

# LANDMARK BAPTIST HISTORIAN

Published by Landmark Baptist Church - Folsom, California

April 2014 - Volume 3 ~ Number 12

"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."

## In This Issue: -

<b>Jewel of Consistency</b> Ray O. Brooks.....	page 2
<b>1997 ABA Proceedings</b> .....	page 3
<b>1997 Messenger Meeting Leading Players</b> .....	page 4
<b>1997 ABA Mission Policy</b> .....	page 4
<b>An Urgent Need!</b> W. R. Simpson.....	page 5
<b>ABA General Policies</b> Section I .....	page 6
<b>TWIDDLYDEE—TWIDDLYDUM</b> R. Y. Blalock .....	page 7
<b>The A.B.A. Goes Convention.</b> L. S. Ballard.....	page 7
<b>MISSION METHODS #1</b> BY R. Y. Blalock.....	page 8



Fruit of the Spirit - Beacon MBC - Bible Conference - March 2014  
Left to Right: Bob Cullifer, Joy, Todd Dornan, Longsuffering; Rudy Rodriguez, Peace;  
Garret Lohuis, Love; Brian Mauldin, Pastor; Kevin Parsons, Gentleness; Dennis Wharton; Paul Hooper, Meekness;  
Keith Hooper, Temperance; Evan Scott, Faith; Larry Crouch, Goodness.

## AN ISSUE OF CONTOVERSY—Divorce and the Ministry

During the period of 1979—1983, I served as a State Missionary in Oregon, laboring in Lakeview. In that period, the Bend Church ordained Bro. Dan Wheeler. This aroused great controversy in the State Association, ultimately leading to a split.

Also during this period a special meeting was held at Klamath Falls in which Bro. L. D. Perdue was tried in absentia. I stood for the sovereignty of the Bend church in ordaining whom they felt fit the qualifications. Prior to this meeting I had been warned to side with those opposed to the Bend Church or I would loose my financial support. My stand did in fact cost me the support of at least half of my supporting churches.

In September 1983, I left the State of Oregon, wounded in spirit as a result. For nearly 18 months I sat on a church pew at Highlands Missionary Baptist Church, in North Highlands, CA and did not actively pursue my ministry. It was the most miserable period of my life.

### **This background is provided as an explanation for this 12th Issue of Volume 3.**

I had become acquainted with Bro. Tom Bell while I was pastoring the Valley Springs M. B. C. and he the Mt. Olive M. B. C. Stockton, in the mid—1980's. By the mid—1990's he sought the endorsement the Landmark Baptist Church of Folsom to continue the Hiawatha, Kansas mission work he was involved in. With the desire to have this work published in the Mission News of the A. B. A., our church endorsed him as a Missionary on Designated Support at the 1997 A. B. A. Messenger Meeting. Had we thought for a moment that he would be so poorly treated by the Missionary Committee and the Messengers in Birmingham, Our church would not have made the recommendation. The experience was hurtful and ultimately led to the work in Hiawatha being abandoned.

It also galvanized my belief in Direct Missions and my opposition to Missionary Committees, believing them to be, in function, a screening committee. The battle in Oregon in 1982 and the 1997 Messenger Meeting in Birmingham, still, after all these years trouble me, personally. Yet, this Issue sets forth an historical record of the events at that time. Also, a few interesting articles from R. Y. Blalock and L. S. Ballard are printed herein.—*Robert Cullifer, Editor*

# Unintended Consequences of Brother Brooks Motion

2992  
LANDMARK BAPT C  
609 FIGUEROA ST  
FOLSOM CA 95630-2511

**The Baptist Monitor**  
VOL. 49 HENDERSON, TEXAS 75652 (USPS 043-000) JULY 1, 1997 VOL. NO. 7

## MEXICAN MISSIONARY BAPTIST INSTITUTE

This finds us making preparation for the 1997-1998 school year. Our prospects for the coming year look promising. We have some eight prospects already and we are looking for more. Don't let the fall of share

(Nat'l) Assn. in Cd. Acufila, and the Southeastern Baptist Assn. in Yucatan. All of this adds up to a very busy summer before school opening in August. Pray with us for a faithful summer.

roof. They have made much progress but much more is to be done. As I have stated, we need to complete this building and also help them with the roof on the building in our mission in Queretaro. Queretaro. Both of

All of our full time workers are very busy getting ready for the 1997-98 school year. Registration of all students is set for August 4-8. All students are requested to be present for class orientation at 10:00 a.m. Monday, August 11. Classes will begin at 7:15 a.m. Tuesday, August

in the support of all areas of need here at TBI. There is no greater mission work than this where the men whom God has called are taught to rightly divide and defend the Word of God. We encourage all of our churches and individuals to share in the work and the rewards of supporting this great school.

