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A HISTORY OF THE FOREIGN MISSION PROGRAM
OF
THE NORTH AMERICAN BAPTIST ASSOCIATION
FROM 1950 TO 1963

An Abstract of a Thesis
Presented to
the Division of Graduate Studies
Ouachita Baptist University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Religion

by
James Alvin Henry
December 1965

ABSTRACT

Henry, James Alvin, A HISTORY OF THE FOREIGN MISSION PROGRAM OF THE NORTH AMERICAN BAPTIST ASSOCIATION FROM 1950 TO 1963.

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Bibliography

This thesis is a historical report of the facts which led to the organization of the North American Baptist Association, from the meeting of the American Baptist Association in Lakeland, Florida, in 1950, through the year 1963. It also is a review of the foundational principles upon which the Association was founded and stood, noting particularly the position held on Church equality and Church cooperation in promoting a world-wide mission program.

Special attention is given to the active development of the missionary efforts of this Association in the area of selecting, supporting, and governing those individuals serving the Association as foreign missionaries. The method of selecting missionaries is studied and shown to be the action of independent churches co-operating in the Association. The salaries of the missionaries are discussed and special notice is given to the increase of the salaries during the years covered in this thesis. Attention is called to the fact that the Association exercises control over the

missionaries only in the event that misconduct is noted. A review of the personnel of the Foreign Mission program is made. The names of all missionaries who had been elected by the Association from its organization in 1950 to 1963 are given, along with the country where they were serving, or planned to serve. The practice of using native missionaries is also discussed.

The progressive report of the foreign mission program from 1950 to 1963 is summed up in three major periods. These periods are noted as the early years, 1950-1953; the expanding years, 1954-1960; and the establishing years, 1961-1963. The growth of the Association is noted in number of cooperating churches, number of missionaries sponsored, and amount of funds received for the purpose of carrying on the mission program of the Association.

A HISTORY OF THE FOREIGN MISSION PROGRAM

OF

THE NORTH AMERICAN BAPTIST ASSOCIATION

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The North American Baptist Association has been the originator of the growth of this program. In 1951, the association had a total of 100 missionaries in the field. By 1963, this number had increased to 250. This growth is reflected in the following table:

Table 1. Growth of the Foreign Mission Program of the North American Baptist Association, 1951-1963. (Data from the annual reports of the association, 1951-1963.)

The following table shows the growth of the foreign mission program of the North American Baptist Association from 1951 to 1963. The data are based on the annual reports of the association.

¹ North American Baptist Association, Annual Report, 1963, p. 10.

² North American Baptist Association, Annual Report, 1951, p. 10.

CHAPTER I

BACKGROUND OF THE STUDY

The purpose of this study is to set forth the facts related to the organization, purpose, and progress of the foreign mission program of the North American Baptist Association.

The North American Baptist Association was organized in the sanctuary of Temple Baptist Church, 2400 Wright Avenue, Little Rock, Arkansas, on May 25, 1950. There were four hundred sixty-five churches from sixteen states represented by eight hundred twenty-five messengers.¹

Prior to 1950 many of the churches now affiliated with the North American Baptist Association had been members of the American Baptist Association, which was organized in Texarkana, Arkansas, March 4-5, 1924.²

The formative meeting of the North American Baptist Association was called for by the Park Place Baptist Church, Little Rock, Arkansas, 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

¹1950 Yearbook, North American Baptist Association, p. 5.

²W. J. Burgess, Baptist Faith and Martyrs' Fires (Little Rock, Arkansas: The Baptist Publication Comm., 1964), p. 392.

in the practice of electing members of another church as their messengers, thus enabling a church to have more than the three allowed by the association's constitution. Some felt that it could be done.

An amendment had been introduced to the American Baptist Association when it met in Little Rock, Arkansas, in March 1949, requiring that each church limit its messengers to the constitutional number. This amendment was referred to the churches for a vote, but when the Association met in Lakeland, Florida, in 1950, the proposed amendment was not allowed to be voted upon. The refusal to hear the voice of the churches on this matter produced the final rupture in the Association. An eye-witness reported concerning the 1950 meeting of the Association: "The churches had been asked to do what they did. By parliamentary procedure and political trickery these churches were slapped in the face by the majority vote of the MESSENGERS and others voting at Lakeland. In the instance at Lakeland, the opposition had a small majority of messengers and other votes on its side-- that is, why we were outvoted on everything. A great host of these same messengers were not even members of the churches they represented. Some of them, actually arose on the floor and 'bragged' about it."

John W. Duggan, pastor of the Parkview Baptist Church in Laurel, Mississippi, had this to say:

³John W. Duggan, Personal letter to James A. Henry. Ibid., pp. 392-393.

⁴B. T. Burgess, Personal letter to James A. Henry.

⁵D. A. Jackson, The Lakeland Review (Little Rock, Ark: Baptist Publication Committee, 1950), p. 3.

One pastor stood up at the 1950 A. B. A. meeting and introduced two messengers, who he declared were not members of his church, but that his church elected them just to show some that it could be done.⁵

When it seemed apparent that the officers in charge would not permit a vote, hundreds of messengers, together with many sympathizing visitors, left the session even though there was no organized walkout. These people

gathered by the side of Lake Mirror to consider further moves.⁶

At this meeting the following resolution was drawn up about eleven o'clock:

Resolved, That in the event a satisfactory agreement can be reached tomorrow at the association, whereby the churches may be heard, giving equal rights to all churches, that we remain with the American Baptist Association, but unless the churches are heard tomorrow as promised them by the messengers in their 1949 annual session in Little Rock, Ark., we recommend that a mass meeting of the churches be called as soon as possible to consider the formation of a national association that will respect the voice of the churches themselves; and that a committee be named now for the purpose of working out details of a national mass meeting, if such must be, but only on condition that the A. B. A. tomorrow (the last day, April 20) refuses to hear the voice of the churches backing it, thereby denying them their constitutional rights.

Be it understood in the event a general meeting is called, that it will be backed by the authority of a Missionary Baptist Church or Churches.

Article 107 - World wide missions according to the ... of at Commission which Christ gave His Church (Matthew 28:19-20).

⁵ John W. Duggar, Personal letter to James A. Henry.

⁶ W. J. Burgess, op. cit., p. 393.

⁷ D. N. Jackson, The Lakeland Review (Little Rock, Ark: Baptist Publication Committee, 1950), p. 3.

When the appeal to hear the voice of the churches on the constitutional change was denied on April 20, 1950, many messengers went back to their churches and recommended that they withdraw from the American Baptist Association and that they join with other sister churches in the formation of a new association.

The Temple Baptist Church of Little Rock, Arkansas, extended an invitation for all interested churches to send messengers to a meeting for the purpose of organizing a national association. This meeting was held in Little Rock, Arkansas, May 24-25, 1950, and was attended by eight hundred twenty-two messengers from four hundred sixty-five churches.⁸

At this meeting the name, North American Baptist Association, was adopted after several names had been considered. The missionary purpose of the Association was set forth in Article 16 of the Doctrinal Statement of the North American Baptist Association.

The churches of the Association heartily subscribe to and agree to defend and promulgate the historic Missionary Baptist faith and practices, an interpretation of which is tersely stated as follows:

Article 16: World wide missions according to the Great Commission which Christ gave His Church (Matthew 28:19-20).

⁸1950 Yearbook, North American Baptist Association, p. 18.

⁹Ibid., p. 56.

I. STATEMENT OF THE PROBLEM

The purpose of this study is to give the history of the foreign mission program of the North American Baptist Association from 1950, the organizational year, to 1963.

Information which relates to the personnel and progress of this mission program is given.

The basic beliefs held by the churches composing this Association as they relate to foreign mission work are presented in this thesis. The major periods of growth and development are noted and the major steps in the foreign mission work are studied.

II. IMPORTANCE OF THE STUDY

This thesis is important because no such study has previously been made. An attempt is made in the thesis to furnish an accurate history of the foreign mission activity of the North American Baptist Association from 1950 to 1963.

III. DELIMITATION OF THE STUDY

This thesis is limited to a study of the foreign mission activity of the North American Baptist Association from 1950 to 1963. No attempt is made to compare the growth and development of this Association with any other religious body.

No phase of the local church mission program, state mission work, or inter-state mission work is considered in this thesis.

IV. SOURCE AND TREATMENT OF DATA

The primary source of data for this thesis is the annual yearbooks of the North American Baptist Association from 1950 to 1963. The minutes of the Missionary Committee of this Association, The Gleaner, the official mission magazine of this Association, and books and pamphlets written by men affiliated with this Association have been searched for information relative to the growth and development of this mission program.

Selected books on Baptist history and Baptist development in missions are used where pertinent.

V. DEFINITION OF TERMS

The term, foreign missions, when used in this thesis, has reference to the activity of teaching and preaching the Gospel of Jesus Christ in any country outside the United States of America under the direction of the North American Baptist Association.

The term, messenger, when used in this thesis, has reference to a person selected from the membership of a local church to represent that church in the business

sessions of the North American Baptist Association or the American Baptist Association.

The term, Association, when used in this thesis, has reference to the North American Baptist Association, a group of churches that voluntarily co-operate for the purpose of promoting the spread of the Gospel of Jesus Christ through mission endeavors, Christian education, religious publications, and other religious activities.

Association of Texas, and CHAPTER II of the Churches
affiliated with the Arkansas State Baptist Association.
THE FOUNDATIONAL PRINCIPLES UPON WHICH THE
carried into this new national association. Thus, many
FOREIGN MISSION PROGRAM OF THE
established churches and qualified leaders entered into
NORTH AMERICAN BAPTIST ASSOCIATION STOOD
the organization of this new national association.

The principles upon which the North American Baptist
Association stood were not new as far as time is concerned.
In a personal interview with Dr. D. N. Jackson, an out-
standing scholar and historian among Associational Baptists,
the following statement was made concerning the organization
of the North American Baptist Association:

When we speak of the organization of the North
American Baptist Association we are actually speaking
of the re-organization of the forces. When the Ameri-
can Baptist Association forsook the principle of church
equality and set up the one-church control system many
felt that it was time to separate from this group and
organize a national association in which peace, harmony,
and brotherly love would prevail and constructive work
for the Master could be carried on.

In accordance with this desire, an invitation was
issued to all interested churches and resulted in the
organizational meeting of the North American Baptist
Association in Little Rock, Arkansas, May 25, 1950.

When this organizational meeting took place, the
majority of the churches affiliated with the Baptist

¹D. N. Jackson, Statement made to James A. Henry in
personal interview, February 11, 1965.

Association of Texas, and about half of the churches affiliated with the Arkansas Missionary Baptist Association, entered into this new national association. Thus, many established churches and qualified leaders entered into the organization of this new national association. These men had the task of leading the churches in the formulation of plans and policies to follow as a national association. The principles for which the churches stood were spelled out in the doctrinal statement and articles of agreement which were drawn up by a committee selected at the organizational meeting of the North American Baptist Association.

I. DOCTRINAL STATEMENT OF THE ASSOCIATION

At the organizational meeting of the North American Baptist Association, the following men were selected to serve as a committee to draft a constitution and doctrinal statement for the Association: J. E. Cobb, Chairman, D. N. Jackson, E. B. Jones, G. E. Jones, B. D. Kellar, G. H. Thompson, A. R. Reddin, H. G. Burch, Robert Ford, C. A. Darst, J. W. Duggar, L. H. Raney, A. L. Meador, W. S. Spear, L. T. Simmons, A. J. Smith, Jeff Welch, R. R. Stracner, Homer Gunn, C. C. Winter, and D. R. Napier.²

²1950 North American Baptist Association Yearbook, p. 10.

