

THE UNITED BAPTIST ASSOCIATION

Facing a New Millennium

by

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**Submitted to the Faculty of Theology, Acadia Divinity College,
in partial fulfilment of requirements for
the Degree of Doctor of Ministry**

**Acadia Divinity College,
Acadia University
Fall Convocation, 1997**



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0-612-23683-8

TABLE OF CONTENTS

	Page
APPROVAL OF THESIS	ii
PERMISSION TO PHOTOCOPY	iii
TABLE OF CONTENTS	iv
ABSTRACT	vii
ACKNOWLEDGEMENTS	viii
DEDICATION	ix
INTRODUCTION	1
 Chapter	
1 THE CHURCH	10
Biblical Names Used for the Church	11
Descriptive Phrases for the Church	13
The Nature of the Church	14
Jesus and the Church	15
Luke and the Church	16
Paul and the Church	18
The Kingdom of God, Covenant and the Church	19
The Universal Church	27
The Local Church	30
The Mission of the Church	32
The Emergence of Baptist Churches	38

2	THE BAPTIST ASSOCIATION	45
	Theological Roots of Baptist Associations	45
	The Connected Church	45
	Baptist Connectionalism	52
	The Baptist Association - A Definition	57
	British and European Roots	59
	Atlantic Canadian Roots	68
	The Formative Years	69
	The New Brunswick Association	73
3	THE UNITED BAPTIST ASSOCIATIONS OF AREA 1	89
	Area 1: A Snapshot	89
	The Survey	96
	Background	96
	Survey Results - A Closer, Comparative Look	99
4	THE UNITED BAPTIST ASSOCIATION: PLANNING FOR THE FUTURE	115
	Statement of Purpose	115
	Recommendations	116
5	CONCLUSION	141

BIBLIOGRAPHY	148
APPENDIX	
A. MAP OF AREA 1	155
B. PRINCIPLES AND RULES FOR THE ASSOCIATION OF BAPTIST CHURCHES IN NOVA SCOTIA AND NEW BRUNSWICK, JUNE, 1800	156
C. 1802 ASSOCIATION MINUTES	159
D. 1810 ASSOCIATION MINUTES	160
E. LIST OF ORDAINED BAPTIST CLERGY, 1847, NEW BRUNSWICK	162
F. LIST OF EASTERN NEW BRUNSWICK BAPTIST ASSOCIATION CHURCHES (MEMBERSHIP) 1847	163
LIST OF WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION CHURCHES (MEMBERSHIP) 1847	
G. STATISTICAL REVIEW OF THE ASSOCIATION YEARS 1830-1880	164
H. LAYPERSON SURVEY	165
I. UNINVOLVED LAY SURVEY RESULTS	169
J. INVOLVED LAY SURVEY RESULTS	176
K. SURVEY FOR PASTORS	182
L. PASTORS' SURVEY RESULTS	186
M. CENSUS SUMMARY	193
N. SAMPLE OF ASSOCIATION NEWSLETTER	210

ABSTRACT

The purpose of this thesis is to show that United Baptist Associations have a meaningful and necessary role to fulfil in the future ministry of United Baptists in Atlantic Canada. Any study of the Church universal, local or associational ought to be grounded in the Biblical record and built on a strong theological foundation. For this reason, the thesis examines these areas before proceeding to their application to a contemporary situation. In addition to this area of examination, a summary of the emergence of Baptist Churches and a study of the history of Baptist Associations, particularly in Atlantic Canada, provides additional information from which to draw conclusions later in the thesis.

The concluding section of the thesis presents a role and structure that can be authenticated through the earlier research. It also includes some suggestions regarding the relationship of the United Baptist Association to the United Baptist Convention.

ACKNOWLEDGEMENTS

To balance a thesis project with a ministry transition is no easy task. Some friends and colleagues have been of tremendous assistance to me. I wish to thank Dr. Harry Gardner, the Executive Minister of the United Baptist Convention of the Atlantic Provinces (the denomination in which I serve), for his thoughtful and patient counsel and encouragement. He has served as my D.Min. supervisor and has had to use all the skill and grace given to him to take me through this process. I also wish to thank Dr. Andrew MacRae, who had the strenuous task of guiding me through this project as my D.Min thesis supervisor. I have benefitted greatly from his comments and insight, provided in the midst of his very busy schedule. Many thanks to Leona Stillwell, who has taken all my handwriting and placed it in acceptable form on paper for presentation. She has worked tirelessly to accommodate me and never complained. Thanks to Glen Wooden, Andrew Irvine and Tim McLay in the Doctor of Ministry office for their listening ear and sound advice over the last few years in this Doctoral project. Thanks to Mac Purdy for his help in compiling statistics. Thanks to Greenwood Drive United Baptist Church for the use of their facilities and equipment. Lastly, a special thanks to my family who has been supportive through it all. My wife, Donna, has had a part-time husband through much of my doctoral study. Through it all she has been there with much love and total encouragement. She has always been the "wind beneath my wings".

DEDICATION

**To the memory of my father, Vaughn Cook,
whose deep love for Christ and his local Church
has had a profound influence on my life and ministry.**

INTRODUCTION

Baptist Associations date back more than 300 years. They have taken many shapes and have fulfilled a variety of purposes. In Atlantic Canada, Association life can be traced back approximately 200 years. Associations have played an important role in the development of Baptist life and polity over the years.

The United Baptist Convention of the Atlantic Provinces consists of more than 550 Churches. These Churches belong to 21 groupings of Churches called Associations. In some cases, such as Newfoundland and Prince Edward Island, an entire island province is one Baptist Association. Usually, however, the Association will parallel county lines or combinations of counties. For example, in New Brunswick, the Northwestern Association takes in the counties of Carleton, Victoria and Madawaska. These 21 Associations did not develop out of a vacuum. A study of the theological and historical foundation of associationalism must be our first priority.

Today, many Associations are struggling to survive as separate entities. Attendance and interest has declined. As a result, both mission and fellowship has suffered. Some are questioning the validity of Baptist Associations. If mission is unclear and fellowship is unnecessary, then why bother taking the time and energy to attend? The majority of Baptists who do continue to be active in the Association can remember the better days and long for their return. Attempts to alter the days, times and agendas of Association events are really

attempts to renew interest in the Association.

At the present time, several Associations are going through a process of self-examination and self-evaluation. Their members are asking some serious questions: Why are we here? What are we accomplishing? Why is there so little interest shown in Association life by the average Baptist Church member? Why are young adults so disinterested in Association life? What are we doing wrong? These and other questions have stirred interest in taking a serious look at the Baptist Association.

For the last twelve years, I have served the United Baptist Convention of the Atlantic Provinces as an Area Minister in a region known as Area 1. In Atlantic Canada our Baptist Convention has four Area Ministers who minister in four geographic territories called Areas. The Area in which I have served included the western half of New Brunswick from the Quebec-New Brunswick border to the Bay of Fundy, comprising nine counties and five Associations. They are Northwestern Association, York Association, Queens-Sunbury Association, Saint John-Kings Association and Southwestern Association. The Associations of Area 1 are the Associations upon which I have focussed my study and research for this project. Their history is rich and varied, reflecting the fabric of the communities in which they exist.

Over the past twelve years, I have been able to work in close harmony with these five Associations. Each of these Associations has four "council" meetings per year and two larger general meetings which are held in the Fall and Spring. This translates to more than two hundred council meetings and more than one hundred general meetings over these twelve years. I hope to be able to draw upon this experience with Association life throughout this

thesis.

Since a Baptist Association is an Association of Baptist Churches, it seemed necessary to devote a part of this project to an examination of the nature and mission of the Church. Churches that come together in association cannot divorce themselves from who they are, whom they serve and what their purpose is for existing. Churches do not cease to be Churches when they come together as an Association of Churches. A survey has been carried out with our pastors and Association attenders as well as with a number of Church members who do not attend the Baptist Association. The responses were helpful as we considered what the future of Associations could be.

A summary of the history of the Baptist Association will provide a context for the ongoing life of the Association. In a day when questions are raised concerning the future of the United Baptist Association, it becomes necessary to articulate a response to that question. An attempt will be made to respond to that question. While limiting this project primarily to the Associations of Area 1, similar bodies in Atlantic Canada and elsewhere will provide a broader vista from which to view Association life.

This thesis contends that after a careful study of the nature and mission of the Church, the historical background of the Baptist Association and the survey responses of Baptist people in Area, the evidence will be compelling enough to support a renewed role and strategy for Baptist Associations in the United Baptist Convention of the Atlantic Provinces.

It has been an interesting journey through the literary sources that have helped me find my way from one destination to another during this project. It is clear that a major resource for a thesis-project which relates primarily to a group of local Baptist Associations, related

by geography and structure, must arise from current research into contemporary Baptist life in the area, and must lean heavily on the results of surveys, questionnaires and conversations. However, behind this, it has been important to develop as thorough a sense of the history of Baptist origins as possible, and, in particular, the origin of Associations, both globally and locally. This particular task has required some significant reading, both of a theological and historical nature.

Unfortunately, many of the more recent theologians and historians who have written on Baptist life in North America and around the world have concentrated on the broad sweep of theology or history and relatively few have given detailed attention to the origins, development, health and prospects of the Baptist Association as such. It should be noted that the *Baptist Heritage in Atlantic Canada: Documents and Studies*, a series sponsored by Acadia Divinity College and the Baptist Historical Committee, while having made a major contribution to Atlantic Canadian life in the context of Baptist history, has not yet covered Association life, except for sparse and infrequent references.

While it is correct to acknowledge the contribution of recent writers, such as Dr. Leon McBeth in the historical field, whose history of Baptists is a very significant overview of the Baptist story, and Dr. Stanley Grenz, whose theology of the Church has led him to write some important material on the life of the Baptist congregation, the experience of the present writer is that most of the specific and insightful materials on the nature and history of Baptist Associations are to be found in earlier work and in works which are clearly committed to exploring and evaluating the development of early Baptist life, such as W. B. Shurden, Russell Bennett Jr., Jarold K. Zeman and W. T. Whitley.

Nonetheless, it should be noted that some persons in recent leadership in the Baptist world have developed insights which have great significance for Baptist Associations by virtue of their leadership roles within their own Conventions. As a result, for example, considerable reference will be made to key Southern Baptists of the last generation, each of whom played a very important role in the life of Southern Baptists, and each of whom had close contact with, and direct access to, the local Baptist Churches and Associations in their own denominational and geographical areas, and who therefore, are important commentators on the realities of recent Baptist life.

There is no limit to the material that has been produced on the nature and mission of the Church. Foundational reading from a number of theologians was necessary. Wolfhart Pannenburg's *The Church*, as well as H. R. Niebuhr's *The Purpose of the Church and Its Ministry*, written at least forty years ago, represent the background reading and research undertaken. Louis Berkhof's *Systematic Theology*, provided helpful material on the study of "Kingdom" and the Biblical names for the Church that helped to clarify insight on the nature of the Church. Avery Dulles, in *Models of the Church*, provoked some new thought regarding the mission of the Church that enhanced understanding of the mission of the Baptist Association. The mission of the Church was further revealed by Thomas F. Torrance in his chapter contribution to Ray Anderson's *Theological Contribution for Ministry*. Thomas F. Torrance provided a significant image of the mission of the Church in his chapter contribution to Ray Anderson's *Theological Foundations for Ministry*.

A significant amount of material has been researched and written on the origins of Baptists. As might be expected, in true Baptist tradition, differences of opinion are put

forward to explain Baptist beginnings. Major contributions to the study of Baptist roots have come from George Yuille, A. C. Underwood, former Principal of Rawdon College, and W. T. Whitley. Their detailed accounts of British Baptist beginnings are invaluable. Other authors who influenced my research of Baptist roots included Robert Torbet, Jarold K. Zeman, the former for his popular *A History of the Baptists*, and the latter for his *Baptist Roots and Identity*. Mention must be made of the contribution of Winthrop Hudson, who has served as Professor of Church History at Colgate Rochester Divinity College and has also served as President of the American Baptist Historical Society, and Norman Maring, who has served as Professor of Church History, Eastern Baptist Theological Seminary, as well as serving as Associate Editor of *Foundations*. Their work entitled: *A Baptist Manual of Polity and Practice*, provided much information in a variety of contexts in this project.

As the thesis began to concentrate on the history of Associations, the writings of Underwood, Whitley and Torbet were excellent sources of documented beginnings of Associations in England. William Brackney and Murray Ford have contributed material from a more Canadian perspective. As the work narrowed to Atlantic Canadian Baptist Associations, the number of available sources dropped off considerably. Special mention must be made of I E. Bill's *Fifty Years with the Baptist Ministers and Churches of the Maritime Provinces of Canada*, published in 1880. The fifty years he covers are very significant in the birth and growth of Baptist Associations in Atlantic Canada. The details he has included in his book have been a rich source of information. E. M. Saunders' book, *History of the Baptists of the Maritime Provinces* is also filled with valuable information. George Levy has made a major contribution, coming into the first decades of the 20th century

with his work: *The Baptists of the Maritime Provinces*. Special mention must be made of the series, "Baptist Heritage in Atlantic Canada", a series sponsored by Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces. This very detailed and well researched series on Baptist history in Atlantic Canada has elevated the level of understanding that many Baptist people have of their early beginnings in New Brunswick, Nova Scotia, Prince Edward Island and Newfoundland. Up to this time, no significant effort has been focussed on Baptist Associations, thus this fine series has not been a rich resource for this particular project.

The volumes available on the general theme of Association life are sparse at best. F. Russell Bennett's work: *The Fellowship of Kindred Minds*, written in 1974, is a standard for others to match. His blend of theology, social theory and philosophy has produced a significant study of Association life. His detailed study covers subjects such as Associational origins, theologic bases of the Baptist Association, definition and objective of the Association. Jack Keep, in his book: *What is a Baptist Association?*, provides valuable insight, particularly in defining the Baptist Association within his understanding of the nature of the Church. From an earlier generation Ernest Payne's book, *The Fellowship of Believers*, gives one a comparison as to role and expectations of Association life from 50 years ago. While volumes are not plentiful on the subject of the Baptist Association, journal articles are more numerous. *Baptist History and Heritage*, *The Baptist Quarterly* and *Foundations*, have carried several Association-related articles over the years. The strength of these articles lies in the experience and expertise of the authors. In addition to contributions of F. Russell Bennett, in *Baptist History and Heritage*, articles have been written by others involved in denominational life or

in seminary roles. Some examples are: Walter B. Shurden, a specialist in the history of Baptist Associations and Professor of Church History at Southern Seminary; G. H. Wamble, Professor of Church History at Midwestern Baptist Theological Seminary; Lynn May, Executive Director of the Historical Commission, Southern Baptist Convention; J. C. Bradley, Director of the Associational Administration Department of the Home Mission Board of the Southern Baptist Convention; Harold Branch, Pastor, St. John Baptist Church, Corpus Christi, Texas; Carolyn Blevins, Associate Professor of Religion at Carson-Newman College; Ralph Elliot, Senior Minister of North Shore Baptist Church, Chicago, Associate Editor of *Foundations*, and other contributors including John Briggs who wrote "Celebrating Associations"; Rosemary Chadwick who wrote "Independence or Cooperation"; Geoffrey F. Nuttall who wrote "Association Records of the Particular Baptists"; and C. F. Still who wrote "The Eastern Association of Baptist Churches". Shurden's articles: "Church and Association: a Search for Boundaries" and "The Historic Background of Baptist Associations", were very helpful to my understanding of Association theory as was Lynn May's article "The Role of Associations in Baptist History". The entire Spring, 1980 issue of the *Review and Expositor* (volume LXXVII, No. 2) was devoted to the Baptist Association. Nine articles were included in this Spring, 1980 issue. The titles of the articles and their authors are as follows:

1. "The Association and Bold Mission Thrust" by William G. Tanner, Executive Director-Treasurer, Home Mission Board, SBC, Atlanta, Georgia.
2. "The Historical Background of Baptist Associations" by Walter B. Shurden.
3. "The Nature of the Baptist Association" by F. Russell Bennett.

4. "The Present Role of the Baptist Association" by Allen W. Graves, Dean, School of Religious Education, Southern Seminary, Louisville.
5. "The Sociological Context for Southern Baptist Associations" by Larry McSwain, Associate Professor of Church and Community, Southern Seminary.
6. "The Association on Mission in its Own Area and Beyond" by Tom Foote, Executive Director, Birmingham Baptist Association.
7. "The Future Role of the Baptist Association" by Orin D. Morris, Director, Research Division, Home Mission Board, SBC.
8. "The Director of Associational Missions" by J. C. Bradley.
9. "Foundations for a Ministry of Community Transformation" by Larry L. McSwain.

This one issue of the *Review and Expositor* covers a broad spectrum of Association matters, and although published seventeen years ago, still proved to be useful. Bennett's article on "The Nature of the Baptist Association" and Orin D. Morris' article on "The Future Role of the Baptist Association", though written from a Southern Baptist perspective, provided insight that would enrich this thesis.

Atlantic Canadian or trans-Canadian works on Association life are very limited, usually taking the form of a paragraph here and there as part of another subject. The material available provided access and insight into the research of gifted writers and denominational leaders. Conclusions reached in the pages to follow have, in part, been influenced by the contributions of these people.

CHAPTER 1

THE CHURCH

In its Baptist context, any study of the Baptist Association will be linked to one's understanding of the nature and purpose of the Church. By definition, the Baptist Association is not to be identified as the Church, yet can be seen as a local manifestation of a practical organization of local Churches, established to fulfil definite functions in a cooperative manner. The Association can only find its identity in the history and doctrine of the Church. Yet is this not how it should be? To attempt to "grow" a Baptist Association, carefully fashioning it in terms of role and structure while overlooking its fertile soil in the doctrine of the Church, would provide a hybrid of little value. Jack Keep addressed this dilemma in 1989 in his book, *What is a Baptist Association?*

Baptist theologians have pointed out that the greatest contribution of the Baptists to the religious world has been their doctrine of the Church. This is a very significant point, for it is here that Baptists differ from other denominational bodies. All of the Baptist distinctives are inextricably bound up in their doctrine of ecclesiology. From a doctrinal perspective, the Baptist concept of the Church provides the theological basis for associationalism.¹

¹ Jack Keep, *What is a Baptist Association?* (Schaumburg, Ill., Regular Baptist Press, 1989), 21

BIBLICAL NAMES USED FOR THE CHURCH

The words used in the Bible to refer to Church provide insight into the understanding of the Church. Not only are specific words found in the New Testament, they are also found in the Old Testament.

The two Old Testament words that are used to designate Church are: (1) *Qahal* (to call); (2) *'edhah* (to appoint). Although often used indiscriminately, their meaning may vary.

Berkhof explains:

'Edhah is properly a gathering by appointment, and when applied to Israel, denotes the society itself formed by the children of Israel or their representative heads, whether assembled or not assembled. "Qahal", on the other hand, properly denotes the actual meeting together of the people. Consequently, we find occasionally the expression "Qahal 'edhah", that is, the "assembly of the congregation", Ex. 12:6; Num. 14:5; Jer. 26:17. It seems that the actual meaning was sometimes a meeting of the representatives of the people.²

Berkhof adds that in the later books of the Bible, however, "*Qahal*" is generally rendered by "*ekklesia*".³

The New Testament also has two words that refer to "Church". One word is "*sunagoge*" from "*sun*" and "*ago*" meaning to come or to bring together. It is used exclusively to denote either the religious gatherings of the Jews or the buildings in which they assembled for public worship. The other word is "*ekklesia*", meaning "to call out!" This word commonly designates the Church of the New Testament. Kirby adds that "*ekklesia*"

² Louis Berkhof, *Systematic Theology* (Grand Rapids, Eerdmans, 1939), 555

³ Ibid.,

was "originally employed by the Greeks to denote an assembly or congregation of free citizens summoned or called out by a herald in connection with public affairs" (Acts 19:39).⁴ Jesus was the first to use the word in the New Testament, and He applied it to the company that gathered about Him and recognized Him publicly as their Lord. (Mt. 16:18). The word "*ekklesia*" can have somewhat different shades of meaning in the New Testament.

- (a) The most common use of *ekklesia* "designates a circle of believers in some definite locality, irrespective of whether these believers are or are not assembled for worship."⁵ Acts 5:11; 11:26; 1 Cor. 16:1; Rom. 16:4.
- (b) The word may denote a Church in the house of some individual, probably a person of some importance who would have a large room. Rom. 16:23; Col. 4:15.
- (c) The word can refer to the whole body of believers, throughout the world. Eph. 4:11-16; 1 Cor. 10:32; 11:22.
- (d) The word was used at least once "in the singular to denote a group of Churches, namely, the Churches of Judea, Galilee and Samaria."⁶ Acts 9:31.

The word "Church" in each case was applicable to people and not to buildings used for public worship. Each of these four words from the Old and New Testament illustrate the coming together of the people of God. As noted above, the Acts 9:31 passage may refer to a group

⁴ G. W. Kirby, "The Church", *Zondervan Pictorial Encyclopedia Of The Bible*, Vol. 1, ed. Merrill C. Tenney (Grand Rapids, Zondervan, 1975), 846.

⁵ Berkhof, 556

⁶ *Ibid.*,

of Churches. God's people are a "gathered" people and in the Church or in one association of Churches, this is a Biblical principle.

DESCRIPTIVE PHRASES FOR THE CHURCH

The various words and phrases used in the New Testament to identify the Church broaden the understanding of the nature of the Church. These include:

- (a) **The Body of Christ** - this phrase can be used as an expression applying to the Church universal (Eph. 1:22) or to a local congregation (1 Cor. 12:27). The use of this metaphor places an emphasis on the unity of the Church. It also allows for an emphasis on the interdependence of the members and a significant dependence upon the head, Jesus Christ.
- (b) **The Temple of the Holy Spirit or of God** - the Church of Corinth is called a "temple of God" (1 Cor. 3:16). In the Old Testament, the Temple/Tabernacle was the place where God had chosen to dwell in the midst of his people. This picture of the Church illustrates the fact that individual believers as well as the Church are indwelt by God the Holy Spirit. Believers are also known as living stones, constituting a spiritual house (1 Pet. 2:5). An image of a holy Church can be drawn from this descriptive phrase.
- (c) **The New Jerusalem or Heavenly Jerusalem** (Heb. 12:22; Rev. 21:2) - the New Testament regards the Church as the spiritual counterpart of the Old Testament Jerusalem. The image presented is that of the Church being the dwelling place of God.

- (d) The New Israel - the Apostle Paul designates Christians as the "seed of Abraham" (Gal. 3:29). The Apostle Peter takes references which had been applied to ancient Israel and applies them to the Church (1 Pet. 2:9).
- (e) The Pillar and Ground of Truth (1 Tim. 3:15) - this is a reference to the Church in general, and provides a picture of the Church as the guardian and defender of the truth.
- (f) The Household of God (Gal. 6:10) - this phrase illustrates the unique relationship of believers to one another and to God. Believers are brothers and sisters in Christ and should reflect that reality in their relationships to one another.
- (g) The Bride of Christ - the New Testament uses the image of Christ the bridegroom (Matt. 9:15; 25:1-12; Mk 2:19; Lk 5:34,35) and the Church as the bride of Christ, (Rev. 19:7) and other references in Revelation.

With these images brought to greater understanding through the use of descriptive phrases for the Church, the study of the nature of the Church will emerge with greater clarity.

THE NATURE OF THE CHURCH

If one were to hold a beautiful Florida orange in his/her hand, it would be impossible actually to see orange juice. Yet, if one were to squeeze that orange, juice would appear. To hold simply the New Testament in one's hand and scan its pages, it would be difficult to discover the nature of the Church. A good deal of peeling and squeezing would be required before one could see the nature of the Church appearing. To get a glimpse of such words as

"*ecclesia*", "family", "priesthood", "people", "body", "Bride" does not guarantee a complete picture of the nature of the Church, thus consideration of references to the Church in the Gospels, Acts, Paul's letters and in Revelation will provide a fuller understanding of the nature of the Church.

JESUS AND THE CHURCH

The most commonly used word for Church in the New Testament is *ecclesia*, yet it occurs only twice in the gospels, in Matthew 16:18 and 18:17. It would be easy to make the assumption that Jesus seldom referred to the Church. As the gospels are squeezed a little harder, it becomes clear that Jesus was preparing a people or community to follow His teaching. The small company of disciples that He called to follow Him would become the seed for the future manifestation of the Church. The phrase commonly used by Jesus was "the kingdom of God". To proclaim the kingdom "was to bid men to accept God's rule, to enter His fellowship, to receive His saving power and to yield their lives in obedient service."⁷ Though His disciples did not see the entire picture, He was shaping them into a community of His creation, fulfilling His purpose.

What he left was a fellowship of men who had been convinced that Jesus was the long awaited Messiah in whom God had uniquely manifested Himself to men, once for all. The purpose of this community was to carry on the ministry which Jesus had begun. ... (Jn 20:21) ... (Matt. 28:19,20) ... He gave surprisingly little attention to institutional forms. He left no written instructions. He developed no elaborate system of ritual. ... The Church is intended to carry on the ministry of

⁷ Norman H. Maring and Winthrop S. Hudson, *A Baptist Manual of Polity and Practice*, (Valley Forge, Judson, 1963), 21

Jesus in preaching, teaching and serving.⁸

Any study of the Baptist Association and its purpose for existence must come to grips with the Matthew 28:19,20 priority.

LUKE AND THE CHURCH

Any study of the nature of the Church must include commentary on the early chapters of the Book of Acts. From these chapters, a framework can be drawn that allows a clearer understanding of the Church. The picture of an "ascended Christ" and a "descended Spirit" serves to bridge the gap between the ministry of Christ and the beginning of His Church. The kingdom of God as seen through pre-resurrection and pre-ascension glasses can be seen more clearly through post-resurrection and post-ascension glasses. With the exaltation of Christ comes the delivery of His power to His Church (Acts 2:1-4). Gabriel Fakre sheds light on this remarkable truth:

A return to the original record in Acts of the Church's creation helps to root the doctrine of the church in the inner ring of authority and also to draw upon its rich visual and visionary imagery. The Church is an "earthen vessel" subject to the frailties of its membership and to the play of sociological forces. Yet it carries treasure. God is in the midst of this sinful and finite people. Jesus Christ is truly present by the Spirit that gives this body life. The uniqueness of the Church consists of this special bond with the Lord.⁹

From this quotation, it is clear that the place of the Holy Spirit is significant, in fact, essential.

(Acts 2). By His work of regeneration and sanctification, the Holy Spirit actually shapes and

⁸ Ibid., 22

⁹ Gabriel Fakre, *The Christian Story* (Grand Rapids, Eerdmans, 1984), 155.

grows the Church. He dwells within the Church, giving it new life and purpose (Eph. 1:22, 23; 2:22; 1 Cor. 3:16; 12:4 ff). The Holy Spirit exalts Christ and guides the Church in truth and righteousness. The Holy Spirit protects and prepares the Church (Jn 14:26; 16:3, 4; Acts 5:32; 1 Jn 2:27). The gifts of the Spirit enable and empower the Church to function as the body of Christ wherever the Church is located (Eph. 4:12; 1 Cor. 12:4). The fruit of the Spirit is the Christ-like quality of life (Gal. 5:22, 23) that manifests itself in the life of the believer, thus the fruit of the Spirit permeates the body of Christ. The Spirit-led Church is sensitive to where it must go (Acts 16:6) and who will be sent (Acts 13:2). When Churches come together in Association, they will not lay aside the spirit-led characteristics of the local Church of gifts, fruit, purpose and mission. Thus powerful implications exist for the life of the Baptist Association.

Avery Dulles, in *Models of the Church*, sorts out the common themes under which most churches function.¹⁰ These themes are the outgrowth of the basic gifts of the Spirit, found in greater or lesser degrees in every Church. They are (1) the "herald" model, which stresses preaching and teaching (*kerygma*); (2) the "servant" model, which stresses deeds of mercy and justice (*diakonia*); (3) the "mystical communion" model which accents community (*koinonia*); (4) the "sacrament" model, which accents expressions of worship (*leitourgia*). These four models aptly describe the nature of the Church.

- (1) *Kerygma* - Where the word is preached/proclaimed, the Church is present. Acts 2:22 is an example of the reporting and proclamation of the good news, the Gospel.
- A major component of the Church is telling Christ's story.

¹⁰ Avery Dulles, *Models of the Church* (Garden City, Doubleday, 1974), 158

- (2) *Diakonia* - Acts 2:44–45 describes sacrificial ongoing service of one another within the Christian community. The new level of care and consideration was radical indeed and would be open to observation by the community at large. This kind of care sets the Christian community, the Church, apart and becomes a mark of its commitment to Christ.
- (3) *Koinonia* - Acts 2:42,46, the Holy Spirit not only gives the gift of doing (*diakonia*) but also the gift of being in fellowship. The Church is really a family of brothers and sisters that laugh, love and cry together.
- (4) *Leitourgia* - Acts 2:41,42,46, 47 emphasizes a side of the Church which Fakre calls the celebration of the story.¹¹ The Church not only proclaims but celebrates. Prayers, songs, ordinances and praise are brought together in the context of worship.