We invite our pastors and others who can to begin planning to enjoy the food and the fellowship of our TBI Visitor Days. The first one is set for September 2. Included on this day will be school opening and Fall Bible Conference. Services will begin at 8:00 a.m. ROB

## THE JEWEL OF CONSISTENCY

In my first year at Texas Baptist Institute, I remember Dr. Albert Garner telling the Bible Analysis class, "Consistency, Thou art a jewel; but some people have lost all of their jewelry."

On voting to recommend missionaries who have been divorced and remarried, our

messenger bodies have exhibited a lack of "jewelry" for a great many years. In our 1997 Messenger Assembly, the messengers voted not to recommend Brother Thomas W. Bell. In the face of commendable recommendations from a number of brethren, the only reason expressed for not voting to recommend him

was his having been divorced and remarried. Following the negative vote on Brother Bell, I asked for the floor and called attention to the fact that three other men who had been divorced and remarried were on the list; Kenneth D. Iiams for the past three (3) years, Bruce Turner for the past fourteen (14) years, and Jose Jimenez for the past twenty two (22) years. I made a motion that these three (3) not be recommended. The motion was seconded, discussed and passed.

I then made a motion to add all four (4) men to the recommended list of missionaries recommended for salary. The moderator called my motion out of order. I challenged his ruling. He consulted with others on the stage and then appealed his ruling to the body. The body of messengers upheld his ruling. Since a Baptist Body is a law unto itself, this ended the discussion. I would have still been arguing had the body not ruled my motion out of order because according to ROBERTS RULES OF ORDER, my motion was not out of order.

At least two things were accomplished by all of this. One, the 1997 Messenger Assembly was consistent in her voting on the issue of recommending divorced and remarried men to the churches for support. Second, they voted not to recommend three men who had received positive votes from other messenger assemblies for as long as twenty two (22) years. A third seems evident, the moderator and a few others on the stage were confused by the whole thing.

### AN APPEAL TO SOME OF YOU

The past voting record of our messenger assemblies gives evidence that many of our readers are not hard liners against recommending divorced and remarried ministers for mission support. Based on this conclusion, I appeal to those of you who fit this category to send some support to the four (4) men named above. ROB

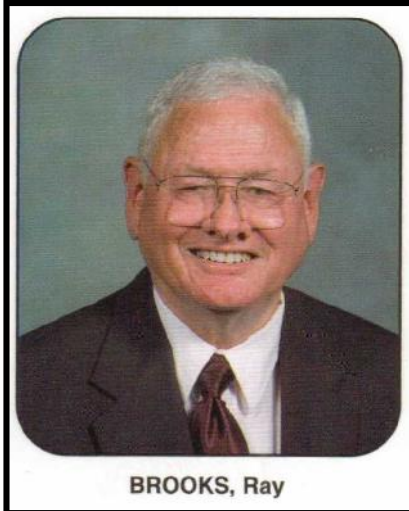
cate that our need that of last complacent in many more men the time is short t. nks continue to d for all of you Him to use you

## REPORT ON THE 1997 A MESSENGER ASSEMBLY

rs representing ll over the world Birmingham- er this last week. 50 people were night). he 1996-1997

various support. These men are doing mission work throughout America and on every continent of the world.