This committee drafted a constitution and doctrinal statement and submitted them to the Association for approval on May 26, 1950. Copies of these documents are found in the appendix of this thesis.

In Article II of the Statement of Principles of Co-operation the missionary purpose of this Association is set forth.

The purpose of this Association is to encourage and foster co-operation of the churches composing it in carrying out the will of our Lord as expressed in the great commission as stated in Matthew 28:18-20, which means that it will seek to promote interest in the full and liberal support of missionaries in the home and foreign lands; furthermore, it will seek to promote the interest of the churches in publishing Christian literature, in general benevolence, and in Christian education, and to provide a medium through which the churches may co-operate in these enterprises.³

These documents not only set forth the missionary purpose of the Association, but they also provided the mechanics to enable it to function. These documents called for the election of a Secretary-Treasurer of the Missionary Committee to distribute the funds received from the churches under the direction of the Association.

Article IX of the Statement of Principles of Co-operation provided for a missionary committee to function between sessions of the Association in directing the

³North American Baptist Association Yearbook 1950, p. 50.

missionary functions of the Association. This committee was to work with the Secretary-Treasurer in filling vacancies in the missionary staff between sessions and serve as an advisory body in attending to all necessary business not otherwise provided for by the Association.

The Doctrinal Statement of the Association set forth the belief of a world-wide mission program in statement sixteen: "World wide missions according to the Great Commission which Christ gave His church. (Matthew 18:19-20)."⁴

These documents were adopted by the Association on May 26, 1950, and were sent to be ratified by the churches.⁵

At the organizational meeting of the North American Baptist Association, plans were laid to organize not only a mission program, but also a program of Christian education, Christian literature, and benevolent work. Article II states these intentions,

The initial work in the field of providing Christian literature was begun at the organizational meeting. J. E. Cobb was elected as Editor of Publications, and a staff of writers was named to prepare literature for Sunday School

⁷ North American Baptist Association Yearbook 1951, p. 19.

⁴ Ibid, p. 57.

⁵ Ibid, p. 50.

and Baptist Training Service.⁶ J. E. Cobb continued in this office for two years until D. O. Silvey was elected as Editor of Publications in 1952 and was still serving in this office at the time of this writing.

The total sales through the office of publications during its first year of existence were \$24,564.32.⁷ The volume grew each year and in 1963 the total sales were \$296,508.32.⁸ The growth of the literature department of the North American Baptist Association reflected the overall growth of the Association.

In keeping with the purpose set out in the Statement of Principles of Co-operation, a move was undertaken in 1955 to establish a national seminary for the training of ministers, missionaries, and other Christian workers. On March 30, 1955, the following recommendation was offered to the Association and unanimously passed:

Be it resolved that section 1 of Article II of our Constitution be amended to read as follows: "The Christian Education Committee shall serve as Trustees of any and all school properties owned by the Association, one-third of whom shall be elected annually for

p. 5. ⁶North American Baptist Association Yearbook 1950,

p. 19. ⁷North American Baptist Association Yearbook 1951,

p. 110. ⁸North American Baptist Association Yearbook 1964,

a term of three years. That said committee be reduced from twenty-five members to fifteen, and that eight of these shall constitute a quorum."

Whereas, there is a recognized need of a fully accredited theological seminary owned and controlled by the N. A. B. A., we, the Education Committee of the N. A. B. A., make the following recommendations:

1. That we establish a nationally owned Seminary.
2. That negotiations be opened with B. M. A. of Texas as to the possibilities of establishing said school at Jacksonville.
3. When such negotiations are completed, the Trustees will be authorized to appropriate and solicit funds for securing a faculty, setting up a school budget, and the purchase of property as soon as practical.
4. That the Seminary open its doors for instructions not later than September, 1955.⁹

These plans were realized and the North American Baptist Theological Seminary was established and chartered in 1955 at Jacksonville, Texas. Doctor G. D. Kellar was elected president and Doctor W. J. Dorman, dean. Both of these men were serving in these respective positions at the time of this writing.

This seminary has greatly strengthened the missionary efforts of the North American Baptist Association. At the time of this writing, several graduates of the seminary were serving the Association as foreign missionaries.

Other outstanding students stood approved to enter the

⁹North American Baptist Association Yearbook 1955,
p. 28.

foreign mission service upon completion of seminary training.

II. PRINCIPLE OF CHURCH EQUALITY

One of the basic reasons for the division between the American Baptist Association and the North American Baptist Association was the question of church equality. The practice of allowing churches to select messengers outside their membership permitted a few churches to dictate to those churches who were represented by only three members. When an amendment was introduced at Little Rock, Arkansas, in 1949, demanding that each church limit its messengers to its members, the motion toward the final rupture was started.

The one difference between representation at the American Baptist Association is the strict requirement in the constitution of the North American Baptist Association demanding that all messengers to the Association be members of the churches which they represent. Article III, Section 3, of the Articles of Agreement of the American Baptist Association states: "Each Church shall be entitled to three Messengers whose qualifications shall be determined by the Church electing them."¹⁰ The Statement

¹⁰ American Baptist Association Yearbook 1960, p. 123.

of Principles of Co-operation of the North American Baptist Association states in Article III, Section 5: "Each church in this Association is entitled to three messengers chosen from her own membership, the qualifications of said messengers being determined by the church electing them."¹¹

Although the qualifications were similar, the one difference rested in the requirement by the North American Baptist Association that all messengers be members of the church they represented.

This principle of church equality can be further demonstrated by comparing the method of representation with that of the Southern Baptist Convention. According to the 1964 Annual, the Constitution of the Southern Baptist Convention makes the following provision for messenger representation at the national Convention:

The Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention as follows:

1. One messenger for each regular Baptist church which is in friendly co-operation with this Convention and sympathetic with its purposes and work and has during the fiscal year preceding been a bona fide contributor to the Convention's work.
2. One additional messenger for each such church for every 250 members: or for each \$250.00 paid to the work of the Convention during the fiscal

¹¹North American Baptist Association Yearbook 1955,
p. 122.

- year preceding the annual meeting.
3. The messengers shall be appointed and certified by the churches to the Convention, but no church may appoint more than ten (10).¹²

On the basis of this evidence it can be seen that the definition of church equality as held by the churches of the North American Baptist Association was different from the practice of these two other Baptist groups.

The churches composing the North American Baptist Association co-operated on the basis of equality. There were no degrees of power among the churches. Every church in this Association was autonomous and independent; the Association was of such a nature that it in no way disregarded or impaired the autonomy and independence of any other church.

The feeling of complete independence was considered by the leaders of the North American Baptist Association to be a very healthy atmosphere to encourage the local churches to intensify their missionary endeavors. At the same time they could feel that by joining in a combined effort with other churches who held to the same principles, a more effective missionary program could be carried on. In this particular area the missionary procedures of the North American Baptist Association were considered to be unique.

¹²Southern Baptist Convention 1964 Annual, p. 30.

Doctor J. E. Cobb made the following statement in defining the position of the churches of the North American Baptist Association on the matter of church equality:

The North American Baptist Association is, simply and comprehensibly stated, a voluntary agreement among the churches as such to associate as equals in carrying out the Law of Christ as stated in the Great Commission in Matthew 28:18-20, Mark 16:15,16, Luke 24:46, and Acts 1:8. In a tentative meeting looking to such an association wherein the churches could preserve their individuality, autonomy, and independence as the church of the Lord Jesus Christ as He, Himself, constituted them, a committee of able, devoted, and well informed brethren was asked to prepare Articles of Agreement as a basis of such an association. These brethren did their work well, and the result was that an agreement was reached between a large number of churches in different states upon which they could associate themselves together in the Lord's work.

Churches accepting this agreement formed the association and did nobly in carrying on the work as commanded by the Lord in the great commission.¹³

This principle of equality among the churches enabled every church in the Association to have an equal voice in the business matters of the Association. The Association did not assume the role of dictator, telling the churches what and how they must do. Every church, as an independent and autonomous body, carried on its local work in its own way, and had equal voice in the business affairs of the National Association when in session.

¹³J. E. Cobb, What's the Difference? (Texarkana, Arkansas: Baptist Publication Committee, 1950), p. 24.

By allowing every church in the Association to have equal representation, the dignity of the local church was preserved. No matter how large or small a congregation might be, this Association recognized it as one local assembly and gave it equal voice in the business affairs of the Association. This particular characteristic is peculiar to the North American Baptist Association.

III. PRINCIPLE OF CHURCH CO-OPERATION IN

SENDING THE GOSPEL INTO ALL THE WORLD

The principle of church co-operation did not begin with the organization of the North American Baptist Association. This principle can be traced back to New Testament days. In Paul's day the churches associated together in doing mission work. The church at Antioch sent Paul and Barnabas out as foreign missionaries (Acts 13:16), but other churches assisted in their support. (II Corinthians 11:1,8).

The existence of associations among the churches is noted as early as the year A.D. 600. J. Davis makes the following statement in his book, History of the Welsh Baptists:

We have every reason to believe that the Welsh Baptists had their association, and that Dyfrig, Illtyd, and Dynawt were leading men among them, long before Austin's attempt to convert them to

Popery, in that association which was held on the borders of England, about the year 600.¹⁴

In America there were literally scores of associations in many states during the eighteen hundreds. The oldest Baptist Association in America was the Philadelphia, organized in 1707.¹⁵

According to Dr. D. N. Jackson, the basic purpose for these associations among the churches from New Testament days until today was to provide a medium for worldwide promulgation of the gospel.¹⁶

An association is Scriptural if it is indeed a 'joint co-operation and fellowship of the churches composing it,' allowing each church an equal voice in all matters of common interest.

Authority for church co-operation in an association capacity on the basis of equality is found in the 8th chapter of II Corinthians. In modern parlance we would refer to this work as the 'Macedonian Baptist Association,' which appellation would be Scriptural to be applied in Paul's day. At the time Paul wrote this letter there were at least three churches in the province of Macedonia--the church at Philippi, the church at Berea, and the church at Thessalonica. But in their co-operation they did not form a provincial or state church, as each remained an independent unit.

¹⁴J. Davis, History of the Welsh Baptists (Pittsburg, Pennsylvania: Ephraim Loyd, Printer, 1835), p. 187.

¹⁵W. J. Burgess, op. cit., p. 380.

¹⁶D. N. Jackson, Studies in Baptist Church Doctrines and History (Little Rock, Arkansas: Baptist Publications Committee, 1960), p. 72.

These churches co-operated by means of contributions and by messengers.¹⁷

When the principle of equal representation was threatened in the American Baptist Association, many churches withdrew from this national body and organized the North American Baptist Association. This Association set forth as its purpose the execution of the expressed will of the churches composing it according to the teachings of the New Testament Scriptures and the Association.¹⁸

The churches who held membership in this Association selected messengers to represent them at the annual meeting and worked together in the promotion of a world-wide mission program. There were other works sponsored by this National Association, but the basic area of co-operation was its mission program.

Every church holding membership in the North American Baptist Association was free to contribute as little, or as much, as it desired to the co-operative program. Every church was entitled to three messengers no matter how little, or how much, it contributed to the Associational program through the year. Any church had the right to designate funds to any special phase of the mission work

¹⁷ Ibid., pp. 65-66.