PAUL AND THE CHURCH

In Paul's letter to the Ephesians, one can find a succinct picture of the Church. In chapter 1:3,9,10,23 Paul speaks of the eternal purpose of God in uniting all things through the life, death, burial, resurrection and exaltation of Christ. The redemptive purpose of God, completed in Christ and His activity in the world today, is carried out by the Body of Christ, the Church. The Church has been made alive (2:1) and walls of hostility between Jews and Gentiles have been destroyed. Paul challenges the Ephesians to be what they have been called to be - united, holy and a living witness. A summary statement by Maring and Hudson from

¹¹ Fakre, 160

the "Baptist Manual of Polity & Practice" sums up Paul's letter to the Ephesian Church:

The instructions of the last three chapters of Ephesians indicate that our ministry as members of Christ's body, the Church, involves a many-sided witness. Love is to be expressed in all of our human relationships. Personal integrity is demanded ("putting away falsehood", "no longer steal", etc.). Relationships in the home and at work are to be brought under the Lordship of Christ. The Church witnesses not only by what it says but by what it is. Through the depth of its fellowship, the Christian community is to make clear the power of God which makes for unity. Thus God works in and through the Church, which is the body of Christ. As the relationship and quality of life within the Christian community express love, unity and dedication, the Holy Spirit uses the Church to fulfil God's purpose to unite all things in Christ.¹²

The Baptist Association can come alive in the bond of unity and love of which the scriptures speak. When Churches come together, under the Lordship of Christ, mission will happen and fellowship will unfold in its beauty.

THE KINGDOM OF GOD, COVENANT AND THE CHURCH

How can we distinguish among "The Church", "Churches" and "the Kingdom of God"? Is the Church a place to marry, worship and bury? Is it a hospital, a safe haven or a museum? When Jesus said: "I will build my Church; and the gates of Hell shall not prevail against it", to what was he referring? Probably to none of the concepts listed above. To some, the Church is a building, to others it is identified by its function which will vary from person to person. The reality is that the Church cannot be identified in such simplistic ways, for none of them would be adequate in their description.

¹² Maring and Hudson, 24

The Reformation was able to redirect people's concept of the Church away from the external and back to the reality that expressed the Church as the "*communio sanctorum*". For the Reformers, the Church was simply the community of the saints.¹³ The Belgic Confession says: "We believe and profess one catholic or universal Church, which is a holy congregation of true Christian believers, all expecting their salvation in Jesus Christ, being washed by His blood, sanctified and sealed by the Holy Spirit." (Article XXVII). Berkhof adds that "the Church forms a spiritual unity in which Christ is the divine head. It is animated by one spirit, the Spirit of Christ; it professes one faith, shares one hope and serves one king."¹⁴

The nature of the Church can better be understood in the light of the Biblical doctrine of the Kingdom of God. The Kingdom of God and its fulfilment forms the objective and purpose of the local Church. Southern Baptists, in their constitution, include this statement:

It is the purpose of the Convention to provide a general organization for Baptists ... for the promotion of Christian missions at home and abroad and any other objects such as Christian Education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the Kingdom of God.¹⁵

What is meant by "The Kingdom of God"? Its meaning is seen in the context of present Ruler and coming King. Berkhof defines "kingdom of God" as the rule of God established and acknowledged in the hearts of sinners by the powerful, regenerating influence of the Holy Spirit, ensuring them of the manifold blessings of salvation, a rule that is realized

¹³ Berkhof, 564

¹⁴ Ibid.,

¹⁵ Clifton Allen, ed., *Annual of the SBC, 1975* (Nashville, Executive Comm. of the SBC, 1975), 30.

in principle on earth, but will not reach its culmination until the visible and glorious return of Christ.¹⁶ He goes on to say that "the present realization of it is spiritual and invisible."¹⁷

Old Testament renewal is linked to the coming of the Messiah. The basic covenantal principle spoke of a people of God's own possession among whom God dwelt as Lord, a holy nation, "a people that dwelleth alone, and shall not be reckoned among the nations" (Num. 23:9). Israel must worship God exclusively, as seen by geographical and ceremonial separation.

Israel failed in maintaining this covenantal relationship. Israel forsook the covenant, stoned the prophets and delivered up the Son of God to the cross. Thus, punishment and judgment fell upon Israel. As a result of Israel's sin, punishment of various kinds came upon the nation, including the destruction of the temple. Jesus spoke of this judgement, saying: "The Kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43). Promises of blessing continued (Hos. 1:10; Deut. 30:1,6) but now the glory of God's blessing included the raising up of a new Israel under the seal of a new covenant of peace (Is. 41:8; 54:8). This new covenant was spiritual, sealed in the name of the Lord (Is. 44:1-5). God's presence with His people was the heart of the covenant and any covenantal renewal must be brought about through a new manifestation of His presence. The Messiah came as the seed of promise, the seed of David, the seed of Abraham and the seed of the woman. In Christ the covenant principle was realized (Gal. 3:16, 29; Is. 42:1-7; Acts 2:25-28; Heb. 2; Ps. 22:27; Eph. 1:20-22). He not only actively

¹⁶ Berkhof, 568

¹⁷ Ibid.,

fulfilled the role of the Son of the Covenant, but as the righteous sufferer he also ensured and made atonement for the sins of many (Is. 53).¹⁸

Beyerhaus frames the same theme: "The Kingdom of God is God's redeeming Lordship, successively winning such liberating power over the hearts of men that their lives and thereby finally the whole creation becomes transformed into harmony with his Divine Will."¹⁹ The Kingdom of God could never be established by political or moral action. It embodies a change of heart and a renewal of mind which is initiated by God.

Jesus, the Christ, acted as Lord to assemble to Himself His people. Those who trust in Him and follow Him are the true believers receiving the Kingdom. Built upon Peter's significant confession, Christ began to assemble a new Israel. Upon this confession the Church would be built. The Spirit of Christ is the life of the Church for in the Church the kingdom of Christ is a present reality. The people of God are the "Kingdom of God". In this sense the Kingdom is synonymous with "people", "nation", "temple". In Christ the temporary and typical are surpassed and the glory of the Heavenly Kingdom is present. The Church He builds is the final form of the people of God. Christ is heir of all the promises and the Kingdom realization He brings is the concrete fulfilment of the Word of God.²⁰

The Gospels are filled with references to the kingdom, primarily, references

¹⁸ Edmund Clowney, "Toward a Biblical Doctrine of the Church", *Readings in Christian Theology*, Vol. 3, ed., Millard J. Erickson, (Grand Rapids, Baker Book House, 1979), 266

¹⁹ Peter Beyerhaus, *Reaching All*, (Minneapolis, World Wide Publications, 1974), 13

²⁰ Clowney, 266

originating with Jesus. Directly or indirectly, all the parables of Jesus have the kingdom woven into them. Early references to the Church come from a kingdom perspective.

Talmadge R. Amberson comments:

We should know that the founder of the Church conceived it in the light of the kingdom. His Church is not all of the kingdom, but it is definitely a significant part of the becoming kingdom. He saw His Church as a vital part of the "*missio dei*", (the mission of God). In turn, according to the Bible, the "*missio dei*" has as its purpose the revelation of God's kingdom, and the restoration of his liberating rule. He refers to the kingdom one hundred and ten times and the Church only twice. He felt an understanding of the nature of the kingdom would ensure the correct nature of His church and its Churches.²¹

The program of Christ's own ministry determines the program He has appointed for the ministry of the Church. Clowney argues that the Church now shares the sufferings of Christ's Kingdom and will share the glory of His Kingdom.²²

Tension remains concerning the relationship of Kingdom as the inner life and Kingdom as more than inner life. T. R. Amberson argues for a greater theological concept of the Kingdom:

The kingdom of which the New Testament speaks has an incomparable depth and richness. It has dimensions which embrace heaven and earth, world history and the universe. The kingdom of God is the new order, which began in Christ and which will be completed by Him, wherein all relationships will be put right; and not only that between God and Man, but also those between people, nations, sexes, races and

²¹ Talmadge R. Amberson, *The Birth of Churches* (Nashville, Broadman, 1979), 53

²² Clowney, 266

generations and even that between man and nature.²³

In Acts 24 we have the account of Paul's defence before Felix. Paul states (1) that Christians worship the same God as Israel ("I worship the God of our fathers."); (2) that Christians believe the same Scripture ("believing everything laid down by the law or written in the prophets") and (3) that Christians share the same hope ("having a hope in God which these themselves accept"). This passage of scripture (Acts 24:14-15) clarifies the relationship of the Church to Israel. "The Church is the heir and fulfilment of Israel."²⁴ Paul refers to Christians as "the true circumcision" (Phil. 3:3), the "commonwealth of Israel" (Eph. 2:12) and the "children of Abraham" (Rom. 7:16-25). In Gal. 6:16 he calls Christians "the Israel of God". Peter refers to Christians as the "sojourners of the Dispersion" and proceeds to apply the Old Testament descriptions of Israel to the Church (1 Pet. 1:1; 2:5-10). In Mark 12:29-30, Jesus presents the central core of Israel's relationship to God, to the Church. Since the Church is the fulfilment of the purpose and role of Israel, an examination of that role and how that role is being fulfilled today is necessary.

The journey of the covenant relationship between God and His people is both unique and personal. Donald Miller provides a summary of this relationship when he describes this covenant relationship as: (1) a covenant between persons; (2) a covenant initiated by God; (3) a covenant grounded in God's mercy; and (4) a covenant demanding response.²⁵ Whereas

²³ Amberson, 54

²⁴ Donald Miller, *The Nature and Mission of the Church* (Atlanta, John Knox Press, 1957), 33

²⁵ *Ibid.*, 35-36

the Old Covenant created and sustained the "Old Israel", the New Covenant created and sustains the "New Israel", the Church. Using Miller's outline one can see the New Covenant emerging:

- (1) The covenant was between persons. This covenant was based upon the relationship of a personal God and a nation of persons. It was an act whereby a binding agreement was concluded that would impact completely on the relationship between God and Israel. "All that the Lord has spoken, we will do." (Ex. 19:8)²⁶
- (2) The covenant relationship was initiated by God and then received by people. It was not an agreement among equals, negotiated and mediated to a compromise position. The conditions of the God-initiated covenant were absolute. The people could accept but not shape the conditions of the covenant.²⁷
- (3) The covenant was grounded in God's mercy. The covenant agreement did not depend on the merit or worthiness of mankind. The pronouncement of Deut. 7:7-8 was radical. God came to mankind in mercy and love and asked no act of appeasement. Nor was the covenant agreement a reward for some form of achievement. (Hosea 11:1; Jer. 31:3)²⁸
- (4) The covenant evoked a response. The people of Israel had been given a great responsibility. "Listen to my voice and do all that I command you. So shall you be

²⁶ Ibid., 34

²⁷ Ibid., 35

²⁸ Ibid.,

my people, and I will be your God" (Jer. 11:4).²⁹

From this covenant description, one can see the roots of the Church of Jesus Christ. The Church is built upon the redeeming grace of God, a saving act initiated by God has brought His people together as the Church. In His Church God is worshipped and served, whereas Israel had broken the covenant and sinned against the covenant creator. Even the remnant would fail to live in obedience to the covenant. Jeremiah 31:31-33 describes a new covenant written upon the hearts of God's people:

Something new was to take place that would change Israel's disobedience into a hearty love of God. An inward transformation was to be wrought at the very core of man's being which would bring him into relationship with God as a son to a father. This would be solely the action of God's grace - a grace mighty enough to accomplish such a change in spite of mankind's rebellion. This transformation would result in a new heart that would penitently and gladly accept God's forgiveness of their sin ... This forgiveness would be a "new exodus", a new deliverance from ... the bondage of sin. Gratitude for this mighty deliverance would lead forgiven souls to live in covenant relations with God. At that time God would finally bring into being a people whom He could call His own.³⁰

Churches in association have the grand promises of God to come together as His redeemed to accomplish His purpose. This realization alone may be sufficient to accentuate the mission of the Baptist Association.

²⁹ Ibid., 36

³⁰ Ibid., 44

THE UNIVERSAL CHURCH

"The New Testament doctrine of the Church includes references to specific local fellowships such as the Church which was in Jerusalem, Acts 11:22, as well as to the total body of believers in all ages and places, such as through the imagery of the physical body and marriage of Ephesians and Colossians. The latter references relate to the universal, triumphant, glorious Church of Christ."³¹ These words refer to the total redeemed body of believers of all ages and places. The word Church (*ekklesia*) is used over 114 times in the New Testament. Approximately ninety such references refer to the local body, but on numerous other occasions, *ekklesia* is used to refer to a mystical spiritual community of all the believers in the world.³² The following descriptive phrases illustrate this broader context:

(1) People of God

Amberson makes a compelling argument for the concept of the universal Church as he looks at the words "people" and "community":

These are the two poles of the biblical reality of the "Church". The "people of God" concept is common to both Old and New Testaments (Ex. 19:5-6 and 1 Pet. 2:9). The new Greek word for people is "Laos" from which comes the Latin "Laicus" and the English "Laity". This reminds us that the whole Church is a "laity", a people. The constituency of "the Church" is God's people scattered throughout the world. Here is the point of universality. If the local congregations we have, and plan to plant in the future, do not start with this universal concept, they run the great risk of provincialism.³³

³¹ Amberson, 55

³² Ibid., 56

³³ Ibid., 57

(2) The Body of Christ

Just as a body is not made up of a selection of body parts gathered at random, so the Church is not made up of a group of isolated individuals who decide to come together for their own religious welfare. Just as a leg has little existence apart from the body as a whole, so an individual Christian has little existence apart from the body of Christ, the Church. To be in Christ is to be in the Church. While there would be general agreement that one's faith is personal, it cannot be said that it is individual. God came in Christ to bring His people together. The Messiah is the head of a redeemed community, bonded to His Church. The one new man is not the "cosmic man" of Hellenistic thought, but the "covenant man", the servant of the Lord.³⁴ Ephesians 2 states that it is through the blood of Christ that those who were aliens, afar off, are made nigh (v. 13). We are no more strangers and sojourners but fellow citizens with the saints (v. 18, 19). Jews and Gentiles are reconciled "in one body unto God through the Cross" (v. 10). The crucified body of Christ is the body in which reconciliation is accomplished.

Christ who is sovereign of the universe is also Lord of the Church (Eph. 1:14,22). Paul speaks of Christ as the "head", describing supremacy (Eph. 1:22; Col. 2:10) over all things, including the Church (Col. 1:18; 2:10). "It will be observed that the figure of headship is an independent metaphor and does not originate in the body figure. Even when the two are linked - Christ, the Head of the Body (the Church) the independent idea is maintained. The

³⁴ Clowney, 277

'head' does not demand a body figure for its completion."³⁵ The common theme of "in Christ" reminds one of the Church's vital union with Christ. Some consequences of this union of Christ and His Church are:

- (a) the figure of the body is used to relate the individual Christian to the whole Church;
- (b) the uniqueness of an individual's salvation can never be emphasized over the union of those who have been redeemed, the body of Christ; and
- (c) the variety of gifts may not become occasions for diversion for "Body" implies diversity. A mutual sharing of gifts is valid and differs greatly from mergers of convenience. To exercise personal faith in Christ is to identify not only with Christ but also with all who are believers in Christ.³⁶

(3) Temple of the Holy Spirit

The Church is always indwelt by the Spirit of Christ. The temple had been the place where God and His people met. Now God and humankind meet through the person and work of Jesus Christ. The followers of Christ, in whom the Holy spirit dwells, become the temple of God. As the temple of God, the Church exists, not for her own sake but entirely for the glory of God. As Baptist Associations gather, they must gather, not for their own sake only, but for the glory of God. The Association is stronger and more focussed when its reason for gathering includes the priority of glorifying God.

³⁵ Ibid., 281

³⁶ Ibid., 282

THE LOCAL CHURCH

As the word *ekklesia*, is open to multiple meanings, what does this do to an understanding of a local Church? Gordon Johnson links the rise of a local Church to the recognition of (1) the need for believers to experience a level of fellowship; (2) the need for vital relationships; (3) the need for stability of life; and (4) the need to serve.³⁷ Most local Churches directly or indirectly meet these common human needs. The essence of the ministry in and through the local Church is linked to these basic needs for fellowship, vital relationships, stability and purpose (service). Little wonder that the New Testament is frequently making reference to these needs as letters are received by the Churches. The accepted practice of coming together for worship is emphasized by the writer of Hebrews when he says believers are not to neglect meeting together (10:25). Local congregations are concrete manifestations of the spiritual or universal Church. The Holy Spirit indwells local Churches. Gifts are used by believers who have identified with a local fellowship and who serve Christ in this place. The New Testament is filled with references to the local Churches in various geographical regions. Paul and others established these local Churches and ministered to those who were part of that fellowship. They worshipped, prayed, proclaimed Christ, His death, burial and resurrection, and they practiced discipline and Church government. They made decisions that had implications for themselves as well as others. Perhaps it can be accurately stated that the best way to extend the kingdom is to build up the

³⁷ Gordon G. Johnson, *My Church* (Evanston, Ill., Harvest, 1973), 143-144

Church by multiplying Churches. Some characteristics of the local Church are summarized as follows:

- (1) The Church is divine, not merely human. The Church is not created by mankind's design, it is received as a gift from God. We cannot make or create a Church - we receive it as a gift from God. It was His creation, through the resurrection of Christ.
- (2) The Church is corporate, not individualistic. The local Church is not the result of an accident. As one identifies with Christ through faith, that person becomes part of the body. Any independence God's people have must be brought into submission to the life shared together as His children who serve in sister Churches.
- (3) The Church is a fellowship in its community. It is more than an organized institution. It is not buildings, structure or program, rather, it is people.
- (4) The Church is a living organism. It is a spiritual organism. A Church has no existence without the presence of the living Christ. A Church is a living communicator of Christ and His love.
- (5) The Church is not self-serving, it lives for Christ's sake and not for its own. The Kingdom is the end and the Church exists for the glory of the King. This would explain the priority of worship. Worship is what we bring to God and we must always maintain this emphasis.

The nature of the Church of Jesus Christ is marked by the presence of the Holy Spirit. The description of the Church has included the context of Kingdom, universal Church and local Church. The concept of a gathered community, unified in purpose, in love and in

expect Churches gathered in association to jettison those characteristics that describe the very fabric of the Church. An opportunity is there for Associations to define their role based upon the Biblically outlined nature of the Church. An examination of the mission of the Church will of necessity invite the same challenge to the Associations.

THE MISSION OF THE CHURCH

There are always some who prefer to modify the heading: "The Mission of the Church" to read: "The Mission Committee of the Church". One wonders if the people of God would rather delegate someone else to do what is called "the Mission of the Church ". After all, are not some people gifted in areas of evangelism and compassion that seem to fall into the category of mission?

Peter declares that the Church is God's people, "called to proclaim the wonderful acts of God, who called you from the darkness into His own marvellous light" (1 Pet. 2:9). Jesus said: "Just as I do not belong to the world, they do not belong to the world ... I sent them into the world just as you sent me into the world" (Jn 17:16,18). Miller speaks of a mission for the Church.

Mission is not a special function of a part of the Church. It is the whole Church in action. It is the body of Christ expressing Christ's concern for the whole world. It is God's people seeking to make all men members of the people of God. Mission is the function for which the Church exists.³⁸

The Church, the body of Christ, came into being to serve Christ and to take Christ to a lost and dying world. Those who know Him and love Him are to make Him known. God

³⁸ Miller, 69

takes mission seriously, the Church must do likewise. Could anything be clearer than the mission mandate of the Church? "You shall be my witnesses in Jerusalem and in all of Judea and to the end of the earth" (Acts 1:8). In Paul's second letter to the Corinthian Church, he reminds the believers that the great mandate given to the Church was to preach Christ (2 Cor. 4:4,5). He describes the Church's mission as: (1) culminating in Heaven (2 Cor. 5:1-4); (2) involving responsible living in the light of judgement (6-10); (3) expressing a commitment based on Christ's love (11-15); (4) engaging in a mission of reconciliation (16-20); and (5) arising from Christ's atoning work (21). The Lordship of Christ compels the Church to fulfil His mission. It follows that to submit to His lordship is to engage in His mission.

The mission of the Church cannot be separated from the mission of Christ. His mission, perhaps best described in Luke 4:14-21, is thrust into the heart and hands of His Church by His own words "as the Father sent me, so I send you" (Jn 20:21). Charles Van Egen approaches the mission of the Church from the same perspective: "The role of the local Church in the world involves the Church in an apostolate received from, guided by, and patterned after the mission of Jesus."³⁹ The Church has been given a mission, that is, a role to fulfil in the world. This inescapable imperative removes any doubt regarding whether the Church has any option in its mission.

The Church exercises its commission as the Body of Christ by living out the role Jesus assigned to it in the world. A review of the gifts of the Spirit in the Church, for example, would immediately impress us with the fact that these gifts are ministries to be exercised in the world. And as they take shape through the church in the world, they fulfil a role similar

³⁹ Charles Van Egen, *God's Missionary People* (Grand Rapids, Baker Book House, 1991), 119

ministries to be exercised in the world. And as they take shape through the church in the world, they fulfil a role similar to Jesus Christ.⁴⁰

Christ's offices of Prophet, Priest and King form a part of the understanding of the mission of Christ and the mission of the Church.

The Old Testament presents three major kinds of ministry: prophet, priest and king. Each of these ministries, although very different, were nonetheless ministries to people. The priest ministered to the private and spiritual needs. The prophet ministered to the public, social and religious needs. The king ministered to organizational and political needs. The king's ministry was to manage wisely and effectively the human organizational resources put under his care by God. In the New Testament God laid upon Christ all three of these ministries. He became the prophet, priest and king. Not only did Christ accept these three ministries as one, but He provided for the continuation of this three-in-one ministry by calling pastors and laying upon them the charge to minister in His stead to whatever local Church they were called. ... Each local Church is uniquely chosen by God to be His body in that place. His is an active body, with every member assigned a specific ministry to perform. In order to carry on those many ministries, the local Church must organize itself for action in such a way that every member becomes active in ministry. It must pray for the Spirit of God to fill every minister and anoint every ministry - then the Church of the twentieth century will be revitalized, and not until then.⁴¹

Charles Van Egen cites Lindgren and Shawchuck, who summarize the threefold functions in the context of the Church's mission:

Prophetic - calling the Church to human love and justice; challenging, discomfoting, warning; most clearly seen in the activity of preaching.

⁴⁰ Ibid., 120

⁴¹ Lloyd M. Perry and Norman Shawchuck, *Revitalizing the Twentieth Century Church* (Chicago: Moody, 1982), 143

Priestly - calling the Church to its highest possible spiritual state; consoling, comforting, accepting, forgiving; most clearly seen in pastoral activities, including the ordinances.

Kingly - administering wisely and effectively the resources God has given the Church; most clearly seen in organizational activities.⁴²

These descriptions further demonstrate the central roles of mission, ministry and fellowship in the life of the Church. These three functions - Prophet, Priest and King all represent ministries to people. As Baptist Churches come together in Association, the ability to meet the needs of the people of God, as well as the needs of the community through the people, is multiplied several times over. From the recognition of resources and gifts to the proclamation of the Word, the Baptist Association is on the cutting edge of ministry.

The mission of the Church is defined as we are united with Him. The Church is the body of Christ. He loves the world, so must His Church. In fact, one could rephrase the last sentence "and so does His Church." The classic teaching of Matt. 25:35,36,40 gives us little room to detour around His mission. Matt. 28:19-20 defines in precise terms what our Lord had in mind. The Church has a world-wide mission. From neighbour to distant land, the gospel must be proclaimed. The Church, the people of God, must obey this commission wherever God will put them.

The ministry of the Church is both like and unlike the ministry of the historical Jesus. It is rooted in it and is patterned after it ... but the ministry of the Church is different from that of Jesus, it is a ministry of redeemed sinners, whereas His ministry is that of the Redeemer.⁴³

⁴² Van Egen, 125

⁴³ Thomas F. Torrance, "Theological Foundations for Ministry", *Theological Foundations for Ministry*, ed., Ray S. Anderson, (Grand Rapids, Eerdmans, 1979), 214

To maintain mission as a high priority is a challenge for any Church. Maring and Hudson put it this way: "If the Church becomes so preoccupied with analyzing its own nature and conducting its internal affairs that it forgets its own mission to the world, it ceases to be the Church."⁴⁴ Fakre adds: "The Spirit does not cease its ecclesial work by creating a community that tells and does the story to itself, and celebrates and is the story within itself. The Spirit nurtures this community with gifts in order that it may be in mission."⁴⁵ These authors do not say that the Church makes a conscious decision not to do mission, rather, it becomes distracted with good things such as worship, internal organization and ministry to those within the walls of the Church building. The Baptist Association can be a voice of challenge to the local Church in areas of mission and goal setting. One role of the Association should include being a voice to the Baptist Churches in the region.

The very gifts that define the nature of the Church must also define the mission of the Church. The illustration below, developed by Fakre, shows the harmony of nurture and mission.⁴⁶

⁴⁴ Maring and Hudson, 29

⁴⁵ Fakre, 166

⁴⁶ Ibid., 171

**MARKS OF THE CHURCH
and
GIFTS OF THE SPIRIT**

Nurture		Mission
Preaching/teaching	<i>Kerygma</i> (telling)	Evangelism
Servanthood within (care for brothers and sisters)	<i>Diakonia</i> (doing)	Servanthood without (social service and social action)
Life together within	<i>Koinonia</i> (being)	Life together without
Worship	<i>Leitourgia</i> (celebrating)	Festival

Fakre's chart clarifies the cooperative role of nurture and mission in the Church. Gifts that are used within the body for preaching and teaching can be used in evangelistic efforts as well. Those gifts that enable the Church to minister in the community in social contexts can be used to enhance the life within the Church, as believers minister to one another in love and concern. The fellowship that is expressed within the Body of Christ provides the foundation for the Body of Christ to do ministry in community beyond the building where the Church gathers. The celebration of God's people coming together in the context of worship can become an opportunity to witness to the glory of God when applied to a public context.

Associations provide both the internal and external settings for nurture and mission. Churches in Association can worship together and in mission can exalt the Lord in a public context, which Fakre calls "festival". The Association is in an excellent position to provide care for its Churches while bringing a strength to cooperative social action in community.

This model does not explain how to become engaged in mission, yet it serves a useful purpose in showing the potential that exists within the Baptist Association.

THE EMERGENCE OF BAPTIST CHURCHES

A brief overview of the history of Baptists is necessary. To leap from a study of "The Church" to a study of Baptist Associations (or Baptist Churches in Association) with no modifying link seems to be unfair to both the nature of the Church and the nature of the Baptist Association.

Dr. J. K. Zeman, in a small book published by the Baptist Federation of Canada in 1978, begins it by stating: "The hiddenness of roots is no excuse for our ignorance of them. One of the major tasks of the historian, and particularly the Church historian, is to expose to full view the roots of our spiritual and denominational identity."⁴⁷ Zeman's work traces Baptist beginnings to Puritan and/or Anabaptist roots. Zeman discounts the lay-popular theory of succession: "The shortcomings of the successionist view ... have been exposed by several contemporary historians. ... There was no demonstrable continuous line of succession."⁴⁸ He then says:

The main debate in our generation has been between scholars who identify Baptist beginnings with the Evangelical Anabaptist movement on the continent and its links with English Separation during the sixteenth and early seventeenth centuries, on the one hand, and historians who see the Baptist cradle exclusively in the radical wing of English Puritan descent, altogether independent from any Continental roots on

⁴⁷ J. K. Zeman, *Baptist Roots and Identity* (Brantford, BCOQ, 1978), 1

⁴⁸ *Ibid.*,

the other.⁴⁹

Dr. Zeman argues that numerous factors, secular and religious, in Great Britain, continental Europe and North America, have helped to shape the identification that Baptists share today.

Historians have been able to locate and study much documentation from the formative years of the believer's Church. Zeman points out that in 1457 "a religious community of concerned Christians was formed at Kunvald in Bohemia. They had become disillusioned with the national Hussite Church, withdrew from it and formed an independent fellowship."⁵⁰ Their belief system included personal profession of faith, probationary membership (to give evidence of the new life) and believer's baptism. They also chose their own ministers. In 1525, a group of nine men met in a Swiss village where a revival broke out, marked by tears of repentance and the joy of salvation. In the same year, Balthasar Hubmaier revised his parish Church and placed a strong emphasis on personal profession of faith and believer's baptism. "At Easter, 1525, Hubmaier and sixty other citizens were baptized by a visiting Anabaptist evangelist, Wilhelm Reublin. The next day, Hubmaier baptized, by affusion out of a milk pail, three hundred persons."⁵¹

Many Anabaptists were located in Switzerland, Germany, Holland and Wales. Actually, the word "anabaptist" is a compound word meaning "re-baptizers". They were ridiculed and persecuted, in part, because they refused to accept the baptism of non-believers as valid and insisted that believer's baptism was necessary for Church membership. The

⁴⁹ Ibid.,

⁵⁰ Ibid., 4

⁵¹ Ibid., 5

Anabaptists, particularly those of northern Europe held to most basic Baptist distinctives, such as believer's baptism, regenerate Church membership, the Lordship of Christ, the priesthood of all believers and the acceptance of Scripture as the sole authority in matters of faith and practice.