The publications of Bogard Press continue to be in great demand. The facilities in Texarkana are becoming overcrowded. An additional



BROOKS, Ray

ABA—2000  
Ministers Pictorial Directory  
Photo

See Page 3 for excerpt of ABA 1997—Proceedings referenced in this article by Ray O. Brooks.  
*The Jewel of Consistency.*

## GENERIC MINDED LANDMARK BAPTISTS

The word "generic" means "relating to or characteristic of a whole group or class; GENERAL; see UNIVERSAL." Religiously speaking, this means that a person simply see all religions, all churches, all denominations as a part of God's work. That was the idea expressed by a Baptist (SBC) speaking in support of the MARCH FOR JESUS held in Henderson, Texas recently. I quote: "Jesus prayed to his Father for unity within his church." (Henderson Daily News, June 1, 1997)

I agree that Jesus did so pray; but I know for sure that He prayed for unity in the local church He had organized and was about to leave with a commission to evangelize all the peoples of the world. I also know for sure that He was not praying for unity within the conglomeration referred to as Christianity. Why any Landmark Missionary Baptist Church would want to identify herself with such a religious "hodge-podge" is beyond my comprehension.

Ray O. Brooks

## RESOLUTION #2

### Resolution Concerning Promise Keepers

WHEREAS, Promise Keepers is an interdenominational, ecumenical organization of men; and,

WHEREAS, the promises made by those who participate in Promise Keepers violate the Church Covenant agreed to when one joins a Missionary Baptist Church; therefore,

BE IT RESOLVED, that we, the messengers of the churches of the American Baptist Association, reject the Promise Keepers organization as unbiblical and a detriment to the spiritual welfare of the men of the churches of this association; and,

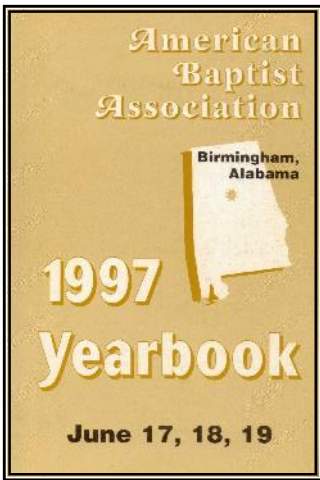
BE IT FURTHER RESOLVED, that we, the messengers of the churches of the American Baptist Association, do hereby recommend that the churches of this association recommend to the men of their

churches that they not participate in this ecumenical organization.

*Adopted by First Baptist Church of Bryant, Arkansas, in conference on June 4, 1996, to be presented to the messengers of the churches of the American Baptist Association when convened in Phoenix, Arizona, June 18-20, 1996.*

ACTION TAKEN: Discussed and tabled for study.

*Editor's Note: It gladdened this ole Landmark Missionary Baptist's heart to see a totally different attitude exhibited by the messengers of the Lord's churches toward this resolution only one year after Phoenix. I pray that this is indicative of the changing attitude of our brethren who have been caught up in the intrigue of this instrument of the devil!.* ROB



# 1997 ABA Messenger Meeting

PROCEEDINGS / 29

**WEDNESDAY MORNING  
June 18, 1997**

## Missionary Committee Report

Brother G. F. Crumley (Texas), a Vice President, presided for the presentation of the report of the Missionary Committee. He, in turn, recognized Brother James Calhoun (Arkansas), the Chairman of the Missionary Committee, to present the report. He called upon the clerk of the committee, Brother Billy D. Shepard, to read the report. He read the report and moved its adoption. It was seconded. Brother Richard Bunn (Kansas) moved to amend the report to include the name of Brother Thomas Bell on the list as an interstate Missionary on designated funds. He is working in the state of Kansas. The vote was taken on the amendment, and the vote was to leave his name off the list of recommended missionaries.

### 30 / AMERICAN BAPTIST ASSOCIATION YEARBOOK

Brother James Sullens (Alabama) made a motion to make no raise in the missionaries' salaries this year across the board. The motion was seconded and carried.

Brother Ray O. Brooks (Texas) made a motion that the three men who have been divorced and remarried be removed from the list of recommended missionaries. The motion was seconded. This includes Brethren Jose Jimenez, Bruce Turner and Kenneth Iiams. There was considerable discussion on this issue. The vote was taken and the motion carried.

Brother Ray O. Brooks (Texas) made a motion to retain Brethren Jose Jimenez, Bruce Turner, Kenneth Iiams and Thomas Bell as recommended missionaries.

Brother James Floyd (Kentucky) made a motion to retain these four men as recommended missionaries. The motion was seconded. Brother Crumley ruled the last two motions out of order.

