (now Big Creek) Association.

The General Association, by unanimous vote, elected Ben M. Bogard to go to Mississippi as an interstate missionary to unify the local associations. He accepted the assignment and came to Mississippi to attend a fifth Sunday meeting near Purvis in December 1907.

The following quote is from Bogard's records:
I arrived at Purvis, Mississippi, about 2 a. m. and did not have any money 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 office, and I lay down on a lounge and rested until day. At daybreak the train from Laurel pulled in bringing Brethren John Rogers and A. J. Boyd from Bay Springs and Louin. Bro. Boyd paid for my breakfast, and after breakfast a wagon came in to take us to the meeting; from that time I have made the work finance itself.

Brother Bogard preached four sermons at the meeting, outlining the work of organizing a new Mississippi state association. The messengers from Bay Springs agreed to go home and ask their church to call for a meeting in the spring. From this fifth Sunday meeting at Purvis in the spring of 1908, the messengers sent Bogard through the southern part of Mississippi from church to church to promote the organization.

Brother Bogard's records show that in February and March he preached in sixteen churches and held a debate with a Mormon at Vancleave. He preached eighty-seven sermons and collected \$75.00 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 intended an invitation to all churches to meet on November 27, 1908, for the purpose of organizing a state association. The name for the new association was the State Association of Baptist Churches of Mississippi. In 1912 the name was changed to the General Association of Baptist Churches of Mississippi; however, eleven years later the name was changed to the original name of 1908. The first officers were Abner Walker, moderator; M. Walters, assistant moderator; E. B. Cox, clerk; F. H. Bush, assistant clerk; S. F. Thigpen, treasurer; and J. C. Rogers, assistant treasurer. From the very beginning, the members were missionary in spirit and practice.

First Missionary Committee

In 1908 the newly organized 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 over missionaries but to counsel.

Arrest of State Missionary

In 1911 the Mt. Nebo Baptist Church of Bay Springs recommended J.E. Glenn as state missionary. He was sent out by the 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 Mt. Nebo Church. This report was read to the state association on November 30 at Hickory Grove Baptist Church (now Parkview) in Laurel, Mississippi.

The following paragraph was taken from the 1912 Mississippi 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, one who would be boss, backed by a little convention pope, asked that I not preach in the house, though the appointment had already been made by some of the best members in the church. I asked the brethren what should I do about it, and they asked me to proceed as the congregation had already assembled. I responded to their request and preached there two days. On the 2nd evening, an officer arrested me on a warrant which read as follows: 'Take into custody one Mr. J.E. Glenn for trespassing on private property, to-wit a church.' Perhaps, not since 1735 has just such an occurrence happened on the soil of America. I readily gave bond and waived rights of trial before the Justice of the Peace and referred the matter to the grand jury which will meet on the 1st of January, 1912. If I must suffer this shame in order to preach the cross of Christ, I must preach it and count myself happy though I go in bonds (11).

In closing his long report to the church and association, Missionary Glenn made four recommendations as follows:

1. We need more pastors. I can name fifty churches in need. Shall we ask the Lord to send more laborers in the field and then we let them starve?

2. We need to train our churches to give. Our enemies say we are not missionaries. Our church report sounds too true to be laughable.

3. Our churches need to be taught to support their pastors. Preachers who plow all week and ride up to twenty miles to fill appointments is more than he can do.

4. We need a denominational school in which to train our young preachers that the Lord is giving us. Baptists in Mississippi have the means to support a college. May the Lord hasten the day when our people will have a vision on this question.

J.E. Glenn, State Missionary

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

Enlarged Missionary Committee

The association increased the Missionary Committee from five to twelve members in 1920 to attend to mission work between 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 ethel Baptist Church of Wiggins, Mississippi, changed the Missionary Committee from twelve to twenty members in 1929. The specific purpose was to give churches information by visiting, preaching, and writing letters to encourage the good work of the churches. They met one time during 1929. The consensus of this group was, "We were never able to ascertain the real cause for lack of support by our churches" (BMAM Yearbook, 1929).

The 1930 annual session of the state association met with 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 church-elected committeemen were authorized to receive and disburse funds through the associational treasurer. The officers of the state association served as officers of the missions committee, which met six times between annual sessions and was authorized to receive missionaries' reports and disburse funds accordingly.

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 importance of the State Mission work. Some of our people, yes many of them, look with disfavor on the State Mission work for the reason they believe that mission work of all kinds should be done only among those who have never heard of Christ or have never had the opportunity to do so. It is as necessary to instruct and teach those who have accepted Jesus Christ as it is to preach Christ to the lost. We are justly concerned about 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; however, we have some churches that have been contributing each month for every phase of our work. We urge the churches to take their offerings regularly and systematically for Missions, and divide offerings on a percentage basis 'agreeable to the church' in such a way as will amply support every phase of our State work (1929).

The 29th annual session of the Mississippi Baptist Association met with Ebenezer Baptist Church on October 19-21, 1937, with sixty-four churches represented. Only one church was listed as being full-time. Most were fourth-time. Hickory Grove (Parkview) of Laurel was the only church to pay the pastor more than one thousand dollars for the entire year. Fourteen churches paid their pastor less than one hundred dollars for the entire year. Only seventeen had a ladies' work. 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 necessary to strengthen the home field in order to preach the gospel in the foreign field. We have had two state missionaries on the field this year. They have done some constructive work. We recommend churches their fullest cooperation in this great work. We recommend that we continue our State Missionary work and that we support it freely with our prayers, our means, and whatever other help we may be able to render.

The 34th annual session of the state association met with the Paramount Baptist Church on October 20-21, 1942, with seventy churches represented. The minutes of the association listed four full-time churches, but most were still fourth-time. The salaries for pastors increased, yet only Parkview church paid the pastor more than one thousand dollars for the entire year. With the steady progress of the churches, however, the state association was showing signs of growth and development.

Beginning in the late 40's and early 50's, growth continued in all phases of the work. The people became more aware of their potential. Churches began to grow in the support of the state work. Greater unity was manifested in the association. Department after department was added, thus centralizing the work and increasing 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, Wiggins, requesting that a neighboring church, Cross Roads, not be received into the association. A committee made up of representatives of fifteen churches was selected to meet with the two churches and to report its findings to the association. Churches selected were Lebanon, Spring Hill, Hickory Grove, Mt. Nebo, New Union, Palestine, Oak Grove, Tabernacle, Washington, Sanford, Good Hope, Union, Sand Hill, Big Creek, and Brushy Creek.

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

We find as follows: . . . that this trouble had its origin between two preachers and it spread to many churches. It is humanly impossible to place the responsibility upon all involved. We find both churches have said things irregular and offensive to others. We recommend they forgive, 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 at Hopewell, Dorsey, five men were recommended and considered as state missionaries, but only two were elected. A group of churches withdrew from the association after this meeting and organized the Faithway Baptist Association.

The Sunflower Baptist Church, east of Wiggins, invited all churches interested in a new state association to meet at Sunflower on the fifth Sunday in November. Officers elected were approved on the first Sunday in January 1948 at the 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 should be considered and sent out." Thirty five churches went into the new Faithway Association in 1948. In their 1992 yearbook they list 139 churches.

This association believes the church should not sponsor any kind of monetary enterprise. The following 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, associationally owned and operated orphan homes, schools, hospitals, printing establishments, literature, publications, and bookstores, or any other monetary enterprises; all these things shall be left to the individual churches.

Women's State Baptist Auxiliary before 1950

The first session of the Women's State Baptist Auxiliary of Mississippi was held at Mt. Vernon Baptist Church (First Baptist) at Louin in 1941. The first officers elected were Mrs. D.N. Jackson, president; Mrs. A.W. Ball, vice-president; Mrs. Mary Cook, recording secretary; and Miss Eunice Davis, corresponding secretary.

At the second annual meeting on May 5, 1942, ten churches were represented by nineteen messengers. Twenty-one visitors brought the total to forty attending the meeting at Good Hope Baptist Church in Columbia, Mississippi.

The following is an excerpt from the statement of principles which the state auxiliary adopted.

The purpose of the State Auxiliary is to encourage a spirit of Christian cooperation and true helpfulness along all lines of Christian work, aiding of local church enterprises and extending a helpful hand to all of the churches. Also to encourage and aid, in every possible way, the organization of local auxiliaries in every church affiliated with the Baptist State Association (1942).

Annual meetings were held at the times and places selected by the messengers in annual assembly. Each church was entitled to three messengers who had been chosen by the auxiliary and approved by the church which was in full sympathy with the work of the state association.

All contributions of the auxiliary were raised by voluntary giving and reported to the treasurer of the state association, stating the different phases of the work for which they were given.

From the first annual June meeting of the women's auxiliary in 1941 until the ninth session in 1949, which met with the Union Avenue Baptist Church in Bogalousa, Louisiana, their minutes were printed in a separate booklet. After the 1949 session, the minutes were included in the state association yearbook.

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 that they had collected nearly \$600 and had elected three trustees for a home for children. The state association approved this report and adopted the children's home as a department. Three trustees were elected: L. T. Simmons, C. H. Bush, and O. E. Everette.

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

At the annual session in 1949 with the Lebanon Baptist Church east of Laurel, L. T. Simmons was elected as the first superintendent of 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 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 Church of Dorsey in 1947, received a resolution from the Rocky Branch Baptist Church near Sumrall in the interest of Christian education. A report from the Big Creek Baptist Association called for the establishment of a church school. At a special called mid-year meeting, a motion was adopted to appoint a subcommittee to draw up a workable resolution to be presented to the messengers at the next annual session.

The resolution of this committee 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 elected and empowered to select a faculty, devise a curriculum, and find appropriate facilities. The first classes began September 27, 1949, in the educational facilities of Parkview Baptist Church, Laurel, Mississippi, with the following officers and faculty: president, D.N. Jackson; dean, L.T. Simmons; instructors, O.F. Parker and J.B. Coats.

First Publications

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, Associational Songs, was well received by the churches. At the annual session which met in 1935 with the Enon Baptist Church near Columbia, a different committee of seven was appointed to compile and publish Associational Songs No. 2. In the annual session in 1939 with the Sanford Baptist Church near Seminary, the association endorsed M. W. Matthews of Purvis to publish another hymn book to meet the needs of Sun day School and evangelistic worship. The name of the book was Triumphal Hymns.