Menno Simons, a second-generation Anabaptist, was the Anabaptist leader of a group in Holland and Germany which would come to be known as Mennonites.

The Anabaptists arose in Switzerland among the followers of Ulrich Zwingli. When however, their leader, Conrad Grebel of Zurich, urged Zwingli to abolish the state Church system in the interest of a Church of converted believers free from civil authority, they were repulsed and eventually persecuted.⁵²

Virgil Bopp concludes, with caution:

There is little question that some of the Anabaptist groups fit the basic tenets of Baptist uniqueness. However, because of the wide application of the name to nearly all who rejected sprinkling and/or baptism of infants, it is necessary that great discretion be used in making connections. It does remain, however, that the massive persecutions the Anabaptists suffered for the sake of their faith made a remarkable foundation for Baptist uniqueness.⁵³

Torbet takes a different approach when he states: "With respect to the relationship between Anabaptists and Baptists, it is safe to say that the latter are the spiritual descendants of some of the former. No historical continuity between the two groups can be proved."⁵⁴

⁵² Robert G. Torbet, *A History of the Baptists* (Valley Forge, Judson Press, 1965), 23

⁵³ Virgil Bopp, *Confidently Committed* (Schaumburg, Regular Baptist Press, 1987), 43

⁵⁴ Torbet, 29

The American Baptist *Manual of Polity and Practice* leans more toward Baptists as an outgrowth of English Puritanism.⁵⁵ In capsule form, Puritanism was a reform movement within the Church of England. This movement called for a stronger commitment to scripture, a refraining from practices connected closely with the Roman Catholic Church, including the ritualizing of the *Prayer Book* and the wearing of priestly garb. The reformers also sought to move toward a presbyterial system of Church government. Even so, the Puritan movement did not reject two important factors in Church life: first, they expected everyone in a certain geographical area to be a member of the parish Church. This would explain, in part, why rules relating to infant baptism were maintained; second, they acknowledged the right of the civil ruler to oversee the life of the Church.⁵⁶

Over time a group came out of this Puritan wing of the Church of England that rejected the idea of the parish Church and declared that "visible Churches ought to be composed of visible saints".⁵⁷ Membership was granted to those with a clear statement of their Christian experience into what was becoming a gathered Church rather than a parish Church. Even then, differences arose over the place of children in the experiential model as well as the degree of adherence to the civil authorities. In summary Maring and Hudson say:

Those who advocated a clean break with the Church of England were dubbed Separatists. There were others who held a Congregational theory, but were loathe to secede from the Church of England. The former group furnished the pilgrim settlers who eventually founded the settlement at

⁵⁵ Maring and Hudson, 9

⁵⁶ Ibid., 10

⁵⁷ Ibid.,

Plymouth in 1620, whereas the latter started the Massachusetts Bay Colony in 1630.⁵⁸

The rejection of parish Church for a gathered Church and the rejection of infant baptism and civil control of the Church provided the soil in which Baptist roots began to grow.

The transition from Congregationalist to Baptist principles can be seen in the example of a Separatist congregation that had come to Amsterdam from England with their pastor, John Smith. Smith and his congregation baptized themselves only to learn of a Mennonite Church already practicing believer's baptism. This group returned to England, led by Thomas Helwys and in 1612 formed the first Baptist Church on English soil.⁵⁹

J. K. Zeman adds:

We are not interested, in this context, in the motives for, and possible influences upon Smith's decision in favour of believer's baptism. The important aspect of the event in Amsterdam is the realization that the birth of the modern English-speaking Baptist movement was historically linked with the rediscovery and institution of believer's baptism. Prior to that step, or without it, there is no English Baptist Church.⁶⁰

Another case of Baptist beginnings came about in 1638. Several people withdrew from a London Congregational Church and formed a new Church with a strong emphasis on believer's baptism. This group was Calvinist in theology and became known as "Particular Baptists" for they held to a limited atonement. Virgil Bopp finds the above explanation is the "most adequately defensible ... and portrays the early Baptists as persecuted by Catholics,

⁵⁸ Ibid., 11

⁵⁹ Ibid., 12

⁶⁰ Zeman, 9

Protestants and Puritans."⁶¹

The numerous theories that are put forth to explain Baptist origins help us to understand that on a variety of fronts and for a variety of reasons, Baptist congregations were emerging. Bopp's 1638 theory is certainly valid, yet other Baptist roots were beginning to grow in other parts of Europe. In 1644 fifteen Particular Baptist ministers authored the London Confession. This Confession of 50 Articles "expressed Calvinistic Theology, stipulated baptism by immersion and advocated religious liberty."⁶² As Baptists began to emerge, certain characteristics surfaced which separated them from other Protestant groups. Their views on a gathered Church with a regenerate membership, as well as their emphasis upon the necessity of freedom to obey God, set them apart from other groups⁶³ Their emphasis on "congregational Church order, which involved all members in the total life of the believing community"⁶⁴ probably hastened their move toward cooperation among congregations. Torbet adds:

These early Baptists emphasized the need for a wider fellowship of the congregations through membership in what were called Associations. This was based not only upon expediency but upon a conviction that such connectionalism was essential to express the Church universal, a position clearly indicated in their early confessional statements.⁶⁵

⁶¹ Bopp, 43

⁶² Torbet, 43

⁶³ Ibid., 31

⁶⁴ Ibid.,

⁶⁵ Ibid.,

As discussion now turns to the Baptist Association, the words of Torbet have been a reminder that to be Baptist is to place high value on the connectedness of the local Church.

CHAPTER 2

THE BAPTIST ASSOCIATION

THEOLOGICAL ROOTS OF BAPTIST ASSOCIATIONS

THE CONNECTED CHURCH

Jesus intended to give shape to a spiritual community that would come to be called "the Church" (Matt. 16:18). The kingly office of Christ points to a kingdom community over which Christ rules. Berkhof describes it as follows:

It is a spiritual kingship, because it relates to a spiritual realm. It is the mediatorial rule as it is established in the hearts and lives of believers. Moreover, it is spiritual, because it bears directly and immediately on a spiritual end, the salvation of His people. ... This kingship reveals itself in the gathering of the Church in its government, protection and perfection. (Ps. 2:6; 45:6,7; 132:11; Is. 9:6,7; Jer. 23:5,6; Lk 1:33; 19:27,28; 22:29; Jn 18:36,37; Acts 2:30-36). The spiritual nature of this kingship is indicated, among others, by the fact that Christ is repeatedly called the Head of the Church. (Eph. 1:22; 4:15; 5:23)¹

In addition to Jesus being the founder of the Church, He also recruited those who became His devoted followers (Mt 4:18-22; 9:9) He gave them very specific instructions

¹ Berkhof, 406

throughout His brief time with them, culminating in the Great Commission of Matthew 28.²

There is little doubt that Baptist congregations are brought together by mutual participation in an organization such as the United Baptist Convention of the Atlantic Provinces, whether for mission or some other purpose. The New Testament may not allow acceptance of this view. The New Testament instead places the emphasis on the family of God, children of the king and brothers and sisters in Christ (Rom. 15:7; 1 Pet. 2:9-10; Acts 20:28). Every believer was part of this family. Miller uses the account of Paul's collections for Jerusalem to illustrate this truth.³ The standard of interdependency was voluntary.⁴ No one was compelled or coerced but all shared as led by the Spirit. This appears to have been a natural, or perhaps supernatural manifestation of the impact of the living Lord upon the life of each believer. The admonition of Paul in Gal. 6:10: "Then, therefore as we have time, let us toil for the good toward all men, and most of all toward the household of faith", speaks clearly of the responsibility that comes with being part of the family of God.

Congregational interdependence is found as a natural expression of God's people, while independence has validity only when seen as independence from the control of a secular or ecclesiastical authority structure. Thus, Paul makes strong statements to the Church at Corinth and Galatia but only as a co-labourer in Christ, a sinner saved by grace. Interdependence can be gained by studying the context of the messages to the seven Churches in the book of Revelation.

² Ibid.,

³ Miller, 121

⁴ Ibid., 35

It is possible that each Church was the center of a group of Churches and that each was a center in the Roman communications system. "The many allusions to local history, topography and conditions in these Churches"⁵ are compelling evidences of this. The phrase "he who has an ear, let him hear what the spirit says to the Churches" can lead one to conclude that the message in each letter is intended for a wider audience than for the local Church alone. Hobbs suggests: "In all likelihood each Church made a copy for its own use in its district."⁶ If one sees the seven Churches as purely a literary device, then the combined message is addressed to the Church at large. Others, particularly Dispensationalists, take the Churches to represent periods of Church history. Leon Morris responds:

Such views are unlikely. It seems much more probable that the letters are letters to real Churches, all the more so since each of the messages have relevance to what we know of conditions in the city named. ... John has addressed himself to the needs of the little Churches but has dealt with topics which have relevance to God's people at all times and in all places.⁷

While it would suffice to say that Hendricksen concurs with Morris, his statement on this point is disarmingly blunt:

The notion that these seven Churches describe seven successive periods of Church history hardly needs refutation. To say nothing about the almost humorous, if it were not so deplorable, exegesis which, for example, makes the Church at Sardis which was dead, refer to the glorious age of the Reformation; it should be clear to every student of the Bible that there is not one scintilla of evidence in all the sacred

⁵ George E. Ladd, *A Commentary on the Revelation of John* (Grand Rapids, Eerdmans, 1972), 30

⁶ Herschel H. Hobbs, *The Cosmic Drama* (Waco, Word, 1971), 11

⁷ Leon Morris, *The Revelation of St. John* (London, Tyndale, 1969), 59

writings which in any way corroborates this thoroughly arbitrary method of cutting up the history of the Church and assigning the resulting pieces to Revelation 2 and 3.⁸

There can be little doubt that the Risen Christ of Chapter 1, through the letters that follow in Chapter 2 and 3, is showing a continuing interest in and presence with His people. God has always found effective ways of communicating with His people. Whether it be with a visual aid, like a burning bush, or with an illustration, like Nathan's illustration to King David or in actual letter form, like the letters to the seven Churches, one cannot dismiss the desire of God to reach His people. This description of the letters to the seven Churches in these seven towns as well as their distribution reinforces the need today of using the best means to relate a message from God to people everywhere in language they will understand.

These letters are illustrative of the popular method of communication by letter in that day. We only need to look at the New Testament to see the value of such communication. As we look at any of Paul's letters, we learn a good deal about Paul and even more about the Churches to whom he communicated. Similarly in Revelation we can learn a good deal about Christ, who inspired John to write, as well as about the Churches of that day (and every day). Edward A. McDowell sheds more light on this when he says:

This undeniable relation of the contents of Revelation to an actual existing situation assures the relevancy of the book to our own condition as Christians in the twentieth century. Human nature remains fairly constant through the passing of centuries. ... The spiritual needs of men are always the same. Thus we are strengthened by the presence of the letters, in our

⁸ W. Hendrickson, *More Than Conquerors* (Grand Rapids, Baker Book House, 1939), 75

conviction that the Revelation speaks to our time.⁹

Each Church is recognized as "belonging to the wider circle of Churches"¹⁰, however, "there is no concept of the Churches as 'The Church'"¹¹ It is interesting to note that, 65 years after Pentecost, the ecclesiasticism and episcopacy that surrounded the Churches from the second century were nonexistent. "In the letters to the seven Churches are revealed the simplicity and democracy of Church organization which characterized the Church life of the entire New Testament period."¹² While one might accuse McDowell of an overzealous use of the word democratic, the point he makes is worth hearing, namely that this form of relationship indicates an interdependence among the Churches of this region. Once again one notes the theme of interdependence among Churches as previously emphasized among early Baptist Churches in the sixteenth century. This recurring characteristic is significant in the context of this study.

Mutual sharing of needs and concerns, receiving of admonition and spiritual teaching appear to have been fundamental to the Churches' understanding of living together in a hostile world. Whether it was John or Paul or Peter or Timothy or Barnabas, someone who had received a mutual recognition as a servant/leader would be needed to be in communication with the young Churches. Thus the Churches were bonded together out of respect for one

⁹ Edward A. McDowell, *The Meaning and Message of the Book of Revelation* (Nashville, Broadman, 1951), 35

¹⁰ *Ibid.*, 37

¹¹ *Ibid.*,

¹² *Ibid.*, 38

another, concern for one another and prayer for one another. In some unexplainable but beautiful way, the letters from compassionate leaders and front-line evangelists, provided the Churches with a sense of "belonging to one another", of being a part of something (undefinable) that was larger than they were. Therein may lie a partial solution to one of the great mysteries of the early Church. How did it manage to grow and sustain its body life? Probably it was because Churches were working together, though loosely knit, and trusting one another to do their part in the ongoing work of building the kingdom of God.

The account in Acts 15, in which the Churches and their leaders come together at Jerusalem to discuss a thorny issue, further illustrates the unique mix of independence and interdependence among the early Churches. Regarding the necessity of the circumcision of Gentile believers, Jewish believers came to Antioch to instruct the brethren that the Jewish rite of circumcision was a requirement in the household of faith. Not only did Paul and Barnabas disagree with this requirement, other leaders in the local assembly did so as well. They actually sent Paul and Barnabas to Jerusalem to discuss the matter further (15:1-4). On arriving at Jerusalem, the Church, apostles and elders received the news of Gentile conversion gladly (15:4). Some, with Pharisaic background, argued for the need for circumcision. Much discussion took place, (15:6-12) and many had an opportunity to be involved. Finally, James, the acknowledged leader in Jerusalem, stepped forward to articulate the decision. Verses such as 19, 25, 28 show a common spirit and a voluntary, yet binding commitment to the Gentile believers that they would not be required to include circumcision as part of acceptance into the family of believers. Certain requirements were clearly set out (v. 20). Messengers were sent with Paul and Barnabas to Antioch to convey the decision (v. 22-29).

The local assembly in Antioch rejoiced to hear the news (v. 31). While the potential of a serious split had been present, it had been resolved by the Churches and their leaders coming together, making a decision and being committed to that decision.

It would be impossible to find a local New Testament Church that would express its faith in isolation from other believers. The rapid growth of independent Churches in the twentieth century has come ironically from those who claim to love the scriptures more than others. The pendulum shift, from denominations who had come to embrace the theological liberalism of the late nineteenth and early twentieth centuries, went dramatically in the opposite direction and a nasty mean-spirited monster was born that claimed ownership on saving grace, true spirituality and on the mission of the Church. Little wonder Bennett says:

As there are no solitary Christians, so there are no solitary congregations. The whole can be no different from the part. To be a fellowship, the local congregation must also share in a larger fellowship for the branch has no life apart from the vine.¹³

Therefore, are the Churches of the United Baptist Convention compelled to work together in Association? Morally yes, for the witness of Christ, the apostles and the early Church leaves us no other option. Must this interdependence be an agreed, mutually accepted form or organization? No, however one can find more reasons to come together in an organized connectionalism than to leave it to chance. There must be room to allow for a diversity of people, communities and Churches.

Associations ... are not secondary or tertiary relationships into which local Churches may or may not enter, but are in fact

¹³ F. Russell Bennett, Jr. *The Fellowship of Kindred Minds* (Atlanta, Home Mission Board of the Southern Baptist Convention, 1974), 63

expressions of the very life of the Church in its unity and universality.¹⁴

One can sense the conviction behind this quotation.

BAPTIST CONNECTIONALISM

Why do many Baptist Churches cherish the relationship that Associations give to them? Are these relationships natural manifestations of the life of the Body of Christ. Society is a moving mass of relationships. Parents and children, husband and wife, brother and sister, employer and employee live in relationships. People live together, work together, worship together and play together. They sign contracts, they work mergers, and they cooperate. Armies, sports teams, choirs and unions rely on the commitment of each member. A Church is made up of people living in relationship to God and to one another. The Baptist Association is a group of Churches working in relationship. Several theories have been brought forward to explain the existence of the Baptist Association. Russell Bennett lists three of these theories: (1) As Baptist people came together, the sum total of their being would become an Association; (2) the Association is an entity in and of itself, it is a mini-Convention, a mini-Denomination with a purpose. It has a purpose that can only be achieved by people working in relationship; and (3) the Association is a derivative of the universal Church, almost a result of a natural evolutionary process.¹⁵

These three theories must be poured through the three-level strainer: (1) the nature

¹⁴ Lynn Leavenworth, ed., *Great Themes in Theology* (Philadelphia, Judson Press, 1958), 152

¹⁵ *Ibid.*, 43

of humankind; (2) the nature of the Church; and (3) the historical reality of Associations. Humanly speaking, when people come together the resulting Association will be either a total representation equal to all the parts added together or the resulting representation will take on a life of its own. Some social scientists would make a case for the major associational grouping, such as a state or a denomination being the major object that smaller relational groups will mirror.¹⁶

Russell Bennett Jr. refers to a 1948 study entitled: "Toward a Christian Doctrine of Associations" written by Frederick S. Carney. Being unable to locate the primary document, Bennett's summary will be useful. As the document sheds light on the Association principle from the perspective of the nature of man, it is a pertinent resource used with the credit given to Bennett and Carney.

The relation of elements basic to man's nature¹⁷

Changing Aspects of Man's Nature	Stable Aspects of Man's Nature
Individuality (manyness)	Participation (corporateness)
Dynamics (spirit)	Form (organization)
Freedom (choice)	Destiny (predetermination)

Bennett states:

In a study entitled, "Toward a Christian Doctrine of Associations", Frederick S. Carney suggests an alternate

¹⁶ Bennett, 48

¹⁷ Ibid., 49

associational theory based on the Christian doctrine of man. He used Tillich's three polar elements basic to man's nature, as described above. To be truly man, the changing elements of individuality, dynamics and freedom must be maintained in polar balance with the stable elements of participation, form and destiny. This analysis is based on the Biblical assumption that man has relationship with time and space but also a relationship that exceeds time and space ... Each element is given as two complementary antitheses. Whereas a man, to be whole or genuine, must be an individual, that is, one of many, he must also participate in the larger human group, that is, be part of corporate whole. ...

The Christian, in this view, is not a true individual (1) unless his participation involves relation with other persons. This polarity is seen when the Psalmist says: 'Thou hast set the solitary in households.' (Ps. 68:6) Likewise, man's participation on the level of communion requires associational forms but (2) the dynamic aspect of man causes him to transcend forms. This polarity is expressed thus by the Psalmist: 'Thou hast caused man to rule over thy deeds'. (Ps. 8:6) Also man is destined (3) by the associational forms within which he is born, but is fully man only as he exercises his freedom to choose his response to those determined forms. 'Have another mind and believe in the gospel.' (Mk 1:15) This command presupposes both choice and destiny. Thus associations are produced by man's need for participation but are subject to his ability to transcend them. The structure of association is consequent both of man's freedom and of man's destiny.¹⁸

Bennett concludes: "According to this theory, the basis of Baptist connectionalism lies primarily in the nature of redeemed man, not in the individualism of social contract theories, nor in the centralism of a major denomination, nor in the organic interpretation of the Universal Church as ecclesiastical."¹⁹

¹⁸ Ibid., 48, 49

¹⁹ Ibid., 49

Relationships will grow naturally, unless they are specifically altered or destroyed. The nature of redeemed man will never be content to function in isolation. Paul's New Testament letters speak frequently of believers in relationship. The same letters are silent and find no context for individualism. The Baptist Association is a natural function of the Baptist Churches in any region. A case can be presented that even those Baptist Churches that pride themselves in their independency and nonaligned position will actually live in relationships, perhaps better called networks. Such Churches have areas of commonality such as: (1) support of certain Bible colleges and universities; (2) mutual interest in programs for boys and girls and teenagers; or (3) mutual support of and utilization of common parachurch groups and agencies, etc. In reality, such Churches function in a relationship, they set mutual goals and emphasize similar Christian values and teachings. Common relationships will often include standards agreed upon for exclusion of others. The value placed on such relationships can be easily illustrated when one looks at one of the most common forms of discipline and punishment accepted in these Churches ... the expulsion of a Church from the fellowship and/or the unified decision of a group of Churches to withdraw fellowship from one of their own which has gone off track. To use as a weapon the withdrawal of previously accepted levels of relationships speaks volumes about the importance of relationships to those Churches.

Under normal conditions, Associations can be classed into three types: (1) legal (state/government); (2) natural (family); and (3) voluntary (service clubs). A Baptist Association may have a smattering of all three. It should be natural for the family of God to come together, it certainly can be interpreted as voluntary and, in the case of a denominational

structure, it could be seen as legal. The Baptist Churches do not need Associations as a structure to assure their existence but the nature of humanity and the nature of the Church creates the need for relationships to grow. If the local congregation is the Church, perhaps it can be argued that the Association is an expression of the local Church.

It is tempting to turn to Scripture in an attempt to justify the existence of personal plans and programs for the New Testament. On the other hand, the New Testament has much to say regarding harmonious relationships. Baptists seek credibility for Church form and mission from the Scriptures. Yet a search of the New Testament will prove unfruitful as one attempts to define structure and organization. Edward Schweizer contends that Church interrelationships are expressions of the gospel: "The New Testament's pronouncements on Church order are to be read as a gospel - that is, Church order is to be regarded as part of the proclamation in which the Church's witness is expressed, as it is in its preaching."²⁰ Bennett cites four factors that can influence Church order and connectionalism: "Biblical evidence, denominational traditions, cultural expediency, and spiritual guidance."²¹

Though difficult to carry out, it would seem that Biblical evidence and spiritual guidance ought to rule the day if the people of God are relying on the leading of the Holy Spirit and the authority of the Word of God. However, one wonders if denominational traditions and cultural expediency have influenced Church order and connectionalism at such times as the 1905 founding of the United Baptist Convention, and the revision of the same

²⁰ Edward Schweizer, *Church Order in the New Testament* (Philadelphia, Westminster Press, 1960), 69

²¹ Bennett, 54

Convention in 1973-1974.

THE BAPTIST ASSOCIATION - A DEFINITION

In Atlantic Canada, and particularly the five Associations comprising Area 1 (which is the focus of this study), the general assumption is that the Associations are composed of Churches. Although a delegate system for voting purposes is in place, the emphasis is always couched in phrases such as "The Churches have said ...". Churches would be unwilling to accept any teaching or theory that suggested that the Association was an autonomous body of Church delegates.

Bennett observes that from a study of associational life and history, some common elements can be determined.

1. The Baptist Association usually covers a limited geographical area.
2. The Baptist Association has regular meetings of delegates or representatives from the cooperating congregations.
3. The congregations represented in the Association have a common doctrine and polity, though they are not unanimous on all points.
4. The Association is self-determining and autonomous, subject to the immediate Lordship of Christ.
5. Membership in the Association is voluntary, while the Association maintains the right to refuse to seat messengers for theological or moral deviation.

In a model constitution drawn up by the state convention of American Baptists in New Jersey, it says in Article IV, section 1: "The constituency of this Association shall be the

Churches that enter its fellowship and accept this Constitution, thereby affiliating with the New Jersey Baptist Convention and the American Baptist Convention."²² This statement appears to be compatible with Atlantic Baptists.

Russell Bennett concludes his extensive study of Association life and history with his own definition:

The Baptist Association is an autonomous cooperative, usually in a given geographic area, voluntarily organized by autonomous Baptist Churches of similar faith and practice, meeting regularly through equal messengers to accomplish purposes suitable to the related congregations.²³

In 1971, the Division of Associational Services of the Home Mission Board (SBC) adopted the following working definition: "The Baptist Association is a fellowship of churches on mission in their setting."²⁴ That is the definition that must be accepted, if Baptist Associations in Atlantic Canada are to find purpose for their existence.

In Atlantic Canada, United Baptists are organized through three functional bodies. They are the local Church, the United Baptist Association and the United Baptist Convention of the Atlantic Provinces. Most Atlantic United Baptists would consider the local Church to be of greatest priority. The belief in the principle of congregational Church government would compel most Atlantic United Baptists to hold to this conviction. Conversely, the

²² G. H. Wamble, *The Concept and Practice of Christian Fellowship: The Connectional and Interdenominational Aspects Thereof, Among Seventeenth Century English Baptists* (Th.D. diss., Southern Baptist Theological Seminary, Louisville, Kentucky, 1955) 12

²³ Bennett, 87

²⁴ Ibid.,

element that Baptists deem least important today would probably be the United Baptist Association. Interestingly enough, the Association has a longer history than any agencies of the United Baptist Convention. In recent years the local Church and the Baptist Convention have been working together while maintaining less contact with the Association. An examination of the emergence of Associations in British Baptist life in the seventeenth century will help to develop an understanding of the priority placed on associationalism.

BRITISH AND EUROPEAN ROOTS

W. B. Shurden helps us turn our attention to the historical context of the Association when he states:

Historically, associations have constituted the center, not the edge, of denominational activity. In early English and North American history, the district association became the most important factor in the organization and development of the Baptist denomination. Any effort to interpret Baptist history must take this fact into consideration. To understand the chronological development of associations, one must turn to England, Ireland and Wales, for it was there that conventional organizations began among Baptists.²⁵

Interchurch cooperation existed prior to any formal Association organization. Baptist Churches were cooperating in an informal manner as early as 1626, when five General Baptist Churches in London joined in communicating with the Waterlander Mennonites of

²⁵ W. B. Shurden, *The Historical Background of Baptist Associations*, *The Review and Expositor*, LXXVII, No. 2, (Spring, 1980), 161

Amsterdam.²⁶ In 1644, seven Particular Baptist Churches cooperated in the production of a confession of faith. In 1651, thirty General Baptist Churches produced a document known as "The Faith And Practice Of Thirty Congregations".²⁷

Throughout the 1650's and 1660's, an ongoing cooperative spirit was predominant and became the 'norm' of Baptist Church life. The earliest Associations were known as "General Meetings" and were primarily related to the efforts of the Particular Baptist Churches. W. B. Shurden relies on the research of B. R. White to point out the significant events in early Baptist Association life.²⁸ It was published by the Baptist Historical Society of London in 1971, 1973 and 1974. Shurden summarizes as follows:

On November 6-7, 1650, three Churches of South Wales - Hay, Lanharan and Ilston - met in what may be called the first Baptist Association. The elders and messengers of the three Churches gathered ... "to consult ... concerning such businesses as are through God's assistance, by them now determined" ... The businesses dealt with in this General Meeting for the following four years were many and diverse, but the major issues were the "great scarcity" of able ministers and the need for unity between and within the Churches. At the Fifth General Meeting of these Churches, the general purpose of the association was spelled out: "The common design was the edification and comfort of the Churches." This sounds very similar to the stated intention of the Philadelphia Association, organized in America in 1707. The Philadelphia records state that the Churches were to

²⁶ W. T. Whitley, *A History of British Baptists* (London: Charles Griffin and Company, 1923), 50

²⁷ Shurden, 161

²⁸ White's study was entitled, "Association Records Of The Particular Baptists Of England, Wales And Ireland To 1660".

dispatch capable members of their congregations "to consult about such things as were wanting in the Churches and to set them in order." So the earliest associational records from Britain and America suggest that the association was made for the Churches, not the Churches for the association.²⁹

At the same time, the Particular Baptist Churches in Abingdon, Reading and Henley gathered on October 8, 1652 and concluded there were three main reasons for coming together.

The first was the need for mutual advice and counsel in controversial matters. The second was the need for Churches to give and receive in case of financial needs. And the third, more general, was to carry on the work of God.³⁰

In June 1653, ten Calvinistic Baptist Churches of Ireland sent a letter to the Particular Baptist Churches of London urging "correspondence and communication"³¹ between the Particular Baptist Churches of England, Scotland and Wales. Shurden refers to B. R. White who quotes from documents of the day sent from Ireland: "Let not this sad subject of long sylvence be any more amongst us but rather let us be constant provokers of each other to every good word and work by our epistles..."³²

It is interesting to see a groundswell of interest in cooperative endeavours and in the development of mutual fellowship. In Western England there was a similar development was

²⁹ Ibid., 162

³⁰ Ibid.,

³¹ Ibid., 163

³² Ibid.,

happening. In 1653, general meetings were held involving Churches of various counties. The practices of circulating a letter for common benefit and the answering of queries became central in Association life. Matters dealt with included the laying on of hands; Baptism; the singing of psalms; the doctrine of election and the nature of the ministry. Soon one can find the development of Confessions of Faith. While seventeenth Century Baptists believed that each Church could direct its own affairs, a spirit of cooperation was growing and was never thought to be in conflict with local Church independence.