Brother Gary Woodring (Alabama) made a motion to reconsider the issue of the raise in the missionaries' salaries. The motion was seconded. The motion lost.

The Missionary Report, as amended, was adopted.

Brother G. F. Crumley called upon Brother Randy Cloud, the Secretary-Treasurer of Missions, to give his report. Brother Cloud read his report. A motion was made to adopt the report. It was seconded and approved.

Brother G. F. Crumley called for the election of the Secretary-Treasurer of Missions. Brother Randy Cloud was the only nominee and was duly elected.

Church Sent Missionaries affected by this Motion "that the three men who have been divorced and remarried be removed from the list of recommended missionaries."

### These Missionaries were Salary

### Failed Motion

"Brother Ray O. Brooks (Texas) made a motion to retain Brethren Jose Jimenez, Bruce Turner, Kenneth Iiams and Thomas Bell as recommended missionaries."



Jose Jimenez, M.  
Apartado #177  
Queretaro, Queretaro  
Mexico 76000  
First MBC  
P. O. Box 52261  
McAllen, TX 78505

On the Field for the previous 22 years



Bruce Turner  
P. O. Box 3691  
Courtenay, B.C.  
Canada V9N 7P1  
Tall City MBC  
3500 Anetta Dr.  
Midland, TX 79703  
(915-694-7515)

On the Field for the previous 14 years



Kenneth D. Iiams  
P. O. Box 1703  
Chino Valley, AZ  
86323  
36th Street MBC  
15703 N. 36th St.,  
Phoenix, AZ 85032

On the Field for the previous 3 years



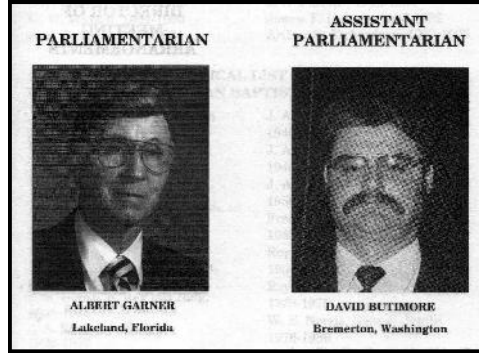
Thomas Bell  
Landmark Baptist Church  
Folsom, CA  
Missionary to:  
Hiawatha, Kansas

Recommended for Designated Funds

**1997 ABA Messenger Meeting Leading Players in the Action against 3 Salaried Missionaries to Keep Folsom's Missionary, Tom Bell from being listed as an ABA Missionary.**

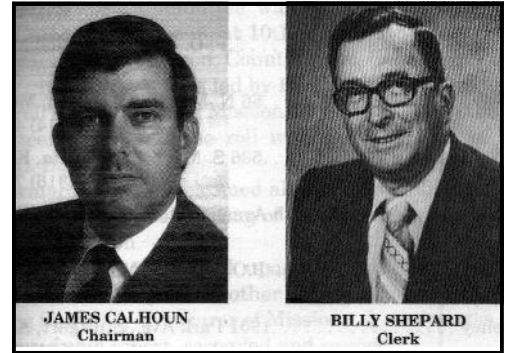


G. F. CRUMLEY  
Texarkana, TX



ALBERT GARNER  
Lakeland, Florida

DAVID BUTIMORE  
Bremerton, Washington



JAMES CALHOUN  
Chairman

BILLY SHEPARD  
Clerk

Bro. Crumley presided over the portion of the meeting that dealt with the Missionary Committee Report. The Parliamentarians assisted him in dealing with his ruling.

Bro. Calhoun presided over the Missionary Committee Meeting and Bro. Shepard wrote the minutes.

Excerpt from Missionary Committee Report, page 52

“ A separate vote was called for on Brother Thomas Bell regarding his marital status. The Vote was to leave Brother Bell off the list of recommended missionaries.”

Landmark Baptist Church—Folsom had recommended Bro. Bell as a Missionary on Designated Funds.



Missionary Committee members present at the National meeting in Birmingham, Alabama.



**Missionary Committeemen from California**  
Robert Williams, Asst. Chairman—North Highlands

Richard Paslay—Freedom

Neither of these brethren contacted me to express concerns about LBC—Folsom's recommendation of Bro. Bell.