State Paper

In the annual session at Henleyfield Baptist Church near Carriere in 1948, the editor and owner of the Mississippi Baptist, L. T. Simmons, personally offered the paper he had started as part of the children's home ministry to the state association to become the property of the association. G. C. Stockstill offered a motion that the members give a standing ovation as an expression of gratitude to L. T. Simmons for this generous gift. The paper was published once a month with a subscription price of \$1.00 per year.

FORMATION OF LOCAL ASSOCIATIONS

Only two local associations that have continued in the BMAM were organized during this period: the Washington Baptist Association in 1914 and the Ten Mile Baptist Association in 1950. Other associations were being organized and were taking an active part in spreading the gospel throughout the state of Mississippi. While some have remained intact as local associations, affiliating with other Baptist groups, others have disbursed, with the churches going into other groups. All have played an important role in the history of Mississippi Baptists.

GROWING PAINS BY LUTHER H. PARRISH

One might question the need for this section, but it contains information that needs to be preserved. Some of the information is taken from the minutes of the 1937 and 1942 sessions of the Mississippi Baptist Association and some from older people who still remember that time. The information is given with the hope that BMA Baptists will 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 maintained with each other. For clarity, the Big Creek, the Oak Grove, and the Ten Mile associations serve as examples. In their annual meetings, the churches would decide with which associations they would fellowship; corresponding messengers were elected to attend other associations. These messengers were authorized to write a letter in the name of their association, stating their progress and plans. At the opening of the association, the moderator would welcome the corresponding messengers to "have a seat among the brethren," with the privilege of reading their letters and to speak, but not to vote. In that manner, each association knew what other associations were doing and planning. This same procedure was practiced among state associations.

Most local associations today maintain close contact with the others and cooperate with them in establishing mission points and 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 Baptist churches had services only one Sunday a month, due in part to a scarcity of preachers. Few churches had pastors who lived on the field. Most pastors farmed or worked at secular labor during the week and went by horseback or buggy to their preaching appointments.

Added Services

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 more enlightened in the study of God's Word. It was not long until training services were organized for Sunday evenings, resulting in more qualified teachers in the churches. Those two organizations continued to grow as the churches went to half-time and then to full-time worship services.

Of the seventy-one churches represented at the annual meeting of the association in 1942, only four were full-time churches; 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 choirs with regular practice sessions. Early churches had no pianos or organs. Several factors contributed to that condition: no money to purchase an instrument, no safe method of delivering them 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 tradition. It sounds unreasonable; but more than fifty years ago, some churches would not even tolerate a piano or an organ in the church. As organs and pianos became available, the people had become steeped in tradition against them. When a church purchased either an organ or piano, some members would withdraw their letters from the church and put them in a trunk. People who did this became known as "Trunk Baptists." Today church letters are not given to individuals but are sent to churches of like faith and order. But the tide of progress could not be stopped, and it was not long until all the churches had instruments.

The first song book used widely among Mississippi Baptists was known as Dorsey's Choice. It was a small, thick-bound book with the words of the songs but without musical notations. The song leader, usually the preacher, would teach the words to the members. He would then take what was known as a tuning fork, place it to his lips, give it a twitch with a finger, and the sound would be the pitch in which to sing. Since the song leader did not know the tunes for all of the songs, many of them were sung to the same melody. Even in hymnals today, some songs are attributed to a Folk Song.

The Dorsey's Choice hymnal gave way to the Sacred Harp song book which contained music for the songs that had been sung without any musical accompaniment. These musical notations provided so much improvement and enjoyment that singing conventions developed among the churches. One notable feature in using this book was the singing of the notes of a song before the singing of the words. A few Sacred Harp singing conventions still preserve this ancient tradition.

The next step in the development of music was the annual singing school. Most churches had one school each summer, which generally lasted two weeks. Music teachers taught the rudiments of 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, 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 often used. As a result, music in worship services has improved greatly. Great oaks do grow from little acorns.

Financial Matters

Few preachers of that day had a college education. Most of them had not finished high school. The low salaries caused most preachers to work at secular labor in order to support their families. Only a few churches paid their pastors a set salary. Each church had its own method of pastoral support. Some would receive an offering in church for their pastor, while in others individual members would give their offerings to the pastor or treasurer of the church. Let it be said, however, that the members of these early churches shared whatever they had with the pastor.

Financial support of the Lord's work began to be emphasized, resulting in better support of the pastors as well as the associated work. Since Baptists have been slow to break tradition, every step of progress was met with opposition; however, the internal growth of 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 missionaries. Fifty years ago they were paid so much per day for work done from available funds. If the funds were not there, the 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 yearly call of the pastor. Many pastors could not make long range plans for the church because they had no way of knowing if they would be reelected. Every disgruntled church member would be at church on "call-day" to vote for another pastor. It would take weeks and months to heal the scars of calling a pastor. That tradition was a blessing to become a thing of 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 enjoying warm hospitality and occasions of great fellowship 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 growth resulted in the organization of ladies' auxiliaries, men's brotherhoods, and youth organizations. Women's work, men's brotherhood, 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, some churches would sponsor a Fifth Sunday Bible Conference. It would be held all day on Sunday and the Saturday preceding. Bible topics would be assigned to various preachers for discussion. People, especially preachers, would come from far and near to be taught. Those lessons, plus personal study, were the only means of studying the Bible; this method paved the way for the establishment of Southeastern Baptist College in Laurel in 1948.

Church Buildings

In the early years most church buildings had no Sunday school rooms. The classes, if more than one, met in different corners of the auditorium. It would be a travesty to call the homemade benches "pews" - there were no padded pews. The air-conditioning system consisted of cardboard fans, usually furnished by the local funeral home. The heating system was often a potbellied stove in the center of the building. Where rural electrification had not come, the churches had kerosene lamps with reflectors on them; and they were suspended on the walls. There were no nurseries, except the floor or a mother's lap. Who 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 Mississippi (BMAM) support 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 history of Missionary Baptists in Mississippi.

Department of Missions

From its beginning in 1950, the newly organized association showed much progress. In 1969 the name was changed from North American Baptist Association (NABA) to Baptist Missionary Association of America (BMAA). The Missions Department began on a high note in 1950 with Jeff D. Welch as the first secretary of missions, followed by W. J. Burgess, Craig Branham, James Schoenrock, and Don Collins. In that first year, six missionaries from the American Baptist Association came with the BMAA, and the missions office reported \$38,000 in income; whereas in 1992, the office reported 1208 churches giving \$3,189,495.85 and supporting 350 missionaries (including interstate, foreign, and nationals). The department has two other directors: Jack Courtney, interstate missions and Jerry Kidd, foreign missions. Soon the missions office will be in a new building on a ten-acre sight in southwest Little Rock just off I-30.

Baptist Publications 1950

At the meeting in May of 1950, J.E. Cobb was elected editor of publications. "The primacy purpose of the Publications Committee is to 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 quarterlies ready for fall. In 1951 the literature sales amounted to \$27,000 for 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 1953; he related the fact that the material turned over to him when he took office would fit into a shoe box. He was followed by C. O. Strong, and then his own son, James Lany Silvey. The Publications Department exercised diligence in expanding the literature ministry to include books, supplies, Bible school provisions, periodicals, and 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 was created by the national work, with D. N. Jackson as the first director, followed by Leon Gaylor and James Blaylock. In 1965 the name was changed to Baptist News Service (BNS). The purpose of the department is to publicize, research, and keep records of the preachers and the churches and their activities. The first directory and handbook was printed in 1961, followed by an edition each year. The goal is to inform BMAA people and others where we are and what we are doing. The Baptist News Service has headquar ters in Jacksonville, Texas.

Baptist Missionary Association of America Seminary 1955

On March 14, 1951, the BMAA accepted an invitation from the Baptist Missionary Association of Texas to make Jacksonville (Texas) College a project of the national association. Jacksonville was selected as the permanent location; a land grant of ten acres on the Troup highway was given by Dr. J. M. Travis and William S. Gober, with seven acres being acquired later. The first four years the classes met at Jacksonville College. The groundbreaking was held on October 15, 1956, and all but the chapel of the new seminary complex was completed in time for classes in September of 1957. Fifty-seven students from six states made up the first class. S. T. Sullivan and Eugene Murphy from Mississippi were in the first graduating class. Later an adequate library was completed, and several apartment units were 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 include G. D. Kellar, John Gregson, John W. Duggar, and Philip Bryan. Each year the seminary enlarged its ministry - always 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 Southern Association of Colleges and Schools, with reaffirmation in 1991.

The institution continues to grow in the number of students, faculty, financial support, and outreach ministry to preachers, lay 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 Conrad were visiting door-to-door in Florissant, Missouri. They prayed for a faster and more effective way to get the gospel out. The result was the first broadcast carried over station KSTL in St. Louis, Missouri. From that incident in September 4, 1965, was born the idea for the "Harvest Gleaner Hour" - now a world wide radio and television ministry - whose name was changed in 1988 to LifeWord Broadcast Ministries.

Four directors have steered this work: Harold Morris, A. R. 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 program brought in \$80,000 the first year proving one point: the BMAA can accomplish great work with God's help. The Walk-of-Faith, as it is now called, brought in \$289,040.88 in 1992.

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

Chaplaincy 1965

In 1964 Glenfawn Baptist Church in Rusk County, Texas,

through the Mt. Olive Association, petitioned the national association for the establishment of a Chaplaincy Committee. A year later the association 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) was the first to serve. Gradually, the need developed to include chaplains, not only in the military but also in prisons and in hospitals. Every year chaplains and assistants from the BMAA 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. Thornton (a native of Mississippi) reviewed the decade of the eighties in a sermon entitled "Hindsight" at Kelly Air Force Base with President and Mrs. George Bush and entourage present. The president had come to San Antonio to visit the wounded from Panama. The news spread rapidly that one of our own had the privilege of proclaiming God's Word to the president of the United States.

The Chaplaincy Committee continues to add new recruits from the churches of the BMAA- continuing to represent our people. The headquarters are in Jacksonville, Texas.

Department of Camp Ministries

The idea for a national encampment for the churches of the present BMAA had its beginning in 1946 in the American Baptist Training Course Assembly, which met in Laurel, Mississippi. The assembly had grown so large that the body decided to meet at an encampment ground. In 1947 the first site chosen was Petit Jean Mountain near Morrilton, Arkansas, with the attendance at 108 from 5 states. After 1948 the assembly met for sixteen years at Latham Springs, near Hillsboro, Texas, with one exception: Siloam Springs, Arkansas, in 1952.