The early Associations were not reluctant to get involved and give counsel to individual Churches. The Churches, for the most part, appeared to accept this as a mutually agreed upon acknowledgement of the leadership role of the larger body. From an Association meeting in 1660, G. F. Nuttall quotes:

The Association considered the condition of the disciples at Empsteed Norris in Barkshire who having formerly, with others there, stood up as a Church, did desire now to be enabled to stand up so againe and find counsell and help therein. It was agreed unto by the messengers that some able brethren should be desired to visit them, and, upon full knowledge of their state and condition, to give them from scripture grounds the best advice they could and to encourage and help them as God should enable.³³

This quotation illustrates the accepted involvement of early Associations in the life of the local Church. The Churches illustrated the nature of the unique associational relationship when dissent was expressed. Attempts to reach consensus, being sensitive to the minority, are

³³ Geoffrey F. Nuttall, "Association Records of the Particular Baptists", *Baptist Quarterly*, 26 (January, 1975), 18

recorded in early minutes. Dissenters were seldom named in recorded minutes.³⁴

Shurden lists some factors that drew Baptist Churches together. He refers to "cultic conservation, an effort of English Baptists to defend themselves against such external challenges as Quakerism and Fifth Monarchism and the internal dissension regarding such issues as mixed marriages, laying on of hands and hymn singing."³⁵ The second practical factor was the need for fellowship. As Baptists were a harassed minority at the time, the encouragement of associational groups was welcomed. A third factor was evangelism. By working together, Baptist Churches could reach out in communities and regions in a more efficient manner. A fourth factor is explained by Shurden:

Scattered congregations belonging to the same Church influenced the development of the Baptist Association. Because of distance and lack of ministers, rural Churches, especially, would be divided into several congregations which came together periodically for discipline and communion. After becoming distinct Churches, the scattered congregations maintained their fraternal relationship. Such a relationship often developed into organized associational life.³⁶

F. Russell Bennett, Jr. has also explored the theories of Association development. He asks: "Was the Association a charismatic creation of the movement or simply an expedient pattern taken from other contemporary religious organization?"³⁷ Bennett continues by commenting:

³⁴ Ibid., 22

³⁵ Shurden, 164

³⁶ Ibid., 164

³⁷ Bennett, 9

While some theories suggested that the Baptist Association was a version of Presbyterian polity or Puritan Associations, other suggestions linked Baptist Associations to the Yearly Meeting of the Friends. However, the Baptist Association pre-dates the latter two suggestions while it is ecclesiastically separate from the Presbyterian model.

Evidence seems to indicate that the Baptist Association was an original development in Church order for that time and place. ... The associational type of connectional organization was unique among religious institutions of the day.³⁸

The natural development of Baptist Associations can be seen in later years in its Atlantic Canadian beginnings. This natural development was a response to existing needs among the Churches. Bennett refers to Hugh Wamble's list of five causes for the development of the Association: (1) to provide security and fellowship to small isolated groups; (2) to issue a confession to demonstrate Baptist theological orthodoxy; (3) to preserve denominational unity; (4) to propagate Baptist views; and (5) to maintain fellowship through information, assistance and cooperation.³⁹ Bennett consolidates all these factors under two main headings: (1) external circumstances, and (2) theoretical or essential presuppositions.

External Circumstances: Bennett refers to the scattered condition of the congregations and the mobility of Cromwell's army as prime examples of external circumstances.⁴⁰ Cromwell's New Model army worked through county-wide defensive structures. Baptist soldiers kept

³⁸ Ibid., 11

³⁹ Ibid.,

⁴⁰ Ibid.,

their ties to home congregations by means of correspondence. As the army moved, new congregations would spring up wherever the army groups settled. Bennett cites the Th.D. dissertation of Hugh Wamble (1955) as raising the second external factors, namely "the scattered conditions of Baptist congregations under oppressive conditions encouraged inter-congregation relationship."⁴¹ The argument is convincing, as small congregations, isolated with few means of communication, would cling to opportunities to be together.

Essential Presuppositions: The Church of England and the Presbyterian Church assumed the local Church to be an expression of the larger ecclesiastical body. While Baptists would not have gone that far in their definition of the Church, one cannot deny the influence of this form of Church interdependency. At the same time, Baptists would acknowledge and defend the reality of the local congregation as a local manifestation of the body of Christ.

The dynamic role of the laity was another factor contributing to associational life. "God's gathering of His congregation, not His calling of the minister, produced the Church."⁴² The minister was divinely called as a servant to the congregation and was given little authority. It can be seen how the grouping of Churches for information and fellowship would be "congregation driven" not "clergy driven". In the seventeenth century, the case can be made for lay directed Associations. Bennett suggests that "the subordination of the ministry to the local congregation allowed congregations to develop communications without waiting for ministerial initiation".⁴³

⁴¹ Ibid., 12

⁴² Ibid., 13

⁴³ Ibid.,

Bennett also attributes associational activity to the Calvinistic heritage of Particular Baptists. Noting that Calvinism promotes activism, not asceticism, he adds:

This overtone of Baptist theology would not allow individuals or a local congregation to be content with their own spiritual prosperity. If all was not well with a neighboring congregation of like faith and order, it was their obligation to do something to remedy the situation. The activism of Calvinistic theology prompted Baptists to create relationships expressing congregational interdependency rather than to be content with the local congregation's hope for the life to come.⁴⁴

The mutual care, interest and communication among congregations propelled Churches to spend time together. Thus, some would argue that the form of the Baptist associational grouping was a direct result of Baptist ecclesiology. It was in reality, an energetic evolution of mutual care among congregations.

The early records of associationalism seem to confirm what Jack Keep says about the "why" of Baptist Associations: "Associations came into existence because of a recognized need for fellowship, counsel, mutual assistance, maintenance of uniformity in faith and practice, and cooperation in promoting the missionary and educational goals of the Churches."⁴⁵ In the early years of Association life in the United States, that is, the early eighteenth century, the Association grew rapidly. Standards of doctrine and conduct were agreed upon and great care was taken to be informed as to situations of need or stress. For example:

⁴⁴ Ibid., 14

⁴⁵ Keep, 15

The annual meeting of the Association was the most exciting religious event for eighteenth century Baptists. Hundreds, even thousands, attended these meetings, sometimes creating a problem in caring for so many people. ... The people would cheerfully undertake long, slow journeys of as much as one hundred miles, because they expected a blessing. ...

The business of the Association consisted of preaching, receiving of letters from other associations, dealing with queries from Churches and the sending of a circular letter to the churches of the Association. ... Churches were received and dismissed, supplies were appointed for pastorless churches, and officers were elected, generally consisting of a moderator, clerk and treasurer.⁴⁶

The Association was by now a central part of Baptist life. As the Churches came together, they concentrated on those areas of life and ministry that they could not do as well, on their own. Even standardized practices for ordination were found to be necessary, as they "steadied the conduct of weak ministers, and soon purged its Churches of unworthy or hypocritical pastors."⁴⁷

The Philadelphia Association, the first Baptist Association in North America, became a model after which others would be structured. When Morgan Edwards wrote of the virtues of the Philadelphia Association, he listed several benefits: (1) the Association gave Baptists a credible voice in society; (2) a standardized credentialing of clergy was very helpful; (3) Churches in need were given assistance; and (4) "the chief advantage of this Association is, that it introduces into the visible Church what are called joints and bands whereby the whole

⁴⁶ Ibid., 28

⁴⁷ Ibid., 29

body is knit together and compacted for increase by that which every part supplieth."⁴⁸

The early successes of the Baptist Association would move along the eastern seaboard of North America and would influence the birth of Associations in New Brunswick and Nova Scotia.

ATLANTIC CANADIAN ROOTS

In 1797, a number of ministers of Baptist and Congregational "New Light" persuasion met at Cornwallis, Nova Scotia, and tendered the following invitation to the Churches:

We take this method of acquainting you that we, John Payzant of Liverpool, Thomas Handley Chipman of Annapolis, James and Edward Manning of Cornwallis, have met on the 12th July, 1797, and being agreed together in our minds to walk together in fellowship as ministers of Jesus Christ, have agreed to hold a yearly conference to know our minds and the state of the different Churches standing in connexion, by their delegates being sent by them.⁴⁹

In response to this invitation, ministers and delegates from nine Churches met at Cornwallis on June 15, 1798, and a further meeting was held at the same place in June of 1799. At the 1799 gathering Edward Manning was asked to prepare a Plan of Association and his suggestions, patterned after the constitution of the "*Danbury Association of New England*", were adopted at the meeting in Lower Granville, Nova Scotia, on June 23 and 24, 1800.

As Dr. George E. Levy's "*Baptists of the Maritime Provinces*", puts it, "It was agreed

⁴⁸ Ibid., 25

⁴⁹ George Levy. *The Baptists of the Maritime Provinces* (Saint John, Barnes-Hopkins Press, 1946), 70

by those present that the experience of Baptists in the United States proved the value of Associational gatherings for maintaining the faith, obtaining advice and counsel in cases of doubt and difficulty, giving assistance in distress, and promoting the cause of God in every possible way."⁵⁰

THE FORMATIVE YEARS

E. M. Saunders sheds more light on this early initiative when he argued that one of the most important steps taken immediately subsequent to the founding of the first Churches was the organization of the Association. The move was designed to correct unfortunate disintegrating tendencies within the Churches, and to preserve the fruits of the work so far accomplished. Alarming abuses had appeared in some of them and disintegration had made some progress. The members in many cases had been led to believe that, in addition to the revelations of the Divine Word, they could receive direct revelations from the Holy Spirit. The Calvinistic doctrine of the final perseverance of the Saints had degenerated into antinomianism. When those who were deluded by these theories were confronted with immorality, their apologies were, that it was the flesh, and not the spirit, which had sinned; and that the saved could not be lost. Impurity and other forms of vice were condoned. The Holy Spirit's revelations to them, they asserted, were even superior to the teachings of the Bible. The methods employed by the New Lights had been particularly effective in winning converts, but not always effective in "gathering" Churches or fostering a spirit of interdependence. The minimal organization found in the New Light Churches was not

⁵⁰ Ibid.,

enough to hold them intact, or to marshall their resources for concentrated and unified service. Each preacher went about almost entirely on his own initiative and no one Church knew much about the estate of the other.⁵¹

In 1797 matters in the New Light Churches had arrived at an acute stage. Several New Light ministers were deeply exercised over these departures from the faith. They decided to hold a conference. When they first came together, they did not call their meeting an Association. This word had in it the notion of ecclesiastical authority, which they all so much dreaded. They met for the first time in Cornwallis in the summer of 1797.⁵²

The nine Churches represented were: Horton, Cornwallis, Newport, First Annapolis, Second Annapolis, Digby, Yarmouth, Chester and Sackville. Whereas in 1798 the name "Congregational" appeared alongside "Baptist" in describing the grouping of Churches, it was decided in 1800 that the name would be "Nova Scotia Baptist Association". From this humble beginning in 1800 the present structure of Maritime Baptist Associations has developed.

The 1800 meeting produced a number of principles and rules. The Association of the Baptist Churches of Nova Scotia and New Brunswick was constituted at a meeting of a number of the ministers and brethren from different Churches, in Granville in the County of Annapolis, on the first Monday after the 20th of June, 1800, after having carefully examined, approved and adopted a set of principles and rules, somewhat resembling a modest

⁵¹ E. M. Saunders, *History of the Baptists of the Maritime Provinces* (Halifax, John Burgoyne Press, 1902), 69

⁵² *Ibid.*, 84-85

constitution. (See Appendix B) These principles and rules indicate that its model had come from the Association in England and New England. The Churches saw the benefits that had been derived from the England/New England model (see 1st principle). Another principle was the preservation of local Church independence (see 2nd principle), while a third principle expressed the necessity of godly men being appointed to represent the Churches in the Association (see 3rd principle).

The Association then agreed upon eight rules providing them with guidelines in such areas as: (1) the choice of who will come as messengers and how they will be selected; (2) the proper means of communication by letter, clarifying what topics could be included; (3) the binding authority of the decisions made by the messengers ; (4) the process of receiving a Church into the Association; (5) the time and order of the agenda of the Association meetings; (6) the necessity of the proper method of contact within the Association as well as with other Associations in other parts of the world; (7) the acceptance of a Confession of Faith, with an emphasis on certain key principles; and (8) the discipline of Churches who do not comply with the rules. From these early days, the Churches accepted a framework that would strengthen Association life and purpose. It is obvious that the "rules" of 1800 were a unique combination of specific practices on one hand and room for flexibility in matters of ministry on the other hand.

I. E. Bill also makes available the written document kept by Elder E. Manning of the 1802 meeting of this fledgling Association of Churches. (See Appendix C). The 1802 meeting minutes reveals a group of Churches that cared for one another. They were willing to send people or financial resources to Churches in need. They made decisions in matters

of theology and Church discipline and polity. They communicated by using a circular letter and relied heavily on the gifts and abilities of each person present.

These early Association days shaped the direction of cooperative efforts for years to come. Reports from the participating Churches gave all the delegates valuable information into the ongoing work of the Holy Spirit among its Churches. Churches could ask for assistance, either in finances or people. Doctrinal and theological discussions were held with the objective being the adherence to a common position or view. The issue of Baptism was an ongoing debate. When a Church was unable to support the decision of the Association, it could be asked to withdraw from the Association or could take the initiative to do so. It was assumed that the Churches were there to help one another and work in unity for the cause of Christ. It is interesting to observe the level of trust and respect that the Churches expressed toward one another. They readily called on one another for counsel, in such delicate areas as Church discipline, financial support and open or closed communion.

The 1810 Association meeting was held at Sackville, New Brunswick on June 25. This may have been the first time that minutes were published from such a gathering. The procedures were numbered separately and in all, twenty-seven items were entered.⁵³ (See Appendix D)

The Association dealt with matters of Church discipline, which included delegating leaders to go to the local Church to aid in resolving the problems. The Association held the option of excluding the Church from their fellowship if resolution of the problem was impossible.

⁵³ Ibid., 41

The Association was highlighted by a service of Ordination. A priority was given to the preaching of the Word of God and designated times for prayer. The contact with the Association from Lincoln, Maine was enhanced by receiving their messengers and providing for the visit of messengers to the Lincoln Association. Care was taken to provide for the circulation of information from this meeting to the local Churches. From these minutes, one can see the emphasis placed on fellowship, mutual care and concern and a priority of communication within the Churches of the fellowship. The current Associations must give some thought to how their Association compares in matters of mutual care, fellowship and communication with the Churches.

THE NEW BRUNSWICK ASSOCIATION

Over the next decade, the number of Churches continued to grow as new communities were reached with the gospel. In 1821, at the request of a number of brethren from New Brunswick, it was agreed that the Nova Scotia Association be divided. The division took place where the present line of division exists, separating New Brunswick from Nova Scotia. The following Churches were dismissed from the Nova Scotia Association to form a New Brunswick Association: (in brackets are membership numbers)

Germain Street, Saint John - pastor Richard Scott	(59)
Sackville	(41)
Salisbury - pastor Joseph Crandall	(82)
Waterboro	(26)
Prince William - pastor L. Hammond	(60)
Wakefield	(36)
Madamkisway (Keswick)	(23)
Fredericton - pastor T. S. Harding	(45)
St. Mary	(27)

St. Martins	(54)
Norton - pastor Francis Bickle	(19)
Miramichi	(10)
Hopewell - Nathan Cleaveland	(24)

The New Brunswick Association was organized in July, 1822. Fifty-nine people were added to the New Brunswick Churches in the first year. Joseph Crandall was considered the leader of this group of Churches which had only six pastors in total at this time. By 1830 the number of Churches had grown to thirty and the number of ministers had doubled to twelve. The total members had grown from five hundred and six to one thousand four hundred and ninety, an increase of nearly 300% in eight years. By 1835 total membership had reached two thousand and seventy. At the 1835 meeting it was decided to divide the province into four districts for missionary operations:

- (1) counties of York, Carleton, Sunbury and Queens
- (2) counties of Saint John and Kings
- (3) counties of Westmorland, Northumberland, Kent and Gloucester
- (4) the county of Charlotte

Missionary vision and zeal continued to dominate Association life for the next fifty years. For several consecutive years, attempts were made to obtain a grant from the New Brunswick government for the New Brunswick seminary. While the governor would always approve such a grant, the legislative council refused the grant to protect New Brunswick University (Kings College). This obstacle would not distract from the growth within the Churches. In 1840 the Association met in St. Martins for three days. Membership had swelled to two thousand nine hundred and forty-four. This remarkable growth in membership can only be attributed to the hand of God pouring out His blessing on these pioneer Baptist Churches. The priority of taking the gospel into new communities and presenting a persistent witness

resulted in growth throughout the Province.

Throughout these early years, growth in numbers and the development of an organizational structure took place in rapid order. At the 1841 Association meeting in Hillsborough, Rev. R. E. Burpee was appointed to visit some of the prominent places in the province, "for the purpose of awakening a deeper interest in Foreign Missions."⁵⁴ A second person was appointed to aid Elder William H. Beckwith, the General Agent of the Sabbath-school Union, in advancing that cause. At the 1842 Association meeting in Fredericton, eight new Churches were received and a very large offering was received for Home Missions. Throughout the year, seven hundred and twenty-seven were baptized and five hundred and thirty-four the following year, bringing Baptist membership to over four thousand nine hundred. Plans were made to assist Richard Burpee in acquiring what he would need to go to the mission field. Discussions had taken place concerning the division of the Association or possible merger with the Nova Scotia Association. Finally, a resolution was passed as follows:

That the Association remain as at present, and that a request be made to the Churches, so worded that each church may consider itself bound to give an opinion on the subject, and that delegates be appointed to confer with the Association in Nova Scotia, for the purpose of consulting upon the expediency of forming a convention of both provinces.⁵⁵

Very early in the history of the Association, Maritime Baptists made decisions which have marked significantly their life and outlook to this day. Edward Manning's name again

⁵⁴ Ibid., 587

⁵⁵ Ibid., 589

figures prominently. Asked to prepare the annual letter, which was circularized among the Churches of the Association to acquaint them with the state of the denomination, Mr. Manning seized the opportunity to press for a concern in overseas missions. Thus, in 1814, at the meeting in Chester, Nova Scotia, of the Association, a "contribution was taken for the poor heathen", amounting to 8 pounds, 13 shillings. Also as a result of the same message from Manning, calling attention to home needs, two home missionaries, Joseph Crandall and Samuel Bancroft, were appointed to work along the South Shore of Nova Scotia.

At the very first meeting of the New Brunswick Association, the Association formed itself into a missionary society. A missionary fund was established and monthly missionary prayer meetings inaugurated. At the 1826 Association the first Home Mission Board, composed of nine members, was set up.

The New Brunswick and Nova Scotia Associations maintained a friendly interest in each other in the early years. They would frequently send representatives, called messengers, to each other's Association meetings. By 1844, a feeling was growing that a closer, functional bond should exist between the Associations. Duplication of both cost and effort could be avoided and witness would be more effective. In spite of the dramatic changes that would accompany such a union, if mission could be more efficiently accomplished, it would be worth the stress of bringing about the change.

One of the first to advocate a closer fellowship of the two Associations by the organization of a Convention was Rev. Charles Tupper. He soon discovered that many others were ready to support him if he gave them leadership. Hence, in 1844, the Nova Scotia Association appointed him messenger to the sister association, and asked him to discuss the matter with the New Brunswick Baptists ... By the summer of 1845

interest in the proposal had increased so rapidly that a joint committee of the two associations was appointed to consider the possibilities of a wider and more permanent union. The committee submitted a basis for union, but it was opposed by certain members of the Nova Scotia Association who considered it impractical. However, after amendments had been made by a select committee, the articles of union were adopted by both associations in the summer of 1846. Plans were then made to hold the first Convention of the three provinces on the third Saturday in September of the same year. The new organization was not intended to replace the Associations, but rather to unify their work, and to function in ways which the Associations could not do since they were confined to smaller geographic areas. The first session of the Baptist Convention of Nova Scotia, New Brunswick and Prince Edward Island met in the First Baptist Church in Saint John on September 19.⁵⁶

In the word of the historian, the Nova Scotia Association "swarmed" into three Associations in 1850 - Central, Western and Eastern, the last-mentioned including the Churches of Prince Edward Island, which had linked up with Nova Scotia from their earliest days. The New Brunswick Association had divided two years earlier into Western and Eastern and, in 1880, there was a further detachment into the Southern Association. In later years Nova Scotia was partitioned into two further Associations - Southern and Northern - and Prince Edward Island formed a separate Association. The African Association was linked with Convention in 1884.

Until 1961, these ten Associations within the Maritime United Baptist Convention continued the work begun by the first Association in 1800. Time, however, had brought changes in function. A Maritime-wide Convention had been established in 1846; a "United" Baptist Convention in 1905 and 1906, drawing the Free Baptists into union with the Regular

⁵⁶ Levy, 151-152

Baptists. Because much of the work was of a Maritime-wide interest, increasing responsibilities were committed to the Convention, with a natural lessening of the task of the Associations. Then, too, further practical divisions were made in the associational structure, breaking them up into Districts. The Free Baptists had been using the "district" concept, thus the inclusion of districts into the new arrangement had been received with gratitude.

By 1960 Maritime Baptists decided some change was in order. The large number of Districts and Associations was becoming a burden in the cooperative strategies of the Convention. A greater cohesiveness was necessary. A Survey and Suggestion Committee had carefully assessed the values and potentialities of the present organizational set-up, placed before the Convention of that year a notice of motion, for presentation in 1961, suggesting a merging of the then twenty-four Districts with the Associations in continuing Associations, with a smaller geographical area. The subject was then referred to all of the Associations, Districts and Churches for careful consideration throughout the year, with each Association and District voting upon the issue. With one exception, all Associations favoured the move, as did nearly every District. Convention 1961 agreed overwhelmingly to the action, although recognizing fully the wishes of the one Association.⁵⁷

By the Convention of 1962 all had completed merger arrangements and there continues to be within the Atlantic United Baptist Convention twenty-one Associations - eight in New Brunswick; eleven in Nova Scotia; one in Prince Edward Island, and one in Newfoundland. The Newfoundland Association was founded in the Fall of 1962. Previously

⁵⁷ *Yearbook, United Baptist Convention of the Atlantic Provinces, 1961* (Saint John, Lingley Printing, 1961), 12, 46

the Churches in Canada's newest province had been attached to the Nova Scotia Eastern Association.

While the above is an overview of the History of Atlantic Baptist Associations, a more focussed look at the New Brunswick Association is necessary as the Associations on which we focus in detail are located in Area 1, in New Brunswick. When the 1846 Association met, July 6th, in Saint John, visitors from Nova Scotia, Quebec and Prince Edward Island were in attendance. They reported five new Churches and one hundred and twenty-three baptized. One notable decision was to "recommend that the several local Missionary Boards take into consideration the propriety of assisting in the support of the missionary who may be sent by the Canadian Baptist Missionary Society among the French population of this province."⁵⁸ A letter was read from the Canadian Baptist Union, expressing the interest in a closer union between all the Baptists in British North America and announcing the appointment of Rev. J. M. Cramp to represent the Canadian Baptist Union at the annual meeting of the New Brunswick and Nova Scotia Associations. The realization that the Baptist family was growing throughout North America was underscored by Rev. Cramp's visit. It was now possible to learn firsthand how other Baptist groups were functioning and to get a better understanding of how these other groups established their priorities for mission.

At the 1847 Association meeting in Jacksontown, Carleton County, another significant decision was made. The New Brunswick Association would be divided into two Associations, the Eastern New Brunswick Baptist Association and the Western New Brunswick Baptist Association. The line of division was to run "From the harbour of Saint

⁵⁸ Bill, 592

John, up the river to the Jemseg, through the Grand Lake and along Salmon River to Richibucto, but the Churches of the city of Saint John and suburbs to be included in the Western Association."⁵⁹ Feeling that the *Christian Messenger* did not adequately represent New Brunswick Baptists, a committee was also established to "consider the expediency of commencing a cheap religious periodical in this Province."⁶⁰ Some preliminary talks with Free Will Baptists regarding a possible union were reported, but the time was not right for union.

With the division of the New Brunswick Association, the members thought it advisable to list the current active Baptist clergy of New Brunswick, in chronological order of their date of ordination. (See Appendix E).

In 1848 both the Eastern and Western Baptist Associations of New Brunswick held their first meetings. These 66 Churches illustrate the growth in the numbers of Churches as well as the number of members over these early days of the Association. (See Appendix F).

Ongoing ministry among the French, Sabbath schools, seamen, home missions, the publication of the paper - "The Christian Visitor" and the work of the Fredericton seminary received much time and consideration in the years that followed. In 1853 the Western New Brunswick Association, in the report on Home Missions recognized the organization of the New Brunswick Home Missionary Society, and pledged cordial support.⁶¹ Evangelism and home missions were central at most Association meetings. The General Missionary of the New Brunswick Baptist Home Missionary Society, Rev. Isaiah Wallace, reported a large

⁵⁹ Ibid.,

⁶⁰ Ibid., 593

⁶¹ Ibid., 607

number of conversions and revivals in several Churches. The New Brunswick Baptist Missionary Society and the Education Committee were active and growing. The Home Mission report in 1861 expresses the urgency of evangelism:

Nineteen missionaries altogether have been in the field, and all of these engaged all the time, with the exception of three or four whose term of service has varied from six weeks to six months. The remuneration from the board has been in many cases small when compared with the labour performed. But the great object of the Board is to encourage a permanent ministry, and to stimulate the weaker Churches to help themselves in relation to this matter. A great work remains to be done. Churches are dying out for want of the ministry of the Word. Vast tracts of country are a moral waste. On all lands, doors are open for the preaching of the Word by our missionaries.⁶²

The sense of urgency and love for the Church is clear from this statement. The Board desired to establish permanent ministries and challenge weaker Churches to move toward permanency. The Home Missionaries were engaged to go to Churches and communities to faithfully preach and teach the Word. It was a large undertaking to keep so many Home Missionaries in the field, yet the need compelled the Board to provide the resources.

In 1869 Rev. Calvin Goodspeed was appointed Principal of Fredericton Founding Seminary and the "Female Department" was reopened. New faculty were appointed every year. In 1872 the committee on Education, reporting to the New Brunswick Western Association in Fredericton, placed two proposals before the assembly: Either to continue the Seminary and seek to make it a feeder for our College at Horton or to unite with the Nova Scotia brethren in academic as well as collegiate and theological education and concentrate

⁶² Ibid., 615

the efforts of the denomination upon Acadia.⁶³ At the Association meeting in Keswick, the following year a resolution was passed as follows: "That the property in Fredericton, known as the Baptist Seminary, be sold for the highest possible price, and the money securely invested, to be applied for educational purposes as the denomination in this province shall direct."⁶⁴ This unification of training facilities brought the Nova Scotia and New Brunswick Associations closer together.

Growth usually leads to change and in the New Brunswick Associations, this was clearly the case. Growth in numbers was leading to more amalgamation in some areas and division in other areas. Throughout the 1870's, the New Brunswick and Nova Scotia Home Mission Boards began discussions regarding the possibility of unifying Home Mission work through a merger of the two agencies. A committee was struck to consider how the New Brunswick Baptist Association could redistribute the churches of its organization. In 1879, at the July 8th meeting of the Eastern New Brunswick Association, a decision was agreed upon to redistribute the Churches as follows:

We recommend that the Eastern Association be composed of the Churches located in Westmorland, Albert, Kent, Northumberland, and Restigouche Counties. That the Western Association embrace all the Churches in Queens, Sunbury, York, Carleton and Victoria Counties and that the Southern Association comprise all Churches in St. John, Kings and Charlotte Counties. This distribution will make the Eastern Association to consist of forty-nine Churches with a membership of four thousand, three hundred and forty-seven; the Western Association of fifty-seven Churches embracing four thousand, two hundred and two members; and the

⁶³ Ibid., 620

⁶⁴ Ibid.,

southern of forty-one Churches and four thousand, one hundred and six members.⁶⁵

Redistribution enabled each Association to maintain closer ties to Churches within a smaller geographical area. It also enabled the Association to identify areas of common interest and need.

At the June 1880 session of the Western Association, they agreed with the redistribution plan of the Eastern Association. In September 1880, the newly-formed Southern Association held its organizational meeting and elected Rev. I. E. Bill as the first Moderator. This concluded a most remarkable fifty year period of advancement and growth of the Baptists in New Brunswick. Rev. I. E. Bill provides a statistical review of the Association years 1830 to 1880. (See Appendix G). His figures show an increase in the number of ministers of seventy-one as well as an increase of one hundred and twenty in the number of new Churches. Membership during this time increased from one thousand four hundred and ninety to thirteen thousand seven hundred and ninety-six, an increase of twelve thousand three hundred and six. This was a steady growth throughout this fifty year period with no single awakening accounting for the numbers. Such remarkable growth is attributed in part, to the vision and priority of mission and outreach by the Churches and Associations.

The growth of the Baptist Churches and the Baptist Association was the result of hard work, much prayer and obedience to the Great Commission. The Association movement was not simply created on the whim of a few bored pastors who had time to spare. It was created with a purpose in mind. I. E. Bill has a summary statement that speaks of the early days of

⁶⁵ Ibid., 623

that first Association and its later evolution.