216 / AMERICAN BAPTIST ASSOCIATION YEARBOOK

**MISSION POLICY  
of the  
AMERICAN BAPTIST ASSOCIATION**

**PREAMBLE**

With faith in God, and unquestioning acceptance of the Bible as His Word and our rule of faith and practice, recognizing the Lordship and authority of Jesus Christ as the Head of the church, and believing that the church under the Lordship of Jesus Christ is the only authorized agent to do mission work by sending out and supervising missionaries, we recommend to all New Testament churches the following Mission Policy with earnest prayer for the power of the Holy Spirit that the churches of the American Baptist Association might offer prayerful and financial assistance to each other as such help is sought in fulfilling their God-given commission.

**OBJECT**

The object of the Mission Policy is to offer in an associational capacity procedural recommendations from the messengers to the churches in an offer to assist them in the biblical commission of world-wide evangelism and the establishing of New Testament churches. This is not a mandate of laws to the churches, however, a church that requests financial assistance would be expected to follow these guidelines.



Bro. Tom Bell  
In Hiawatha,  
Kansas.



**An Urgent Need!**

To Whom It May Concern:

At the recent ABA meeting in Birmingham. AL, the messenger body voted to recommend to the churches of the ABA to not support any Missionary that has been divorced regardless of the circumstances.

Brother Bruce Turner, our National Missionary to Canada, was one of the Missionaries affected.

As of July 31st. he will no longer receive financial support from ABA funds paid out by Secretary-Treasury of Missions.

Brother Turner was divorced from an adulterous wife before he was saved at an ABA Mission in British Columbia, Canada. He united with that mission and after some time, was called of God to preach the Gospel. He attended the Missionary Baptist Seminary in Marlow, Oklahoma for four years where he received a Bachelors Degree. He pastored for a while in Oklahoma before returning to Vancouver Island, British Columbia, Canada, to begin the mission work that was in his heart.

Tall City Missionary Baptist Church. 3500 Anetta Drive, Midland Texas, sponsored and endorsed him to the ABA twelve years ago. After Brother's Turners endorsement and acceptance, he was recommended as a Missionary on designated funds for the first year. At the beginning of Brother Turner's second year, he was endorsed and accepted as a National Missionary on salary. Brother Turner remained in that capacity and support for the succeeding eleven years. Each year a part of the endorsement to the ABA stated his marital status, it is with much dismay that he was not recommended for salary this last session because of his former marital status.

Tall City Missionary Baptist Church voted unanimously to continue his support and to reaffirm our endorsement of him to any and all churches, associations, or individuals for designated support. Brother Turner will be considered a church sent missionary sponsored by Tall City Missionary Baptist Church..

Any church, state or local association. or individual who wishes to support Brother Turner should send designated offerings to Tall City Missionary Baptist Church.

We, Tall City Missionary Baptist Church, recommend and sponsor Brother Bruce Turner's continuous missionary work on Vancouver Island, British Columbia, Canada.

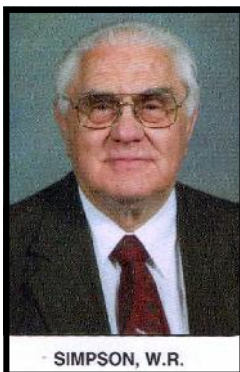
Upon request, a regular report of Brother Turner's work and activities will be forwarded. If there should be any questions, please mail inquires to Tall City Missionary Baptist Church or Brother Bruce Turner.

Your continuous prayers and support are recommended and greatly appreciated. W. R. Simpson. Pastor/Moderator

Additional note:

Tall City Baptist has an account at a local bank where they will deposit any offerings for him. This will prevent the cost of foreign check exchange by sending offerings direct to him. They have had this account for almost twelve years.

From page 1



SIMPSON, W.R.

**Photos From  
2000—ABA  
Ministers Pictorial Directory**

Bro. Simpson was pastor of the church that sponsored Bro. Bruce Turner in Canada.



TURNER, E. Bruce



**TWIDDLYDEE—  
TWIDDLYDUM**

"Query: 'What is the difference between the Southern Baptist Convention and the American Baptist Association?'"

Reply: Each year in May, churches cooperating with the S.B.C. have a general gathering. Each church co-operating with that convention may elect one person to attend whom they call a "messenger." They may elect one more "messenger" for each \$250 contributed during the preceding year to the various convention boards, up to 10.