In 1955, the family of Dr. Z. L. Daniel of Gary, Texas, donated 20 acres of choice land, ten miles south of Carthage and three miles east of Gary for an encampment site. Later Dr. Daniel added a gift of 33.3 acres.

Earl Moore and Eugene Gauntt served as promotional secretaries at the camp. An SOS from Trustee John Duggar and D. N. Jackson in the American Baptist (February, 1964), went out, causing

valuable property to be sold by paying off the bonds totaling \$75,000. Ten years after the generous gift from the Daniels in 1965 the first national encampment was a reality, known as the Baptist Memorial Encampment, considered as part of the youth department. From 1965 the BMAA used the facility for encampments - both local and national. However, it was not until 1986, that the BMAA recognized the Encampment Ministry as a regular department.

James Speer has served as camp director since 1980. Much progress has been made since 1955, including adequate, up-to date, and comfortable facilities. In 1992 the report included 3719 registered 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 associations began building or renting their own encampment sites, thus giving all churches an opportunity to send their young people to summer camp.

Department of Church Ministries

In 1965 the Youth Committee became a reality by adding to the Statement of Principles of Cooperation an amendment which 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 of Association of Baptist Students (ABS). An ABS was organized on the campus of Southern State College in Magnolia, Arkansas, with James Schoenrock as director. In 1967, Schoenrock was elected as promotional director for the national ABS with three men to assist him. Robert Crank, who succeeded him in 1969, directed the first of the Summer Missions Program with students serving as missionaries in Nicaragua; he reported three new college chapters.

Philip Misenheimer became national ABS director in 1970. For a time the Missions Department had been paying the salary of the ABS director; but in 1973, the Youth Committee assumed full support of the work. Misenheimer chose to leave ABS work after seven years of service. John Steelman was elected director in 1977 - with much progress to his credit: increase in ABS chapters, retreats, teen activities, and summer mission programs. The head quarters were moved to the Publications Building in Texarkana, Texas, and the department added a secretary/bookkeeper.

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 preachers and other church employees. The plan, getting off to a slow 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 program for twelve years. Cottrell reported that almost a full year was required to accumulate \$2,000 to serve as the initial 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 exceeds seven hundred. In 1992 a check in the amount of \$2,800 was sent to each spouse of the twelve pastors who died and were members of the Society. FAME, an acronym for Funds to Alleviate Ministers Emergencies, provides for financial assistance to worthy pastors in time of need. The special emphasis for Fame during July of 1992 exceeded \$15,000. Headquarters for MBD are in Texarkana, 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, is the executive director. The primary duty of the committee is to inform the people of issues constantly being voted on so that they can write their individual congressmen on matters that will affect our people and our churches. The list of evils which the Moral Action committee opposes includes alcohol, drug abuse, pornography, sodomy, gambling, child abuse, abortion, and moral/ political issues that endanger the human race, the church, and the family (Yearbook, 1989).

The first Sunday in July (week of July 4) has been designated

as Moral Action Committee Day, and each church is urged to receive an offering to fund this ministry among our churches. The executive 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 Paramount Baptist Church near Wiggins, the delegates established the first office of secretary-treasurer of missions. Ollie F. Parker was elected on a part-time basis for \$10 per month. Until that time, the clerk of the association had been acting as secretary treasurer of missions. H. L. Gardner was elected in 1952 as part time secretary-treasurer of state missions.

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

The men listed below have served as secretary-treasurer, or director, as the title was changed in recent years.

Ollie Parker	1939-1952 and 1955-1957
H. L. Gardner	1953-1954
B. J. Knight	1954-1955
Vern D. Holifield	1957-1965 and 1971-1974
Eugene Murphy	1965-1971
Arnold Knight	1974-1990
Stephen Howell	1990-Present

2. Manager of Revolving Loan Fund 1990
At the mid-year meeting of the association with the Farmington Baptist church in Corinth, May, 1990, Arnold Knight resigned as director of missions, after serving sixteen years in that position. Stephen Howell was elected as director of the Missions Department, and Arnold Knight was elected to a newly created position as manager of the Revolving Loan Fund and missionary at-large. The Missionary Committee and the Revolving Loan Fund each had a nine-member trustee body. The following year the manager was placed on a part-time basis, and the position of missionary-at-large was discontinued.

Missionary Committee

1. Committee Defined

When the present Mississippi State Association was organized in 1908, the churches elected five men to serve on a committee called "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 supporting missionaries independently. The messengers increased the Information and Finance Committee to twenty members in 1929.

At the 1953 annual session at Parkview Baptist Church in Laurel, 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 was adopted. The name was changed from Information and Finance to Missionary Committee. Each church elected one missionary committeeman to act jointly with other committeemen in the transaction of all business that might arise between sessions of the annual association. The officers of the association served as officers of the missionary committee at such meetings.

2. Missionary Committee Enlarged

In 1955 a committee of five was elected as an Inquiring and Recommending Committee to the Missionary Committee, with the purpose of seeking out available and qualified men to fill the office of missionary and to present said person to the association. Those elected were C.D. Parker, Z.W. Swafford, Z.T. Rankin, Preston M. Cochran, and Arthur Smith, thus the present Missionary Committee was begun. In 1962 the committee was increased to seven and the following year to nine.

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

3. Time of Meetings Changed

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 the committee had been enlarged to three representatives from each church and were referred to as the messenger body of the BMAM.

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

Revolving Loan Fund

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

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

The present Revolving Loan Fund manager, Arnold Knight, is under the auspices of the Missions Department, working closely with the director in assisting mission churches. Nine trustees of the Revolving Loan Fund division serve the director as assistants.

Children's Home

In 1950, Henry Smith, along with his wife, was elected as the first full-time superintendent to move into the home in Louin. In 1951 at the annual session of the state association with the Paramount Baptist church, east of Perkinston, Superintendent Smith reported the names of the first four children admitted to the home as Maxine Buffington 12, Margie Buffington 9, Quindin Buffington 6, and Joyce Ann Harrell 10. After Smith and his wife served the home for five years, he resigned in 1955.

In 1957 the trustees purchased sixty acres of land north of Laurel, Mississippi, and built the first building for a dormitory. The property in Louin and Bay Springs was 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 institution is able to care for approximately fifty full-time children 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 was \$265,543.17 and property was valued at \$360,000.

College

Presidents

In 1950 L.T. Simmons was elected president of Southeastern Baptist College (SBC), and Ollie F. Parker, Alfred Jones, and B. H. Stringer were elected to serve with him as instructors. A total of eleven men have served the school as president. Each of these men has made his own contribution for the welfare of the college. Recognition is given to the following men who have served in the position as president: Dr. D.N. Jackson, who had the honor of being the first president, 1949-55; L.T. Simmons, 1950; John W. Duggar, 1950-54; B. Alfred Jones, 1954-55; P.M. Cochran, 1955-57, 1965-67; George C. Stockstill, 1957-61; Bernice Dykes, 1961-65; AM. Wilson, 1968-69, 1983-90; A R Reddin, 1969-71; Dr. Eugene Murphy, 1971-83; Dr. Gerald D. Kellar, 1991-present.

Curriculum

Classes began at SBC in the fall of 1949, offering a curriculum to support a Bible Department with the intent of expanding it to support an accredited junior college program. The first junior college curriculum was offered in 1955 and gained accreditation in 1958.

The 1991-92 curriculum supported the following programs:

Degree Programs

- Associate of Arts
- Associate of Arts in Business
- Associate of Arts in Sacred Music
- Bachelor of Arts in Bible
- Bachelor of Sacred Music
- 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 (24 semester hours)
- Diploma in Bible (42 semester hours)

Enrollment and Schedule

In 1950 twelve ministerial students were enrolled in SBC, with a total enrollment of sixteen. In the third year of operation, 1951, the total enrollment was forty. Classes were scheduled five days per week 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 taught through the various programs of the college. This figure included full-time, part-time, credit, non-credit, extension classes, and summer school. Of the number above, fifty-three were ministerial students. The schedule was all day Monday through Friday with night classes Monday and Tuesday.

Property

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

Other buildings on campus include the gymnasium/auditorium, constructed in 1965; the campus faculty home (originally the president's home), relocated and renovated in 1968; the president's home, built in 1972.

In 1990 construction began on a new building to house the library and a new bookstore. This facility, to be financed altogether with special donations, will be completed and ready for occupancy by the fall semester, 1993. This functional building with new furnishings throughout will be debt-free, thanks to the generosity of the people of the BMAM and friends in surrounding states.

Certification

On November 25, 1958, Southeastern Baptist College became a member of the Mississippi Association of Colleges and received provisional accreditation by the Mississippi Commission on Accreditation in 1958.

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

Publications

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, the amount of which he gave to the association in order that 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 was set at \$1,150.00, of which amount he received \$204.24. A year later Laird made a donation of \$787.96 to cover his back pay and offered his resignation as editor.

Preston Cochran was elected editor in 1954. A motion passed to discontinue the state offices of associate editors and recommend to each local association that they elect an associate editor for the paper and that the body elect an assistant editor. That year Cochran 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 per month with names and addresses." The theory was thus stated: "It won't cost - but it pays". Cochran also noted that the paper 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 Mississippi Baptist for the past year, and Carrol Jackson was recommended to be retained as editor; however, the 1957 report for the paper was given by Cochran. He challenged the people to raise the number of subscribers to 1,000 by March 1, 1958, at which time 47 churches were participating on the family plan. Tracts were being printed for free distribution.

First Trustees

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

Growth of Christian Publications

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

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

After 1961 the following men served as editors of the Mississippi Baptist: Max Walters, P. M. Cochran, L. S. Walker, Lonnie Myrick, G. H. Gordon, George Stockstill (interim), and Don J. Brown. Those serving as directors of Christian Publications included P. M. Cochran, L. S. Walker, and G. H. Gordon.

A report from the 1970 Yearbook concerning the Mississippi Baptist: A total of 95 churches was receiving the paper on "the family plan", with a total of 3,800 families, 115 individual subscribers, and 30 papers being sent in exchange for other publications. The paper was going into 300 post offices in 28 states and 10 foreign countries (p.99).

First Full-Time Director 1978

Don J. Brown was elected as the first full-time editor and director of the Christian Publications Department in March 1978 during a special called meeting at Creston Hills Baptist Church in Jackson. The department is currently located upstairs in the missions office on Highway 15 North, Laurel. In addition to the paper, the editor publishes state and local association minutes and provides printing services for churches and individuals.