There was such a thorough union of sentiment and feeling in the old Association, between ministers and Churches, old and young, that they were unwilling to separate until the growth of the denomination made it an absolute necessity. What a mighty work was done for the cause of righteousness and truth by that old Association. It gave birth to Home and Foreign Missions, to Educational institutions, to Sabbath-school organizations, to Union Societies, and to agencies designed to promote the revision and circulation of the sacred Scriptures. It was, in fact, a city set upon a hill, scattering the rays of light in all directions. It laid foundations, deep and broad, for future expansion and success; and accomplished a noble work for God and humanity. The Baptist Convention of the Maritime provinces, and our seven Associations, are at this day simply carrying out the purposes and plans of the old Association. The latter carried the germs, which the later organizations have brought to maturity, and which are now bearing rich and precious fruit in all the land. The present generation owe a debt of gratitude to that parent organization which all will do well to ponder. The fathers laboured and we have entered into their labours. They scattered the precious seed, we are reaping the golden harvest.⁶⁶

The cooperative nature of early Associational life in the Maritimes was a strong factor in any growth success of the Association.

Dr. Eugene M. Thompson in his paper entitled, "The Status of Transcongregational Polity", comments on the cooperative work of congregations through the Association structure, in fact even the formation of the Baptist Convention of New Brunswick, Nova Scotia and Prince Edward Island in 1846 did not replace the associational structure. Dr. Thompson adds that the New Brunswick and Nova Scotia Associations continued to be the

⁶⁶ Ibid., 626

most important transcongregational structures.⁶⁷ Thompson sees a process that was taking place in Baptist life and transcongregationalism:

As the 19th century wore on, the number of associations grew while there was a concurrent trend toward centralization on the convention level. In 1879 a Convention Home Mission Board was incorporated. However, even then, various associations opted in and out of this arrangement. The "superannuated ministers board" also floundered back and forth between the associations and the convention. However the Convention was successful in developing the Foreign Mission board and the board responsible for education. In this development we can see clearly a process which occurred in other Baptist Conventions in which there was a movement from councils called at the request of a Church to deal with a specific problem, to societies formed for missionary and other service, to conventions with permanent boards to carry out work entrusted to them. The convention began to take more initiative toward developing new programs for the Churches. It yearly compiled statistics on growth; encouraged special projects; developed Sabbath-schools; and encouraged temperance. Many of these concepts were similar to those of the Free Will Baptists. This helped bring these two bodies together in 1905-1906.⁶⁸

George Levy also sums up this time period and gives high marks to the Baptist people for their energy and vision.

The close of the 1870's marked the beginning of a new era among Maritime Baptists, one of greater and more far-reaching achievement both at home and on the foreign field. The Spirit of God moved afresh on eager, soaring minds, bringing visions of new service and far horizons. The organization now embraced the district meetings, six associations, and the Convention. Two Academies, one at Horton and one at Fredericton, one college and a female

⁶⁷ E. M. Thompson, *The Status of Transcongregational Polity*, in *Canadian Baptist History and Polity*, M. J. S. Ford, ed., (Brantford, Harley Printing, 1982), 95

⁶⁸ *Ibid.*, 96-97

seminary, were being supported. The denomination was united in promoting a growing foreign missionary work in Burma. and Domestic Missions at home. Young men were being recruited for the ministry; Sunday schools, temperance organizations, and Union Societies were being sponsored and provision, if all too scanty, were being made for aged and infirm ministers. There were now 303 Churches including a total membership of 27,081 with 73 ordained ministers in New Brunswick, 86 in Nova Scotia and 9 in Prince Edward Island.⁶⁹

The 19th century saw great advances in Baptist Church life. From the earliest days of preaching and practicing the Christian faith came the first Baptist Association of 1800. Growth led to mergers and divisions over the next century. A spirit of cooperation for the cause of Christ had been evident over the years. Levy declares:

Not once in the history of either Baptist or Free Baptist denomination was a major enterprise irretrievably defeated by the spirit of disunity. Sometimes the lack of agreement forced a change in the method proposed, as when it was necessary for the Baptist Associations or provincial Boards to resume charge of Home Missions; sometimes a needed service was delayed, as the adequate provision for an educated ministry in the Free Baptist denomination. but, otherwise, sooner or later, the project was carried out in a spirit of unity⁷⁰

As the new century drew near, this positive spirit of unity would enable a United Baptist Convention to be born. The 19th century was the golden age of Association life. The 1905-1906 birth of the United Baptist Convention drove the Districts and Associations into a lesser role of service and mission. The United Baptist Convention became the agency that gave direction to much of the Baptist work. The Regular Baptists valued the independence

⁶⁹ Levy, 187-188

⁷⁰ Ibid., 267

of the local Church while the Free Christian Baptists valued a strong central government. The Association was no longer the group looked upon to provide a vision for outreach or training. To expect the vibrancy of the Association to remain while removing its very cause for existence could only lead to a decline in Association life. It must be noted that no intentional plan to lessen the role of the Association was ever contemplated.

Over the time frame of the preparation of this thesis, the United Baptist Convention of the Atlantic Provinces is in the midst of its third attempt at restructuring how ^{its} our Churches, Associations and Convention headquarters function in ministry and relate to one another. The restructuring of the early 1960's and mid-1970's was not able to revitalize the Association, even though the 1970's plan gave serious attention to the role and structure of Associations.

Baptist Churches of the 19th century valued the connectedness that the Association brought them. They used their unity to plan strategic methods for outreach and Church planting, overseas missions and education. It can be argued that the Baptist Convention has replaced the Association in the role stated above. This is true. The Association principle, however, remains intact. The role and structure are no longer comparable to the 19th century Associations. In fact, role and function deemed appropriate in the 1960's and 1970's are no longer suitable for meeting the challenges of today and tomorrow. The next chapter begins to show the way to a new Association life.

The roots of the Baptist Association are found not only in theological and Biblical soil, as Chapter 1 has shown, they are also found in the historical soil of English and North American Baptist life. From the earliest days of Association history, the passion for reaching

the lost and caring for each other as Churches became the priority that determined Association agenda, activity and structure. It is interesting to note that Associations had not emerged due to the efforts of some people to create a structure. Society and denominations mistakenly equate structure with success and the Will of God. In the first one hundred years of Baptist Association life in Atlantic Canada, the record does not indicate that Associations came together to redefine their goals and purpose, nor did they question their actual existence. Their common resolve to meet the existing needs in their Churches and communities gave them their agenda. They just did it. The material bringing these historical factors together along with the Biblical and theological factors will influence the final conclusions of the thesis considerably.

CHAPTER 3

THE UNITED BAPTIST ASSOCIATIONS OF AREA 1

AREA 1: A SNAPSHOT

The region designated Area 1, at the time of the 1991 Census¹, had a population of 370,860, which is approximately one-half of the population of New Brunswick. Geographically, Area 1 represents approximately one-half of the province of New Brunswick as well. It ranges from the provincial boundary between Northwestern New Brunswick and the province of Quebec to the Bay of Fundy, in Southern New Brunswick, a distance of about 500 kms. East to West, it covers an area from Sussex-Penobsquis to St. Stephen, on the Maine-New Brunswick border, a distance of approximately 200 kms. The area is divided North to South by the beautiful Saint John River. This river has had a direct influence on the development of the region over the last two hundred years, as log drives, river boats and communication all relied on the size and power of this river. At one time dozens of ferries were in constant use, transporting people and goods from one side of the river to another, saving many miles of walking or driving. Only a few such ferries are in use today. Obviously, the river had a major influence on the locations of homes, roads, communities and Churches.

¹ Statistics Canada, 1991 Census (Ottawa, Queen's Printer, 1992)

The region is a balanced mix of forestry, agriculture, industry and commercial fishery. Two giant international corporations are owned by citizens who live in this region. The McCains and the Irvings have head offices in Florenceville and Saint John respectively and from these offices operate two of the largest corporations in Canada. With the diversity of their businesses, a relatively high percentage of the population of this region is directly or indirectly employed by them. The balance of industry, agriculture, forestry and the fishery is reflected in the balance of urban and rural life throughout the region. The largest urban centers in Area 1 are Edmundston, Fredericton and Saint John. All three cities have universities, colleges, and community colleges. Edmundston and Saint John are at the northern and southern extremes of the region while Fredericton is centrally located. Fredericton is the provincial capital and is home to several thousand civil servants. The two largest universities of the area are in Fredericton - Saint Thomas and the University of New Brunswick. Fredericton High School has the largest enrollment of any high school in Canada.

Another group of large towns is sprinkled throughout the region including St. Stephen, a border town; Sussex, an agricultural centre, with two potash mines nearby; Woodstock, another agricultural centre about one hour north of Fredericton, which like St. Stephen and Sussex has become a regional base for education and social services. Another grouping of somewhat smaller towns, too numerous to specify here, is found through Area 1. Much of Area 1 is rural, with numerous villages dotting the countryside.

The 1991 Census figures of the counties of Area 1 indicate stability and tradition. The counties are, from north to south: Madawaska, Victoria, Carleton, York, Queens, Sunbury, Kings, Saint John and Charlotte. All counties, except Saint John report that between 87%

and 91% of all families are traditional husband-wife families. Saint John comes in a little lower at 81%. Saint John city, the largest city in Area 1, is more attractive to single parent families with more opportunities for work and social assistance readily available. In Madawaska County, the percentage of the population over 55 years of age is 19%. In Victoria (22%); Carleton (22%); York (20%); Queens (27%); Sunbury (15%); Kings (17%); Saint John (23%) and in Charlotte (25%). The percentage of each county under the age of 25 is as follows: Madawaska (36%); Victoria (37%); Carleton (37%); York (35%); Sunbury (40%); Queens (33%); Kings (39%); Saint John (35%); Charlotte (35%). The average income per household ranges from \$33,000-\$44,000. This low average income per household reflects the unemployment rate in the region, as well as the reality of one-income households and part-time employment. The concepts of modesty, stability and tradition are important in western New Brunswick.

The predominant language group of Madawaska County is French-speaking, while in all other counties the majority of the population are English-speaking. Language rights has always been a political and social issue in New Brunswick. The province is the only bilingual province in Canada. This bilingual status is somewhat misnamed as it really means that most services are provided in each language, i.e., French speaking schools and English speaking schools, not one bilingual school. It is unfortunate that the government policy has been unable to reduce attitudes of prejudice and resentment. This has certainly carried over into the Churches of New Brunswick.

The 1991 Census has provided some interesting information regarding the religious affiliation of the population:

County	% Catholic	% Protestant	% No Religious Affiliation
Madawaska	94	2	1
Victoria	56	34	8
Carleton	12	77	10
York	25	62	10
Queens	20	73	6
Sunbury	--	--	--
Kings	28	65	7
Saint John	43	48	6
Charlotte	19	72	7

Total number of Baptists, not only United Baptists: 47,325 plus Sunbury

The United Baptist Churches of these nine counties of western New Brunswick come together as five Associations of United Baptist Churches totalling 170 Churches. The Associations are Northwestern Association -Madawaska, Victoria and Carleton Counties; York Association - York County; Queens/Sunbury Association - Queens County and Sunbury County; Saint John/Kings Association - Saint John County and Kings County and Southwestern Association - Charlotte County.

For comparison, if one looks at the Association structure in place in 1960, three Associations were in place in New Brunswick: an Eastern, a Southern and a Western

Association.² The Western Association was composed of the counties of Area 1 today.

However, it was subdivided into seven districts as follows:

1. Districts 1 and 2 (usually combined) - Madawaska, Victoria and Carleton Counties;
2. District 3 - York County;
3. District 4 - Sunbury and parts of York and Queens Counties;
4. District 5 - Queens County;
5. District 6 - Saint John and Kings Counties;
6. District 7 - Charlotte County.

During 1961, a special committee was established to come up with a more practical structure for the ongoing work of the "Maritime United Baptist Convention".³ The new structure, consisting of twenty-one Associations allowed Western New Brunswick Association to be restructured :

1. Carleton/Victoria Association - consisting of Carleton and Victoria Counties;
2. York Association - consisting of York County;
3. Queens/Sunbury Association - consisting of Queens and Sunbury Counties;
4. Saint John/Kings Association - consisting of Saint John and Kings Counties;
5. Southwestern Association - consisting of Charlotte County.

² *Yearbook, United Baptist Convention of the Atlantic Provinces, 1960* (Saint John, Lingley Printing, 1960), 17

³ *Yearbook, United Baptist Convention of the Atlantic Provinces, 1961* (Saint John, Lingley Printing, 1961), 12, 46

In the late 1980's, Carleton/Victoria added Madawaska to its ministry region and changed its name to Northwestern Association. Two Francophone congregations had recently been planted and had become part of Carleton/Victoria Association. As these Churches in Edmundston and Saint Leonard were in Madawaska County, the name Carleton/Victoria did not seem appropriate. Thus, the name change indicated an openness to Francophone ministry.

The last significant restructuring of the United Baptist denomination organization occurred in 1973. A committee was established to review Baptist work from top to bottom. After months of study, including meetings, interviews and surveys, a proposal was adopted by the Baptist constituency with far reaching implications. One significant change was the establishment of a council/commission system for the Baptist Convention and a similar system for each of the United Baptist Associations. The plan called for a line of communication that would expedite ministry at all levels. For example, the Convention council would have an Evangelism Commission (as well as a Director of Evangelism). At the Association level, there would also be an Evangelism Commission. The members elected to that Commission would work closely with the Convention-wide Commission in planning and promoting evangelism interests. The communication would move both ways. If a mailman or messenger was needed to assist in such communication a "Pastor-at-Large", (now called Area Minister) would be able to fulfil that role.⁴

The Area Minister worked closely with the Associations in his geographic area. For

⁴ *Yearbook, United Baptist Convention of the Atlantic Provinces, 1974* (Saint John, Lingley Printing, 1974), 5-6

the first several years after the 1970's restructuring, Associations attempted to coordinate their meeting dates in order for the Area Minister to be present. He provided a general report of his activities, bringing Associations and Association Councils up to date with activities throughout the constituency, providing counsel and expertise in such matters as requested by the Association and promoting Convention life and budgetary concerns. Beyond the Association role, the Area Minister served as "pastor to the pastors" and provided counsel and resources to local Churches as requested. In more recent years, the role of the Area Ministers in Association has lessened while the demands of pastors and Churches have increased.

Each Area has an Area Committee that meets with the Area Minister two or three times a year. This Committee is made up of representatives of each Association in the Area. The Area Minister is accountable to this Committee yet he is also accountable to the Executive Minister of the United Baptist Convention.

The restructuring of the early 1970's has been summarized in order to clarify what the intention of the Review Committee had been. The role of the Area Minister, who worked closely with Associations added a new dimension to Association life. It was a dimension that required an extended period of adjustment.

THE SURVEY

BACKGROUND

Having examined the Baptist Association from a theological and historical perspective, Chapter 3 examines both the results and analysis of the survey conducted in Area 1. The survey was a tool used to determine the opinions and views of a cross-section of people in Area 1. Three target groups were selected for this survey.

The first target group were Pastors of United Baptist Churches in Area 1. Surveys were mailed to each pastor with a deadline by which to return the survey. Altogether 40 surveys were returned, giving a return rate of 44%. (See Appendix K)

The second group comprised two lay people in each pastorate who are not actively involved in Association life. In the same envelope that was sent to Area 1 pastors, a note was included that explained that the pastor was to give two surveys to two of his/her parishioners who do not attend Association meetings. The same return deadline applied. There were 50 surveys returned, a return rate of 28%. (See Appendix H)

The third group comprised attenders of the Fall, 1996 Association meetings. This survey asked the same questions as in the survey above. These surveys were printed on yellow paper so they could be distinguished from the lay surveys on white paper. These yellow surveys were distributed at each of the five Fall Association meetings and collected at the end of the meetings, 127 of these surveys were filled out. While total attendance at Association meetings is not kept, an estimated attendance of 250-300 might be accurate. Thus, the return ratio would be at least 45%.

These three target groups were selected for a number of reasons. First, it was important to hear from the "Association faithful". While they would be expected to be supportive of the Association principle, they are in the best position to assess the current effectiveness of the Association. Second, it was also important to get a perspective on the role and value of the Association from lay people who, while active in their own Churches, did not give much time or attention to the Association. Third, Pastors play a significant role in the life of the Association and it was crucial to have them respond to the survey questions as a representative group. Their survey questionnaires are designated "pastor" so in the results, their responses can be separated from other surveys. To focus more clearly in the analysis of the surveys, respondents were asked to circle one of three age categories: under 35, 35-55, and over 55.

The survey was designed to evoke responses relating to the role and structure of the Association. As Associations are experiencing decline in numbers, respondents were given an opportunity to express why they felt this was happening. Respondents were also invited to express what they believed were the most important and least important components of Association life. A concluding section of the survey allowed respondents to reply in their own words to questions and statements before them.

Both the lay survey and the pastors' survey consisted of three main parts. Part I of the lay survey consisted of eight questions that made it possible to distinguish Church, Association and annual Convention involvement. An additional question related Association components in order of their importance. Part II was a list of 16 statements in which the respondent could circle an appropriate number from 1 (strongly no) to 5 (strongly yes).

Questions 7, 8 and 9 are different on the lay survey from the pastors' survey.

Part III of the lay survey asks four subjective questions. Question 1 involves a ranking of reasons why people do not get involved in Association life. Question 2 asks what the respondent thinks are the three most important ministries an Association can fulfil. The last two questions are in the form of sentences to be completed that evoke responses as to how to improve the Baptist Association.

In the pastors' survey, Part I has six questions instead of the eight as in the lay survey. Instead of asking about years of involvement in a Baptist church, a question is asked about the number of years in full-time pastoral ministry. It seemed inappropriate to ask pastors the question relating to how frequently they attend the Church of which they are a member.

Part II differs only in questions 7 and 9. To compare we list the questions:

7 (laity) Our pastors are key people in the life of the Association.

7 (pastors) The Association takes too much of a pastor's time.

9 (laity) Association should place more emphasis on our Churches working together.

9 (pastors) Pastors find it difficult to generate interest in the Association within their congregation.

Question 8 on the pastors' survey is similar in design but consists of five questions instead of four in the lay survey. Questions 2, 4 and 5 on the pastors' survey are identical to 1, 3 and 4 on the lay survey. The pastors' surveys asks for a ranking of reasons why pastors do not get involved in Association life. A further question asks what role a pastor should play in Association life. Neither of these questions is on the lay survey. The detailed survey results are found in Appendix I, J and L.

SURVEY RESULTS: A CLOSER, COMPARATIVE LOOK

The first few questions of Part I of the survey were designed to establish the level of involvement in Church and denominational life. Three age categories were chosen, to ascertain any age group trends.

PART I

1. **I have been a member of a Baptist Church for:**

<u>Years</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>
1-10 years	16%	6%
11-25 years	28%	14%
26 years or more	56%	80%

The pastors were asked a different question:

I have been involved in full-time ministry for:

1-10 years	35%
11-25 years	42.5%
26 years or more	22.5%

These responses indicate that a broad base of experience exists within the ranks of the pastors with years of ministry evenly divided. The majority of lay respondents were active in their local Church for more than 25 years. A closer look at the responses from those who attended the 1996 Fall Association meetings shows one of the problems that Associations are facing. Only 6% of respondents are newer members of their local Church, while fully 80% have been involved in their local Church for more than 25 years.

2. **My age:**

<u>Age Group</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>	<u>Pastors</u>
Under 35	4%	1.6%	17.5%
35-55	62%	22.4%	55%
Over 55	34%	76%	27.5%

Both lay surveys, as well as the pastors' surveys, indicate the youngest age grouping is the lowest percentage of respondents. The very low percentage of "under 35" respondents is noteworthy. Only 1.6% of those attending the Fall 1996 Association meetings in Area I were under the age of 35.

3. **I attend services in the Church of which I am a member:**

<u>How Often</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>
Frequently	98%	99%
Occasionally	0%	0%
Seldom	2%	1%

This response indicates that the survey respondents are regular in the attendance of the worship services in their local Church. The 2% and 1% who indicated that they seldom attend the Church of which they are a member were probably saying that the Church to which they are committed is not the Church of which they are members. Local Church involvement, at least in terms of attendance, is high. Thus when questions are asked that relate to promotion and explanation of the Association in the local Church, these respondents are able to give an informed answer. For obvious reasons, the pastors were not asked this question.

4. **I attend services in a Church other than where I am a member:**

<u>How Often</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>
Frequently	4%	4%
Occasionally	32%	60%
Seldom	64%	36%

The lay respondents are loyal to their own Church but appear to visit other Churches occasionally. The reasons for such visits are not obvious but probably relate to special events in sister Churches or the visiting of family members who attend other Churches. Again, it was deemed inappropriate to ask the pastors this question.

5. **I attend the annual Convention Assembly (#3 - pastors' survey)**

<u>How Often</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>	<u>Pastor</u>
Frequently	10%	35%	85%
Occasionally	14%	33%	12%
Seldom	36%	32%	3%

This question allowed for a distinguishing between those who were somewhat interested in the wider denominational life and those who preferred not to be involved. Those more apt to attend the annual assembly were also more apt to attend the Association meetings. About one-third for both lay surveys seldom attend the annual assembly. As the annual assembly is held during week days, it is difficult for many to attend. Pastors, on the other hand, have their travel subsidized by the local Church (in most cases) and are expected to attend. It is interesting to note that fifteen percent of pastors in Area 1 do not attend the annual assembly frequently. This lack of interest may translate into a decreased level of Association involvement and even promotion of it, but the survey does not address this

possibility.

6. I attend the Fall and Spring Association meetings.

<u>How Often</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>	<u>Pastors</u>
Frequently	18%	67%	78%
Occasionally	38%	29%	20%
Never	44%	4%	2%

The uninvolved lay survey was completed by those not involved in Association life, however 56% of respondents indicated that they have attended the general meetings of Association, though infrequently. No comment is adequate to address the statistic that indicates that 4% of involved lay people never attend the Association, when it was only at Association that these forms were distributed and collected. Of those who attended the Association in the Fall of 1996, 96% attend frequently or occasionally.

In other words, a faithful core of people can be counted on to be present when the Association meets for general sessions. Only 78% of pastors attend the Fall and Spring sessions frequently. This would appear to be a low percentage of Church leaders who attend frequently the general, open meetings of the Association. This might, over time, become a negative model for Church members to follow.

7. While this question does not apply to uninvolved people (white lay survey) it does apply to the involved laity category.

<u>Involvement</u>	<u>Number of People</u>	<u>Number of Pastors</u>
Moderator	7	11
Clerk	8	5
Treasurer	7	3

Council Member	60 (47%)	37
Examining Council	3	11
Other	34	8

Nearly one-half of all involved respondents have served as a member of a commission (council member). This is yet another indication of the core of committed Association leaders who make up the Association population. Of the forty pastors who responded, thirty-seven have served on a commission. The Associations strive to get the pastors involved as much as possible. Some are involved and enjoy it, others are often heard to comment that their involvement is out of a sense of duty to the Church.

8. (#6 on pastors' survey) **Number the following Association components in terms of their importance.**

<u>Component</u>	<u>Uninvolved Laity</u>	<u>Involved Laity</u>	<u>Pastors</u>
Fellowship	58%	52%	80%
Inspiration	46%	47%	37.5%
Bible Study	28%	38.5%	30%
Music	14%	20%	7.5%
Preaching	20%	24%	20%
Commission Work	22%	28%	57.5%
Council Meetings	4%	11%	20%
Business Conducted	10%	16.5%	25%
Camping Meetings	10%	8%	37.5%

For the purpose of obtaining the strongest trends, those respondents who marked a component #1 through #3 were added together. As in the chart above, 80% of pastors designated "fellowship" #1, #2 or #3. Both lay people who attend Association meetings and those who don't, agree that fellowship and inspiration are key components of Association life. Business and music are not viewed as high in importance by any of the three groups. It can be noted that the pastors rank commission work at 57%. That is because commission work

is viewed as ministry. The category of "camping meetings" appears to have been understood to mean "meetings about camping", presumably as part of Association meetings. This may account for the seeming conflict between the assessment of the survey as rather negative towards "camping meetings", while all five Area 1 Associations have strong camping ministries, that are well supported in financial terms and participatory attendance. This confusion is further increased by the use of "camping meetings" on the lay survey and "camping ministries" on the pastors' survey.

There is little doubt about what Baptist people in Area 1 are saying about what is important in Association life - Coming together for fellowship! The idea that each Church is an end unto itself is gradually waning. While the survey does not deal with this idea, it can be observed in the regions of Area 1 as Churches are coming together for services, rallies and projects more frequently. Our pastors and lay people are realizing that they need one another. With "inspiration" receiving high marks, "music" does not seem to be the method of choice to provide that inspiration. If a component received a ranking of #7, #8 or #9, it was receiving the lowest possible scores. For the lay people, "Council", "business", "camping" and "music" received the lowest scores. For the pastors, "music", "preaching" and "Bible studies" received the lowest ranking. Perhaps the reason for this last statistic is found in the illustration of the bus driver who refused to travel by bus on his personal vacation.

PART II

In most cases #1 and #2 are totalled together as are #4 and #5. Usually the most obvious choice of respondents is given, except for a few occasions when the low percentage

is most telling.

Please circle the most appropriate number:

1. strongly no 2. no 3. neutral 4. yes 5. strongly yes

1. The Association Concept is important to our Baptist life and family

	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	
Noninvolved Laity						4 + 5 = 70%
Involved Laity						4 + 5 = 80%
Pastors						4 + 5 = 76%

In this response of noninvolved laity, involved laity and pastors (some of whom want to be involved and some who do not want to be involved), the consensus is clear as between 70% and 80% stated the Association concept is important to Baptists. Even noninvolved laity believe it to be an important concept. Later, an attempt will be made to discover the reasons for this target group not getting involved in something they feel to be important.

2. Currently, the Association is playing an important role in our Baptist life and ministry.

	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>	
Noninvolved Laity						4+5 = 56.5%
Involved Laity						4+5 = 54%
Pastors						4+5 = 38%

There is a noticeable drop in percentages from question #1. Only 54%, a small majority of Association faithful feel that the Association is playing an important role today. The pastors are even more definite that the Association is not playing a significant role in Baptist life and ministry. Looking at the pastors' response of 38%, it is even more amazing that as many of them attend as presently do.

3. **The emphasis of the Association should focus more on business.** *1 2 3 4 5*
- | | |
|-------------------|-----------|
| Noninvolved Laity | 4+5 = 9% |
| Involved Laity | 4+5 = 15% |
| Pastors | 4+5 = 26% |

Only a very small percentage of lay people and only a slightly higher percentage of pastors want a greater focus on business. In the five Associations of Area I, each Association would spend a different amount of time and energy on business in comparison to the other Associations in the Area. Yet this percentage response is saying "less business"!

4. **The emphasis of the Association should focus more on fellowship/inspiration.** *1 2 3 4 5*
- | | |
|-------------------|-----------|
| Noninvolved Laity | 4+5 = 63% |
| Involved Laity | 4+5 = 66% |
| Pastors | 4+5 = 81% |

These percentages are entirely consistent with what the ranking of Association components had previously indicated. If lay people indicated they were hungering for fellowship/inspiration, the pastors indicated they were starving for it. The direct comparison with question #3 is obvious. The priority is clear, more opportunities for fellowship, less priority for business.

5. **The emphasis of the Association should be on ministry projects.** *1 2 3 4 5*
- | | |
|-------------------|-----------|
| Noninvolved Laity | 4+5 = 63% |
| Involved Laity | 4+5 = 67% |
| Pastors | 4+5 = 74% |

On various occasions, a strong response has come forward when a need relating to a camp project, a hurting pastor or pastor's family, a special missions emphasis or a Church planting situation has been presented. The survey indicates the lay people of Area 1 have a priority for ministry projects.

6. **The present council structure should be maintained.** 1 2 3 4 5
- | | |
|-------------------|-----------|
| Noninvolved Laity | 3 = 74% |
| Involved Laity | 4+5 = 54% |
| Pastors | 1+2 = 54% |

A variety of responses were presented to this statement, from 54% yes (involved laity), to 54% no (pastors) to a strong 74% neutral (uninvolved laity). This indicates an uncertainty as to the value of the structure. Frequently, in the survey when respondents had to comment on structure, the result was strongly neutral, suggesting either a lack of interest or a lack of knowledge about the structure. Baptists are not passionate about structure.

7. **(Laity) Our pastors are key people in the life of the Association.** 1 2 3 4 5
- | | |
|------------------|-----------|
| Uninvolved Laity | 4+5 = 69% |
| Involved Laity | 4+5 = 79% |

Baptist lay people depend upon the pastors for promotion of and leadership in the Association. The pastors, overall, share this view, therefore this becomes a significant factor in any study of the Association (See Pastors' Survey Part II, question #8). It may be that while pastors acknowledge the importance of their role in Association life, many do not find Association meetings to be meaningful in their ministry priorities. This is speculative and not discernible from the surveys. The time commitment to the Association is not a significant factor that keeps them from attending. (Pastors' Survey, Part II, question #7)

8. **Association is well promoted in our Church.** 1 2 3 4 5
- | | |
|------------------|----------------------|
| Uninvolved Laity | 4+5 = 62% |
| Involved Laity | 4+5 = 33%; 1+2 = 45% |
| Pastors | N/A |

Most lay people who are active in the Association do not believe that the Association is adequately promoted in the local Church. In other survey responses, this matter surfaces

frequently. Lay people see a link between a pastor's indifference to Association and lack of attendance at Association meetings. Those lay people not involved in Association life believe that promotion is adequate.