Each year in March, churches cooperating with the American Baptist Association, have a general meeting. Such churches may elect three from their membership to attend, whom they also call "messengers."

When these messengers from churches of the S.B.C. meet together, they ORGANIZE by some person saying, "I move, or I make a motion, that Brother.....be elected president." Someone says, "I second the nomination," and others may also be nominated. The one receiving the largest number of votes is declared to have been elected "PRESIDENT," and an extra organization is formed.

When the messengers of the churches comprising the American Baptist Association meet, someone says, "Let us organize this body, and I make a motion that Brother.....is elected President." There may be many nominated. The one receiving the majority of the votes is declared elected as "PRESIDENT," and an extra, unscriptural organization is formed.

Then, vice-presidents, secretaries and treasurers of each body are elected in the same identical way.

If there is any difference between the way these two organizations are created and formed, I do not know what it is. I have attended general meetings of both of these bodies, and have read their minutes.

The Southern Baptist Convention has admitted, without blushing, that there is absolutely NO SCRIPTURE for their organization, nor for any of its auxiliaries.

The brethren in the American Baptist Association claim there is Scripture for their organization, but their leaders have refused to affirm in public discussion that there is Scripture.

There is a slight difference in the number and conditions governing the selection of messengers. But bear in mind that each group of messengers go through the SAME IDENTICAL procedure in FORMING the respective organizations. They both call their presiding officer "A PRESIDENT," and both have pretty much the same officers, with the same general duties.

[Continued on page 7]

**MISSION POLICY  
of the  
AMERICAN BAPTIST ASSOCIATION**

**SECTION I  
GENERAL POLICIES**

1. Each missionary coming for recommendation must have an endorsement from the church of his membership.
2. The messenger assembly will consider for recommendation to the churches for salary the names of those missionaries who are sent by a church other than the mission or church they pastor.
3. Each missionary coming for recommendation may be recommended to receive a salary or recommended to receive funds designated for him.
4. Each missionary coming for recommendation must be ordained; provided, however, that nothing in this section shall be construed so as to prohibit the recommendation of persons designated as missionary helpers.
5. Each missionary must subscribe to the Doctrinal Statement and the Articles of Agreement of the churches composing the American Baptist Association. No missionary shall be recommended by the Missionary Committee or the Messenger Assembly if he believes in the universal church concept, ecumenism, or the charismatic movement; or if he practices alien immersion, open communion, or pulpit affiliation.
6. Each missionary will be recommended as stated by the endorsing church or not recommended at all.
7. Each missionary shall retain his missionary-designate status as presented by the sponsoring church whether or not he is recommended by the messengers.
8. A messenger may call for a separate vote on any recommended missionary. It would be advisable to first consult the sponsoring church.
9. Each missionary on salary who comes before the messengers with endorsement from his sponsoring church, but does not receive re-endorsement from the Assembly for the following year, shall receive one month's salary unless the re-endorsement is denied because of doctrinal or moral reasons in violation of the Mission Policy.
10. In event of the death of a missionary on salary status, his salary shall be given to his widow and/or dependent children for the ensuing six months period.

(CONTINUED FROM PAGE 6)  
**TWIDDLYDEE — TWIDDLYDUM**

The S.B.C. BOARDS "APPOINT" a laborer, and that laborer then receives his salary

The A.B.A. MISSIONARY COMMITTEE "APPROVES" a brother, who has previously been set apart by his church, and that brother then receives his salary through the associational treasurer, or that portion which he does not collect on the field.

The S.B.C. may REFUSE to appoint a missionary, and he receives no money from the treasurer of the board, unless some church should "designate" money for that non-appointed brother..

The American Baptist Association Missionary Committee may refuse to "RECOMMEND" a brother. previously set apart by his church, and that brother not recommended receives no salary from the treasurer of A.B.A., unless some church should "designate" money for him.

It looks like to me the difference is that between two women, one wearing a striped dress, and the other a dotted dress. Then the one with the spotted dress would say, "That other thing is not a dress like mine." That would be true, but just the same it would be a dress, regardless of whether it was the same color, or the exact pattern. The main thing is that BOTH WERE dresses. So both of these groups of brethren (and there are many fine folks in each group) have an ORGANIZATION. No organization, except a Missionary Baptist Church may be found in the Scriptures which has God's approval.