Public Relations Director

In the 1958 annual session with the Parkview Baptist Church, Laurel, the churches elected Ralph Brand as the first public relations director to keep the news of the association before the public by informing the news media of meetings and making arrangements 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 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 its first annual session at Parkview Baptist Church, Laurel, Mississippi in 1950. Twelve churches were represented by fifty eight messengers, twelve ministers, and ninety visitors. The object of the assembly was for the inspiration and instruction of our people in every phase of church life. The next meeting was with First Baptist Church of Henleyfield in Carriere, Mississippi. The Assembly began on Tuesday morning and concluded at noon on Wednesday; however, in 1955 the time set for beginning was Monday evening and continuing through Tuesday afternoon. For nine years the assembly was well attended and created much enthusiasm.

Baptist Youth Fellowship

The proceedings of the BTS Assembly were not recorded in 1960-1961, but a short report from the Committee on Youth Work was included in the 1962 Yearbook, under the title of Mississippi Baptist Youth Fellowship. The Parkview Baptist Church was host to the annual session when a resolution came from the Mt. Nebo Baptist Church of Bay Springs to establish a Youth Department. T.G. Mize was elected as the first director of the Baptist Youth Fellowship. In 1964 and 1965, the trustees were instructed to direct the department and select personnel to serve in places of leadership.

Mississippi Baptist Youth Department

The first Mississippi state youth encampment was held in June of 1960, at the Percy Quin State Park, McComb. Prior to this time the churches of Mississippi, Louisiana, Alabama, and Florida attended the Perdido Beach Encampment at Perdido Beach, Florida. It was not long until growth forced other encampments to be established.

In 1966 the trustees of the Mississippi Baptist Youth Department - a new title - was asked to carry on the 1967 encampment; and at the close of the encampment, that activity would be placed under the 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: North-East, Jackson-Delta, and South, with the senior encampment at Faul B. Johnson State Park. The assistant director, Charles Reddin, reported progress of the Association of Baptist Students (ABS) with two chapters - one at University of Mississippi (USM) at Hattiesburg and one at Southeastern Baptist College at Laurel, Mississippi.

The directors of the Youth Department and the number of years they served included Vern D. Holifield (4), Ray Thornton (4), John Adams (4), LaVay Crawley (1), Sidney Davis (1), and Latrelle Windham (10). These leaders saw much progress during their years of service. Interests increased in retreats and encampments. In 1970 a state wide youth rally was initiated as part of the state association meeting in October. Through 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 the Tombigbee and Judson associations, spread throughout the state. In 1977 the youth director reported nine local association Sword Drill winners in the Junior and Senior Camps, which proved that the idea for Bible drills and finding Scriptures, had spread among all of the churches. The Youth-in-the-Harvest program had its beginning in the Capitol association in the early sixties; but the idea spread, and by 1979, it was reported that ten associations were participating with an attendance numbering from sixty to three hundred.

The Bible Tournament was established in 1970. Its purpose was to teach young people facts about the Bible which would help them in studying and understanding 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 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 Parkview Baptist Church in Laurel, the trustees of the Youth Department recommended the acceptance of a 36-acre tract 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 time as the state association which convened in October. In 1950 the women went on record as being in favor of the North American Baptist Association. The pastors were asked to write tracts concerning the newly formed association so the auxiliary members could distribute them.

That same year a manual was prepared for the women's auxiliaries for the purpose of suggesting tested and spiritual methods of organizing and carrying on the work of local auxiliaries and district and state associations. The price was .25 each or 5 for \$1.00. Ten years later in October of 1960, a motion passed to adopt the new WMA manual introduced at the national meeting in Pensacola, Florida: In 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 auditorium at Southeastern Baptist College in Laurel, Mississippi. The WMA has supported the college since its inception, choosing it 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 president was asked to select a foreign missionary - one on furlough - to be the speaker each year. This practice enabled the women to get better acquainted with the missionaries and their fields of labor.

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

On June 22, 1968, the state GMA of Mississippi was organized at Sharon Baptist Church, Laurel, Mississippi, with 317 present, representing 3 states, 22 churches, and 6 districts. Brenda Shows 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 with 23 girls taking part. From this beginning have come many young ladies receiving the titles of Miss GMA, both junior and senior, and Miss Sunbeam.

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

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

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

Brotherhood

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

A Brotherhood is an organization of men joined together for the purpose of assisting the church and pastor in the various activities of the church, and recommend such measures that will be of benefit to the church and its various activities.

A Brotherhood is a good right arm of a church, and it should be an arm and subject to the church and not an independent organization and should be as the name implies--an organization of Brothers (p. 26)

The leaders urged pastors and churches of the association to organize a brotherhood in each church.

In 1956, the state brotherhood met at Shady Grove Baptist 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. Reports from this organization were recorded in the 1956-59 state yearbooks.

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

Commission On History and Archives

The Baptist Missionary Association of Mississippi instituted a commission of history and archives in 1967 with its collection to be housed in the Southeastern Baptist College library in Laurel. Much information has been gathered about the history of the association. The members of the commission are constantly on the alert for more historical documents. The information received has been carefully documented and preserved. The great strides of progress which our association has made in this century will be available to the present and future generations. At the annual meeting in 1967 at Southeastern Baptist College in Laurel, the following resolution was presented by L. S. Walker:

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

The resolution was approved and three men were elected to this commission: L.S. Walker, Preston M. Cochran, and Max Walters. L. S. Walker served for 15 years as director of this department. After his death in 1982, his widow presented many of his personal books and papers to the department. Preston M. Cochran, serving as historian from 1967 through the present time, has collected many 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: director, librarian, and historian.

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

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

Music Fellowship

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

Matt Hudson is the present director of the commission, whose 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 employed and/ or persons interested in the church musicfield.
4. To promote music clinics in the Baptist Missionary Association of Mississippi.

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 State Legislature and permitted to select representatives from each area across the state

In 1987 the messengers established a Christian Action Commission. The messengers elected Ray Thornton as the first director. Nine men were elected to serve with the director as follows: LaVay Crawley, V. A. Anderson, Wexford Palmer, Ed Steele, Don J. Brown, George Stockstill, Stephen Howell, R. D. Cline, and James Sprayberry.

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

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

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 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
- 1963 GULF COAST BAPTIST ASSOCIATION
- 1964 TOMBIGBEE BAPTIST ASSOCIATION
- 1975 DELTA BAPTIST ASSOCIATION
- 1983 EAST CENTRAL ASSOCIATION

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 1988 annual session of the state association with the Parkview Baptist Church in Laurel, a plan was presented by the director of state missions, Arnold Knight, for all twelve local associations to unite in a joint effort to pay all the indebtedness of all mission churches in two years.

The director of missions, Arnold Knight, and the trustees enlisted the special cooperation of the twelve local associations to pay off the long-standing debts of some of the mission churches. They proposed a plan that called for the associations to pay the indebtedness of the missionary churches instead of paying on missionary salaries. Three associations were asked to take a mission church in their area as a project and assist the State Missions Department in paying the indebtedness. All the local associations cooperated, resulting in six mission churches gaining self-support status by 1991. This plan was completed in mid-year of 1991. None of the local associations 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 1990, a resolution was received and adopted from the Midway Baptist Church of Sumrall to elect a "fifteen-man committee" to view records, interview all personnel of each department, and secure any information that might be relevant to an evaluation of the Baptist Missionary Association. The committee, appointed by the president, 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 annual session. Each department received the evaluation and stated that many of the weaknesses cited had been corrected, and that each recommendation of the committee would be taken under consideration. Though much work and many hours of volunteer service have produced an association that BMA Baptists can be proud of, it must be continually evaluated with love and care to insure the highest measure of faithful service to the Master.

CHAPTER VI**VIEWS OF CURRENT BMAM
DEPARTMENT DIRECTORS**

DEPARTMENT OF MISSIONS - STEPHEN HOWELL, DIRECTOR

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

The purpose of the department is to preach the gospel of Christ and establish churches; to promote the same among the churches that compose the BMAM; and to cooperate with other departments of the BMAM and work with local associations, other state associations, and the BMA of America in the preaching of the gospel to all the world.

Since the first director was elected in 1939, seven men have served in this position:

Ollie Parker -	1939-52 and 1955-57 (15 years)
H. L. Gardner -	1953-54 (1 year)
B. J. Knight -	1954-55 (1 year)
Vern Holifield -	1957-65 and 1971-74 (11 years)
Eugene Murphy -	1965-71 (6 years)
Arnold Knight -	1974-90 (16 years)
Stephen Howell -	1990-Present

The Missions Department currently owns two buildings located in Laurel, Mississippi, about a mile north of the city limits across from Southeastern Baptist College. Both the office building

and the director's home were constructed during Eugene Murphy's 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 continue to develop a program which will allow a mission church to achieve self-support status within five to six years of its beginning. The 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, Petal; Fellowship, Hurley; 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 missions proves to be a great blessing to the Missions Department. As of May 1993 there were forty-five churches, missions, and other 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 to be made available to BMA ministers who qualify - according to I Timothy 3 - to attend Southeastern Baptist College, and to donate \$2,000 to the new library building at the college. The revenue that makes this possible comes from generous contributions and high interest investments by the churches and individuals who love the work of missions.

One of the objectives of the Revolving Loan Fund is to become financially able to loan money to the state mission churches interest free.

The financial growth of the Loan Fund has relieved the director

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

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

Reviewing The Past

In 1948 the Baptist Missionary Association of Mississippi (BMAM) adopted resolutions and proposals which led to the establishment of Southeastern Baptist College. The said resolutions reflected a perceived need for a college to train both lay and professional workers for church vocations and Christian ministries.

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

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

In 1974 a decision was made to convert the institution to a four-year Bible college. The college first applied for accreditation in 1979; candidate status was granted in October of 1983. Full accreditation was granted in October of 1988 by the American Association of Bible Colleges (AABC).

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 AABC.

Considering the Present

The present administration of Southeastern Baptist College, consisting of Dr. Gerald D. Kellar, President; Dr. Jentry Bond, Vice president; and Dr. Medrick Savell, Academic Dean, is now in its 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 as executive vice-president, and now as president. Dr. Bond has given a total of thirteen years in various capacities, and Dr. 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 faculty consisted of seven full-time and six part-time 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 attention to fund-raising and money management. Success in this area is evidenced by a drastically improved picture of college finance. A "pay-as-you-go" policy continues to be followed as closely as possible.