¹⁸ North American Baptist Association Yearbook 1964, p. 130.

sponsored by the Association, but the common practice among the churches was to give undesignated offerings to be used to promote a world-wide mission program under the direction of all the churches.

The average membership of the churches composing the North American Baptist Association was one hundred nineteen in 1960.¹⁹ Because of the smallness of these churches, the most effective method of conducting a world-wide mission program was by co-operating in Associations.

Since its organization in 1950, the North American Baptist Association had expanded its efforts in a world-wide mission program. A review of the facts revealed that there had been a steady growth in the missionary endeavors of this Association up until the time of this writing. This growth could be seen in the increase in offerings to foreign missions and in the enlargement of the foreign missionary staff. This growth was made possible through the co-operation of many small churches in an associated work.

¹⁹Directory and Handbook of the North American Baptist Association 1962-1963., p. 50.

CHAPTER III

THE PROMOTION OF A WORLD-WIDE MISSION PROGRAM THROUGH THE NORTH AMERICAN BAPTIST ASSOCIATION

I. SELECTION OF MISSIONARIES

The churches of the North American Baptist Association believed that God alone had the right to select missionaries. This belief was based on the statements in the Bible that indicated that God is the Lord of the harvest. In Luke 10:2, Jesus said, "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." The idea that God, through the Holy Spirit, selects some men to serve in the office of missionary in a special field is taught in Acts 13:2: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." After this revelation the church at Antioch sent Barnabas and Saul on their way to do mission work as directed by the Lord.

The basic idea concerning missionaries is that God selects those whom He would have serve in respective countries. The belief in the Divine call into Christian service was fully accepted by the churches of the North American Baptist Association. This belief was based on

such scriptures as Hebrews 5:4: "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." Even though this verse applies to the office of priest, the churches of the North American Baptist Association interpreted it as teaching that any office of Christian service was to be filled only by the call of God. The selection of missionaries, then, depended on the call of God. Those who felt that God had called them into missionary service made their call known to the local church where they held membership and the church endorsed them to the Association as being worthy of the backing and support of the Association. The Doctrinal Statement of the Association said of the election of missionaries, "All missionaries of this Association shall be recommended by the churches where they hold membership."¹

When a person felt led of the Lord to enter mission service and desired to work under the North American Baptist Association, an application for missionary status was to be filled out and mailed to the Investigation and Recommendation Committee. This committee made a thorough investigation of the character and qualifications of the applicant and made a recommendation to the missionary

¹Brochure North American Baptist Association
(Missions Office Publication, 1960), p. 9.

committee on the worthiness of the applicant to serve the Association as a foreign missionary. A copy of this application can be found in the appendix. This application was designed to reveal as much as possible about the individual applying for missionary status. If in the opinion of the Investigation and Recommendation Committee the applicant was qualified, the missionary committee endorsed the applicant. His or her name was then placed in nomination before the Association and such person was elected to serve as a missionary for the North American Baptist Association.

The election of every missionary was in the hands of the messengers of the churches when convened in annual session. The following statement from a brochure of the North American Baptist Association explained how a missionary was elected.

The local church where prospective missionaries hold membership must endorse or elect them for the mission field. They then must be elected by the Association. When they are elected by the Association, they become the missionary of all the churches and all are thus supported by regular salaries out of the common mission funds. Prospective missionaries must be investigated by a committee whose duty is to look into their fitness and moral background. This applies to all missionaries, interstate or foreign. All missionaries are required to make monthly reports to the mission office and annual reports to the Association.²

²Ibid., p. 9.

their respective fields.³ In 1941, the salary of foreign missionaries were raised to \$200.00 per month. In 1952, he made a tour among the churches and sought to raise funds. The salaries were again raised to \$225.00 per month to pay his way to the country in which he would serve. This tour was usually a six-month to one-year tour. This tour not only helped in the collection of money for passage funds, it also acquainted the people with the missionaries and encouraged them to be more liberal in their support of the mission program of the Association. After this tour and several adjustments in the salaries for native workers in the completion of all paper work, such as the securing of passports and visas, the missionary traveled to the country

The association paid all tuition for language school in which he was to serve and began a mission work. for every missionary in the event additional training in

THE SUPPORT OF MISSIONARIES

Every four years, the missionaries were permitted to come back to the States for a brief period. During this year, they were allowed to receive the general mission funds sent in by the churches to the churches and to work to raise a strategy for the country under Mission Office. There were no American missionaries among the churches. All expenses incurred from the States serving this Association on partial salary. There were, however, several native missionaries who received partial full salary would be paid in the States. salaries from the Association or were supported by special

offerings contributed by certain churches in the States.

In 1950, the salary for foreign missionaries of this Association was set at \$225.00 per month to begin at time of embarkation, and their traveling expenses were paid to

³1950 Yearbook, North American Baptist Association, p. 25.

their respective fields.³ In 1951, the salaries of foreign missionaries were raised to \$300.00 per month.⁴ In 1952, the salaries were again raised \$75.00 per month to \$375.00 for missionaries with a family and the salary was set at \$225.00 for single missionaries.⁵ In 1952, the salary for native workers in Brazil and Mexico was set at \$40.00 per month. Since 1952, the salaries of all foreign missionaries have remained at \$375.00 per month. There have been several adjustments in the salaries for native workers in different countries.

The Association paid all tuition for language school for every missionary in the event additional training in the foreign language was necessary.⁶

Every four years, the missionaries were permitted to come back to the States for one-year's furlough. During this year, they were privileged to rest, to visit the churches and to seek to build a stronger missionary support among the churches. All expenses to and from the States were paid by the Association and the missionary stayed on full salary while he was in the States.

³1950 Yearbook, North American Baptist Association, p. 19.

⁴1952 Yearbook, North American Baptist Association, p. 24.

⁵Ibid., p. 25.

⁶1952 Yearbook, North American Baptist Association, p. 25.

In addition to the set salary of \$375.00 per month, the missionaries received all money mailed to the office for them as love offerings from churches or individuals. Every church or any individual had the right to send a love offering to any missionary serving this Association. These love offerings were not charged against the missionaries' salaries.⁷

III. REGULATIONS GOVERNING THE MISSIONARIES

The missionaries of the Association were first and foremost responsible to God for their service. They were also subject to the regulations of the Association. They were expected to do the best quality of work possible in the country where they were serving and were required to mail a report of their work to the national office each month. In addition to this monthly report, every missionary was required to submit a report of his work to the Association when convened in annual session.⁸

There were no hard and fast rules set up by the Association dictating what kind of work the missionaries were to do. All the Association expected from the

⁷ Brochure North American Baptist Association
(Missions Office, Publication, 1960), p. 9.

⁸ Ibid., p. 9.

missionaries was the best work possible. Should doctrinal or moral problems arise about a missionary, a full investigation was conducted under the direction of the Secretary of Missions, and if just cause for dismissal was found, the missionaries were removed from their status as missionaries of the Association, and were called back to the States at the expense of the Association.⁹

IV. CONCLUSION

At the time of this writing, the procedures of selecting missionaries, supporting missionaries, and the governing regulations had been proven during the past thirteen years. Even though there were problems centering around the personnel and procedures which hindered the progress of the missions program of the North American Baptist Association, it still experienced steady growth operating under these principles.

The primary purpose of the Association was to do as much as possible in the promotion of a world-wide mission program. It was the feeling of the leaders of this Association that the methods set forth by this Association were the most practical and the most successful for the

⁹North American Baptist Association Yearbook 1958, p. 58.

churches composing this Association to use in this great task. No claim was made that this was the best system, but it had proven to be a successful system. The local church was made to feel its heavy responsibility in the promotion of this mission program, and knew that it had a voice in every action taken by the Association in regard to the

mission program. This feeling did much in challenging the churches to increase their giving to this most worthy work. A review of the records revealed that the average church in the Association had increased its giving to this program by more than four hundred per cent from 1950 to 1963. The

average church offering grew from \$82.00 per year to \$262.00.¹⁰ This fact alone was enough to verify the success of the methods used in the promotion of a world-wide mission program. According to the 1964 Yearbook, the offerings increased seven hundred seventy-six per cent from 1951 to 1963.¹¹

Jefferson Welch announced that the office would be at 424 West Jefferson, Dallas, Texas.

The first step taken toward launching a foreign mission program by the new Association was to instruct the

¹ Centennial Prospectus 1964-1965, North American Baptist Association (1960), p.

¹⁰ North American Baptist Association Yearbook 1964, p. 58.

¹¹ Ibid., p. 58.

CHAPTER IV

THE PERSONNEL OF THE FOREIGN MISSION PROGRAM OF THE
NORTH AMERICAN BAPTIST ASSOCIATION

I. DEPARTMENTAL WORKERS

At the organizational meeting of the North American Baptist Association held May 25-26, 1950, the first position to be created by the new Association was the office of secretary-treasurer of missions. Jefferson Davis Welch was elected by the messenger body to fill this position.¹

At the initial meeting, the salary of the secretary of missions was set at \$250.00 per month, plus traveling expense. Traveling expense was to include expense of gasoline and oil plus two cents per mile.² The selection of the site for the missions office was left to the secretary. After conferring with the missionary committee, Brother Welch announced that the office would be at 426 West Jefferson, Dallas 8, Texas.

The first step taken toward launching a foreign mission program by the new Association was to instruct the

¹Decennial Prospectus 1950-1960. North American Baptist Association (1960), p. 2.

²1951 Yearbook, North American Baptist Association, p. 6.

secretary to send a telegram to the churches of Bahian Missionary Baptist Association of Brazil informing them of the new Association and of plans to send a missionary to that field as soon as possible.³

On October 1, 1950, the first Missionary Committee meeting was held and the Secretary reviewed the progress that had been made. Authority was given the secretary to borrow money to pay the missionaries month-by-month if the money was not available.⁴ Brother Welch was given a vote of appreciation by the messengers at this meeting.

November 25, 1950, was a sad day among the churches of this new Association. Secretary Welch died in Dallas, Texas. His widow, Mrs. Willie Frances Chaney Welch, was asked to carry on the work as acting secretary while a successor was sought. On March 14, 1951, Brother W. J. Burgess was elected to serve as secretary-treasurer of missions.⁵ His salary was set at \$300.00 per month plus traveling expenses.

At the time of his election, Brother Burgess was serving as pastor of the Temple Baptist Church in.

³ 1954 Yearbook, North American Baptist Association, p. 17. Ibid., p. 19.

⁴ 1951 Yearbook, North American Baptist Association, p. 23.

⁵ Ibid., p. 26.

Little Rock, Arkansas. The new Association had already established a bookstore and publications office at 824 Main Street in Little Rock. The mission office was moved from Dallas, Texas, to Little Rock, Arkansas.

On March 16, 1954, the salary of the secretary-treasurer was raised to \$100.00 per week plus expenses. At the same meeting a motion passed creating the office of assistant secretary-treasurer of missions.⁶

Richard L. Walters, pastor of First Baptist Church, Waldo, Arkansas, was elected as the first assistant secretary-treasurer of missions on March 30, 1955.⁷ The duties of the assistant secretary-treasurer were to travel in the interest of missions both in the States and in foreign countries and relieve the secretary-treasurer of many of the minor duties of the office. Brother Walters served in this position one year and then resigned to become the pastor of the Rose Park Baptist Church in Shreveport, Louisiana.