9. **(Pastors' Survey) Pastors find it difficult to generate interest in the Association within their congregation.** 1 2 3 4 5
 Pastors 4+5 = 90%

The pastors say it is difficult to generate interest in the Association, while lay people do not think the pastors are promoting it adequately. This concept of promotion must be discussed openly and the frustrations must be expressed.

10. **Associations should continue to elect representatives to the Examining Council**
- | | | |
|------------------|------------|----------|
| Uninvolved Laity | 4+5 = 68%; | 1+2 = 0% |
| Involved Laity | 4+5 = 79% | |
| Pastors | 4+5 = 95% | |

The Examining Council is made up almost entirely of Association representatives, elected in their own Association. Pastors are often the people chosen to represent the Association. While the Examining Council speaks for the Convention, the task of actually ordaining rests in the hands of the local Church. Everyone can see the benefits of a broad-based council and the survey indicates such.

11. **Associations should continue to be involved in the Home Mission grant process.** 1 2 3 4 5
- | | |
|------------------|-----------|
| Uninvolved Laity | 4+5 = 67% |
| Involved Laity | 4+5 = 75% |
| Pastors | 4+5 = 86% |

Currently all grant applications from Churches to the Home Mission Board must be

examined by the appropriate commission of the Association in which the Church is a member. The lay people and pastors are clearly supportive of the Association step in the process remaining in some form. Their support of this process may be attributed to the factor that it gives the Association a significant voice in the ongoing ministry of the grant-receiving Churches in their Association.

12. **My fellow Church members are well informed on Association life and ministry.**

	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
Uninvolved Laity	1+2 = 46%;				
Involved Laity	1+2 = 60%		4+5 = 13%		

(Pastors) **My Church is well informed on Association life and ministry.**

	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
Pastors	1+2 = 32%;		4+5 = 46%		

Many of our lay people do not think that they are well informed, up to 60% of Association supporters. Yet 46% of pastors do think their people are well informed. These responses are consistent with others in the study. At the very least, the provision of information needs to be examined in the context of improvement of the communication process.

13. **Radical change is needed if the Association is to fulfil a role in Baptist life.**

	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	<i>5</i>
Uninvolved Laity	3 = 65%				
Involved Laity	1+2 = 17%;		4+5 = 44.5%		
Pastors	1+2 = 6%;		4+5 = 61%		

Most uninvolved lay people do not know how to respond to this statement and reflect that by selecting the neutral #3 response. Involved laity and pastors selected to open the discussion by suggesting radical change. It illustrates the level of urgency that exists in the

minds of the respondents.

14. **Our Associations should all have the same basic structure.** 1 2 3 4 5
- | | | |
|------------------|----------|-----------|
| Uninvolved Laity | 3 = 43%; | 4+5 = 48% |
| Involved Laity | 3 = 34%; | 4+5 = 58% |
| Pastors | 3 = 36%; | 4+5 = 33% |

This is another structure related question that evokes a neutral response. The pastors and lay people of Area I are undecided as to the place and significance of structure in any attempt to improve the Association. This is a positive note, as people are not willing to credit or debit structure as a cause/force in Association life. They are willing therefore to speak with conviction in those other cause/force areas that matter more to them, as indicated by those areas in the survey where percentages were over 80%.

15. **The Association principle can be justified in the Word of God.** 1 2 3 4 5
- | | | |
|------------------|------------|-----------|
| Uninvolved Laity | 1+2 = 20%; | 4+5 = 64% |
| Involved Laity | 1+2 = 7%; | 4+5 = 78% |
| Pastors | 1+2 = 5%; | 4+5 = 82% |

If #14 evoked a neutral response, #15 has evoked a rather definite, anything but neutral response. In a strong statement on the Biblical validity of the Association, the stark contrast between "strongly no-no" and "strongly yes-yes" is only matched by #16 to follow. In Area I, the Association concept is accepted as Biblically defensible. While the concept of Association does not mean the same thing to everyone, even in diversity there is a consensus of the "associating" being a sound Biblical principle.

16. **The Association should be abolished.** 1 2 3 4 5
- | | | |
|------------------|------------|-----------|
| Uninvolved Laity | 1+2 = 74%; | 4+5 = 9% |
| Involved Laity | 1+2 = 88%; | 4+5 = 8% |
| Pastors | 1+2 = 82%; | 4+5 = 10% |

If the voice of the strong majority matters at all, then one must look for ways to improve, not abolish the Association. The large percentage saying "no" to the abolition of the Association provides some encouragement to attempt to rebuild the Association in a way that will reflect the ideas and ideals of pastor and laity alike.

PART III

1. (Lay Surveys) **Rank the reasons why some people, (pastors - Pastors' Survey), do not get involved in Association life.**

#1 - the number one reason #10 - the weakest reason

- _____ the time it takes
- _____ the program is poor
- _____ it is all irrelevant to most people
- _____ no Biblical basis for the Association is seen
- _____ the time when Associations are held
- _____ promotion has been poor
- _____ nothing is accomplished
- _____ the same people always make the decisions
- _____ people do not know enough about the background of Association life
- _____ (Pastors' Survey) not in job description

	<u>Uninvolved Laity</u>	<u>Involved Laity</u>	<u>Pastors</u>
Time it takes	52%	35%	60%
Program is poor	16%	5%	35%
Irrelevant to most people	44%	35%	37%
No Biblical basis	6%	4%	0%
Time when Association is held	24%	14%	22%
Promotion has been poor	26%	47%	30%
Nothing accomplished	10%	2%	47%
Same people make all decisions	10%	7%	15%
People do not know enough about background of Association life	60%	62%	35%
Not in job description (Pastors' Survey)			15%

The pastors were asked for an opinion as to why lay people do not get involved:

poor promotion in local Church	25%
little interest in program	60%
little interest in the Association concept	52%
little knowledge of Association history	37%
lack of time to give to Association	50%
irrelevant to most people's lives	52%
nothing accomplished	22%

Lay people say the number one reason why more of their friends do not get involved in Association life is because of a lack of knowledge about the background of the Association. "The time it takes", "poor promotion" and "its irrelevance to people's lives" were the other reasons given. When pastors were asked why lay people do not get involved, they listed: "little interest in the program", "little interest in the Association concept", "irrelevant to most people's lives", and "lack of time to give to the Association". When the pastors were asked the same question about why they do not get involved they clearly stated "the time it takes" as number one, followed closely by "nothing accomplished", "irrelevant to most people", and "program is poor" (tied with "lack of background knowledge about the Association").

For those involved in Association life, "program is poor" at 5% and "nothing accomplished" at 2% suggest minor reasons at best for people not getting involved. Obviously these people find that the program is not a negative experience, nor are they willing to accept the charge that nothing is accomplished. Forty-seven percent of the pastors, however, feel nothing is accomplished. How difficult it must be to be expected to promote a concept that you believe is accomplishing nothing. Of the involved respondents, a large percentage (47%) point at poor promotion as a major contributing factor to declining interest in the Association. In particular, any attempts to rebuild the Association must seriously look

the issues of "the time it takes", "irrelevant to people's lives" and "lack of knowledge about the background of the Association". The respondents do not use "no Biblical basis" as a valid reason for non-interest in the Association, nor do they think that a "few people make all the decisions".

From the survey analysis, certain facts have stood out. First, the pastors and lay people do not want to abolish the Association, they just want it to work more effectively. According to the survey, that will be accomplished when the Association, in programs and in purpose, is more relevant to their lives and to the life of the local Church. They prefer to be involved in ministry projects that can be seen and that have a reachable goal.

Second, the pastors and lay people want a shift in emphasis from business to fellowship and inspiration. They believe there is a Biblical basis for the Association but they are discontented with the emphasis on meetings and business.

Third, the pastors and lay people voiced a loud approval of the Association's involvement with United Baptist Convention ministries and certain other links such as the Examining Council, the Nominating Committee and the Home Mission Board. The authority to issue "licences to minister" is a ministry that the people prefer to keep.

Fourth, the laity desire some clear teaching that brings together the theological and historical background of Associations with the purpose for their existence. The laity feel they are uninformed both in Association background material and in current promotion of Association activities.

The balance between what the people feel they want and what the theological and historical roots say the Association must be, is a delicate balance. In the next chapter an

attempt to find the appropriate balance will begin. Survey results are certainly "descriptive" however they must not be assumed to be "prescriptive".

If Associations are to be maintained, what will be needed to help them find a place in the life of our Baptist Churches? How can Associations determine needs, set goals, reach goals, involve God's people and become relevant? Should Associations be redesigned from the "inside out" or from the "outside in"? It has become obvious across Atlantic Canada that the Associations of the United Baptist Convention of the Atlantic Provinces are likely to plummet down a slippery slope heading for extinction if significant changes are not implemented soon.

CHAPTER 4

THE UNITED BAPTIST ASSOCIATION: PLANNING FOR THE FUTURE

In the pages to follow a definition, a mission statement and a statement of purpose will be suggested, along with a series of recommendations, several of which relate to matters of structure of the Association.

The definition of a Baptist Association, in its Atlantic Canadian context, shall be: *A fellowship of United Baptist Churches, consisting of delegates from each local Baptist Church, who will have voting privileges, and such other members or adherents who wish to attend, voluntarily associated for Christian fellowship, ministry and mission in their region.*
(italics mine)

STATEMENT OF PURPOSE

To promote the work of Christ's Kingdom within the Association in harmony with the United Baptist Convention of the Atlantic Provinces, including the promotion of fellowship, unity, spiritual prosperity, and growth among the Churches comprising the Association, reaching out to meet the needs of communities within the area, and supporting the denomination in its

*missionary and educational work at home or overseas.*¹ (italics mine)

RECOMMENDATIONS

The United Baptist Association must be encouraged to evolve and diversify if it is to keep pace with the changing world in which it exists. Any structure that is too rigid will choke off growth and will contribute to irrelevance. Any plan for Association life and structure must focus on:

- (1) the mission statement
- (2) the priorities of the Association
- (3) the concerns expressed by pastors and laity

1. THE MISSION STATEMENT

The United Baptist Associations' Mission Statement could be stated as follows:

"The United Baptist Association is to be a forum through which United Baptist Churches can initiate and enhance mission, ministry and fellowship in a cooperative manner."

(Quotation marks are mine)

Eight key words are found in this statement that aid in understanding its meaning.

- (1) "Forum" is a place where people can come with their thoughts, ideas and

¹ Wrenfred Bryant, *Association Manual*, (Saint John, United Baptist Convention of the Atlantic Provinces, 1987), 1

visions. Their concepts can be discussed and shared in a positive, non-threatening setting so that mutual agreement may be achieved by the group. The Association (wherever it may meet) is such a "place". Therefore, when the Churches come together, the Association must be designed to allow formal and/or informal opportunities for such sharing of ideas.

- (2) "Churches" are groupings of the people of God through which the Christian life and Great Commission are fulfilled. The Association is comprised of Churches. On most occasions the local Church will be represented by delegates or messengers who have been authorized to represent that local Church, sometimes conveying particular perspectives from their Church to the Association. The Association as an organization exists for the Churches and does not function as an end in itself. Therefore, the messengers/delegates must take their responsibility seriously by coming and participating in Association events and meetings. Churches must be informed about matters to be discussed and directions to be recommended at meetings.
- (3) "Initiate" means that Churches that gather in Associations to discuss matters and make decisions must come to understand that their role is much more than reacting and responding to needs and opportunities. While response to immediate needs and crises is important, it must not become the primary emphasis. Rather, the Association should be able to initiate in matters of mutual interest and concern. Although the local Church would not be

obligated to follow the action initiative, it is possible that Churches could be encouraged to do so. The expectation of the Churches should be to receive proposals for ministry and mission from their delegates.

- (4) "Enhance" means that not only will ministry and mission be initiated but it will also be strengthened. Churches working together will engage more fully in mission, ministry and fellowship. Common goals, the multiplication of strengths and gifts and the increased encouragement of one another will enhance what is done within the Association.
- (5) "Mission" relates to the various challenges facing the Church as it attempts to communicate to the world, the gospel of redemption and reconciliation. The mission of the Association of Churches is one and the same as the mission of the local Church.
- (6) "Ministry" overlaps somewhat with the word "Mission". For the purpose of this study, in the context of the Association, "ministry" includes the mandates in areas of Christian Education, Camping, Men's and Women's Work and guidance provided through the Licensing process for candidates seeking ordination or a lay license to ministry. Ministry in areas of Home Mission, Church Planting, Evangelism and Social Action is the "hands on" process built upon the goals adopted as part of the "Mission" of the Association.
- (7) "Fellowship" as the surveys indicate is very important to pastors as well as

laity. The people in our Baptist Churches value those opportunities to come together for worship, inspiration and ministry. The Association is in a good position to enhance the opportunities for fellowship among Churches. One can observe in Area 1 the increasing number of combined Church services on Sunday evenings and on special occasions.

- (8) "Cooperative" suggests that the idea of Churches working alone, each doing all its own ministry, is not as fashionable as it was between 1950-1980. Pastors and laity have seen the value of coming together in shared ministries and projects. Perhaps pastors are bringing a new attitude to ministry that places less emphasis on "kingdom building" and more emphasis on "building the Kingdom". Cooperative ministry will be even more necessary in the next generation.

2. THE PRIORITIES OF THE ASSOCIATION

The priorities of the Association, generally speaking, are found in the Mission Statement. They are: MISSION, MINISTRY and FELLOWSHIP. The surveys allow for a refocussing of these priorities when we see, for example, that fellowship is rated much higher by pastors than laity, even though the laity rank it #1, as well. The response of the pastors must be factored into any prioritizing exercise in an Association plan.

In fact, cooperative ministry and mission are ranked high in all surveys. The Association therefore must reflect this desire to do useful and practical projects that have a

goal in mind and an end in sight. In the past, Associations have often been willing to face a challenge when the need, objective and plan have been clearly presented to them. One can reflect back to the early nineteenth century when needs regarding outreach to native people, to French-speaking people and to isolated people were presented and dealt with immediately, to which a previous reference has been made in Chapter 2. When needed, a board or committee would be established to take on one responsibility or another. We have been giving our boards, committees and commissions a neat job description when we should have been developing projects and goals to meet the needs of people, community and the Baptist family.

3. THE CONCERNS EXPRESSED BY PASTORS AND LAITY.

- (1) When the large majority of survey respondents give similar reasons why Associations flounder, it is important to listen. Any Association plan for the new millennium must address these concerns. If promotion is lacking, why is that so? Is material available? Is it user friendly? Where is promotion done? Who has promotion as a responsibility? What role should pastors play? Are they consulted on the subject of promotion?**

- (2) If the Association meetings and events are described as irrelevant, what makes them irrelevant? Irrelevant appears to say "This is not impacting on my life or challenging me", or perhaps to say "I don't have time to do this kind of thing when it is not providing fellowship, and is not doing mission."**

- (3) How does an Association address the time problem? Everyone has the same number of hours in the day. Some people will never have enough time to give to the Association calendar, and one must accept that. For many others, however, the use of time can be selective. What can be done to encourage or convince people that it is a good use of their optional time to invest it in the Association? What can the Association provide that other agencies, groups, clubs cannot? If the response is "nothing", then the Association will die with the generation of those fifty-five years of age and up, who currently attend.

As Baptist Associations face the new millennium, they must develop a role and structure that is built upon the theological foundation of the Church and the historical framework of the Baptist Association. The survey material though helpful in providing an understanding of what Baptists believe about Association life, cannot be a direct formula to apply to a renewed Association model. The Baptist Association must draw from all these resources as it shapes its future or it will wither on the vine of traditionalism until the fresh breeze of a better, more relevant and dynamic idea blows it away.

There are certain functions that all the present Associations fulfil that are written into the constitution of UBCAP. The list below discusses each one and how it fits into the structure.

- (1) Each Association elects one (and in some cases, two) delegates to represent it at the Examining Council meetings each year. In fact, the Examining Council is made up of Association representatives and a small minority of

other voting members. The surveys indicate that Baptists want to continue this practice.²

- (2) The UBCAP Nominating Committee is a key committee and meets annually, under the leadership of the past president of UBCAP, to compile a slate of nominees to fill all elected positions within our Baptist work. The nominating committee consists of the moderators of the Associations. The moderators are expected to have consulted with Association laity and pastors and to be able to bring names from their Association to be considered for nomination.³

- (3) The Missions Commission of the local Association has a "home mission" component with the responsibilities to fulfil in close harmony with the Home Mission Board. All Churches receiving grants from the Home Mission Board must apply for the continuance of the grant each year. A grant application is completed by the local Church and must be given to the Association Missions Commission for their consideration, input and recommendation before it can go on to the Home Mission Board. The Home Mission Board has a policy that states that it will not consider a grant application from a Church until the application has gone through the Association Missions Commission. The

² *Yearbook, United Baptist Convention of the Atlantic Provinces, 1996* (Saint John, Lingley Printing, 1996), A-26

³ *Yearbook, United Baptist Convention of the Atlantic Provinces, 1969* (Saint John, Lingley Printing, 1969), 18

surveys indicate that Baptists believe this link should be maintained.⁴

- (4) In the licensing process of those involved in the ministry within our UBCAP structure, an essential step for a candidate desiring to move toward ordination for ministry among us is the granting of an Association license. Each Association has a commission to organize and carry out this licensing process, following their own guidelines which are in step with our denominational guidelines as set forth in the annual yearbook.⁵
- (5) The acceptance or dismissal of Churches by the Association is an important function. A Church does not formally join or leave our United Baptist Convention. By virtue of its acceptance into the local Association, it will automatically join the United Baptist Convention. Dismissals are handled in similar fashion. Generally this process requires a formal letter from the local Church with its request for admission or dismissal. The Association may take a brief time or an extended time to deliberate on the request. The UBCAP cannot interfere with this process but will be there to assist should the Church or the Association request help in some way.
- (6) The current Association structure, adopted in 1974, is basically a smaller

⁴ Unwritten policy of the Home Mission Board of the United Baptist Convention of the Atlantic Provinces.

⁵ *Yearbook, United Baptist Convention of the Atlantic Provinces*, 1996 (Saint John, Lingley Printing, 1996), A-19, A-24

version of a larger, similar model of the UBCAP Council structure, allowing for the common threads of ministry to flow back and forth from the Association to the Convention commission. In recent years this has not been as effective as it could have been, and more contact has taken place between the local Church and the Convention counterpart. The reason for this new direct contact has been the ineffectiveness of the Association. The Association Commissions have become the weak links in the chain of communication. Thus, the 1973-74 plan of restructuring has not been able to do all that it intended to do, in part, because of the breakdown at the Association level. In defense of the Association, it must be noted that it has attempted to fulfil its role in the restructured system, however lack of attendance has reduced the effectiveness of its fulfilling its role in the 1973-74 plan. The Convention commissions and their Directors have simply gone around the Association to the local Church, as they lacked confidence in the ability of the Associations to do their part.⁶

These six functions should be maintained as they provide greater involvement on the local level, although perhaps modified unless one is prepared to change the Convention constitution. For our purposes, in this study, we will work with this existing reality.

In the history of Associations, the ministry and structure evolved from mutually-agreed upon goals and needs. Ministry and mission dictated what structure, or more

⁶ *Yearbook, United Baptist Convention of the Atlantic Provinces, 1974* (Saint John, Lingley Printing, 1974), 5-9

accurately, mechanism, needed to be in place at any given time. One major difference is obvious between the nineteenth century and today. In the nineteenth century the Churches and their pastors saw the validity of the Association model and operated in strong support of the concept. They had determined to use associationalism as a backbone in their ministry and mission strategy. It can be argued that the birth of the Baptist Convention and the ever increasing role it was being asked to fulfil, effectively removed the heart from Association mission. "Heart" refers to the fact that the necessity of mission, and the initiation of mission was now considered a central part of the mandate of the United Baptist Convention. To duplicate what the UBCAP or local Church can do is unwise and doomed to failure. Mission and ministry opportunities that take into consideration the uniqueness of the Association have a better chance of being accomplished. Other opportunities that allow a Convention commission strategy to be applied in ways unique to the Churches and geography of a particular Association should also be identified.

It must be noted that the 1973-74 restructuring did build within it a positive and constant link between Churches, Associations and the larger Convention structure of council/commissions. The link was the Area Minister who was really a regional staff person. Over the years the Area Minister's responsibility to the Association has lessened, if not by design, it has in reality. The Area Minister now devotes more time to the ministry among pastors and Churches, reflecting the increased requests from these sources. The Association expects less from an Area Minister than was originally intended. It would seem reasonable to apply the role of the Area Minister to any new strategy for Association renewal. The Area Minister has ongoing contact with all Associations in his Area. He also has involvements with

various Convention Boards, Commissions and staff. He can observe, in a more objective manner, those parts of Association life that need to be strengthened and reviewed. He can provide resources that would be of value to the Association in the form of workshops and seminars. The involvement of the Area Minister must be specified in his job description. Associations need to include the Area Minister more directly in their meetings as well as in their planning strategies.

It can be stated that the present structure is not the only cause of the decline of the Association. Yet, the Association needs new strategies in role and structure if it is to return to being an effective part of Baptist life. In the light of the matters raised and discussed earlier in this paper, the following proposals are set forth for the Association facing the new millennium:

1. An Annual Business Meeting should be held each Spring, as soon after Easter week as possible. Each Church (not pastorate) shall send five voting delegates plus its pastor(s) who shall also have voting privileges. Other Church members and adherents are welcome to attend and may participate in all discussion. All decisions should receive a minimum of 2/3 majority of votes in order to be passed.

A record will be kept of Churches attending and how many voting delegates they have present for the business meeting. It is recommended that this business meeting be held on a Saturday morning in an Association Church; however, each Association should determine that for itself. A report will be printed in advance and distributed to each Church in sufficient number to reach all delegates. Action items will be

clearly listed in the report book. No action item can be brought to the meeting for a vote without prior notice unless 75% of those present are ready to receive it. The single business meeting reduces the amount of time devoted to business matters. The large representation from the Churches respects the value of each Church and provides greater visibility for the Association.

2. Association Fellowship Events - Two such events should be held each year, one of which should be in the Fall. The dates for these events, particularly the Fall event should be as fixed as possible from year to year. This regular date allows Churches to incorporate it easily into their calendar of events. An "event" could be a one day, or one evening or several evenings within the space of a week or month. For example, one Association may select one Sunday evening when all the Churches will come together for an inspirational service. There could be a theme that has been promoted (perhaps in harmony with the UBCAP goal emphasis). Another Association may choose to have gatherings on three evenings within one week. Perhaps an emphasis on Home or Overseas Missions, family life, or social action, might be the focus during the three nights. Another Association might take a month (e.g., November) and have Association services on Sunday evening, meeting in a different Church each Sunday night. This kind of flexibility must be preserved to suit the unique needs of each Association.

While the Fall gathering(s) should be quite fixed, the Association should come together in worship, praise and fellowship at least one additional time each year. This

event should be scheduled at least one year in advance, for adequate planning and notice.

The promotion of these inspirational events is essential. Each Association should determine how the promotion can best be done. The local Church pastor should not be expected to be the sole means of promotion. Promotion should be the primary role of the Vice Moderator.

The choice of Vice-Moderator is intentional. In most Association structures, the Vice-Moderator has been given no particular tasks, other than "pinch-hitting" for the Moderator. The Vice-Moderator can devote his/her time and energy to this role.

Although certain reports of interest to all could be given (e.g., camp report), no delegates are required to be sent and no business should be conducted

3. Officers of the Association - Those who are designated and elected as officers must accept the responsibility that comes with the position. Each Association will bring its own flavour and set of priorities to these roles. The following are guidelines that will meet the needs of Associations.

- (1) Moderator - The Moderator will serve as chairperson of Association business meetings, council meetings and executive meetings. It is recommended that the moderator consider allowing the vice-moderator to chair a portion of each business session. Not only does this give the vice-chairperson some valuable experience, it

also gives the moderator a different perspective on the meeting itself.

The Moderator shall serve a term of one year and under normal circumstances, shall not be eligible for re-election for a second consecutive year. The Association should attempt to alternate the Moderator between pastors and lay people. Both men and women should be given equal consideration for this leadership position.

(2) Vice-Moderator - The Vice-Moderator will serve in the place of the Moderator, when necessary. The Vice-Moderator should carry the portfolio as promotional officer as well. It is expected, under normal practice, that the Vice-Moderator would succeed the Moderator.

(3) Clerk - The Clerk is an elected position. The Clerk is eligible to be nominated to serve more than one year. The Clerk will keep the records of the Association, take minutes at Association meetings and handle correspondence on behalf of the Association. The Clerk must pass on all records to his/her successor.

(4) Treasurer - The Treasurer will be responsible for all monies received by the Association and all monies disbursed by the Association. The Treasurer or designate will normally give a complete financial report at the business meetings of the Association. The Treasurer is an elected position and is eligible to be nominated to serve more than one year.

(5) Past-Moderator - Ideally, having served as Vice-Moderator and as Moderator,

this person can bring much experience to this position. If the Moderator cannot attend the Moderators' meetings held in Saint John each Fall, the Past-Moderator should be the second choice to attend.

These five offices must be chosen with much care. Their positions of responsibility are not for the novice. These positions need to be filled by people who give evidence of the gifts required to fulfil the responsibilities.

4. Association Council of Churches

The Association Council of Churches is a new structure and is intended to replace the Association Council as it presently exists. Most of the ongoing business and ministry of the Association will emanate from the Association Council of Churches (ACC). It will be given the authority to conduct business, set goals and control/disburse finances on behalf of the Association. Each Association will set its own guidelines that will place limitations on the extent of the ACC's mandate.

The ACC shall consist of two elected representatives from each Church in the Association. They will be elected annually through the regular nominating process of the local Church. They may speak for themselves as well as on behalf of their Church at Association business meetings. They shall report to their local Church on the matters under the ACC mandate. The local Church will choose whether to elect their representatives for one, two or three year terms. Each pastor serving in an Association Church is a voting member of the ACC.

The ACC shall meet at least twice each year, a third meeting shall be considered optional, depending on the circumstances of the local Association. The recommended months for the ACC to meet shall be March and September. If an Association chooses not to maintain particular dates (such as third Monday, third Saturday), the dates should always be agreed upon one year in advance.

5. The ACC shall be subdivided into two standing committees: Ministry and Mission. Each of these committees shall meet as part of the ACC meetings and other times as deemed necessary. Each committee shall select its own chairperson, vice-chairperson and recording secretary. Each committee will report to the Spring meeting of the Association.

The MINISTRY COMMITTEE shall provide leadership and fulfil responsibilities in the areas of Finance, Christian Education, Licensing, Men's Work, Women's Work and Youth Ministry, as the needs and opportunities arise.

The MISSION COMMITTEE shall provide leadership and fulfil responsibilities in the areas of Home Missions, Overseas Missions, Evangelism, Social Action, and Church Planting.

The EXECUTIVE shall consist of the officers of the Association and the chairpeople of the two standing committees. The Executive shall meet four times each year in February, June, August and November. The Executive will provide the cohesive, ongoing leadership in between ACC meetings. The Executive shall have the

responsibility for the promotion of the Association, under the leadership of the Vice-Moderator. The Executive shall be responsible for naming the three members of the Mediation Committee each year or when necessary.

The MEDIATION COMMITTEE shall be a standing committee consisting of three people, experienced in Baptist life and ministry who will be prepared to assist Churches and pastors when conflict or other serious problems arise. Its involvement will depend on the willingness of the local Churches to invite their participation. The members of this committee do not need to be selected from the ACC list of people.

6. SUGGESTED TIME LINE FOR ASSOCIATION MEETINGS

- A. SPRING ANNUAL BUSINESS MEETING:** The recommendation is to meet as soon as possible after Easter week. It would be difficult to have this meeting earlier in the calendar year as other preliminary meetings must be held prior to the annual Spring meeting. To hold it much later would see proposals and strategies left unattended over the summer months.
- B. FALL FELLOWSHIP GATHERING:** The recommendation is that it be held between early October and mid-November (non-business).
- C. An additional FELLOWSHIP/PRAISE GATHERING:** The time of year for this event should not be rigid but flexible enough to meet the needs and preferences of each Association.

- D. **The ASSOCIATION COUNCIL OF CHURCHES:** The recommendation is to come together twice a year. (1) late February to late March; (2) during the month of September. The February/March meeting will be able to finalize preparations for the Spring Association business meeting. The September meeting will be able to lay out the strategy for the next 12 to 24 months of Association business.
- E. **The ASSOCIATION EXECUTIVE:** The recommendation is to meet four times each year, in February, June, August and November. It is assumed, in this plan, that the Executive will take initiative in providing leadership within the Association, including both the business functions and the fellowship functions. Careful attention must be given to who will fill these roles as a time commitment will be required to fulfil the executive functions.