The three men working together, meet in executive session once a week, always coming to a consensus on decisions and procedures as they guide the destiny of the school. Among the administrators there is a spirit of up-beat and optimism regarding the future of Southeastern Baptist College; while at the same time, they realize certain areas of weakness and concern still remain that must be consistently recognized and 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 college is operating in the black, debt retirement is on schedule, accounts payable of thirty days have been reduced to zero, salaries are 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 replaced with new plantings. The entire frontage of property to Highway 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 building. The interior is almost complete, and a concerted effort is

being made to raise money for the furnishings. No indebtedness has been incurred or will be incurred on the building. When completed this project will represent an investment of a quarter million dollars. It will be both a functional and beautiful building. The building will 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 concerned about children who were in need of a home and proper Christian training. In that same year they began a special effort to raise funds to provide such a place for homeless and neglected children. L.T. Simmons and others were a great help in promoting this project. At the BMAM meeting in 1944, the association voted to make the orphanage a state-wide project.

In 1949, thirty acres of land and a seven-room house were purchased at Louin, Mississippi. L.T. Simmons was elected as the first superintendent. In July 1950 the first children were received into the Mississippi Baptist Children's Home - three girls, ages ten, six and 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 children resided there. By the spring of 1968, the number increased to fifty-nine. At one time when seventeen preschoolers were on campus, an extension to the building was added to adequately provide the needs. In 1970 the Jesse M. Hamilton Memorial Fund was established to provide funds for building projects. The office, extensions on the main building, and other needed structures have become a reality due to contributions made to this fund. Currently fifteen children live at the Home with a large number in foster homes of our people. The foster home program has been a blessing. The younger children are usually placed in a foster home at the time they are legally taken into the Children's Home. This plan keeps transitional problems to a minimum for the children. The Home still has legal custody of children in foster homes.

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 His blessings and our needs have always been met. 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 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 lives touched in ways that will never be forgot ten. To many children, this has been the only home they have ever known. It is very challenging work; but with the prayers and support of God's 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. G.W. married Arlene Dunnam in 1946. He was saved and baptized a year later. The Pierces, parents of four girls 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, Mississippi. For three months he wrestled with his burden and followed the Spirit's leadership. G.W. quit his high paying job and became administrator of the Children's Home in Laurel, a position he still holds (1993).

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 first obligation is to promote these ministries and keep them before our people. We then try to present items relevant to our readers, their interests and their needs. Many things 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 be able to look into the pages of our paper and find spiritual guidance and inspiration. We search out and solicit items from our people and other sources. We strive to present a well-balanced publication that 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 clippings from other sources. No publication can be all things to all people. The goal and purpose is to first and foremost promote the work of the Baptist Missionary Association of Mississippi. We report on other ministries and activities as we are made aware of them and as space is avail able. The Mississippi Baptist is the "official 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 were on the family plan. From March 1978 to October 1978 we were able to add 12 churches for a total of 112. In 1982 we were up to 130 churches on the family plan. At the close of the fiscal year (1992-93) we have 141 churches providing the majority of our membership through the family plan. This represents a satisfactory family in Mississippi, but in no way can it be considered a satisfactory family plan. We still strive for full participation in the church family.

The fact that many of our people are in the dark about much of the activity of our associated work could be alleviated by placing the Mississippi Baptist in each home. One encouraging note - every mission point sponsored by the State Missions Department begins as a subscriber to the Mississippi Baptist on the church family plan.

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

We currently have the latest in computer hardware and publishing software and upgrade it as technology dictates. This allows us to continue to upgrade the quality of our publications and gives us 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 the term "association" in our name. If we are not fully aware of each facet of the work, then how can we be fully "associated"? As an association we continue to fund departments and commissions to carry out the Gospel message that is our duty to proclaim to the world. I personally believe that we are morally obligated to support each of those departments to the fullest extent of their particular need. I feel that we can accomplish our goals by allowing our people to be exposed to

all of the work in which we are involved.

We invite missionaries, department workers, and others 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 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 page.

DEPARTMENT OF YOUTH - LATRELLE WINDHAM, DIRECTOR
Directors

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

- Vern Holifield - 1966 - 1971
- Ray Thornton - 1972- 1976
- John Adams - 1976 - 1981
- Sidney Davis - 1981
- LaVay Crawley - 1981 - 1982
- Latrell 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 cooperate in some areas toward having planned activities to bring our youth together for a time of Bible study, prayer, and fellowship. Within this timeframe, we are able to encourage 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 young people to become effective followers will bring to their lives those dynamics that others will want to emulate. In that way they will quite naturally lead others to desire to become followers of Christ as well.

My prayer is that the young people who ultimately lead in our churches are those who develop an unswerving allegiance to the 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-Harvest meetings were one of the first activities to be initiated through the Department of Youth.

Association of Baptist Students

About 100 students are enrolled in the six established ABS (Association of Baptist Students) chapters within our state. These chapters are Southeastern Baptist College, Jones County Junior College, University of Southern Mississippi, Gulf Coast Community College, Mississippi State University, and Delta State University. Two annual retreats are held each year: a state retreat, which was established in 1992, in October of each year; a national retreat, the last of February of each year.

Singles

A singles ministry was started on a local and state level in 1989. Lebanon Baptist Church, Laurel, initiated the first local singles ministry. Jennifer Wade, a member of Lebanon Baptist, was instrumental in starting the first local group. Two annual retreats are held each year: the National Singles Retreat in May of each year, and the annual state retreat in November. The first annual state retreat was held in November of 1990 at Rusty Johnson Campground, Saucier. Stephen Howell was the speaker and Chris Floyd led the music.

Encampments

Five major summer camps or retreats are held each summer starting the first week of June and continuing through July at different times and different locations within the state. The camps minister every year to approximately 900 to 1,000 beginner, primary, junior, senior, college, and career students. Approximately fifty or sixty professions of faith are recorded every summer.

Campground

In 1989, 36 acres of land was given to the BMAM by Mr. Clarence Johnson. The association accepted the recommendations of the trustees and in 1990 development began on the land. Today we have property and equipment valued at \$200,000 or more. From 1990 through 1992, over 2,000 individuals have used the campground, resulting in fourteen professions of faith and other decisions as 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. Time and prayer are priorities in preparing for 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 \$108.08. In 1983, the last year a part-time director served, the receipts were \$48,117.67. The receipts in 1992 were \$111,646.85.

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

An outstanding blessing of the department is the number of youth the department ministers to and is ministering to through the different areas with only one full-time 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 the time, volunteer staff, energy, and prayer that has gone into these good quality activities that the BMA sponsors financially, prayerfully, and physically and then think about the potential for growth in those areas. In the last ten years, the department has reached out each 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

surrendering to missions, young men surrendering to the ministry, and many other decisions. We ministered to 2,102 juniors, junior-high, seniors, and college students in the 1991-92 fiscal year. We had 56 professions of faith. Praise God for what He has done and is doing through the BMA Youth Department for young people.

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- Most of these sources are in the collection of the Mississippi Baptist Commission of History and Archives along with the minutes of the various national, state, and local associations that were the main source of information for this book.

Preston M. Cochran, Historian

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, personal election, effectual calling, justification by the imputed righteousness of Christ, pardon of sin by the atoning blood, believer's baptism by immersion, 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 dismissal (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, in Christian charity and brotherly love, as ordered by Christ in the Gospel.

Church Covenant

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

1st - Being baptized according to the apostolic mode, desirous to maintain the true Principles of Christianity to the Honor of God and the Edification of each other, having united together as a religious body to worship God, to celebrate his ordinances, to maintain his truths and to endeavor to promote his glory in the world. This we promises to profess, stand by and defend the following Doctrines, and to observe the Rules of Discipline Herein after mentioned:

Art. 1st - That the Holy Scriptures of the Old and New Testament are the word of God and the only certain and infallible rule of Faith, and obedience, containing everything needful for us to know, believe and do in the service of God, and able to make us wise unto Salvation through faith that is in Christ Jesus, by which we expect to be judged at the last day, and to which our opinions and Practices ought at all times to be conformed, and therefore that all Persons who can read the Scriptures ought to search them daily, Praying to God for the light of the Holy Spirit without which none can understand them Effectually.

Art. 2nd - That there is but one Living and true God the Almighty creator, Preserver and disposer of all things, visible and invisible in whom we live, move and have our being and to whom alone all divine Worship and adoration is to be rendered and ascribed both in time and Eternity by men and Angels, as being only worthy of it and that he will not give his glory to another or his Praise to idols having strictly forbidden us to worship or adore any but himself.

Art. 3rd - That there are three persons in the Godhead, the Father, the Son and Holy Ghost. The same in Substance, Power and Glory and therefore not to be divided in essence though Distinguished by several peculiar Personal Relations.

Art. 4th - That our Lord Jesus Christ, the second person in the adorable Trinity, who was Eternally with the Father, did in time take on him as real Human Nature in which he fulfilled the Law, and died to make atonement for sin, is the only Saviour of Sinners, the Prophet, Priest and King of his Church, appointed heir of all things and Judge of the quick and the dead, in whom alone we hope for and expect Redemption and deliverance from Divine wrath and eternal misery.

Art. 5th - We believe in the doctrine of Particular Redemption, Personal Election, Effectual calling, Justification by the imputed Righteousness of Jesus Christ, pardon of sins by his atoning blood, Believer's Baptism by Immersion, the Final perseverance of the Saints, the Resurrection of the dead and eternal judgment.

Art. 6th - That Christ will return in Glory to judge men and angels at the end of the world, at which time the Righteous shall enter into everlasting life or happiness, but the wicked shall be driven away into Everlasting and

eternal Misery, which doctrines are contained at large in the Scriptures 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.