There is no difference in the principles of the two, though there may be some difference in their practice. A church only and alone, is sufficient organization for me."

*THE FLAG OF TRUTH*

AS PRINTED IN  
*THE WESTERN BAPTIST*  
APRIL 5, 1947



Image from 1932 ABA Minutes.

## THE A.B.A. GOES CONVENTION

By L.S. BALLARD

"In, the recent meeting of the A.B.A. held at Shawnee, Oklahoma, a resolution was passed which set up an Executive Committee which was given as much power and authority as any Convention Board on earth. Said committee is to act between sessions in placing and replacing missionaries and officers and what not. No Convention Board has any more power than that.

"The resolution originated at Lubbock, Texas, and was fashioned after the order of the board of Missions of the

B.M.A. of Texas, which has power to elect everything from janitor to corresponding secretary. Yet those very same fellows who built that board in the A.B.A. tell us that the General Convention of Texas is dead wrong, and that their boards are unscriptural, yet the Convention boards are built exactly like the Executive Committee of the A.B.A. with no more power than was given to it.\*\*\*

"Who set up said Board, or Committee? The Association did not do it, for the reason you say, the Association never meets. The churches did not do it, for the reason that the churches knew nothing about it till after it was done, and many of them know nothing about it now, and will never know, because they blindly follow their blind leaders, and what ever the—

leaders do and say is all right with them. So, according to all sound logic that Executive Committee, possessing all the power of a Convention Board was built by individuals. This will hardly be denied, because it was contended on the floor of the Association, "That we as individuals have a right to say who is to be supported by us as individuals," referring of course to the eighteen church-elected men whose names were presented to the delegates for their endorsement. The 'individuals' selected nine of the eighteen and set aside the others. So according to the statements made on the floor it was 'individuals' who elected the time missionaries: it was 'individuals' who set their salaries, and if there is a debt next spring, who will owe the debt? Certainly the churches will not owe it because *they* had nothing to do with it. The Association will not owe it since the Association now meets to transact any business, you say. Then evidently, the individuals who elected the missionaries will owe the debt. Or maybe so, they can throw it off on the Executive Board, or Committee, that they themselves built. Who will owe the debt?

"The following statement is made in the current issue of the Orthodox Baptist Searchlight:

"The argument is made that if a preacher has been called by the Holy Spirit to do mission work, and a church sets him apart for that work that *all* of us must support him in the work."

"That argument may have been made but I never heard it made. My contention is on this point, that no group of men should interfere with a Holy Spirit called and church-sent missionary, but that if certain groups are going to recommend one, they should recommend all, to avoid discrimination. In fact, no church has a right to demand that any other church support their missionary. But if their missionary is God-called and church-sent, God will lead others to help in his support, if the New Testament is God's Word. Gentlemen, no outside group of men have a right to sit in judgment on the qualifications of a church-sent missionary. Certainly it is possible for a church to elect an "epileptic" or a 'whoremonger" to do mission work, and if I know that to be true, I have a right as an individual to withhold my support from such. I am positively sure that no Baptist Church will elect an "Epileptic" or a "Whoremonger" to do missionary work if they know such to be true. In that case, the church should be informed by those who know such to be the facts, and not call a group of men to sit in judgment on the case and condemn both the church and the man. This could be taken to mean that those time church-sent missionaries who were refused the support of the "individuals" at the A.B.A. in Shawnee, Okla., were bad characters, or too ignorant to go on the field as missionaries. We had better be careful how we insult churches."

The above is copied by permission from a letter in "THE ORTHODOX BAPTIST," of Ardmore, Okla. Dr. L.S. Ballard is the pastor of one of the greatest Independent Baptist Churches in Texas, the Trinity Heights Church, of Dallas, Texas.

Editor [R. Y. BLALOCK]

Reprint from:  
*THE WESTERN BAPTIST*  
JUNE 5, 1947  
VOL. 2 — NO. 10  
CONCORD, CALIFORNIA



## MISSION METHODS ~ #1

BY R. Y. BLALOCK

Richmond, Calif.