It should be noted that this structure was designed in response to the surveys. While fellowship is considered a major factor in Association life, a business component exists. While the larger group (ACC), will only come together twice a year, particular projects and commitments will require some additional time from either the Ministry Committee or the Missions Committee. The Executive is given a greater responsibility in maintaining and coordinating the overall life of the Association. For those who expressed the need for the business side of Association life to be maintained, yet streamlined, this plan will meet their need. There is "space" provided for both ongoing business (licensing, Home Missions) as well as new and creative approaches requiring a "task force" or "special committee" that will have a significant role, yet have a beginning and an end.

SUGGESTED TIME LINE FOR ASSOCIATION MEETINGS

January	February	March	April	May	June
	Executive>>	ACC>>	Spring Association		Executive
July	August	September	October	November	December
	Executive>>	ACC>>	Fall Association Gathering>>	Executive	

7. **THE IMPORTANCE OF PROMOTION:** The best structure and design for Association ministry, mission and fellowship will not assure a renewed interest in the Association if a plan for the promotion of the Association is not carefully implemented. Promotion has usually been limited to the printing of Association bulletins or Association inserts. Newsletters have been used in an attempt to rekindle interest in Association life. It has not succeeded in persuading many people to attend. Often, what has been called promotion has simply been an advertisement of the time and location of the next event, inviting people to attend.

Any successful promotion of the Association must take into account the major reasons for disinterest in the Association and overcome the negative feelings connected with the Association. Merely to tell people that the Association is an important part of our work and merits our support is a flawed methodology. Some suggested means for addressing the promotional strategy are:

A. ON THE UBCAP LEVEL:

- (1) During the annual assembly, a greater profile should be given to the Associations. The parade of Association flags in 1996 was helpful and should be repeated each year. An opportunity to hear reports from some Associations should be provided at the Annual Assembly each year.
- (2) Although Association moderators have been used in various worship events, no identification is made to connect these people with their Association. Ways must be found, when using people in the UBCAP assembly to identify them in reference to the Association in which they serve.
- (3) The various UBCAP commissions and boards must keep a more direct contact with the Association, by written communication, telephone or personal contact. This has not been done very well in the past. Directors or board chairpersons should have a check list for frequent contacts to Association people. To give the Associations some responsibility would go a long way toward increasing interest in the Association.
- (4) Area Ministers should give more intentional ministry to the Association. Even in the light of heavy demands and expectations from Churches and pastors on area ministers, creative ways can be found for them to involve the Associations in Convention life. The Area Ministers should provide encouragement to the Associations that challenges them to identify and

develop mission strategies in their region of the province.

B. ON THE ASSOCIATION LEVEL:

- (1) The Association banners, introduced at UBCAP assembly, should be passed from Church to Church throughout the year.
- (2) An Association newsletter should be published three times a year. The Fall and Spring editions could include the schedule for the major Association events. While the Northwestern Association newsletter is only one of many possibilities, it serves as a good illustration. (See Appendix N)
- (3) The Association should have its own bulletin cover. The inside could be used in a variety of ways by local Churches. The banner for the Association could be included in the cover. The cost for these should be included in the Association budget, thus they could be provided free of charge to any Church.
- (4) Churches should be invited (in advance) to share stories of blessing, challenge and need at Association events. The Churches must be recognized, encouraged and supported by prayer, when they come together as Associations.
- (5) Significant dates in the life and history of Churches should be recognized at Association events. Pastors at ministry milestones (e.g., 25th anniversary of ordination, retirement) should be recognized as well.

- (6) The Association should set a date (Sunday) in which Churches can celebrate an "Association Sunday".

C. ON THE LOCAL CHURCH LEVEL:

- (1) Churches should celebrate an Association Sunday, using the Association bulletin. There could be value in organizing a pulpit and/or choir exchange with another Association Church.
- (2) Churches should be encouraged to include the Association in its annual budget. The guidelines for such giving should be sent, in advance of budget meetings, to the local Churches.
- (3) The ACC representatives from each local Church should be given some time, occasionally but regularly, in Sunday services to share pertinent information. The link between the local Church and the Association will be improved as each Church elects two members for the ACC, however these representatives will need opportunities to share highlights and news from the Association.
- (4) Pastors should be encouraged to include the role of the Association in their discipleship classes for new members. A message is sent to new members that the Association is of little importance when it is continually omitted from any instruction series for new members.
- (5) Pastors should cooperate by keeping the dates clear that have been preset for

Association-wide events. While the Association cannot expect pastors and Churches to redesign their schedules at the last minute; they should be able to expect Churches to have set aside the days that are given to them a year in advance.

- (6) Churches within the Association should be encouraged to discover creative ways of working in partnership with sister Churches. Groups of two to five Churches who share some commonality such as geographical proximity to each other, congregational size and style of ministry can benefit greatly from coming together in worship, ministry projects, or other creative ways. To come to an Association event and share a story of three Churches who together have engaged in some form of ministry unique to them would be an encouragement to all others present.

These are some of the ideas that could be built upon to improve promotion within the Association. It may be added that any Association will benefit when its pastors and perhaps pastors and spouses meet together regularly for fellowship and mutual sharing. It can be noted that in many cases, the most harmonious and best focussed Associations are the ones that have healthy pastors' groups meeting regularly. While this relationship is not easily confirmed, it can be seen to have been true in Area 1 over the past ten years.

The surveys indicate that both clergy and laity believe that pastors are key people in the life of the Association. Without the enthusiastic participation of the pastors, the Association will be ineffective. When pastors come to a Church, they must realize that they

are, in part, coming to an Association as well. The fact that the Association Moderator is a key participant in most services of Induction should underline that fact. The "new" pastor is welcomed into the Association in anticipation that the pastor, the local Church that has called him/her and the Association to which the Church belongs will work together in mutual support and ministry.

8. EVALUATION AND PLANNING SESSION:

Any organization that does not subject itself to an evaluative process could be diminishing its effectiveness. As the Association only meets occasionally in any one year, it is suggested that an evaluation take place every third year prior to the Spring ACC meeting. The Area Minister and Past Moderator should conduct the evaluation process and prepare the results for presentation to the executive first, then to the ACC. The evaluation in its final, perhaps condensed form, will then be presented to the Spring business session of the Association for any necessary action or referral.

Out of that evaluation, it would be reasonable to begin a planning process that would lead to: (1) the adoption of some three-year goals; (2) the modification of the structure to meet those goals; (3) the modification of the structure to address concerns addressed in the evaluation. The planning process should begin with the Area Minister leading a planning session at the Fall ACC meeting. By the following Spring, new plans and strategies should be ready to be adopted. This presupposes that an Association has a constitution that can be altered and amended in an expedient manner, while still providing safeguards that prevent "toying" with it unnecessarily.

With the restructuring suggested in this Chapter, Associations have the ability to respond to needs around them. The Mission Statement is necessary for keeping before the Association its reason for being. As Churches come together to initiate ministry the potential impact of their unified purpose is staggering. The cooperative ministry could provide a Crisis Pregnancy Centre or a Food Bank. The possibilities are limitless. The Association Council of Churches is designed to serve several purposes. It provides for a more direct voice for each Church in Association planning and strategy and increases the profile of the Association in each local Church. It provides an adequate administrative base for responding to specific needs in the areas of social action, education and evangelism.

The suggestions for a promotional emphasis are intended to respond to the survey results which indicates a lack of clear information being provided to the Churches. The objective of promotion is not to heighten interest in Association life through an ad campaign that lures people into a false sense of its own importance. Rather, the object of promotion is to inform Churches and individuals regarding the mission and purpose of the Association and to underline that mission and purpose with adequate ministries initiated by the local Churches working in cooperation at the Association level. The evaluation and planning components of Association life cannot be ignored. The lack of regular evaluation may be part of the reason why Associations have struggled to maintain interest and support in recent years.

CHAPTER 5

CONCLUSION

I can well remember the days of driving to an Association Youth Rally and spending enjoyable hours with youth groups from all over Westmorland County. City Churches and rural Churches would come together for a great evening of praise, friendly competition and inspiration. Often, on these occasions, the men of the Baptist Churches would meet at another venue and the ladies would meet on their own, often with a strong missions emphasis. We would spend the night billeted with local Baptist families or would return to our own communities. The next day would be Association day, with meetings held that combined business with music and a theme speaker. Our Churches met in Association twice a year. We all looked forward to the good time we would spend together. Only a few cars from each Church, loaded with people, would arrive at the Church where the Association meetings would be held, yet when multiplied by the number of Churches of the Association region, the host Church would be full. Even those who did not attend the Association event were familiar with the structure and purpose of the Baptist Association. Church members were selected to go as voting representatives of each Church. Upon their return, most delegates would give a report to their Church on the decisions made at the Association meeting along with a general review of activities.

I cherish my recollections of those days, however, this is a new day with new challenges. The role and the structure of Baptist Associations have changed with the passage of time. "Change" is not a word to be feared, yet it is not uncommon to observe individuals who resist change for no other reason than to avoid the anxiety that they anticipate will accompany change. Yet Baptist Associations must be prepared to change their role and structure if they are to remain relevant to Baptist people, both individually and as congregations.

The nature of the Church is defined, in part, by the gifts it has been given. These gifts are expressed through "*Kerygma*", "*Diakonia*", "*Koinonia*", and "*Leitourgia*". As the life of the Church takes shape through Mission, Ministry, Fellowship and Worship, the Baptist Association must fulfil a role that reflects these gifts. In the eighteenth and nineteenth centuries, Baptist Associations emerged out of the needs of the local Churches. Seldom did Baptists come together with an agenda that stated: "We shall come together as a group of Baptist Churches and later determine a purpose for having come together." Instead, the evidence suggests that particular causes brought Baptist Churches together in Association. That Association soon evolved into a structured Association as particular plans and purposes came into being.

In Atlantic Canada, early gatherings of Baptist Churches were considered necessary in order to establish a voice of consensus to deal with matters considered heretical as well as to provide assistance to sister Churches. Baptists soon saw the value in coming together in Association to formulate plans for strengthening ministry throughout Atlantic Canada. Needs of particular Churches, as well as needs of the larger group of Churches were raised,

discussed and dealt with in an appropriate manner. At certain times the larger group, now called an Association, might use its combined resources of people or funds to enable one congregation to meet certain goals, while at other times the entire Association might undertake a project which they had initiated together.

The Baptist Association grew naturally with little in the way of a pre-determined role and function. Such a natural evolution is vulnerable to the zealous efforts of some who attempt to institutionalize what is in essence a process.

When Associations were drawn directly into the United Baptist Convention structure, they may have lost their vision. The maintenance of the structure became the goal. As the United Baptist Convention of the Atlantic Provinces grew in structure, even the maintenance of Association became less of a priority. The United Baptist Convention office and the local Church realized that direct communication between each other achieved better results than they had been achieving when using the Association as a go-between. It may be argued that the intention of restructuring strategies of the 1960's and 1970's was to assist the Associations to become more productive and to become a more significant part of the United Baptist Convention. The desired results have been elusive, if not completely missing. The historical record has clearly shown that evangelism and mission were the strong priorities of the golden age, the nineteenth century, of Associations. It is futile for Associations to do ministry that duplicates what the United Baptist Convention agencies and Commission are doing, with many times more resources. It is just as futile to duplicate what the local Church can do with a more clearly defined mandate and target group. The question must be asked: "Would Association objectives in Mission and Evangelism have been better served if the resources of

the United Baptist Convention had been delivered to each Association with the same determination as they were delivered to each local Church. With emphasis being placed on the importance of the local Church and the United Baptist Convention, the need to maintain an active Association presence became less and less. It is little wonder that most attenders of United Baptist Associations are those who can remember "better" days of years past.

As interest began to wane in the Association, attendance dropped off. It became more difficult to recruit men and women willing to get involved in Association life. In reality, the Association Nominating Committees were asking people to become part of a structure. The positive contribution that had been a part of Association history has sustained some interest but for most people, the Associations were serving no useful purpose. The role and structure suggested will allow the Associations to be more receptive to the needs and goals of the local Church as well as the United Baptist Convention. That however is only a part of the value of the new role and structure. The new role and structure has the potential to re-establish the Association as an initiator of ministry and evangelism. Any review of United Baptist Convention life must give careful attention to the role of the Association. Any review of the total Baptist life and witness in Atlantic Canada must ask some serious questions such as: (1) Why have the Baptist Associations become so powerless in our denominational life? (2) When were Associations healthy and alive? (3) Why are Associations not leading the way in Evangelism and Missions initiatives? (4) Has the United Baptist Convention adequately resourced and supported the Association? (5) At what points of entry are our pastors and lay people informed about the role and structure of the Association? (6) What has the United Baptist Convention offered or provided to Associations to aid in their rediscovery of mission?

The surveys indicated that Baptist people in Area 1 have a genuine interest in coming together as an Association for fellowship, mission and inspiration. This emphasis is a return to the basic design of Associations in the past. The surveys indicated that our Baptist people have very little interest in keeping a structure alive through the business meeting model. While the United Baptist Convention has received some criticism in this paper regarding its unintentional role played in the decline of the Association, the survey respondents have revealed another problem by their responses. Without fail, their responses indicate "fellowship" and "inspiration" as the top two reasons why they attend Association events and the top two goals in Association priorities. What has happened to the priorities of "evangelism" and "mission". If evangelism and mission were the primary purposes for Associations existing, fellowship and inspiration would be the natural by-product. Our Lord's mandate was to go and make disciples (Matthew 11:28-30), preaching, teaching and baptizing in the name of the Father, Son and Holy Spirit. The love and unity of God's people was manifested as they fulfilled the Great Commission.

It must be noted that the 21 Associations of the United Baptist Convention are diverse in many aspects. In areas of population, economics, education, sociology and geography, there is little commonality. While diversity brings many challenges to Association role and structure, the basic structural model suggested in this study takes into account the richness of those principles that give meaning to coming together as an Association. Working within a basic framework, the challenge facing local Associations will be to build upon that framework in creating ministry that reflects the heart and soul of the local Churches and the needs of the surrounding communities.

How could this new role and structure be implemented in the Associations? Certain steps need to be followed. First, the new proposal must be sent to each member of the current Council of each Association. After sufficient time to study the new proposal, each Association Council should meet to discuss it further. Second, the new proposal needs to be sent to each Church and each pastor. Third, each Association Council should provide a series of public forums in which pastors, Churches and Association Council members can engage in open discussion of the proposals. Fourth, out of this public forum process, the Association Executive will fine tune the proposal, reflecting the concerns and interests of their Association. Fifth, the Association Executive will send the revised package of proposals to each Church, along with a time line to allow for the transition from the current system to the new one. Adequate provision for both closure and new beginnings should be included in a service of worship and praise. The role of the Area Minister in providing assistance to the Association Executive should be primary.

The new role and structure will accomplish several purposes: it will create greater involvement of each Church in the Association; it will allow more flexibility in mission strategies; it will strengthen opportunities for fellowship; it will continue the level of business needed to meet current obligations, yet the business will be conducted in fewer sessions; it will strengthen the leadership role of the Executive and it will greatly increase the promotion of the Association, making the Association more familiar to local congregations.

The time has come to redesign Associations to assure their place in Atlantic Baptist life and polity. Both the temptation to inflexibly stand on tradition and the temptation to cast everything aside must be resisted. Baptists have always worked together, prayed together and

worshipped together. It is time to build on the foundation of the Baptist Association a structure that will bring honour to God, inspiration to Atlantic Baptist people and a renewed burden for reaching out to a world that needs to hear of Jesus and His love.

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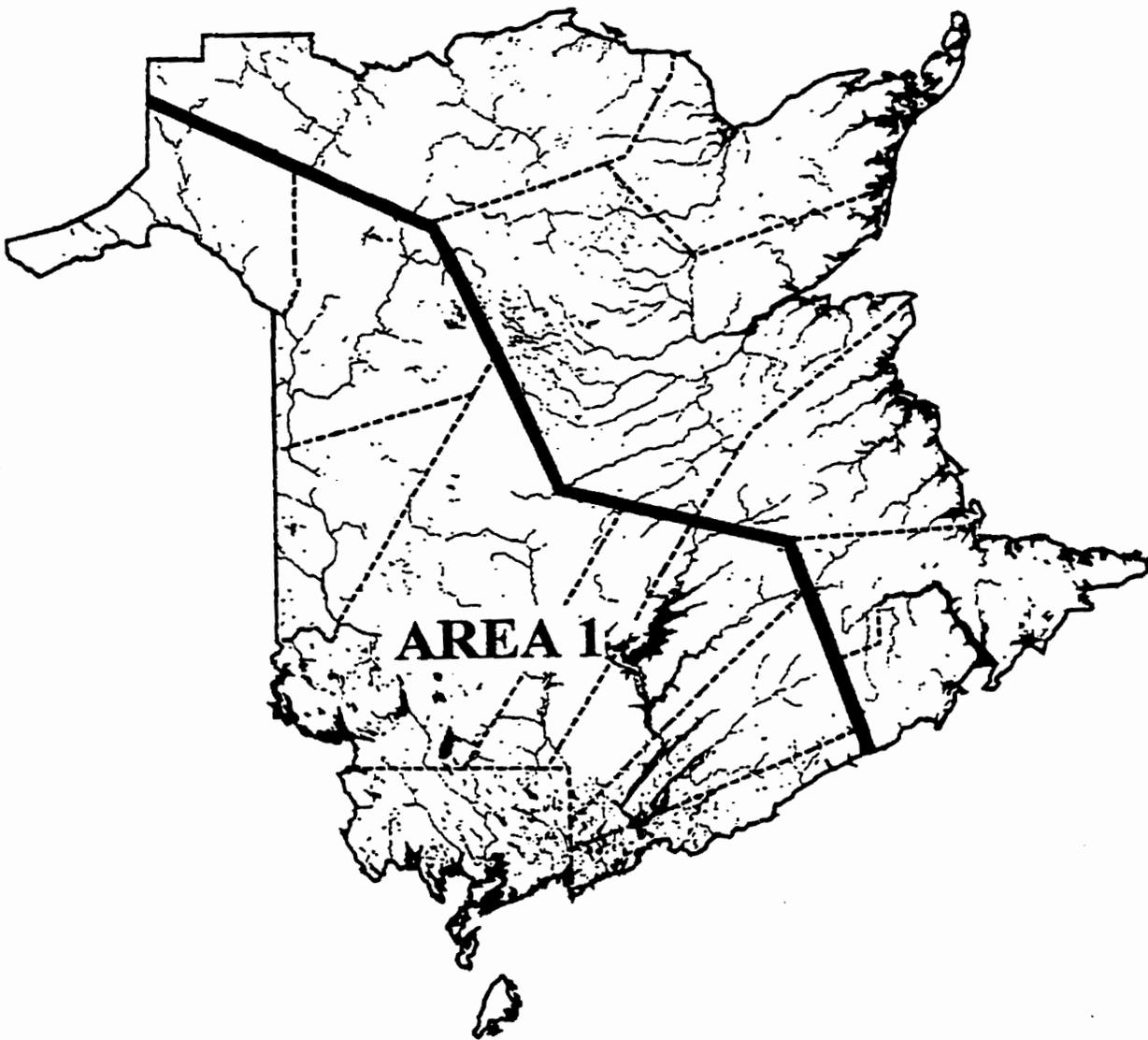
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APPENDIX A

MAP OF AREA 1



APPENDIX B

PRINCIPLES AND RULES FOR THE ASSOCIATION OF BAPTIST CHURCHES IN NOVA SCOTIA AND NEW BRUNSWICK, JUNE, 1800

1st. - That such a combination of Churches is not only prudent but useful, as has been proved by the experience of many years in England and America. Some of its most obvious benefits are - union and communion among the several Churches, - maintaining more effectually the faith once delivered to the saints, - obtaining advice and counsel in cases of doubt and difficulty, and assistance in distress, - and in general being better able to promote the cause of God.

2nd. - That such Association is entirely consistent with the independence and power of particular Churches, because it pretends to no other powers than those of an advisory council, utterly disclaiming all superiority, jurisdiction, coercive right or infallibility.

3rd. - That an Association should consist of men of prudence, judgment and knowledge, particularly in the Scriptures, such men alone being the proper persons to represent communities which profess to hold the Scriptures as their only rule of faith and practice in matters of religion; and who have a right to expect that every advice, opinion, or direction they receive from an Association, should be scriptural, it being necessary that such persons should be skilful and expert in the laws of God as counsellors are in the laws of the land: for this is the ground of the Church's application to them.¹

RULES OF THE ASSOCIATION.

RULE 1.

The Nova Scotia Baptist Association shall consist only of messengers chosen and sent by the Churches, - such messengers to be the ministers of the said Churches, and such other judicious brethren as the respective Churches may select; and also such other prudent brethren of like faith and order, as the Association, at the time of its being held, may invite to sit in council with them. The expense of the messengers to be borne by the Churches that send them.

RULE 2.

With their messengers, the Churches are to send letters addressed to the Association, in which

¹ I. E. Bill, *Fifty Years with the Baptist Ministers and Churches of the Maritime Provinces* (Saint John, Barnes & Company, 1880), 36-39

mention should be made of the names of the messengers, and their authority to act for the Churches; of the state of the Churches, - their peace and harmony, - their increase by baptism, or letters dismissive or recommendatory, from other Churches, - their diminution by death, excommunication or dismission to other Churches; and their present number of members. If any questions are to be put to the Association, any difficulties to be stated, advice to be asked, or business of any kind to be proposed, the same must be set forth and expressed in such letters.

RULE 3.

All matters at the Association are to be determined by the suffrages of the messengers composing the body, except such as are plainly determined by Scripture, which are never to be put to the decision of votes. All that speak are to address the Moderator, who is to take care that none be interrupted while speaking, and that no other indecorum take place.

RULE 4.

The Churches are to be received into the Association by petition, setting forth their faith and order, their desire to be admitted, and willingness to conform to the rules of the associated body. When a petition is presented and the matter is ready for a vote, the Moderator shall state the question, and the suffrage being given in favor of the application, the Moderator shall declare that such a Church is received into the Association, in token of which he is to give the messengers from the Church the right hand of fellowship, and desire them to take their seats in council.

RULE 5.

The Association is to meet annually on the first Monday after the 20th of June, at 10 o'clock in the forenoon, and to continue in session until business is finished. It is to be opened with Divine worship, after which a Moderator and Clerks are to be chosen and letters from the Churches are then to be received and read; the names of the messengers to be taken down, and business to be attended to, and Minutes thereof made. A Circular Letter from the Association to the Churches is to be prepared, signed by the Moderator and Clerk, and submitted to the meeting for their approval, in order to be printed in the Minutes. The Minutes of the Association to be printed forthwith, and distributed to the respective Churches. They are to contain the state of the Churches as reported in their letters, - when and by whom vacancies are to be supplied, - who is to preach the next Association sermon, and whatever else it may be useful for the Churches to know.

RULE 6.

Connections to be formed and correspondence to take place between this Association and other Associations in England and America, by mutual letters or messengers to them, and from them to us.

RULE 7.

The Faith and Order of this Association to be expressed in a Confession of Faith, the same as set forth by upwards of one hundred congregations in Great Britain in the year 1687, and adopted by the Association of Philadelphia in 1742, some of the leading principles of which are as follows: the imputation of Adam's sin to his posterity; the inability of man to recover himself; effectual calling by Sovereign grace; justification by imputed righteousness; immersion for baptism on profession of faith and repentance; the congregational mode of worship and discipline; and the independence of Churches and reception of members upon evidence of sound conversion.

RULE 8.

If any Church belonging to the Association cease to comply with its rules for three succeeding years, in not sending messengers, letters, or money to assist in meeting necessary expenses, such Church shall be dropped from the Minutes, and considered as not belonging to the Association, unless peculiar circumstances shall appear to explain or justify such omission.²

² Ibid., 36-40

APPENDIX C

1802 ASSOCIATION MINUTES

The Baptist Association met according to appointment, at the Baptist meeting-house, Cornwallis, 20th of June, 1802. Sermon by Brother T. H. Chipman, from Genesis 45:24 - "see that ye fall not out by the way." Gave general satisfaction. Prayer by Bro. Harding. Exhortation per Bro. Crandall. The Moderator and Clerk, with the Elders and Messengers, took their seats. Singing, and prayer by the Moderator. Chose Bro. Joseph Dimock, Moderator and Bro. Edward Manning, Clerk. Read letters from the following Churches, by their Elders and Messengers, viz: First Baptist Church, Annapolis - Elder Thomas H. Chipman; Joseph Fellows and S. Morse, Deacons. Second Baptist Church, Annapolis - Elder James Manning and James Delap, Deacon. Baptist Church in Horton - Elder Harding; B. Kinsman and Peter Bishop, Deacons. - numbers, 185. Baptist Church in Newport - Daniel Dimock, Deacon, messenger. (The letter) expressing thanks to the Association for help, and craving more aid. Baptist Church in Sackville, N. B. - Elder J. Crandall; gives information of their numbers and craves help. Another branch of said church at Salisbury send per Bro. Crandall another letter, giving some pleasing intelligence. Baptist Church in Digby. Read the plan of the Association, which was carried in its proper place. Read an Article of the Baptist Confession of Faith respecting the Resurrection of the Body; and the Association approval of it. Read two letters from the Baptist Church in Halifax, requesting the Association to send two ministers to attend the last Sabbath in this month, at the dedication of their meeting-house and to support their minister's absence for three months - and stating the situation of the Baptist Church in Shelburne, and recommending some brother in the ministry to go to their assistance. The Association recommended Bros. Chipman and Edward Manning to go to the assistance of the Halifax brethren at the dedication of their House. The Association agreed to recommend to their different churches to send to the Halifax brethren assistance in the absence of their minister.

Agreed that the ordinance of baptism should not be administered to any but those that join the Churches, except in cases where they cannot be blessed with such a privilege.

In answer to the Horton Church, respecting how far the Church shall proceed with a member who is guilty of public offence, have agreed, if the member be visited according to the gospel, and cited to appear to give an account of his or her proceedings, and they fail (to do so), that it is for the Honour of God and the health of the Church to cut them off. The Church in Newport requests assistance; several brethren offer to serve them in course. The Church in Sackville requests assistance likewise. The Association agree that those who feel themselves at liberty to go, shall visit them; and that Bros. Silas Morse and Joseph Fellows, who preach without ordination, have a certificate from the Association.

Voted, that the Association should be held next year at the Baptist meeting-house in the lower end of Granville. Bro. Joseph Dimock to prepare the circular letter; or in case of failure, Bro. T. H. Chipman. Bro. Joseph Dimock to preach the introductory sermon; and in case of failure, Bro. Edward Manning.³

³ Ibid., 39-40

APPENDIX D

1810 ASSOCIATION MINUTES

1. At 10 o'clock a.m., Introductory sermon by Brother Daniel Merrill, from Rev. 20:1-3.
2. Introductory prayer by Brother Theodore S. Harding.
3. Chose Brother Theodore S. Harding, Moderator.
4. Chose Brother Thomas Ansley, Scribe and Brother William Freeman, Assistant.
5. Voted that Brothers D. Merrill and H. Hale, messengers from the Lincoln Association, (Maine) take a seat with us.
6. Read letters from several Churches, and took the following account of members added, dismissed, excluded and who died the year past, and the present number in each Church. (A chart was included in the minutes)
7. Prayer meeting this morning (June 26) at 6:00 a.m. It was a refreshing time from the presence of the Lord.
8. At 10 o'clock Elder Daniel Merrill preached from Matt. 19:19,20. After concluding the exercises of the morning, we proceeded to the business of the present session.
9. The Circular letter, written by Elder J. Crandall, was read and accepted.
10. Voted that Elder E. Manning and Elder T. S. Harding supply the Church at Newport.
11. In answer to the Church of Salisbury, voted - 1st, that a Day of Fasting and Prayer be appointed, and that those brethren who stand opposed to the order of God's house, be invited to attend to the same.
12. 2nd - Voted, that a Church meeting be appointed, and brethren chosen to visit, advise, admonish, and exhort, in meekness and much love, the above described brethren. Should their endeavours prove fruitless it is our advice to exclude them.
13. Voted, that Brother Hammond be examined as a candidate for ordination.
14. Considering the difficulties attending the ordination at Prince William, should Brother Hammond be thought a proper candidate, we vote that he should be ordained here.