On March 28, 1956, Craig Branham was elected to serve as assistant secretary-treasurer of missions.⁸ At

⁶1954 Yearbook, North American Baptist Association, p. 17.

⁷The Gleaner, April, 1955, p. 2.

⁸The Gleaner, April, 1956, p. 2.

the time of his election, Brother Branham was serving as pastor of the First Baptist Church, Ferris, Texas. During his first year of service, Brother Branham visited Mexico four times and spent one month in Brazil. He visited several interstate fields and many local and state associations. The assistant secretary-treasurer assumed much of the field work so that the secretary-treasurer might have more time for planning the work and fulfilling the resident duties of the office in Little Rock.

By 1963, the duties at the Mission Office had grown so much that three full-time office workers were needed to attend to the work. At the time of this writing, both Brother Burgess and Brother Branham held the respective positions of secretary-treasurer and assistant secretary-treasurer of missions of the North American Baptist Association.

II. AMERICAN MISSIONARIES

At the organizational meeting of the North American Baptist Association, Austin J. Schell and James E. Timmons, who had been serving as interstate missionaries for the American Baptist Association, were elected as foreign missionaries to serve in the land of Mexico.⁹ These two

⁹ 1950 Yearbook, North American Baptist Association, p. 19.

men served until the spring of 1951 at which time they tendered their resignations. W. G. Boyd of Wilson, Texas, was elected April 19, 1951, to serve in Mexico and served until the time of his death in February, 1953.

J. Howard White of Hope, Arkansas, was elected as missionary to Brazil at the organizational meeting in 1950, but after a period of prayer and deliberation, he declined the work.¹⁰ After J. Howard White declined the mission work in Brazil, Harold Morris was elected by the Missionary Committee on October 1, 1950, to serve the Association in Brazil.¹¹

Brother Morris reached Brazil in December, 1950. Upon arrival in Brazil, the Morris family attended language school at Campinas. Campinas became the center of the mission work in Brazil. In 1952, Brother Morris established a Christian training class in his home; this class grew until it was organized into the Baptist Theological Seminary of Campinas on March 2, 1956. This Seminary was organized for the training of native workers.¹²

¹⁰Ibid., p. 19.

¹¹1951 Yearbook, North American Baptist Association, p. 23.

¹²1956 Yearbook, North American Baptist Association, p. 23.

The second American missionary serving in Brazil for the North American Baptist Association was Miss Mildred Gibson. She served as missionary-teacher from June, 1951, until August, 1953.

Following the return of Miss Gibson, the Graham B. Harvey family, who had been endorsed by the Association in 1951, arrived on the field in November, 1952. Brother Harvey served until October, 1953, working primarily in Recife at a training school owned and operated by the Pernambuco Convention. Brother Harvey served a second term in Brazil from July, 1956, until May, 1957.

In March, 1951, Z. T. Rankin was approved as missionary to the country of Japan. Brother Rankin arrived in Japan late in 1951 and soon found a ripe mission field. Several converts were reported to the Association when it met March 12, 1952. Among these converts were two young Buddhists who were later to serve this Association as native missionaries.¹³ Brother Rankin served in Japan until early 1954, at which time domestic troubles forced him to return to the States until the fall of 1960, at which time he returned to the country of Japan where he opened a mission in the city of Maghioji and was serving there at the time.

¹³ 1952 Yearbook, North American Baptist Association, p. 30.

¹⁴ Ibid., p. 17.

¹⁵ The Witness, December, 1957, p. 4.

of this writing.¹⁴

On July 22, 1952, Harry G. LaGrone was elected missionary to Mexico.¹⁵ He worked in Mexico City with the Messiah Baptist Church until immigration difficulties forced him to leave Mexico City. Upon being forced to leave Mexico City, Brother LaGrone went to Monterrey and worked until May 26, 1953, when he resigned as missionary.

At the 1953 Association, W. C. Rea, Jr. was approved to serve as missionary to Africa, but papers were never obtained to allow Brother Rae to enter that continent.¹⁶ At the same meeting Jack Bateman was approved as missionary to Formosa.

The Bateman family departed for Formosa October 17, 1953. The first year there they lived in Taipei where they began their missionary work by opening a Bible class in their home. The mission work in Formosa experienced rapid growth under the leadership of Brother Jack Bateman. In 1957, the mission was formally organized into the Gospel Baptist Church of Taiwan. The church was organized with fourteen charter members.¹⁷

¹⁴1961 Yearbook, North American Baptist Association, p. 26.

¹⁵1953 Yearbook, North American Baptist Association, p. 32.

¹⁶Ibid., p. 17.

¹⁷The Gleaner, December, 1957, p. 4.

In 1959, Dale Breedon was elected by the Association to serve in Formosa as missionary. He served for two years before difficulties arose concerning his ordination. The matter was not successfully reconciled and Brother Breedon resigned from the Association and continued as an independent missionary.¹⁸

The Robert Arthur family was endorsed by the Arkansas State Association in November, 1951, and was elected by the North American Baptist Association in March, 1952.¹⁹ This family served from May, 1952, to August, 1953, in Salvador in Bahia. They were forced to return to the States due to serious illness in the family.

In 1955, the Association elected B. C. Wilkins, Sr., and John White Elliott to serve as missionaries in Brazil.²⁰ These men arrived in Brazil in July, 1955. Brother Wilkins suffered a series of heart attacks and was forced to return to Houston, Texas, on November 11, 1955.²¹

Brother Elliott concentrated his work in the Baptist Theological Seminary of Campinas and at the time of this

¹⁸1961 Yearbook, North American Baptist Association, p. 32.

¹⁹1952 Yearbook, North American Baptist Association, p. 20.

²⁰The Gleaner, April, 1955, p. 2.

²¹The Gleaner, November, 1955, p. 2.

writing was still engaged as an instructor in the school. Brother Elliott was also working with the Editora Grafica Batista, the Brazilian publishing house which was established in 1953,²² and with the Novo Campos Elissios Childrens' Home, an orphanage owned by a benevolent society of Brazilian citizens who were members of the churches affiliated with the South Brazil Baptist Association.²³

In the 1954 session, Brother O. L. Howard was elected by the Association as missionary to Mexico. Brother Howard worked in Mexico City with the Messiah Baptist Church until September, 1955, when he resigned. In offering his resignation to the Association, Brother Howard issued the following statement:

Our decision to finally leave Mexico was based on two considerations. One was the fact that we were forced to lie about what we were and what we were doing in Mexico. Our daughters if asked by a class-mate in school what their father did they had to lie. This became a burden to us. The other thing I was concerned about was the little I was able to do under the circumstances. I did not feel that I was able to do enough to compensate for the salary I was receiving from the Association. I have always liked to feel that I was earning what I was being paid.²⁴

²²1955 Yearbook, North American Baptist Association,
p. 35.

²³1962 Yearbook, North American Baptist Association,
p. 74.

²⁴1956 Yearbook, North American Baptist Association,
p. 48.

In late 1960, Brother Howard returned to Mexico and established the Mexico Baptist Seminary and served as its president until his resignation early in 1963.

Bill Danner was elected to serve as missionary in Hawaii in March, 1957. He served the Association as missionary in this field until he resigned in 1958. While working in Hawaii, Brother Danner conducted a Bible class in his home until a church could be organized. He also had an active radio ministry for several months on the island.²⁵

At the Annual Association in 1958, Rufus Crawford was elected to go to Brazil as missionary. Brother Crawford left for Brazil October 2, 1958. He moved to Campinas with his family and enrolled in language school. He assisted the other missionaries in the Baptist Theological Seminary of Campinas and after he completed his language studies, he pastored the Sao Bernardo Baptist Church in Campinas.²⁶ He also worked extensively in mission churches in the Sao Francisco Valley region of Minas Jerias.

Mrs. Crawford also proved to be a valuable missionary in Brazil. She was an accomplished musician and began to

²⁵ 1958 Yearbook, North American Baptist Association, p. 76.

²⁶ 1959 Yearbook, North American Baptist Association, p. 46.

teach in the Seminary and to assist in the choirs in the churches. She also became internal manager of the Nova Campos Elissios Childrens' Home in Campinas.

The Investigation and Recommendation Committee of the Association met in Little Rock, Arkansas, July 29, 1960, and passed on these following missionary applicants: Dale Thornton to Formosa, Kenneth Eugene Thurman to the British West Indies, and Miss Maurine Brewer to be sent as a teacher to the Latin people either in Mexico or Brazil.²⁷

The Dale Thornton family arrived in Taipei, Formosa, in the summer of 1961 and served there until moving to Taichung on November 20, 1963.²⁸ Since that time the Thorntons have begun an effective mission work in the city of Taichung, a city of 320,000 which is located in the central part of the island.

The Eugene Thurman family went to Puerto Rico early in 1962 because they were unable to obtain a visa for Trinidad.²⁹ Brother Thurman served there until he was able to enter Antigua. This island was more accessible than

²⁷ 1961 Yearbook, North American Baptist Association, p. 34.

²⁸ 1963 Yearbook, North American Baptist Association, p. 65.

²⁹ 1962 Yearbook, North American Baptist Association, p. 27.

Trinidad, so Brother Thurman began his work there. He organized a church in Antigua in December, 1962, with assistance from Brother M. M. Henson who had stopped off there for a few days on his flight to Brazil.³⁰ The church had experienced steady growth since its organization to the time of this writing.

On September 15, 1961, a motion was passed releasing Miss Maurine Brewer as missionary-elect to Brazil, due to conduct unbecoming a Christian.³¹

Brother R. D. Heflin was approved by the Investigation and Recommendation Committee as missionary-nominee to work in Costa Rica.³²

The Carol Thompson family was elected to serve as missionaries in Brazil in March, 1961. They went to Brazil, September, 1961, and began working with the missionaries already in Campinaç. This family spent eighteen months in Brazil and then went to Portugal in March, 1963, and worked with the Portugal Baptist Seminary in Porto for eight months. The Seminary was later moved to Lisbon. The

³⁰1962 Yearbook; North American Baptist Association,
p. 86.

³¹Ibid., p. 85,

³²The Gleaner, April, 1963, p. 2.

Thompsons returned to Brazil in November, 1963, and later moved to the Corinto in the Sao Francisco Valley.

At a meeting of the Investigation and Recommendation Committee in Joplin, Missouri, March 26, 1962, Brother M. M. Henson was recommended to the Association to be sent as missionary to Brazil.³³

On June 5, 1962, the following men were approved by the Investigation and Recommendation Committee and recommended as missionaries: Brother Bill Hobson to France and Brother Olan Thompson to Central America.³⁴ At a meeting of the Committee, March, 1962, Jack Courtney was approved and recommended as missionary to Portugal.³⁵

At a meeting of the Investigation and Recommendation Committee March 25, 1963, Paul Robinson was approved and recommended as missionary to work with Latin American people.³⁶ At the time of this writing the Paul Robinson family had been elected to serve in Nicaragua.

In 1961, the Harold Morris family returned to the States on furlough. On April 17, 1962, they went to

Even though the actual number of American missionaries

³³ 1962 Yearbook, North American Baptist Association, p. 87.

³⁴ 1963 Yearbook, North American Baptist Association, p. 71.

³⁵ Ibid., p. 25.

³⁶ 1963 Yearbook, North American Baptist Association, p. 76.