God says, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." ( John 3:21 ) Then His word teaches that our works will be tried by "fire". ( 1 Cor. 3:13 ) So we should temper our words and work by the truth.

I do not want to wrong any man or set of men, or organization that God is using to His Glory. But I have the right to question the claims of men as to their acts and claims of their organization being scriptural.

Many men are too extravagant with their claims. That which goes beyond the facts is untrue. Take a statement by Dr. Ben M. Bogard in the Orthodox Baptist Searchlight of August 24th, 1940. "If you want to be sure that EVERY CENT YOU GIVE TO FOREIGN MISSIONS ACTUALLY GOES TO

THE MISSIONARIES you must use the American Baptist Association as that medium." Now, is that true to fact? It costs postage, money order or draft, to send to any of our missionaries. But a church on this coast or any where sending money to the American Baptist Association has to pay postage and for money order, then the Treasurer of the A. B. A. has to buy a draft, and then pay postage to get it to the missionary. If he does not take anything out of the foreign mission money for that expense, he is paid a salary, and his expense by the A. B. A. to handle this. So it costs money that the churches pay, and it is just whipping the devil around a stump to make it appear that it costs nothing to send your foreign missions through the American Baptist Association.

On the direct mission plan it costs less. We pay nobody a salary to handle it. We get a New York draft, and if the church is doing business with the bank where you get it, they often make no charge for the draft. We send it direct to the missionary. It saves time and expense. It is the cheapest and most economical plan on earth to do missionary work. It is scriptural and God has so ordered it that way. Matt. 28:19, Acts 13:14; 2 Tim 3:16-17, Rev. 22:18-19. Sent according to God's plan, the church gets a receipt from their missionary, and they know he got it, and there is a relation of sweet fellowship between the church and missionary, not broken off by some middle man.

Now, let us look at the way the American Baptist Association does with funds sent to them to send to any of our direct missionaries. The Treasurer gets a draft and sends it to him as so much from the A. B. A. and does not give the missionary the name of the church that gave it. So he cannot receipt the church that gave it. He is kept in the dark as to his supporter. The giver is kept from getting a receipt from the missionary and from knowing he received the money. The system gives room for embezzlement, which may not be discovered. "How is that?", you say. To illustrate: a church in Oregon sends to the A. B. A. \$10 to send to Bro. Randall in China. A church in Kentucky sends \$10 to the A. B. A. for Bro. Randall about the same time. The treasurer receipts both churches, but fails to put on the books both of them. He sends Bro. Randall \$10 from the American Baptist Association. The Oregon church will think it is the money they sent; the church in Kentucky will think it is the money they sent, and neither one would ever investigate, and the missionary has no way to know two churches had sent \$10 for him.

Such a system, I say, is fraught with more danger and gives room for a dishonest man to use missionary money for his own selfish purposes. It seems to me that an honest man would not want to be put in such a position, but would want to "provide for honest things not only in the sight of God, but also in the sight of all men."

I shall show from time to time in this paper the unscripturalness of the A. B. A., the Fundamentalist system, and Conventionism. I shall do it in the spirit of Christ. I have been a close observer of the A. B. A. and Fundamentalism from their beginning, reading many of their papers, and Minutes. You follow me and see if what I give you is the truth, if not, please correct me, for as Dr. W. J. Robinson has well said, "To be critical is necessary to one's own welfare. Two contradictory propositions cannot both be true, but they may both be false. You must be critical in order to discover that one proposition is true or that both are false. I insult your intelligence to ask you to read and approve what I am writing without evaluating it. No wise man buys a pig in a bag. He wants to see the pig before he buys it.

Criticism, whether favorable or not, is complimentary. It proves that you are alert and that you could not ignore the proposition under consideration. To know a statement is erroneous and not condemn it is to tacitly approve it and send it on to harm those who do not know it is false."

If I criticize you, I think you are in error, and if my criticism is not true, you do me a favor in showing me my mistake.

May God help us to study these things to know the truth. "And ye shall know the truth, and the truth shall make you free." ~ Jesus

As Printed in:  
THE CALIFORNIA MISSIONARY BAPTIST  
VOLUME 1 ~ NUMBER 7  
NOVEMBER 1, 1940  
RIVERSIDE, CALIFORNIA