Pastors

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

Members

Name	Comment
Abram	Colored. Dis. by letter 1817
Althro	Colored, Rec. by letter from S.C.
Alexander, Bro.	Rec. by letter April, 1826
Alexander, Violet	Rec by letter April, 1826
Betty	Colored
Bolls, Hannah	Rec. by letter April. 1826
Burch, Sister L.	Rec. by letter October. 1829
Burch, Mrs. Martha	Rec. by Experience April. 1830
Bolls, James	Died March, 1821
Burch, John	Licensed to preach, 1817
	Dis. by letter 1821
	Dis. by letter 1821
Bolls, Rebekah	
Bolls, Mary	
Bolls, Elizabeth	Dis. by letter, 1822
Burch, Souisiana	Dis. by letter, 1821
Burch, Henrietta	Dis. by letter, 1821
Baldwin, Nancy	
Betty	
Bolls, Ann	Colored, Dis. by letter 1822
Bolls, John	
Chaney, Sarah	Rec. by letter Dec., 1824
Coleman, Miss F.	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, Susannah
 Coleman, Elizabeth
 Coleman, Feriba
 Chaney, Anna
 Ceily
 Cate
 Culy, Torn
 Culy, Tarlton
 Clapp, Mary
 Clapp, Sarah
 Darden, David
 Doherty, Phil
 Darden, Betsy
 Darden, Buckner
 Darden, Maria
 Dukes, Thomas
 Doaty, Nancy
 Ede
 Fitz
 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
 George
 Hilderbrand, Ann
 Hazzard
 Harper, Martha
 Harrold

Colored, Dis. by letter 1824
 Died August, 1819
 Died August, 1819
 Dis. by letter 1821
 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
 Dis. by letter 1821
 Received by Exp. April, 1823
 Colored, Rec. by Exp. Sept., 1830
 Dis. by letter 1821
 Dis. by letter 1823
 Received by letter, April, 1831
 Rec. by Experience June, 1825
 Colored, Rec. by Exp. Sept., 1830
 Colored, Dis. by letter Sept., 1817
 Colored

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
 Rec. by Experience May, 1833
 Hosey, Emila
 Colored
 Jones, John
 Colored, Dis. by letter 1817
 Jones, John
 Colored
 Jenny Mary
 Colored
 Jenny
 Colored
 July
 Colored
 Jones, Phebe
 Dis. by letter 1821
 Jacobs, John
 Dis. by letter 1821
 Jones, James
 Colored
 Jones, Hannah
 Colored
 Julia
 Dis. by letter 1823
 Jeny
 Rec. by Experience August, 1827
 King, Elizabeth R.
 Colored
 King, M.B.
 Dis. by letter 1823
 Lewis
 Rec. by Experience August, 1827
 Lewis, Martha
 Colored
 Louis
 Colored
 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
 Colored
 Martin, Elizabeth
 Rec. by letter April, 1829
 Mccarrell, Sarrah
 Rec. by letter April, 1829
 Mary
 Colored
 Mondy, Bro.L.
 Colored, Dis. by letter 1822
 Mondy, Sister
 Excluded, 1819
 Mary Rodal
 Rec. by letter Aug., 1825 from S.C.
 Ned
 Dis. by letter, 1817
 Nelebrand, Ann
 Colored
 Osborn, John
 Rec. by letter Aug., 1825 from S.C.
 Owen, Sarah
 Dis. by letter, 1817
 O.Quin, Sister E.
 Colored
 Payne, Sister
 Phillis

Peter
 Colored
 Prater, Robert
 Dis. by letter 1819
 Preater, Peggy
 Dis. by letter 1819
 Pherriby
 Colored
 Perry, Daniel
 Dis. by letter 1823
 Perry, Jane
 Dis. by letter 1823
 Philip
 Colored
 Philis
 Colored, Dis. by letter 1824
 Rachel
 Colored, Dis. by letter 1824
 Roset
 Colored
 Rester, Fredrick
 Dis. by letter 1824
 Rester, Louis
 Colored
 Robert
 Dis. by letter 1821
 Ross, Martha
 Dis. by letter 1823
 Rawlings, Josuah H.
 Dis. by letter 1821
 Rawlings, Sarah
 Colored
 Rachel
 Colored, Rev. by Exp. Sept., 1830
 Slater, Hugh
 Died August, 1820
 Slater, Susanna
 Colored
 Spain
 Colored
 Smith
 Dis. by letter 1821
 Stampley, Phebe
 Dis. by letter 1823
 Stampley, Jacob
 Rec. by Experience Sept., 1824
 Smith, William B.
 Excluded April, 1826
 Rec. by Experience May, 1826
 Selby, Sarah
 Rec. by Experience May, 1829
 Selby, Bob
 Rec. by letter May, 1829
 Stringer, Bro. S.
 Rec. by Experience Sept., 1830
 Stringer, Elisa Ann
 Dis. by letter Sept., 1831
 Truly, James B.
 Excluded 1819
 Thomas, Martha
 Colored
 Thompson, William
 Colored
 Thompson, Nancy
 Colored
 Troy
 Colored
 Tarlton
 Colored
 Tom
 Colored
 Troy
 Colored
 Tanner
 Dis. by letter 1821
 Vardiman, Ann
 Colored
 Wells, John
 Dis. by letter 1821
 Wells, Anna
 Colored
 Will
 Whitney, Sarah

Whitney, William
Wells, Nancy
Witherspoon, Maria
Wilds, Sarah
Will
Whitney, William

Dis. by letter 1821
Dis. by letter 1821
Dis. by letter 1823
Dis. by letter 1832
Colored
Rec. by letter Sept., 1832

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

Littleton Monday
Elizabeth Jones
Sarra 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 Republican of the Minutes of the Mississippi Baptist Association, From its Organization in 1806 to the Present Time," by T.M. Bond (published by Hinton and Co., 1849; frontispiece).

Articles of Faith

1. We believe in one only true and living God; and that there are a trinity of persons in the Godhead--the Father, the Son, and the Holy Ghost, the same in essence, equal in power and glory.
2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, are of Divine authority, and the only rule of faith and practice.
3. We believe in the fall of Adam; in the imputation of his sins to all his posterity; in the total depravity of human nature; and in man's inability to restore himself to the favor of God.
4. We believe in the everlasting love of God to his people; in the eternal unconditional election of a definite number of the human family to grace and glory.
5. We believe that sinners are only justified in the sight of God, by the imputed righteousness of Jesus Christ, which unto all and upon all them that believe.
6. We believe all those who were chosen in Christ before the foundation of the world are, in time, effectually called, regenerated, converted, and sanctified; and are kept, by the power of God, through faith, unto salvation.
7. We believe that there is one mediator between God and man, the man Christ Jesus, who, by the satisfaction which he made to law and justice, "in becoming an offering for sin," hath, by his most precious blood, redeemed the elect from under the curse of the law, that they might be holy and without blame before him in love.
8. We believe good works are the fruits of faith, and follow after justification, are evidences of a gracious state, and that it is the duty of all believers to 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.

On Gospel Order

1. We believe that the visible church of Jesus Christ is a congregation of faithful persons, who have given themselves up to the Lord, and to one another, and 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 body--"the church"--and is equally the right and privilege of each member thereof.
3. We believe that baptism and the Lord's supper are gospel ordinances, 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 supper.
6. We believe it to be the duty and privilege of all believers to make a public profession of their faith, to submit to baptism by immersion, and to give themselves members of the visible church.
7. We believe it to be the duty of every regular organized church to expel from her communion all disorderly members who are immoral in their lives or that hold doctrines contrary to the scriptures.

APPENDIX C BMA CHURCHES IN MISSISSIPPI ORGANIZED BEFORE 1900

Churches	Organized
1. Farmington Baptist Church Corinth, MS	1800
2. Antioch Baptist Church Soso, MS	1805
3. Red Creek Baptist Church Wiggins, MS	1826
4. First Baptist Church Bay Springs, MS	1828
5. Old Mt. Nebo Baptist Church Bay Springs, MS	1830
6. Union Baptist Church Bay Springs, MS	1833
7. Unity Baptist Church Guntown, MS	1840
8. Hopewell Baptist Church Fulton, MS	1843
9. First Baptist Church Mantachie, MS	1843
10. Washington Baptist Church Neely, MS	1845
11. Mt. Pleasant Baptist Church Fulton, MS	1847
12. Boguefala Baptist Church Mooreville, MS	1849
13. Zion Hill Baptist Church Mize, MS	1851
14. Mt. Moriah Baptist Church Ellisville, MS	1854
15. First Baptist Church Louin, MS	1855
16. Jackson Camp Baptist Church Tishomingo, MS	1860
17. Shiloh Baptist Church Mt. Olive, MS	1860
18. Big Creek Baptist Church Soso, MS	1862
19. Palestine Baptist Church Louin, MS	1864
20. Fellowship Baptist Church Saltillo, MS	1866

21. Bethel Baptist Church Bassfield, MS	1869
22. Fairhope Baptist Church Beaumont, MS	1870
23. Ten Mile Baptist Church Wiggins, MS	1870
24. Persimmon Hill Baptist Church Saucier, MS	1870
25. Oak Grove Baptist Church Poplarville, MS	1871
26. First Baptist Church, Henleyfield Picayune, MS	1874
27. Bethel Baptist Church Fulton, MS	1875
28. Oak Grove Baptist Church Mantachie, MS	1875
29. Parkview Baptist Church Laurel, MS	1876
30. Cypress Creek Baptist Church Brooklyn, MS	1879
31. Paramount Baptist Church Perkinston, MS	1880
32. Bethel Baptist Church Seminary, MS	1881
33. Rocky Branch Baptist Church Sumrall, MS	1882
34. East Fulton Baptist Church Fulton, MS	1883
35. Ballardsville Baptist Church Tupelo, MS	1884
36. First Baptist Church, Midway Sumrall, MS	1886
37. Spring Hill Baptist Church Laurel, MS	1886
38. First Baptist Church, Shady Grove Laurel, MS	1888
39. First Baptist Church, Sharon Laurel, MS	1888
40. Pine Grove Baptist Church Purvis, MS	1890
41. Forked Oak Baptist Church* Boonville, MS	?