Portugal and worked with the Portugal Baptist Seminary and churches there for several months.³⁷ On March 25, 1963, Brother Morris was granted a year's leave of absence from the foreign field to do promotional work among the churches in the States, with his salary and travel expense to be taken care of by the Missions office.³⁸

At the time of this writing, the North American Baptist Association had a missionary force composed of John W. Elliott, Rufus B. Crawford, Carol Thompson, and M. M. Henson serving in Brazil; Jack Bateman and Dale Thornton serving in Formosa; Z. T. Rankin serving in Japan; Eugene Thurman serving in the British West Indies; and Duane Heflin serving in Costa Rica; Harold Morris elected to serve in France; Paul Robinson elected to serve in Nicaragua; Jack Courtney elected to serve in Portugal; and Olan Thompson elected to serve in Guatemala.

The wives of American missionaries were not counted in the number of actual missionaries, but they had proven themselves to be real missionaries along with their husbands. Even though the actual number of American missionaries

³⁷ 1962 Yearbook, North American Baptist Association, p. 74.

³⁸ 1963 Yearbook, North American Baptist Association, p. 76.

serving the North American Baptist Association was small at the time of this writing, the trend of growth was a definite one as the number of missionaries was increasing each year.

III. NATIVE MISSIONARIES

From a small beginning in Brazil with a few native churches and workers, the North American Baptist Association had expanded its missionary ministry into the following countries by 1963: Mexico, Portugal, Japan, Costa Rica, and Cape Verde.

At the organizational meeting of the North American Baptist Association the newly elected Secretary-Treasurer of missions was instructed to send a telegram to the Bahia Missionary Baptist Association in Brazil.³⁹ This group of churches declared itself in fellowship with the North American Baptist Association.⁴⁰ From this meager beginning a mission work was launched by this small group of churches in America and Brazil that had seen steady growth and progress from 1950 until the time of this writing.

The first reference to a native worker in a foreign country is noted in the 1952 Yearbook. The following

³⁹ 1950 Yearbook, North American Baptist Association, p. 19.

⁴⁰ Ibid., p. 58.

quotation is noted: "Motion that the Native worker of Mexico be retained and that the salary be \$40.00 per month carried."⁴¹ The name of the worker is not given and the place of service is not mentioned.

The second native worker elected by the Association was Pablo Valero. He was elected May 26, 1953, and worked with the mission in Monterrey.⁴² His salary was set at \$50.00 per month for the work in Monterrey and \$150.00 for the work in Mexico City and Monterrey.

Valero had worked continuously since 1953 as a native missionary in Monterrey. He had worked in this city of 500,000 and had led in the organization of a strong church.

In 1954, the first native workers in Brazil were placed on the missionary staff of the North American Baptist Association. Two native missionaries were supported by designated funds received from the following churches and associations: the Howard County Association, Arkansas; the Wood County Association, Texas; the Immanuel Baptist Church, Nashville, Arkansas; the First Baptist Church, Potosi, Missouri; the First Baptist Church, Magnolia, Arkansas; the Macedonia Baptist Church, Greenbriar, Arkansas; the Temple

⁴¹ 1952 Yearbook, North American Baptist Association, p. 25.

⁴² 1954 Yearbook, North American Baptist Association, p. 14.

Baptist Church, Little Rock, Arkansas; the First Baptist Church, Carthage, Texas; and the First Baptist Church, Bnnis, Texas.⁴³ These two missionaries were Brother

Alcedis Marsola and Brother Adelino Leoni, who worked in the cities of Indiatubal and Sao Paulo.⁴⁴

The First Baptist Church of Waldo, Arkansas, provided funds to employ Josias Correa Castro as native missionary to work in the interior city of Piopora. He used Piopora as his headquarters and opened missions in the small interior cities. Many of these mission points were later organized into churches and at the time of this writing continued to be among the most successful evidences of missionary work in the country of Brazil. He was paid \$125.00 per month and was able to do a credible mission work despite great persecutions from the priest of Piopora.⁴⁵

In 1954, under the ministry of Brother Z. T. Rankin, two young Japanese boys were converted and surrendered to preach.⁴⁶ One of these young Japanese boys, Shigeo Oyama, was elected as a native missionary and received the salary

⁴³ Ibid., p. 24.

⁴⁴ Ibid., p. 26.

⁴⁵ Ibid., p. 26.

⁴⁶ 1954 Yearbook, North American Baptist Association, p. 22.

of \$50.00 per month.⁴⁷ He led in the organization of a church in Tokyo. At this writing, he was the pastor of the Yodobashi church.⁴⁸ The other young convert, Ichiro Noshiro, was brought to the States and permitted to attend Jacksonville Baptist College, Jacksonville, Texas, at the expense of the Texas State Brotherhood.⁴⁹ After three years in the States, Brother Noshiro returned to Japan and was serving the Association as missionary in the city of Tokyo. He was, at this writing, the pastor of the Kunitachi Church in Tokyo.⁵⁰

The year 1954 saw a great expansion in the use of native workers in Brazil. The 1954 Yearbook gives the following information:

Beside Brother Morris, our own American worker, we have been helping support 19 native missionaries, 4 of them have been supported entirely. We have assisted the Bahia State and the Pernambuco State and the Brazil Baptist Association in the support of the other 15.

One of the 4 being supported full time is Brother Josias Castro who is working in the interior. He reports 75 baptisms and says he has preached 459

p. 34. ⁴⁷ 1955 Yearbook, North American Baptist Association

p. 64. ⁴⁸ 1963 Yearbook, North American Baptist Association

p. 34. ⁴⁹ 1955 Yearbook, North American Baptist Association,

p. 64. ⁵⁰ 1963 Yearbook, North American Baptist Association,

sermons and handed out many thousands of tracts and many Bibles.

The other full time native missionary is Brother Alcides Marsola who is working in the state of Sao Paulo. He reports 75 conversions, organized five churches, baptised 12. All these missionaries were elected by associations.

We have supported the past few months two men who were chosen by the Brasil Baptist Association. Our association voted last year to support two men at a salary of \$125.00 per month. They are: Adolfo Lira and J. B. Amorim Silva. Names of the other missionaries are:

Ontoniel Andrade, Manoel Simeoo de Silva, Joas Soares da Rocha, Severino Belo da Silva, Fileto Barreot, Manoel Rois, Albertino Lira, Siloni Amoriã, Jose J. Dos Santos, Joao Porto Magalhaes Farnçisco Santos,⁵¹ Alfonso Jose dos Santos, Elias Felix Vasconsales.

In 1955 Brother W. J. Burgess made a trip to Portugal and while there persuaded Joequin de Olivera to affiliate with the North American Baptist Association. Brother Olivera led in the formation of the Portugal Association with four small churches.⁵²

The work in Portugal had continued to grow each year and Brother Olivera was still a faithful worker for the interest of the North American Baptist Association at this writing.

In 1953 Brother Burgess began correspondence with

⁵¹1955 Yearbook, North American Baptist Association,
p. 35.

⁵²Ibid., p. 36.

Brother Manual Ramos in the Cape Verde Islands. In 1955 the Parkview Baptist Church, Laurel, Mississippi, voted to pay his salary and he was elected as missionary for the North American Baptist Association.⁵³

Brother Ramos organized a church in Cape Verde with forty-seven charter members in 1956. At the time of this writing he continued an extensive work on the island of Sao Vicente and had maintained missionary contacts on other islands of the Cape Verde region.⁵⁴

In 1956, the list of native workers in Mexico began to grow. Josue Vidales was elected by the Association and worked in Mexico City organizing a church.⁵⁵ Brother Virgilio Garcia was also elected as missionary by the Association and received a salary of \$35.00 per month. He was, until the time of his death, pastor of the Messiah Baptist Church in Mexico City.⁵⁶

In 1957, the Association in Portugal had grown to ten churches and in that year, Brother Agostinho Matos and

⁵³ 1955 Yearbook, North American Baptist Association,
p. 36.

⁵⁴ 1956 Yearbook, North American Baptist Association,
p. 21.

⁵⁵ Ibid., p. 19.

⁵⁶ 1957 Yearbook, North American Baptist Association,
p. 20.

Luis Lourenço joined the forces with the brethren already working there.⁵⁷ A fourth native missionary, Jaime Nipo, was added to the force in Portugal in 1958.⁵⁸ He had continued to do a pioneer work in the city of Rio Maior reporting many conversions each year.

In 1958, there were four native missionaries in Brazil. They were Elias Vasconcelous, Josias Castro, Antonio Cuarte and Angelo Marsola. These men gave the following reports in 1958: Brother Vasconcelous--94 conversions, Brother Cuarte--218 conversions, and Brother Marsola--56 conversions. Brother Castro did not get his report in on time to be in the 1958 Yearbook.⁵⁹

In 1959, Brother Fernands Pego joined the mission force in Portugal, and Brother Alfonso Quiroz was added to the forces in Mexico.⁶⁰

The mission force of Portugal grew again in 1961. Brothers Manuel Alexandre, Jr. and Horacio Jose Cipraino were elected bringing the number of native missionaries in

⁵⁷Ibid., p. 17.

⁵⁸1958 Yearbook, North American Baptist Association, p. 52.

⁵⁹1958 Yearbook, North American Baptist Association, pp. 34-35.

⁶⁰1959 Yearbook, North American Baptist Association, p. 75.

Portugal to seven.⁶¹ The number of churches in Portugal had grown to eighteen by 1962.⁶²

In 1962, the force in Mexico again grew when Brother Fernades Fabain Vega was elected by the North American Baptist Association to serve as missionary pastor of the Messiah Baptist Church in Mexico City, and Brother Norberto Dehesa was elected to work at Axiochipan.⁶³

In 1963, the first native worker was elected to work in Formosa. Brother Peter Li was elected to work with the Da Jur Mission, a mission established through the efforts of Brother Jack Bateman.⁶⁴

By 1963, the force of native workers in Mexico numbered five. The missionaries and their fields were as follows: Pablo Valero, Monterrey; Hernando Fabian, Mexico City; Norberto Dehesa, Asochiapan; Alfonson Quiroz, Veracruz; and David Cervantes, near the Guatemala border.⁶⁵

⁶¹ 1961 Yearbook, North American Baptist Association,
p. 27.

⁶² 1962 Yearbook, North American Baptist Association,
p. 75.

⁶³ Ibid., p. 76.

⁶⁴ 1963 Yearbook, North American Baptist Association,
p. 64.

⁶⁵ 1963 Yearbook, North American Baptist Association,
p. 65.

In 1963, the first attempt at mission work in France was undertaken by Brother Harold Morris and Brother Luis Lourenco. These brethren went to France and established a mission at Mozas-Riom, France.⁶⁶ The desire of the Association at this writing was to send a missionary to this field as soon as possible.

From the time the first native worker was elected in 1950 to the close of 1963, there had been forty native workers under the direction of the North American Baptist Association. At the time of this writing, the following native workers were serving the North American Baptist Association: Mexico--Pablo Valero Herrera, Quiroz S. Bolivar, Savino Alvarez M. Calle Madero, Fernando Lopez Rubio, David Cervantes, Fernando Fabian Vega, and Leopold Fabian Vega; Japan--Ichiro Noshiro and Shigoo Oyama; Formosa--Peter Li; Cape Verde--Manuel Ramos; Brazil--Elian Vasconcelos and Josias Castro; Portugal--Joaquim E. de Olivera, Agostinho de Matos, Horacio Jose Cipriano, Luis C. Lourenco, Jaime Goncalves Nippo, and Antonio Fernandes Pego.⁶⁷

⁶⁶Ibid., p. 66.

⁶⁷The Gleaner, December, 1963, p. 2.

IV. CONCLUSION

The personnel of the foreign mission program of the North American Baptist Association had experienced steady growth from the time of the organization to the time of this writing. The list of American missionaries revealed that some failures had been experienced, but at the same time a definite trend toward a lasting missionary endeavor had been established.

The use of native workers had proven to be a very successful undertaking. Though there had been some disappointments in the use of native workers, as a whole this plan had proven to be very profitable. The native workers had been able to proceed immediately with their mission work, while the American missionaries had to take a considerable time to adjust themselves to the new country and customs. At the time of this writing, it was the opinion of the Secretary of Missions of the North American Baptist Association that the Association should continue the use of native workers under the guidance of American missionaries.

CHAPTER V

THE PROGRESSIVE REPORT OF THE FOREIGN MISSION WORK OF THE NORTH AMERICAN BAPTIST ASSOCIATION

The financial reports from the Mission Office of the North American Baptist Association reveal three major periods of growth in the foreign mission program of this Association during its first thirteen years of existence. When this Association was organized, an attempt to do a world-wide mission work was inaugurated. A few churches who held dear the principles of God's Word determined to do all within their power to continue the task of carrying the Gospel into all the world as commanded by Jesus Christ in the Great Commission. This new Association was organized because these churches felt that the principle of church equality in doing mission work for the Lord had been forsaken by the majority of the churches composing the American Baptist Association.

A review of the records reveal three distinct periods during the first thirteen years of the existence of the North American Baptist Association. In a personal interview with Dr. D. N. Jackson, recognized historian among Association Baptists, the following divisions were named and discussed: The first distinct period was marked from

1950 to 1953. This period was referred to by Jackson as the early years. These were the most trying years for this new Association, as they faced the task of inaugurating a world-wide mission program.

The next division noted by Jackson was from 1954 to 1960. This period was referred to as the expanding years, and it was during this time span that the new Association was able to expand its mission program into more foreign countries than any other like period. This expansion came about because of the increase in the number of supporting churches. Along with the increased number of supporting churches came a substantial increase in available funds to make a greater expansion of the missionary program possible.

The last division noted was from 1961 to 1963, and was referred to as the establishing years. After 1961 and up until the time of this writing, the foreign mission program of the North American Baptist Association had become stabilized. Many progressive steps were being taken to increase the efforts of this Association in doing a world-wide mission program and the records revealed that the mission interest among the churches of the Association was experiencing rapid growth in 1963.

The chart on page fifty-seven reflects the growth of the mission interest among the churches of the Association and also shows the basis for the three periods mentioned

above. The figures reveal the steady increase in support of the mission program from four hundred sixty-three churches who gave \$38,341.65 in 1950 to the one thousand, one hundred seventy-five churches who gave \$313,946.70 in 1963.¹

The three periods of growth are also noted by the amount of money received for the mission program. From 1951 to 1953 the receipts were under the one hundred thousand dollar mark; from 1954 to 1960 the receipts increased from the one hundred thousand dollar mark to above the two hundred thousand dollar mark. From 1961 to 1963 the increase in contributions continued to rise from two hundred thousand dollars to over three hundred thousand dollars. The total figure is small when compared with the total receipts of some larger Baptist groups, but the percentage increase from 1951 to 1963 speaks for itself in reflecting the missionary spirit of the churches composing the North American Baptist Association.

The growth of the mission program was also reflected in the number of countries in which missionary endeavors had been undertaken by the North American Baptist Association. From an initial mission point in Brazil in 1950 the

¹1964 Yearbook, North American Baptist Association, p. 58.

Japan, the Philippines, Mexico, India, Japan, Korea, China, Hong Kong, Taiwan, Hawaii, etc. The total of all existing missions were projected to about the 1950s and additional countries - France, Switzerland, North American Baptist Association had four additional churches in 1950 to 1963.

TABLE I
GROWTH OF FOREIGN MISSION PROGRAM FOR THE
NORTH AMERICAN BAPTIST ASSOCIATION
FROM 1951 TO 1963

Year	Number of supporting churches	Total contributions
1951	463	\$ 38,351.65
1952	638	67,545.95
1953	693	83,769.38
1954	824	107,358.82
1955	861	106,360.67
1956	937	130,680.87
1957	1,017	150,400.16
1958	1,036 (15 months)	176,871.78
1959	1,088 (9 months)	126,854.78
1960	1,114	212,826.94
1961	1,096	243,388.26
1962	1,170	266,028.55
1963	1,174	313,946.70

The total number of churches supported by the North American Baptist Association in 1963 was 1,174, an increase of 15% over the 1951 figure. The total contributions for the same period were \$3,139,467.00, an increase of 80% over the 1951 figure.

Association had sponsored missions in Mexico, Formosa, Japan, Portugal, Costa Rica, Cape Verde, and Hawaii by 1963. At the time of this writing, missionaries were preparing to enter the following additional countries: France, Guatemala, and Nicaragua. The staff of workers had grown from three full-time missionaries in 1950 to an all-time high of forty full-time missionaries at the time of this writing.

I. THE EARLY YEARS, 1950-1953

The first four years of the North American Baptist Association were not easy ones. The burden of starting a new work with a few churches was undertaken under the leadership of Brother J. D. Welch. As the first secretary-treasurer of this new Association, Welch sought to build as much support for the foreign mission program as quickly as possible. Before he really got under way, he died, leaving the Association without a leader in the middle of its first year of existence. Mrs. Welch ably filled her husband's duties until a new secretary could be selected.

Brother W. J. Burgess was selected to fill the vacancy created by the death of Welch early in 1951. Burgess immediately undertook the task of building strong missionary support among the churches. The work experienced immediate growth under the able leadership of Burgess.

The first mission field to be entered by an American missionary serving the North American Baptist Association was Brazil. There was an established work in Brazil that had co-operated with the American Baptist Association, but, after the division, forty-two churches composing the Bahia Association voted to co-operate with the new Association. Harold Morris arrived in Brazil January 5, 1951, and immediately started a mission in the city of Campinas. Brother Morris worked with five native missionaries in over one hundred mission points.²

In 1952 Burgess traveled to Mexico City and to Brazil in the interest of the mission work in these countries. As a result of this tour, the mission program was greatly strengthened from the standpoint of financial support from the American churches and from the standpoint of encouraging the mission work already established in these foreign countries.

In 1952 two new American missionaries were sent to serve the Association. Miss Mildred Gibson was sent to Brazil to serve as teacher in the Bible school established by Missionary Morris. The Z. T. Rankin family was sent to Japan.

The work continued to grow, and in 1953 three more

² 1951 Yearbook, North American Baptist Association, pp. 40-41.

families were placed on the mission staff. The Harry LaGrone family was sent to Mexico and the Graham Harvey family and Robert Arthur family were sent to Brazil.

In 1953 Harold Morris began to translate and publish the literature of the Association into Portuguese to be used in the mission work. This proved to be one of the most profitable steps taken by the missionaries in Brazil in helping do a more effective work.

By the end of 1953, the new Association had gained such strength and stability that there was no question about its continued growth in missionary efforts. Those first four years were difficult ones, but the Association had an established work in Brazil, Japan, and Mexico.

II. THE EXPANDING YEARS, 1954-1960

The next seven years of history proved to be the years of expansion for the North American Baptist Association. For the first time in its short life the receipts for mission work exceeded \$100,000.00. In 1954 eight hundred twenty-four churches gave \$107,368.82 to the mission program through the Little Rock office.

In 1954 the following missionary additions were made: Brother Pablo Valero Herrera was elected as a native worker in Mexico. The Jack Bateman family was sent to Formosa, the Bill Danner family to Hawaii, and the O. L. Howard family

to Mexico. Burgess contacted Manuel Ramos in the Cape Verde Islands and Ramos was elected by the Association to serve as native missionary.

The Editora Grafica Batista, Brazilian publishing house, began to grow due to the great demand for printed material in the mission churches. In 1953 the Association had purchased \$12,000.00 worth of printing equipment and started a full-scale printing business in Campinas.

In 1955 the work continued to grow with these outstanding accomplishments noted: The work in Brazil had grown to the place that nineteen native missionaries were now working under the direction of the Association. The work in Hawaii had seen the organization of a mission and an effective radio ministry begun by Missionary Danner. The first contact for a mission work in the land of Portugal was made through Jaquim Olivera, a native pastor. Through continued communication with Olivera a mission post was established in Portugal.

Several new missionaries were added to the staff in 1956; among them were Shigco Oyama, a native worker in Japan. Oyama was a convert under the missionary ministry of Z. T. Rankin. The efforts of the missionaries began to yield spiritual dividends as the Lord was now calling native workers into the ministry.

Two new missionaries were sent to help in the rapidly growing work in Brazil. Brother John Elliott was sent to work with the Baptist Theological Seminary of Campinas and the Editora Grafica Batista publishing house. Brother B. C. Wilkins was also sent, but due to a series of heart attacks he was forced to return to the States and was never able to return to the field.

A recapitulation of the foreign mission work in 1956 reveals that the Association supported twenty-five missionary families. These missionaries reported five hundred seventy-six conversions and eight new churches organized.³ The total mission receipts for 1956 amounted to \$130,680.87.

In 1957 the work continued to grow in all established fields. Brother Bateman organized the first church in Formosa with fourteen charter members.⁴ He reported thirty conversions in 1957. The work in Mexico and Hawaii continued at about the same pace as in 1956.

A year of trial for the Brazilian work was 1958. Several problems developed between the missionaries and with other Baptist groups in Brazil. These problems hindered the work for a short time, but the Lord eventually gave

³ 1956 North American Baptist Association Yearbook, p. 17.

⁴ 1957 North American Baptist Association Yearbook, p. 21.

the victory and the work again began to grow. R. B. Crawford was sent to Brazil in 1958.

The Editora Grafica Batista publishing house supplied literature for eighty churches in Brazil. Land was purchased in Campinas to construct a dormitory for the Baptist Theological Seminary in Campinas. The work experienced much growth and stabilization.⁵

No unusual growth was seen in 1959, though all missionaries did report a total of three hundred four conversions. All missionaries remained on their respective fields and experienced stable growth in their mission churches.

At the end of the first ten years of existence the mission program of the North American Baptist Association seemed to be on a solid foundation. Active mission points were set up in Formosa, Mexico, Brazil, Cape Verde, Portugal, and Japan. For the first time in its history the mission receipts exceeded two hundred thousand dollars. In 1960 one thousand, one hundred fourteen churches gave \$212,826.94 through the mission office at Little Rock, Arkansas.

⁵1958 North American Baptist Association Yearbook, p. 54.

III. THE ESTABLISHING YEARS, 1961-1963

The interest in a foreign mission program continued to grow among the people of the North American Baptist Association. This fact is reflected in the increase of mission receipts. Even though the number of supporting churches remained about the same, the amount of mission receipts continued to increase each year.