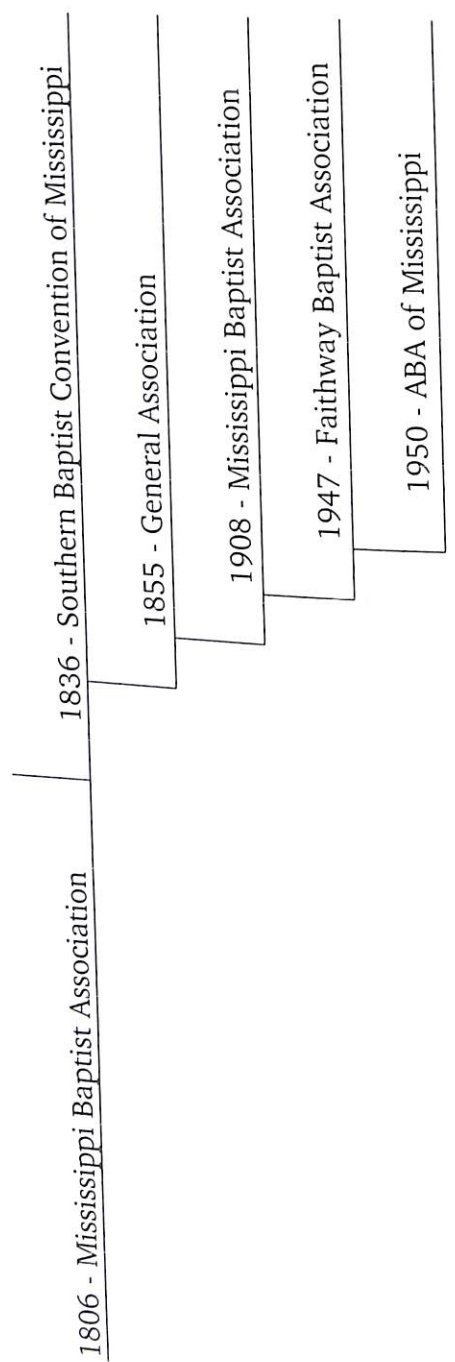
*This church is over 100 years old but the exact date is unknown.

APPENDIX D

Local Associations Cooperating With the BMA of Mississippi

<u>Name</u>	<u>Organized</u>	<u>No. Churches</u>
Judson	1853	7
Hobolochitto	1856	25
Big Creek	1900	36
Washington	1914	15
Ten Mile	1952	16
Harmony	1954	16
Capitol	1958	15
Oak Grove	1958	19
Gulf Coast	1963	7
Tombigbee	1964	17
Delta	1975	7
East Central	1983	6

Origin of Various Baptist Groups in Mississippi since 1806



APPENDIX E

Facts not available for several smaller Baptist groups of Mississippi

APPENDIX F

<u>Date</u>	<u>Place Meeting</u>	<u>President</u>	<u>Recording Clerk</u>	<u>Preacher</u>
1806	Salem church (Jefferson Co.)	(No other information available)		Moses Hadley
1807	Bethel (Wilkinson Co.)	Moses Hadley	Robert Tanmmner	David Cooper
1808	New Providence (Amite Co.)	David Cooper	David Snodgrass	Moses Hadley
1809	Salem (Jefferson Co.)	David Cooper	William Snodgrass	Thomas Mercer
1810	Ebenezer (Amite Co.)	David Cooper	Moses Hadley	John Arkins
1811	New Hope (Adams Co.)	Thomas Mercer	David Cooper	Lawrence Scarborough
1812	Zion Hill (Amite Co.)	Moses Hadley	Jos. J. Lawton	Ezra Courtney
1813	Bayou Pierre (Claiborne Co.)	Moses Hadley	George King	Ezra Courtney
1814	Bayou Pierre (Clairborne Co.)	Ezra Courtney	George King	William Cooper
1815	Sarepta (Jefferson Co.)	Moses Hadley	William Snodgrass	Nathan Morris
1816	Clear Creek (Adams Co.)	Nathan Morris	William Snodgrass	David Cooper
1817	Bogue Chitto (Pike Co.)	David Cooper	Benjamine Davis	Josiah Flowers
1818	New Providence (Amite Co.)	David Cooper	William Snodgrass	George W. King
1819	Hepzibah (Feliciana Par. La.)	David Cooper	William Snodgrass	David Cooper
1820	Zion Hill (Amite Co.)	David Cooper	Elliott Estes	Elliott Estes
1821	Bethel (Wilkinson Co.)	Samuel Marsh	Elliott Estes	Samuel Marsh
1822	Ebenezar (Amite Co.)	David Cooper	William Balfour	Chas. Felder
1823	Mars Hill (Amite Co.)	David Cooper	ElliottEtes	Elder Irion
1824	New Providence (Amite Co.)	David Cooper	Elliott Estes	Elliott Estes
1825	Shiloh (Wilkinson Co.)	Ezra Courtney	Elisha Andrews	William Balfour
1826	Shiloh (Feliciana Pr. La.)	Ezra Courtney	J.A. Ranaldson	Chas. Felder
1827	Woodville	Chas. Felder	Chas. G. Hatch	Ezra Courtney
1828	Zion Hill (Amite Co.)	Chas. Felder	.A. Ranaldson	
1829	Jerusalem (Amite Co.)	Ezra Courtney	J.A. Ranaldson	

1830	Elbenezer (Amite Co.)	Ezra Courtney	Maston Crainm	Chas. Felder
1831	New Providence (Amite Co.)	Ezra Courtney	David Lea	Davis Collins
1832	Mount Nebo (La.)	Chas Felder	David Lea	Jesse Young
1833	Hepzibah (La.)	Ezra Courtney	David Lea	Chas. Felder
1834	East Fork	Ezra Courtney	David Lea	Ezra Courtney
1835	Zion Hill (Amite Co.)	Chas Felder	H. D. F.Roberts	Shadraach Coker
1836	Galilee	Chas. Felder	H.F.D. Roberts	H.F.D. Roberts
1837	Jerusalem (Amite Co.)	Chas. Felder	H.F.D. Roberts	J.B. Smith
1838	Jackson (La.) (Amite Co.)	Chas. Felder	H.F.D. Roberts	Zachariah Reeves
1839	New Providence (Amite Co.)	Chas. Felder	C.E. Pickney	Thomas M. Bond
1840	Ebenezer (Amite Co.)	Chas. Felder	J.B. Smith	Chas. Felder
1841	East Fork (Amite Co.)	Shadrack Coker	Hamilton McKnight	Zachariah Reeves
1842	Bluff Creek (La.)	Chas. Felder	Thomas M. Bond	M. Barlow
1843	Liberty	Zachariah Reeves	H.F.D. Roberts	Howell Wall
1844	Galilee	Shadrack Coker	G.P. Claughton	Shadrach Coker
1845	Mount Pleasant (Pike Co.)	Zachariah Reeves	G.P. Claughton	M.T. Conn
1846	Mount Zion (Wilkinson Co.)	Zachariah Reeves	G.P. Claughton	Zachariah Reeves
1847	Pierce's Creek	Zachariah Reeves	G.P. Claughton	Zachariah Reeves
1848	Hopewell (Franklin Co.)	Zachariah Reeves	G.P. Claughton	J.D. McFarland
1849	Bogue Chitto (Pike Co.)	Zachariah Reeves	G.P. Claughton	Alexander McKenzie
1850	Zion Hill (Amite Co.)	Zachariah Reeves	G. P. Claughton	Ham McKnight
1851	Mars Hills	Zachariah Reeves	G.P. Claughton	Calvin Magee
1852	Mt.Zion (Copiah Co.)	Zachariah Reeves	G.P. Claughton	Alexander McKenzie
1853	New Providence (Amite Co.)	Zachariah Reeves	C.C. Cain	Zachariah Reeves
1854	Sarepta (Franklin Co.)	Zachariah Reeves	C.C. Cain	F. Clark
1855	(Nathan L. Clarke was moderator [president] from 1855 through 1858 (No other records available.)			
1859	Ebenezer (Jasper Co.)	Nathan L. Clarke	W.J. Morris	R.H. Jones
1860	Garlandville (Jasper Co.)	Nathan L. Clarke	B. Thigpen	W. Manning
1861	(No information available)			
1862	Garlandville (Jasper Co.)	L.P. Murrell	B. Thigpen	W. Thigpen

1876	(no information available for years 1863-1865) Leaf River (Covington Co.)	N.L. Clarke	B. Thigpen	E. L. Carter
1877	Sylvarena (Smith Co.)	N.L. Clarke	B. Thigpen	L.P. Murrell
1878	Providence (Perry Co.)	J.P. Johnston	N.L. Robertson	J.P. Johnston
1879	Fellowship (Jasper Co.)	N.L. Clarke	B. Thigpen	M.G. Turner
1880	Oak Grove (Lauderdale Co.)	N.L. Clarke	B. Thigpen	W. Thigpen
1881	Salem	N.L. Clarke	B. Thigpen	J.E. Brunson
1882	Bethel (Newton Co.)	N.L. Clarke	B. Thigpen	N.L. Clarke
1883	Zion Hill (Smith Co.)	N.L. Clarke	B. Thigpen	W. Thigpen
1884	Poplarville	N.L. Clarke	B. Thigpen	Wilson West
1885	Fellowship (Jasper Co.)	N.L. Clarke	B. Thigpen	J.P. Johnson
1886	Decatur	N.L. Clarke	B. Thigpen	J.M. Moore
1887	Enon (Jasper Co.)	N.L. Clarke	B. Thigpen	T.I. Wells
1888	Shady Grove (Jasper Co.)	N.L. Clarke	B. Thigpen	N.L. Clarke
1889	Oakland (Newton Co.)	N.L. Clarke	B. Thigpen	A.J. Freeman
1890	Mt. Nebo (Jasper Co.)	N.L. Clarke	B. Thigpen	L.P. Murrell
1891	Fellowship (Jasper Co.)	N.L. Clarke	B. Thigpen	J.B. Flanagan
1892	Hickory (Newton Co.)	N.L. Clarke	B. Thigpen	J.P. Johnson
1893	Mt. Olive (Jones Co.)	N.L. Clarke	B. Thigpen	William Thigpen
1894	Bethel (Newton Co.)	N.L. Clarke	R.F. Roper	J.T. Simmons
1895	Antioch (Jasper Co.)	N.L. Clarke	R.F. Roper	G.W. Rainer
1896	Mt. Pleasatn (Newton Co.)	N.L. Clarke	R.F. Roper	William Thigpen
1897	Sylvarena (Smith Co.)	N.L. Clarke	R.F. Roper	T.I. Wells
1898	Spring Hill (Jones Co.)	N.L. Clarke	R.F. Roper	G.W. Rianer
1899	(No information available)		R.F. Roper	J.P. Johnson
1900	Goodwater (Smith Co.)	N.L. Clarke	R.F. Roper	J.F. Chapman
1901	Mt. Nebo (Jasper Co.)	N.L. Clarke	R.F. Roper	