The fellowship of the Association seemed to be at a peak. The spirit of co-operation greatly aided the promotion of a more effective mission program. The work in Mexico was strengthened in 1961 with the establishment of the Mexico Baptist Seminary for the training of native workers. This work was started under the leadership of Missionary O. L. Howard.⁶

After several years in the States, Z. T. Rankin was able to return to Japan to continue his work there. He was privileged to have the assistance of two native workers, Shigeo Oyama and Ichiro Nochiro. One new family was added to the mission force in 1961, the Dale Breededs to Formosa. A recapitulation of all fields revealed six hundred seventy-one conversions, two hundred thirty-nine baptisms,

⁶ 1961 North American Baptist Association Yearbook, p. 51.

and eight new churches organized.⁷

Another record year was enjoyed in 1962 as one thousand, one hundred seventy churches contributed \$266,028.55 to the mission program through the Little Rock office. New missionaries added in 1962 included the Eugene Thurman family to Puerto Rico, the Carol Thompson family to Brazil, and the Dale Thornton family to Formosa. All missionaries reported a total of three hundred ninety-eight conversions and the organization of three new churches in 1962.

A record year was had in 1963 as one thousand, one hundred seventy-four churches contributed \$313,946.70 to the mission program through the Little Rock office. The mission force grew as the M. M. Henson family was sent to Brazil; the W. S. Hobson family stood approved to go to France; the Olan Thompson family was approved to go to Guatemala.

Many other doors were opened and the Association then had the opportunity to enter the countries of Nicaragua, Peru, and Venezuela.⁸ Brother W. J. Burgess made the following plea to the churches of the Association in annual

⁷ Ibid., p. 28.

⁸ 1963 North American Baptist Association Yearbook, p. 66.

session in 1963:

Our heart bleeds when these urgent calls come and we do not have money to answer them. From many places in our own country, entreaties also come, begging for missionaries. But the number of men we send depends entirely upon the amount of money we give. We have always been able to pay their salaries on time. We must continue this as they cannot go or stay without support. If the money our people spend on sports were given to missions we could answer these calls.⁹

A recapitulation of all foreign fields reveal that in 1963 there were four thousand, two hundred sixty-nine sermons preached, thirteen thousand, seventy tracts distributed, seven hundred eight conversions witnessed, and twelve new missions and churches organized.¹⁰

IV. CONCLUSION

This survey of the thirteen-year history of the foreign mission program of the North American Baptist Association revealed that a progressive mission work had been done. The churches composing this Association had expressed a sincere interest in obeying the commission of Jesus Christ as given in Matthew 28:19-20.

If the past accomplishments can be used as a gage to judge the future of this Association, a progressive and

⁹ Ibid., p. 66.

¹⁰ 1964 North American Baptist Association Yearbook, p. 92.

rapidly expanding mission work should be done. Time alone will determine the final accomplishments of this Association in the area of foreign mission endeavors.

The facts speak for themselves in testifying to the quality of mission work done by this Association. From a small beginning in Little Rock, Arkansas, a few determined individuals and churches have grown so that they are now engaged in a positive program of sending the Gospel into as much of the world as men and money permit..

CHAPTER VI

SUMMARY AND CONCLUSIONS

The North American Baptist Association was organized in 1950 as the result of a dispute among the leaders of the American Baptist Association. The organization of the North American Baptist Association was perfected in Little Rock, Arkansas, in March, 1950. At the organizational meeting a committee of interested ministers and laymen drafted the doctrinal statement and the articles of agreement which were to govern the actions of the Association. Set forth in these documents was the belief in a world-wide mission program.

These men did not consider themselves as organizing a new denomination; they felt they were simply re-grouping their forces to carry out the commission of Jesus Christ to do mission work in all the world as set forth in the New Testament. It was the desire and purpose of these men that the churches that they represented might unite in their efforts to conduct a world-wide mission program. To accomplish this task, a formal organization was set up and officers were elected to lead out in the missionary endeavors of the new Association.

To strengthen and assist the churches in the

missionary work, the new Association also established departments of Christian Education and Publication. The purpose for these departments was to strengthen and aid the churches in doing missionary work around the world.

From a small beginning in 1950, the Association had experienced a steady growth in the number of affiliating churches, amount of mission receipts received each year, and the number of missionaries supported. For the first thirteen years of its existence, the North American Baptist Association had sent nineteen American families as missionaries into nine foreign countries. They had also supported forty-seven native missionaries in ten countries. The total contributions for the first thirteen years had amounted to \$2,221,492.72.

The three major periods of growth and progress noted in the development of the mission program of the North American Baptist Association reflected the steady increase of interest in the task of fulfilling the Great Commission of the Lord Jesus Christ on the part of the churches composing the Association. The Association had continued to increase its number of workers each year as the funds received from the churches permitted. At the time of this writing it could be concluded that the intentions of the churches composing the North American Baptist Association

were to continue in a program of world missions until the return of the Lord Jesus Christ.

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APPENDIXES

APPENDIX A.

STATEMENT OF PRINCIPLES OF CO-OPERATION OF THE NORTH AMERICAN BAPTIST ASSOCIATION

PREAMBLE

With a profound conviction of the Bible doctrine of church and ministerial equality, and with unbounded faith in God for leadership, protection, and blessings, and with an unquestioning acceptance of the Word of God as our all-sufficient rule of faith and practice, and with a strong desire for fellowship and co-operation with all Baptists of this belief, we prayerfully and heartily offer to all true Missionary Baptists who believe in the true associational ways of co-operation the following Statement of Principles of Co-operation:

Article I--Name

The name of this co-operative work is North American Baptist Association.

Article II--Purpose

The purpose of this Association is to encourage and foster co-operation of the churches composing it in carrying out the will of our Lord as expressed in the great commission as stated in Matthew 28:18-20, which means that it will seek to promote interest in the full and liberal support of missionaries in the home and foreign lands; furthermore, it will seek to promote the interest of the churches in publishing Christian literature, in general benevolences, and in Christian education, and to provide a medium through which the churches may co-operate in these enterprises.

Article III--Membership

Section 1. This Association is composed of regular Missionary Baptist Churches who are in sympathy with its effort in providing this medium of co-operation. By regular Missionary Baptist churches is meant those churches who hold tenaciously to the doctrines of the New Testament, believe in the principles of co-operation, fellowship, or association as taught in the New Testament Scriptures, and

as defined in the Doctrinal Statement, Sections 20 and 21.

Section 2. The desire and willingness of any regular Missionary Baptist church, as hereinafter defined, to co-operate will be expressed to the messenger body of this Association in writing in which the Association is informed that said church has, in conference, duly adopted this Statement of Principles of Co-operation, and is ready to work in harmony and in fellowship with all other churches having adopted the same. Such a church shall be received into the fellowship of this Association by a vote of the messengers present, unless just censure against said church is duly sustained.

Section 3. This Association reserves the right to withdraw associational fellowship from any church who may be found to be out of harmony with this Statement of Principles of Co-operation and/or Doctrinal Statement.

Section 4. The annual or called sessions of this Association are held by messengers elected by churches composing this Association.

Section 5. Each church in this Association is entitled to three messengers chosen from her own membership, the qualifications of said messengers being determined by the church electing them.

Article IV--Nature

This Association, is in its very nature, the joint co-operation and fellowship of the churches composing it. Each church has a voice in every enterprise sponsored by this Association.

Article V--Doctrinal Position

This Association recognizes that freedom of speech is essential to the highest achievement in its work. The Association will stand or fall upon its own conformity to the truth. It will exercise no ecclesiastical authority whatsoever, but it will, by every precaution, recognize the autonomy and independence of each individual church. It will also encourage, on the part of the churches and the messengers, the greatest possible freedom of expression in discussing matters pertaining to its work; it will stress the pre-eminence of missions, evangelism, Christian education, and benevolence in the work of the churches.

Article VI--Powers

The powers of this Association are limited to the execution of the expressed will of the churches composing it according to the teachings of the New Testament Scriptures; and the Association, in its annual sessions, will elect such officers as are necessary for the expediting of its deliberations and work, and appoint such committees as are necessary, and transact any business as may be directed by the churches composing it.

Article VII--Officers

Section 1. The officers of this Association are as follows: President, two Vice-Presidents, said officers are not to hold office more than two consecutive years; three Recording Secretaries, a Secretary-Treasurer of the Publications Committee, a Secretary-Treasurer of Missionary Committee, and an Editor of publications of the Association.

Section 2. All officers are elected annually, and remain in their offices until their successors are elected and qualified, and the same holds true of all members of standing committees. All officers are elected by acclamation.

Section 3. It is the duty of the Recording Secretaries to keep a true and accurate account of all the proceedings of the Association, and to superintend the printing and distribution of Minutes or Annuals.

Section 4. The Association will, immediately after it is declared in session, elect its officers; said officers will be chosen by the messengers enrolled at the Association. This does not include officers who make an annual report to the Association. These are elected after their reports have been made to, and received by, the messenger body.

Section 5. All questions are decided by a majority of the messengers present, except the question of amending the Statement of Principles of Co-operation, or as otherwise provided. The question of amending the Statement of Principles of Co-operation will be decided by a two-thirds majority vote of the messengers present at any session.

Section 6. It will be the duty of the Secretary-Treasurers to receive and disburse all funds of this Association according to the will of the Association. They

will furnish bonds sufficient for the due protection of the Association, the expense of such bonds to be paid by the Association. The Secretary-Treasurers will make true and full reports of all matters pertaining to their offices, and their reports are to be approved by accredited auditors.

Section 7. It is the policy of this Association to make fuller use of laymen in all phases of its work, and churches are urged to give due consideration to this policy.

Article VIII--Funds and Properties

Section 1. All funds of this Association will be raised by voluntary contributions secured solely upon the merits of the cause for which appeals for gifts may be made, and such funds as may be derived from the sale of publications of the Association, and such funds as may be derived from income from any property that may be acquired by purchase or donation, or any gift that may be made to the Association.

Section 2. Distribution of funds will be authorized by an act of this Association, or by the act of properly authorized committees of the Association hereinafter provided for; but in no event will the Association or any of its committees, use funds in violation of the expressed will of the donors.

Section 3. All funds of this Association will pass through the hands of the Treasurer of the funds to which such funds properly belong in the manner hereinafter provided for. This includes money, deeds, or whatever may be entrusted to any committee to be used by said committee as directed by this Association.

Section 4. The Treasurers of this Association will hold all funds received between the sessions of the Association subject to the order of the committee entitled to use it.

Article IX--Missionary Committee

Section 1. The messengers of this Association will elect annually a Missionary Committee consisting of twenty-five members, nine of whom will constitute a quorum. In addition to this number each church not represented by one of these twenty-five and adopting the Statement of Principles of this Association and desiring to co-operate in promotion

of the interest of the Association may have one committeeman from her membership, said member to be certified to the Association meeting by the church.

Section 2. It is the duty of the Missionary Committee of this Association to act in its field as an executive between sessions, to carry out the purpose and the objects of the Association, to fill vacancies in the missionary staff, and to attend to all the necessary business not otherwise provided for, and to render an annual report of its work to the Association. All missionaries of this Association shall be recommended by the churches where they hold membership.

Section 3. The membership of the Missionary Committee is to be fairly distributed among the various sections whose churches co-operate in this Association.

Section 4. The Missionary Committee shall elect annually a sub-committee of five to gather information concerning the personnel available for the mission field. This sub-committee shall report its findings to the Missionary Committee. No missionary-elect shall assume missionary status until receiving endorsement of the church where he holds membership. The churches are requested to submit their recommendations for any missionary to the committee a reasonable time before the associational session, in order to give this sub-committee sufficient time to make proper investigation.

Article X--Publications Committee

Section 1. The messengers of this Association will elect annually a Publications Committee consisting of sixteen members, five of whom will constitute a quorum.

Section 2. It is the duty of the Publications Committee to act in its field as an executive of the Association between the annual sessions, performing all duties entrusted to said Committee by the Association, and fill vacancies between sessions that may occur in the office of the Secretary-Treasurer of the Committee and editors, and to recommend to the annual session writers or editors of the publications.

Section 3. The publications of this Association are a complete course of Sunday School and Baptist Training Service literature, and such other literature and publications as the Association may deem advisable.

number of **Article XI--Christian Education Committee** suspended until the irregularity is checked and corrected.

Section 1. The messengers of this Association shall elect annually a Committee on Christian Education to consist of twenty-five members, nine of whom shall constitute a quorum.

Section 2. The Christian Education Committee shall act in its field as an executive of the Association between sessions, performing all duties that may be entrusted to said committee by the Association.

Section 3. The duty of the Education Committee is to promote, between sessions of the Association, any schools which may be owned by the Association, to make selection of the Faculty and other members of the school staff in line with the instructions and purpose of the Association; to make whatever arrangements are necessary for the equipment and maintenance of the educational enterprises; and to render an annual report of all monies received and disbursed and of all work done.

Section 4. The Education Committee is duly authorized to require each and every applicant for a position on the Faculty to sign a statement that he or she is in agreement with the Statement of Principles of Co-operation and the Doctrinal Statement of this Association before his or her election.

Article XII--Enrollment Committee

Section 1. The Committee on Enrollment shall consist of seven members elected by the messengers, two of whom shall constitute a quorum.

Section 2. To the duties of the Enrollment Committee are: (1) To enroll the messengers and visitors at the regular or called sessions of the Association; (2) to report to the body the number of messengers enrolled, the first report to be given immediately after the president announces the messengers are ready for permanent organization, or earlier if the body so orders; (3) a report shall be given any time after the Committee is ready with a report, by the request of any presiding officer or messenger; (4) a final report shall be given at the closing session of the Association.

Section 3. Any time the number of votes exceeds the

number of messengers enrolled, the voting shall be suspended until the irregularity is checked and corrected.

Section 4. In the event any irregularity in voting cannot be corrected otherwise, a roll call of the churches shall be taken and the number of messengers from each church voting shall be ascertained.

Section 5. The Enrollment Committee may begin functioning as soon as convenient, after arriving at the place of an annual or called session.

Section 6. In the event a quorum of the Committee is not present at the opening session of an annual or called meeting of the Association, the President shall appoint the required number to serve until the regular members arrive or a new committee is duly elected.

Article XIII--Other Committees

The President will appoint at each session of the Association to serve through the session the following committees: a committee on finance and a committee on resolutions.

Article XIV--Meetings

The regular annual meetings of the church messengers will be at such time and place as the messenger body may elect, and the Missionary Committee may call an extraordinary session in case an emergency arises.

Article XV--Salaries

The Recording Secretaries will be paid for their services as the Association may direct. The Secretary-Treasurer of the Missionary Committee, the Secretary-Treasurer of the Publications Committee, and the Editor and other salaried employees will be paid such salaries as are commensurate with their duties.

Article XVI--Amendments

This Statement of Principles of Co-operation may be amended by a two-thirds majority vote of the messengers present at any regular session, its adoption moved and seconded, and thoroughly discussed, then lie over until a subsequent day when the vote will be taken without further

discussion. In case the question of amending this Statement of Principles of Co-operation be referred to the churches composing the Association, and the churches send their vote either by letter or by instructed messengers, and a majority of the churches thus reporting express the desire for the amendment, the amendment shall pass. No particular form will be required, but if a majority of the churches reporting vote for the amendment, the amendment shall pass.

The following are the faith and principles, as interpreted in the Statement of Principles, as follows:

1. The deity of God.
2. The immutability and eternity of God.
3. The physical and mental creation of man.
4. The fall of man.
5. The deity and total sovereignty of God in his natural state, involving the Fall in Adam.
6. The divine birth and life of Jesus Christ.
7. Christ's atoning sacrifice for fallen man.
8. His bodily resurrection and ascension back to his Father.
9. The person and work of the Holy Spirit.
10. Justification before God by faith without any merit of works.
11. Separation of all ungodly children from the world.
12. The Holy Spirit (inward) is the administrator of regeneration and by Divine authority is given to regenerate churches.
13. The church's support as a Christ ordinance is to be maintained by believing believers only and in scriptural proportion.
14. The unity of the church.
15. The church is to be a visible church by which the world is to be evangelized.

APPENDIX B

DOCTRINAL STATEMENT

The churches of this Association heartily subscribe to and agree to defend and promulgate the historic Missionary Baptist faith and practices, an interpretation of which is tersely stated as follows:

1. The Trinity of God.
2. The infallible and plenary verbal inspiration of the Scriptures.
3. The Biblical account of creation.
4. The personality of Satan.
5. Hereditary and total depravity of man in his natural state involving his fall in Adam.
6. The virgin birth and deity of Jesus Christ.
7. Christ's blood atonement for fallen man.
8. His bodily resurrection and ascension back to his father.
9. The person and work of the Holy Spirit.
10. Justification before God by faith without any admixture of works.
11. Separation of God's children from the world.
12. Water baptism (immersion) to be administered to believers only and by Divine authority as given to Missionary Baptist churches.
13. The Lord's Supper as a church ordinance is to be administered to baptized believers only and in Scriptural church capacity.
14. Eternal security of the believer.
15. Establishment of a visible church by Christ Himself during His personal ministry on earth.

16. World-wide missions according to the Great Commission which Christ gave His church. (Matthew 28:19-20).

17. Perpetuity of Missionary Baptist churches from Christ's day on earth until His second coming.

18. That all Scriptural churches should ever be held as equal units as to their rights and privileges in their associated capacities.

19. That all Scriptural associational assemblies and their committees are servants of the churches.

20. That we brand as unscriptural "open communion" (communion with any besides regular members of Scriptural churches), "alien baptism," "pulpit affiliation," "unionism," "modernism," modern conventionism, one-church dictatorship, and all kindred evils arising from these practices.

21. We believe that baptism to be valid must be administered by the authority of a true Scriptural Missionary Baptist Church, and we believe that a so-called Baptist church which knowingly receives alien immersion is not a Scriptural Baptist church, and its ordinances are not valid.

22. The personal, bodily and eminent return of Christ to earth.

23. The bodily resurrection of the dead.

24. The reality of heaven, involving Divine assurance of eternal happiness for the redeemed of God.

25. The reality of Hell, involving everlasting punishment of the incorrigible wicked.

1 North American Baptist Association Yearbook 1950, pp. 50-57.

and cooperation body, APPENDIX C
size length of time at each place

APPLICATION FOR MISSIONARY STATUS WITH THE

NORTH AMERICAN BAPTIST ASSOCIATION

Do you have any substantial difficulty or opposition in

Name of the _____ If so, list details.

First Middle Last

Approximate how many persons have you baptized? _____

Address _____

Over how many years? _____ Have you ever faced a

Date of birth _____ Place of birth _____

disciplinary charge by any church? _____ If so,

Date of conversion _____ Baptized by _____

explain. Have you ever been excluded from any church?

_____ church. Address _____

If so, attach full and separate paper. Have you ever

Baptizing minister _____ Date Baptized _____

been a member of any church other than a Missionary Baptist

Ordained by _____ church. Address _____

Church? _____ How long, and what denomination?

Date of ordination _____ Was church you were

baptized by affiliated with an Association Baptist Church?

Name of the church that baptized you, and that it is

_____ If not, what was it affiliated with, if anything?

_____ sound in doctrine as evaluated by the North American Baptist

Association's principles? _____ Was church that ordained you an

association Baptist church, convention, or independent, or

of some other Baptist group? State which _____

_____ Do you consider yourself

_____ of some other Baptist group? State which _____

_____ Have you a high school

Have you studied the doctrinal statement and statement of

principles of co-operation of the North American Baptist

Association? _____ College work? _____ Degree? _____

_____ What college? _____ Have

Association? _____ Do you believe them without

reservation? _____ Have you had any missionary

experience? Give details _____

_____ Have you had any pastoral experience? _____ If so, list all

_____ the churches with their addresses which you have pastored,

_____ or the changing of any doctrinal or

and co-operative body, if any, they were associated in, and give length of time at each place. _____

Have you had any substantial difficulty or opposition in any of them? _____ If so, give details. _____

Approximately how many persons have you baptized? _____

Over how many years? _____. Have you ever faced a disciplinary charge by any church? _____. If so,

explain. Have you ever been excluded from any church? _____

If so, explain fully, use separate paper. Have you ever been a member of any church other than a Missionary Baptist Church? _____. How long, and what denomination? _____

_____. Do you know what the confession of faith is of the church that baptized you, and that it is sound in doctrine as evaluated by the North American Baptist Association principles? _____

Do you consider yourself a man of reason and can you get along with people in a reasonable manner? _____. Are you a high school

graduate? _____. College work? _____. Degree?

_____. What college? _____

Have you personally supported missions? _____. What mission field are you desirous of entering? _____

As missionary of the churches of the North American Baptist Association do you understand that your personal behavior or that of your wife, the changing of any doctrinal or

policy views, will necessarily affect your relationship to the Association as missionary? _____ . If chosen as missionary, will you refrain from anything that might cause unnecessary dissention among the churches? _____

List five pastors who are acquainted with your ministry and moral qualifications _____ Address _____

List names of five business men with whom you have had credit accounts. _____ Address _____

Do you owe any money? _____ . List amounts. _____

To whom owed _____ Amount _____

Do you have income from any source other than your church work? _____ Explain _____

Are you married? _____ Wife's maiden name _____

Date of her birth _____ . Place of birth _____

Date you were married _____ . Is your married life mutually congenial? _____ . Have you and your wife ever

substantially disagreed in the past? _____ . Have you, your wife and children been all reasonably healthy? _____

If not, please explain. _____ Are all of you

willing to have a physical examination? _____ If you have children, are they taught to behave properly? _____

Does your wife fully share your desire to go to the mission field? _____ List name, sex, and ages of your children.

Give birth date of each. _____

Name _____ Age _____ Sex _____ Birth _____

Give religious affiliation, if any, of your parents and that of your wife. _____

Is your wife a high school graduate? _____ Any college work? _____ Degree? _____. What has been your average salary as pastor or missionary? _____. Do you understand that if chosen a missionary you are to work at the job as consistently and devotedly as you would be expected to do in the business world? _____ Do you smoke? _____

Play cards? _____ Drink intoxicating beverages? _____

Go to movies? _____ Boxing bouts? _____ Wrestling matches? _____ Take part in other worldly things? _____

Have you endeavored to live within your income? _____

Will you co-operate with other missionaries who might be on the same field of work, refrain from any contention with them, and co-operate with your Missions Office and all the churches and pastors to the best of your ability? _____. At the present time foreign missionaries are given a furlough after four years on the field and if they should return of their own accord (except in emergencies) before then, they are expected to pay their own return passage. In case the length of service on the field, between furloughs, is extended will you accept such change? _____. Do you or your wife have a trade or profession in any secular field? _____. State previous occupation,

if any, of each. _____ . If chosen,
when would you be ready to enter the field? _____

List the civic, fraternal, **political**, or economic organiza-
tions to which you belong. _____

YOUR SIGNATURE _____

DATE _____

WIFE'S SIGNATURE _____