1902	Union (Newton Co.)	N.L. Clarke	R.F. Roper	L.J. Caughman
1903	New Home (Smith Co.)	N.L. Clarke	W.B. Sansing	G.W. Rainer
1904	Bethel (Newton Co.)	N.L. Clarke	D.M. Russell	D.W. Moulder
1905	Philadelphia	N.L. Clarke	D.M. Russell	Z.K. Gilmore
1906	Fellowship (Jasper Co.)	G.W. Rainer	D.M. Russell	W.P. Chapman
1907	Lake Como	T.J. Miley	J.W. Rooker	D.W. Moulder
1908	Bay Springs		D.H. Valentin	
(No information available from 1909 through 1910)				
1911	Ten Mile	Marion Walters	E.B. Cox	T.E. Pinegar
1912	Hickory Grove (Laurel)	Marion Walters	E.B. Cox	M.H. Broadus
1913	(no information available)			
1914	Louin (Mt. Vernon)	S.F. Thigpen	E.B. Cox	A.F. Burns
1915	Paramount (Stone Co.)	J.E. Glenn	E.B. Cox	M.H. Broadus
1916	Bay Springs (Mt. Nebo)	(No other information)		
(No information available from 1917 through 1919)				
1920	Louin (Mt. Vernon)	J.E. Glenn	D.H. Valentine	C.A. Gilbert
1921	Mineral Springs	S.A. Shoemake	D.H. Valentin	J. W. Tolar
1922	Laurel (Hickory Grove)	M. Walters	D.H. Valentin	W.S. Wade
1923	Purvis (Tabernacle)	M. Walters	J. Alvan Rester	T.C. King
1924	Shiloh (Covington Co.)	M. Walters	J. Alvan Rester	M.H. Broadus
1925	Ten Mile (Stone Co.)	M. Walters	J. Alvan Rester	J.A. Scarborough
1926	Mantachie	M. Walters	J. Alvan Rester	M. Walters
1927	Laurel (Hiclorly Grove)	M. Walters	J. Alvan Rester	J. M. Stuart
1928	Bay Springs (Mt. Nebo Church)	M. Walters	J. Alvan Rester	G.S. Rayborn
1929	Wiggins (Bethel Church)	M. Walters	J. Alvan Rester	G.S. Rayborn
1930	Hopewell (Itawamba Co.)	W.G. Gray	J. Alvan Rester	M.W. Matthews
1931	Louin (Mt. Vernon)	J.A. Davis	D.H. Valentine	S.A. Shoemake
1932	Paramount (Stone Co.)	J.A. Davis	D.H. Valentine	J.A. Rester
1933	Station Creek	E.G. Gillentine	D.H. Valentine	J.E. Roberson
1934	Fulton (Bethel Church)	E.G. Gillentine	D.H. Valentine	M.W. Matthews

1935	Enon	E.G. Gillentine	D.H. Valentine	L.T. Simmons
1936	Bay Springs (Mt. Nebo Church)	E.G. Gillentine	D.H. Valentine	G.W. Smith, Jr.
1937	Ebenezer	E.G. Gillentine	J.A. Ivan Rester	G.S. Rayborn
1938	Sanford	E.G. Gillentine	J. Alvan Rester	J.A. Davis
1939	Union	I.G. Varnado	Ollie F. Parker	Ollie F. Parker
1940	Midway	I.G. Varnado	Ollie F. Parker	M.E. Childers
1941	Louin (Mt. Vernon)	C.D. Barton	Ollie F. Parker	J.M. Stringer
1942	Paramount	L.T. Simmons	Ollie F. Parker	Luther H. Parrish
1943	Shady Grove	L.T. Simmons	Ollie F. Parker	M.E. Childers
1944	Macedonia	L.T. Simmons	Ollie F. Parker	Ollie F. Parker
1945	Ten Mile	L.T. Simmons	Ollie F. Parker	M.W. Matthews
1946	Big Creek	L.T. Simmons	Ollie F. Parker	O'Neal Estes
1947	Hopewell	L.T. Simmons	Ollie F. Parker	D.C. Breland
1948	Henleyfield	L.T. Simmons	Ollie F. Parker	D.N. Jackson
1949	Lebanon	L.T. Simmons	Ollie F. Parker	J.B. Coats
1950	Louin	L.T. Simmons	Ollie F. Parker	H.L. Gardener
1951	Paramount	L.T. Simmons	Ollie F. Parker	Richard L. Walters
1952	Big Creek	L.T. Simmons	Ollie F. Parker	Grover T. Laird
1953	Laurel	H.L. Gardener	Preston M. Cochran	B. Alfred Jones
1954	Corinth	H.L. Gardener	P.M. Cochran	G.E. Rides
1955	Dorsey (Bethel Church)	B.H. Stringer	J.E. Moore, Sr.	Grover T. Laird
1956	Laurel (Shady Grove)	B.H. Stringer	Ollie F. Parker	Eugene Digby
1957	Jackson (Creston Hills)	P.M. Cochran	Ollie F. Parker	O.V. Swearngen
1958	Laurel (Parkview)	P.M. Cochran	Ollie F. Parker	Grover T. Laird
1959	Dorsey (Bethel Church)	O.F. Parker	Milton E. Fisher	S.N. Lanham
1960	Hattiesburg (Westside)	O.F. Parker	C.L. Faulkner	Grover T. Laird
1961	Laurel (Parkview)	James T. Gilmore	G.H. Gordon	James T. Gilmore
1962	Laurel (Shady Grove)	L.H. Parrish	G.H. Gordon	Eugene Digby
1963	Ocean Springs	L.H. Parrish	G.H. Gordon	Ralph Brand
1964	Farmington (Corinth)	Ralph Cottrell	G.H. Gordon	Grover T. Laird
1965	Laurel*	Ralph Cottrell	G.H. Gordon	C.D. Parker
1966	Laurel*	B.H. Stringer	G.H. Gordon	Arnold Knight
1967	Laurel*	B.H. Stringer	G.H. Gordon	L.S. Walker
1968	Laurel*	Milton Wright	G.H. Gordon	Grover T. Laird
1969	Laurel*	Milton Wright	G.H. Gordon	R.G. Holland
1970	Laurel*	Ray Thornton	G.H. Gordon	Ollie F. Parker
1971	Laurel*	Ray Thornton	Gary D. Divine	Luther H. Parrish
1972	Laurel*	L.S. Walker	Gary D. Divine	Grady Davidson
1973	Laurel*	L.S. Walker	Medrick Savell	W.R. Speer

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	Medrick Savell	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*	Vernon Lee	Billy Huffmaster	Dewitt Bain
1986	Parkview, Laurel	Vernon Lee	Billy Huffmaster	R.D. Cline
1987	Parkview, Laurel	Eugene Murphy	Billy Huffmaster	Steven Howell
1988	Parkview, Laurel	Eugene Murphy	Billy Huffmaster	Gerald Kellar
1989	Parkview, Laurel	Leon Carmical	Billy Huffmaster	Gerald Kellar
1990	Parkview, Laurel	Leon Carmical	Billy Huffmaster	E.J. Pitts
1991	Parkview, Laurel	Vern D. Holifield	Billy Huffmaster	Marion Wilson
1992	Parkview, Laurel	Vern D. Holifield	Billy Huffmaster	John Loden
1993	Parkview, Laurel	R.D. Cline	Billy Huffmaster	Stephen Howell

* Southeastern Baptist College

APPENDIX G

The following article was taken from a booklet entitled "A Fire 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 Baptist Church, 2400 Wright Avenue, in Little Rock, Arkansas, on May 25-26, 1950. There were 465 churches represented by 822 messengers. Many visitors also attended. Sixteen states were represented. There were: Alabama, Arizona, Arkansas, Florida, Idaho, Kansas, Louisiana, Michigan, Mississippi, Missouri, New Mexico, Oklahoma, Oregon, Tennessee, Texas and Washington.

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

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. Burgess, pastor. The call for this meeting was occasioned by events at the American Baptist Association in Lakeland, Florida, in the previous March. Some churches engaged in the practice of electing members of another church as their messengers, thus enabling a church to have more than the three the association's constitution allowed. The church being the unit of membership, it is apparent that this was unequal representation.

At a meeting of the association in Temple Church in Little Rock in 1949 the matter was referred back to the churches in the form of a proposed amendment providing that a messenger must be a member of the church he is sent to represent. The amendment was to be voted on at the following session in Lakeland, Florida. The proposed amendment was never allowed to be voted on.

APPENDIX H

PROCEEDINGS OF THE GENERAL ASSOCIATION OF REGULAR BAPTISTS

Garlandville, 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:

Salem Church	S. Nealy, T. B. Heslep
High Hill Church	J. F. Barber
Pleasant Hill	L. P. Murrell, T.B. Lofton, * G. F. Smith
Sandhill Creek	E. L. Carter
Sharon Creek.....	J. Anderson, * D. Mc Arthur, J.M. Herrington; O. Byrd*
Mount Pisgah Church	M.H. Whatley, J. E. Trailer
Thompson Creek Church	Darlin Lott*
County Line Creek Church.....	Wm. Lyon
Ebenezer Church	T.D. Bain
Hebron Church	D. Hillman*
Pine Ridge Church	J.M. Murray, J.G. Hicks
Mt. Pleasant Church	T. Thames, J. Pierce
Mt. Carmel Church	J.D. Davis, M.E. Garey
Decatur Church	N.L. Clarke, H. Cooper
Garlandville Church	W.L. McIntosh, J. Thornton
Zion Hill Church	W. Howell
Salem Church, Smith Co.....	Wm. Jones
Shady Grove Church.....	S.A. Allen and Jno. Cooley*
Bethel Church.....	R. Simmons, B. Stone
Greens' Creek Church	L. Jenkins
Bluff Creek Church	L. Jenkins
Shiloh Church.....	
Bethlehem Association.....	
Mt. Pisgah Association	W. Manning, Go Evans*
Mt. Pisgah Association	J. A. Hitte, * J oH. Rush
Mt. Pisgah Association	J. Williams, N.B. Robertson
Mt. Pisgah Association	W.W. Hardy, W.R. Butler*
Mt. Pisgah Association	J. Bailiff, W.C. Porter
Mt. Pisgah Association	J.M. Pace, W.S. Roberts
Mt. Pisgah Association	J.G. Hicks, HoE. Chambers*
Mt. Pisgah Association	A. Clarke, JON, Watts
Mt. Pisgah Association	O.F. Breeland, * W.M. Flanagan

Providence Association	R.Y. Rasberry, * K. Hathhorn*
Providence Association	L.F. Russell, _Lott, _Denmark
Providence Association	_Bird
Liberty 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	D. Dee, * J.Tew, * B.F. Seales*

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 post-graduate work at the University of Southern Mississippi.