15. Voted, Elder J. Manning supply the First Baptist Church of Digby.
16. Voted, the Association be held next year at Onslow.
17. Voted, Elder T. S. Harding write the Circular Letter.
18. Voted, Elder T. Ansley write the Corresponding letter.
19. Brethren E. Manning and T. Ansley are appointed Messengers to the Lincoln Association.
20. Appointed Brother E. Manning to preach the Introductory sermon, in case of failure, Brother J. Crandall.
21. Voted, that 600 copies of the minutes, Circular and Corresponding letters, be printed.
22. Brethren E. Manning and T. S. Harding to superintend the printing of the minutes and letters; and they must distribute them by the middle of next August.
23. Voted, that the Articles of the Lincoln Association be recommended to the Churches in connection with us, to be adopted by them.
24. Voted, ten dollars be given to each messenger appointed to go to the Lincoln Association, to help to bear their charges.
25. Voted, Elder J. Crandall shall receive the same for his attendance at the same last year.
26. Examined Brother L. Hammond and received satisfaction and we consider him a proper subject of ordination.
27. Met at 6 o'clock and attended the ordination of Brother L. Hammond. Introductory prayer by Brother T. S. Harding, and a sermon preached by him also. The charge was given by Elder D. Merrill. When the hands of the Elders were laid on the head of the candidate, Brother J. Crandall poured out his soul in prayer to God. The Right Hand of Fellowship was given by Brother Edward Manning.⁴

⁴ Ibid., 43-44

APPENDIX E

LIST OF ORDAINED BAPTIST CLERGY, 1847, NEW BRUNSWICK⁵

Joseph Crandall
Lathrop Hammond
James Blakeney
John Masters
William Sears
James Tozer
James Wallace
James McPhee
Benjamin Coy
Titus Stone
William Harris
David Crandall
Thomas Magee
Peter Spragg
E. J. Harris
Charles Spurden
J. A. Smith
George Rigby
Charles Thorne
William Hall
W. G. Parker
Joshua Bunting
Nathan Cleaveland
James H. Tupper
John Francis
John Mills
W. D. Fitch
James Tremble
James Herritt
Samuel Elder
James Hopkins
Samuel Bancroft
Alexander MacDonald
E. D. Very
George F. Mills
Daniel McPhail
Jarvis Ring
James Reid
Gideon Estabrooks

⁵ Bill, 593-594

APPENDIX F

LIST OF EASTERN NEW BRUNSWICK BAPTIST ASSOCIATION CHURCHES (MEMBERSHIP) 1847

Butternut Ridge (121)	Johnston (72)	Studholm (20)
Coverdale (24)	Moncton (121)	Sussex (73)
First Dorchester (62)	New Canaan (110)	Upham (101)
Second Dorchester (15)	Norton (69)	First Wickham (45)
Elgin (134)	First Sackville (141)	Second Wickam (102)
Gondola Point (19)	Second Sackville (147)	
First Grand Lake (26)	First Salisbury (41)	
Second Grand Lake (30)	Second Salisbury (25)	
Hampton (40)	Third Salisbury (37)	
Harvey (84)	First Springfield (99)	
Hillsborough (120)	Second Springfield (17)	
Hopewell (173)	First St. Martins (149)	
Jemseg (49)	Second St. Martins (24)	

LIST OF WESTERN NEW BRUNSWICK BAPTIST ASSOCIATION CHURCHES (MEMBERSHIP) 1847

Andover (19)	Newcastle (51)
Blackville, Blissville & Ludlow (131)	New Jerusalem (18)
Brighton (31)	Northesk (61)
Canning (86)	Pennfield (86)
Cardigan (25)	Portland (106)
Carleton (74)	Prince William (83)
Chipman (26)	Rusagonis (20)
Douglas (48)	Simonds (20)
Dumfries (48)	St. Andrews (82)
Fredericton (120)	St. Davids (34)
Great Dipper Harbour (20)	First St. George (279)
Greenwich (22)	Second St. George (138)
Jacksontown (46)	St. James (23)
Kingsclear (57)	First St. John (455)
Little South West (23)	First St. Patrick (34)
Maugerville (41)	Second St. Patrick (70)
Nashwaak (43)	St. Stephen (ledge) (36)
	Woodstock (34)

APPENDIX G

STATISTICAL REVIEW OF THE ASSOCIATION YEARS 1830-1880

Year	No. of Churches	No. of Ordained Ministers	No. of Members	Increase of Members in Each Decade	Percentage Increase Each Decade
1830	31	12	1,490	--	--
1840	46	25	2,944	1,454	97.6
1850	77	49	4,806	1,862	63.2
1860	122	66	7,828	3,022	62.9
1870	129	69	10,375	2,547	32.5
1880	151	83	13,796	3,421	33.0

8. Number the following Association components in terms of their importance:
(#1 would be most important)

- ___ fellowship
- ___ inspiration
- ___ Bible study
- ___ music
- ___ preaching

- ___ commission work
- ___ Council meetings
- ___ business conducted
- ___ camping meetings
- ___ other _____

PART II

In this section, please circle the most appropriate number.

1. Strongly No 2. No 3. Neutral 4. Yes 5. Strongly Yes

1. The Association concept is important to our Baptist life and ministry. 1 2 3 4 5
2. Currently, the Association is playing an important role in our Baptist life and ministry. 1 2 3 4 5
3. The emphasis of the Association should focus more on business. 1 2 3 4 5
4. The emphasis of the Association should focus more on fellowship/inspiration. 1 2 3 4 5
5. The emphasis of the Association should focus on ministry projects. 1 2 3 4 5
6. The present council structure should be maintained. 1 2 3 4 5
7. Our pastors are key people in the life of the Association. 1 2 3 4 5
8. Association is well promoted in our church. 1 2 3 4 5
9. Associations should place more emphasis on our churches working together. 1 2 3 4 5
10. Associations should continue to elect representatives to the examining council. 1 2 3 4 5

11. Associations should continue to be involved in the Home Mission grant process. 1 2 3 4 5
12. My fellow church members are well informed on Association life and ministry. 1 2 3 4 5
13. Radical change is needed if the Association is to fulfill a role in Baptist life. 1 2 3 4 5
14. Our Associations should all have the same basic structure. 1 2 3 4 5
15. The Association principle can be justified in the Word of God. 1 2 3 4 5
16. The Association should be abolished. 1 2 3 4 5

PART III

Please share your opinion with me.

1. Rank the reasons why some people do not get involved in Association life.
#1 - the number one reason #10 - the weakest reason
 - ___ the time it takes
 - ___ the program is poor
 - ___ it is all irrelevant to most people
 - ___ no Biblical basis for Association is seen
 - ___ the times when sessions are held
 - ___ promotion has been poor
 - ___ nothing is accomplished
 - ___ the same people always make the decisions
 - ___ people do not know enough about the background of Association life
 - ___ other

2. The three most important ministries an Association can fulfill.
 - 1.
 - 2.
 - 3.

APPENDIX I

UNINVOLVED LAY SURVEY RESULTS - 50 respondents

Uninvolved = church members active in local Church but not active in their local Baptist Association.

PART I

1. **I have been a member of a Baptist Church for:**

1-10 years	8	16%
11-25 years	14	28%
26 years or more	28	56%

2. **My age:**

Under 35	2	4%
35-55	31	62%
Over 55	17	34%

3. **I attend services in the Church of which I am a member:**

Frequently	49
Occasionally	0
Seldom	1

4. **I attend services in a Church other than where I am a member:**

Frequently	2
Occasionally	16
Seldom	32

5. **I attend our annual Convention assembly:**

Frequently	5
Occasionally	7
Seldom	36

6. **I attend the Fall and Spring Association meetings:**

Frequently	9
Occasionally	19
Never	22

7. This question does not apply to non-involved people.

8. **Number the following Association components in terms of their importance (#1 being the most important)**

_____ fellowship	_____ commission work
_____ inspiration	_____ Council meetings
_____ Bible study	_____ business conducted
_____ music	_____ camping meetings
_____ preaching	

Results of Question 8:

			1st choice	2nd choice	3rd choice
58%	29	Fellowship	13	10	6
46%	23	Inspiration	8	7	8
28%	14	Bible Study	5	5	4
14%	7	Music	0	2	5
20%	10	Preaching	3	4	3
22%	11	Commissions	1	4	6
4%	2	Council	1	0	1
10%	5	Business	3	1	1
10%	5	Camping	1	3	1

Results (excluding other) Lowest three rankings:

			7th	8th	9th
4%	2	Fellowship	0	0	2
8%	4	Inspiration	3	1	0
10%	5	Bible Study	2	2	1
24%	12	Music	4	5	3
12%	6	Preaching	4	1	1
12%	6	Commissions	2	2	2
34%	17	Council	5	8	4
34%	17	Business	7	5	5
38%	19	Camping	2	4	13

PART II

Circle the appropriate number

<u>Question</u>	1. Strongly No	2. No	3. Neutral	4. Yes	5. Strongly Yes
1.	1	1	11	21	9
2.	3	4	13	19	7
3.	7	16	18	3	1
4.	1	0	13	21	11
5.	0	4	13	23	6
6.	1	2	29	8	1
7.	2	2	10	19	12
8.	6	8	4	22	7
9.	1	1	8	23	12
10.	0	0	14	19	11
11.	1	2	12	29	2
12.	6	15	7	16	2
13.	2	6	19	11	8
14.	1	3	19	17	4
15.	2	8	8	23	9
16.	17	17	8	1	3

PART III

1. Reasons why people do not get involved in Association:

	Reason	1st	2nd	3rd
52% 26	Time it takes	13	9	4
16% 8	Program is poor	1	3	4
44% 22	Irrelevant to most people	11	4	7
6% 3	No Biblical basis	0	1	2
24% 12	Time when sessions are held	4	3	5
26% 13	Promotion has been poor	4	3	6
10% 5	Nothing accomplished	0	2	3
10% 5	Same people always make decisions	2	0	3
60% 30	People don't know enough about the background of Association life	14	13	3

2. Three most important ministries that an Association can fulfil: (summary of answers) in order of number of responses

1. Mission, home and overseas, evangelism
2. Uniting our Churches for action, fellowship, edification
3. Establishing a bond with (among) local Churches
4. Lending assistance to weaker, hurting Churches or Churches torn by conflict
5. Providing Bible teaching, preaching
6. Inspiration through sharing of stories and testimonies
7. Sharing of ideas for harmony and growth
8. Information as to the bigger picture - issues for prayer, action, protest
9. Camping ministries
10. Encouragement of one another
11. Support for our Convention
12. Helping those in need

Other responses given only one or two times:

1. Promoting our beliefs in the community
2. Visiting among the Churches
3. Providing Hospital chaplaincy
4. Providing Men's and Women's ministry
5. Providing opportunity for contacts between pastors and people

6. Providing Youth ministry
7. Creating our spiritual and doctrinal mandates for the Church
8. Conducting Business
9. Supporting our pastors

3. The Association will become more effective when:
(summary - in order of times responses were given)

1. more people from our Churches get involved in it.
2. more information is made available to Churches as to what the Association is and does.
3. it brings Churches together for common ministry and purpose.
4. more younger people get involved.
5. it is perceived to have value and relevance.
6. Churches come alive.
7. we communicate more news back to our Churches from Association activity.
8. people really care about one another and those in need.
9. there is more emphasis on servant leadership.
10. it is held when working people can attend.
11. commission members take their job more seriously.
12. Association members listen to new ideas.

4. If I had the power to do whatever I thought necessary in the Baptist Association, I would:
(summary - responses in order of frequency)

1. find a way to tell Churches what the Association is all about.
2. schedule events when people are most available to attend.
3. downsize and refocus - do less but do it better.
4. devise schemes to get more people involved.
5. promote more effectively, maybe use newsletters.
6. train people to be leaders in the Association.
7. use people where their gifts and skills are.
8. put more emphasis on music and theme speakers.
9. try a summer event, family focus, a Bible Conference style.
10. alter the structure with a goal of simplifying administration.

OBSERVATIONS - UNINVOLVED LAY SURVEY

Highest numbers in age/membership questions -
member of Baptist Church; 56% - 26 years or more
age 35-55 - 62%

Association components in order of importance:

58% - Fellowship*
46% - Inspiration
28% - Bible study
22% - Work of Commissions
20% - Preaching

Least important components of Association:

38% - Camping meetings**
34% - Business
34% - Council
24% - Music
12% - Work of Commissions
12% - Preaching

* "Fellowship" received the most first place votes

** "Camping meetings" received the most ninth place votes

Other percentages worth noting:

70% the Association concept is important to Baptist life
74% the Association should not be abolished
9% the Association should focus more on business
63% the Association should focus more on fellowship/inspiration
78% the Association should place more emphasis on working together
68% the Association should continue to elect members to the Examining Council

The three predominant reasons why people do not get involved are:

- (1) lack of knowledge about Association background
- (2) the time it takes
- (3) irrelevance to most people

In the category of the most important ministries an Association can fulfil:

Providing for Missions, home and overseas
Providing for Evangelism work
Encouraging Churches to work and fellowship together
Lending assistance to hurting Churches and weaker Churches

APPENDIX J

INVOLVED LAY SURVEY RESULTS - 127 respondents

Involved - distributed at Fall 1996 Association meeting for lay people in attendance

PART I

1. **I have been a member of a Baptist Church for:**

1-10 years	7	6%
11-25 years	17	14%
26 years or more	100	80%

2. **My age:**

under 35	2	1.6%
35-55	28	22.4%
over 55	97	76%

3. **I attend services in the Church in which I am a member:**

frequently	125
occasionally	0
seldom	2

4. **I attend services in a Church other than which I am a member:**

frequently	5
occasionally	75
seldom	45

5. **I attend the annual Convention assembly:**

frequently	41
occasionally	39
seldom	38

6. **I attend the Fall and Spring Association meetings:**

frequently	84
occasionally	37
seldom	4

7. **My Association involvement has included:**

moderator	7	
clerk	8	
treasurer	7	
commission member	60	47%
examining council	3	
other	34	

8. A. **Number the following in order of their importance.**

			1st	2nd	3rd
52%	66	Fellowship	35	19	22
47%	60	Inspiration	29	23	8
38.5%	49	Bible study	22	16	11
20%	25	Music	5	6	14
24%	30	Preaching	7	17	6
28%	36	Commission work	12	11	13
11%	14	Council meetings	4	7	3
16.5%	21	Business conducted	7	6	8
8%	10	Camping meetings	1	4	5

8. B. **The least important components:**

			7th	8th	9th or 10th
5%	6	Fellowship	2	3	1
1.5%	2	Inspiration	0	2	0
8%	10	Bible study	5	3	2
16.5%	21	Music	11	3	7
13%	16	Preaching	6	6	4
14%	18	Commissions	10	4	4
30%	33	Council	15	12	6

22%	28	Business	9	15	4
34%	43	Camping	7	10	26

PART II

Question	1. Strongly No	2. No	3. Neutral	4. Yes	5. Strongly Yes
1.	13	3	7	47	47
2.	10	12	26	41	16
3.	7	43	43	12	4
4.	7	5	25	54	18
5.	10	8	18	55	19
6.	2	9	32	41	10
7.	11	5	9	42	51
8.	11	42	25	26	13
9.	7	4	8	53	46
10.	10	0	13	59	30
11.	7	4	15	49	27
12.	20	44	28	12	2
13.	4	14	38	30	15
14.	3	5	35	42	17
15.	6	1	14	39	35
16.	64	28	4	0	8

PART III

1. Reasons why people do not get involved in Association

	Reason	1st	2nd	3rd	
35%	44	Time it takes	21	14	9
5.5%	7	Program is poor	0	3	4
35%	45	Irrelevant	16	9	20
4%	5	No Biblical basis	4	1	0
14%	18	The time when sessions are held	7	5	6
47%	60	Promotion has been poor	21	20	19
2%	3	Nothing accomplished	1	1	1

7%	9	Same people make decisions	1	2	6
62%	79	People don't know enough about background of Association	44	27	8

2. **A. Three most important ministries an Association can fulfil:**
(summary of responses from most common response to least common response)

1. fellowship among Church people
2. cooperative ministries
3. inspiration
4. helping our sister Churches in times of need
5. missions - home and overseas
6. providing information to our Churches
7. heightening interest in good causes
8. promotion of our Baptist Convention work
9. Church planting
10. evangelism
11. instilling a vision of our larger Baptist work
12. camping ministries

B. This group of responses appeared less frequently than those above.

1. Bible teaching
2. instruction
3. helping needy people
4. chaplaincy (hospital)
5. licensing process
6. youth ministry
7. supporting of our pastors
8. promotion of Association
9. providing a family emphasis
10. training ground for convention lay leaders

3. **The Association will become more effective when:**
(summary of responses from most common response to least common response)

1. more people are willing to get involved in Association life.
2. people see the Association as a vital component in the total picture of our Baptist life.
3. Churches begin to fellowship and work together.

4. it is more effectively promoted in our churches.
5. more younger people get active and involved.
6. our people take ownership of the Association.
7. the dates are promoted well in advance.
8. it becomes a source of strength and renewal.
9. we have all agreed on its purpose and vision.
10. we provide worthwhile projects.
11. we find ways to maintain our Baptist standards and beliefs.

4. **If I had the power to do whatever I thought necessary in the Baptist Association, I would:** (summary of responses from most common response to least common response.)

1. get better promotion of Association and Convention from the pulpit.
2. get more clergy actually involved.
3. make sure all Church members are well informed.
4. show people why the Association is really important.
5. ask an Association representative to keep the Church informed, annual presentation.
6. build a greater youth emphasis.
7. set goals and objectives.
8. place a greater emphasis on projects.
9. give commissions more time. Why work hard for a 5-minute presentation.
10. have regular gatherings to evaluate and reorganize.
11. give Association the authority to step in with Church conflict or discipline when a Church has been unfair to its pastor.
12. focus on ministries we do well, camping, chaplaincies, music.
13. find a way to examine other Associations in areas of strengths and weaknesses.
14. have more rallies (regional) with top-notch speakers.
15. take a small committee, let them come up with plans and proposals and visit each Church for input as well as sharing of their ideas.

OBSERVATIONS - INVOLVED LAY SURVEY

- This survey was completed by people who were in attendance at Association meetings.

- 80% have been members of a Baptist Church for more than 25 years
- 76% were over 55 years of age
- The most important components in Association life (receiving a 1st, 2nd or 3rd vote)

- | | | |
|----|-------------|-----|
| 1. | Fellowship | 52% |
| 2. | Inspiration | 47% |

3.	Bible Study	38.5%
4.	Commission Work	28%
5.	Preaching	24%

- The least important components in Association life:

1.	Camping	34%
2.	Council	30%
3.	Business	22%
4.	Music	16.5%
5.	Commission work	14%

Fellowship received the most #1 votes, camping meetings the most #9 or #10 votes.

In Part II - 1-5 (circle one)

80% say the Association concept is important to our Baptist life
 79% say pastors are key people in the life of the Association
 15% say the emphasis should be on business
 84% say Associations should put more emphasis on our churches working together
 79% say Associations should continue to elect representatives to the Examining Council
 13% say Church members are well informed on Association life and ministry
 88% say the Association should not be abolished

In Part III, the reasons given as to why people do not get involved in the Association:

1. People don't know enough about the background of the Association
2. Promotion has been poor
3. The time it takes
4. It is irrelevant

The most important ministries an Association can fulfil:

1. Fellowship among church people
2. Cooperative ministries
3. Inspiration
4. Helping sister churches in need
5. Missions - home and overseas

APPENDIX K
SURVEY FOR PASTORS

PART I

1. I have been in full-time pastoral ministry: (circle one)
1-10 years 11-25 years more than 25 years

2. My age: (circle one) under 35 36-55 over 55

3. I attend the UBCAP Annual Assembly: (circle one)
frequently occasionally seldom

4. I attend the Fall and Spring Association meetings: (circle one)
frequently occasionally seldom

5. My Association involvement has included:
 Moderator
 Clerk
 Treasurer
 Commission member
 Examining Council
 other _____

6. Number the following Association components in terms of their importance:
(#1 would be most important)

<input type="checkbox"/> Fellowship	<input type="checkbox"/> Commission ministries
<input type="checkbox"/> Inspiration	<input type="checkbox"/> Council meetings
<input type="checkbox"/> Bible Study	<input type="checkbox"/> Business
<input type="checkbox"/> Music	<input type="checkbox"/> Camping ministries
<input type="checkbox"/> Preaching	<input type="checkbox"/> other _____

PART II

In this section please circle according to scale.

1. Strongly No 2. No 3. Neutral 4. Yes 5. Strongly Yes

1. The Association concept is important to our Baptist life and ministry. 1 2 3 4 5
2. Currently, the Association is playing an important role in our Baptist life and ministry. 1 2 3 4 5
3. The emphasis of Association should be on business. 1 2 3 4 5
4. The emphasis of Association should be on fellowship/inspiration. 1 2 3 4 5
5. The emphasis of Association should be on ministry projects. 1 2 3 4 5
6. The present structure of councils should be maintained. 1 2 3 4 5
7. The Association takes too much of a pastor's time. 1 2 3 4 5
8. Pastors are key people in the life of the Association. 1 2 3 4 5
9. Pastors find it difficult to generate interest in the Association within their congregation. 1 2 3 4 5
10. Associations should continue to elect representatives to the Examining Council. 1 2 3 4 5
11. Associations should continue to be involved in the Home Mission grant process. 1 2 3 4 5
12. My church is well informed on Association life and ministry. 1 2 3 4 5

13. Radical change is needed if the Association is to fulfill a role in Baptist life. 1 2 3 4 5
14. Our Associations should all have the same basic structure. 1 2 3 4 5
15. The Association principle can be justified in the Word of God. 1 2 3 4 5
16. The Association should be abolished. 1 2 3 4 5

PART III

Please share your opinion with me.

1. Rank the reasons why some pastors do not get involved in Association life.

#1 - number one reason

#10 - weakest reason

- ___ time it takes
- ___ program is poor
- ___ irrelevant
- ___ no Biblical basis
- ___ when it is held

- ___ promotion is poor
- ___ nothing accomplished
- ___ same people always make decisions
- ___ do not know enough about the background of Association
- ___ not in job description

2. Rank the reasons why more lay people do not get involved in Association life.

#1 - number one reason

#10 - weakest reason

- ___ poor promotion in the local church
- ___ little interest in the program
- ___ little interest in Association concept
- ___ little knowledge of Association history
- ___ lack of time to give to Association
- ___ it is irrelevant to people's lives
- ___ nothing is accomplished
- ___ other

3. What role should pastors play in Association life?

4. Complete the following sentence: The Association will become more effective when:

5. Complete the following sentence: If I had the power to do whatever I thought necessary in the Baptist Association, I would:

APPENDIX L

PASTORS' SURVEY RESULTS - 40 respondents

In the Fall of 1996, this survey was mailed to each pastor serving a Church in Area 1. The 44% return rate was acceptable. As the pastors play significant roles in Church and Association life, it was necessary to garner their views on Association life and ministry.

PART I

1. **I have been in full-time ministry:**

1-10 years	14	35%
11-25 years	17	42.5%
more than 25 years	9	22.5%

2. **My age:**

under 35	7
36-55	22
over 55	11

3. **I attend the UBCAP annual assembly:**

frequently	34
occasionally	5
seldom	1

4. **I attend the Fall and Spring Association meetings:**

frequently	31
occasionally	8
seldom	1

5. **My Association involvement has included:**

moderator	11
clerk	5
treasurer	3
commission member	37
Examining council	11
other	8

6. **Number the following Association components, in terms of their importance:**

			1st	2nd	3rd
80%	32	Fellowship	15	9	8
37.5%	15	Inspiration	3	9	3
30%	12	Bible study	7	1	4
7.5%	3	Music	1	2	0
20%	8	Preaching	1	4	3
57.5%	23	Commission ministries	4	9	10
20%	8	Council meetings	1	4	3
25%	10	Business	6	1	3
37.5%	15	Camping ministries	9	3	3

The least important Association components:

			7th	8th	9th or 10th
10%	4	Fellowship	1	2	1
22.5%	9	Inspiration	3	2	4
32.5%	13	Bible study	5	3	5
67.5%	27	Music	8	13	6
42.5%	17	Preaching	7	3	7
17.5%	7	Commission ministries	6	0	1
30%	12	Council meetings	1	8	3
27.5%	11	Business	2	2	7
17.5%	7	Camping ministries	1	1	5

PART II

Question	1. Strongly No	2. No	3. Neutral	4. Yes	5. Strongly Yes
1.	1	2	6	18	11
2.	4	11	9	11	3
3.	7	11	9	8	2
4.	1	1	5	23	8
5.	0	3	7	21	7
6.	6	13	9	6	0
7.	6	15	8	8	1
8.	1	2	5	18	10
9.	0	2	2	19	14
10.	1	1	0	19	16
11.	0	2	3	14	18
12.	0	12	9	14	3
13.	0	2	12	16	6
14.	3	9	14	7	6
15.	0	2	5	21	10
16.	18	14	3	4	0

PART III

1. **Reasons why pastors do not get involved in Association life.**

	Reason	1st	2nd	3rd	
24	60%	time it takes	13	8	3
14	35%	program is poor	5	6	3
15	37.5%	irrelevant	4	4	7
0	0%	no Biblical basis	0	0	0
9	22.5%	time when it is held	0	5	4
12	30%	promotion is poor	4	3	5
19	47.5%	nothing accomplished	10	7	2
6	15%	same people always make decisions	1	2	3
14	35%	don't know enough about background of Association	4	2	8
6	15%	not in job description	2	1	3

2. **Reasons why lay people do not get involved in Association life.**

	Reason	1st	2nd	3rd
10 25%	poor promotion in local Church	4	3	3
24 60%	little interest in program	7	9	8
21 52.5%	little interest in Association concept	10	6	5
15 37.5%	little knowledge of Association history	3	8	4
20 50%	lack of time to give to Association	6	5	9
21 52.5%	it is irrelevant to people's lives	1	5	5
9 22.5%	nothing is accomplished	3	4	2

3. **What role should pastors play in Association life?**
(a summary of responses from most frequent to least frequent)

- 1 be personally involved in Association work and ministry
- 2 promote Association and its ministries
- 3 encourage the congregation to get involved
- 4 provide leadership
- 5 inspire people to get involved
- 6 emphasize broader ministry beyond local Church
- 7 be an advisor
- 8 less leadership and responsibility
- 9 preaching/devotionals
- 10 get as involved as in para-Church groups

4. **The Association will become more effective when:**
(a summary of responses from most frequent to least frequent)

- 1 people begin to see how the local Church, Association and Convention can work well together
- 2 mission becomes a priority
- 3 the program becomes relevant to people's lives
- 4 pastors are more supportive
- 5 when younger adults are involved
- 6 it is promoted in terms of purpose
- 7 we begin to plan for the future
- 8 there is more hands-on activity
- 9 the local Church comes alive
- 10 the Association Churches begin to support one another for real
- 11 we plan Association meetings around the needs of the local church

- 12 we do one or two things well
- 13 it is promoted in terms of its history and accomplishments

5. **If I had the power to do whatever I thought necessary in the Baptist Association, I would:** (assorted responses for general information)

- conduct a major evaluation, ask some hard questions about purpose
- have more emphasis on Bible conferences and special speakers
- be prepared to abolish or downsize the Association
- refocus on specific ministry projects where mission and need are paramount
- start a newsletter and/or calendar of events
- use a promotional table or booth at our Fall and Spring meetings to allow for promotion and information exchange
- define role and purpose, then commit to maintain that role and purpose
- attempt to design activities for families and young adults
- focus on missionary causes, benevolent causes and fraternal causes
- have fewer Association camps
- have local groupings of Churches within certain boundaries
- give the moderator a two or three-year term to serve
- avoid May and October
- share stories from our churches
- do an evaluation re work and ministry of Association
- ask Churches what they think, what would raise the interest of people
- place greater emphasis on fellowship
- have reports prepared in advance. Have chair or member of commission at table or booth to explain what goes on
- provide sign-up list for resources
- provide calendar of upcoming events
- have more Bible conferences
- share what we are doing in various ministries
- abolish councils - use plenary session with committees
- identify and prioritize areas of need
- probably reduce structure
- reduce the number of commissions
- stop putting down people who don't come
- plan and promote family-centered ministries when the family can come as a family - reintroduce Association concept under these circumstances
- scrap it all and start off with a person-centered philosophy
- change boundaries of Association
- define the role of the Association. Promote among young families
- call special meetings to deal with special projects or promotion. Use weekends.
- bring Association up-to-date, maybe meet once a year

- meet in larger, functional settings
- abolish it or at least downsize and do less things, but do them better
- give emphasis to Association rallies and the use of a newsletter
- cut business, time
- bring in dynamic speakers - worth listening to
- hold events from Friday to Sunday, Fall and Spring
- restructure to emphasize the wider picture of Churches working together
- remove unnecessary commissions; minimize business; maximize fellowship
- focus on missionary causes
 - benevolent causes
 - fraternal causes
- alter the outmoded structure - purpose is key
- make our gatherings more inspirational, business kept to a minimum
- make it more relevant, but I don't know how
- unite around a ministry project, but don't duplicate what UBCAP is already doing
- abolish many Association camps. One or two per area is better stewardship
- use Association structure to meet specific needs and to promote renewal in local Churches
 - provide for less business, more projects, change the name
 - emphasize praise and provide better speakers
 - ask local Churches to appoint commission members
 - completely restructure, with a strong moderator, for a 2-3 year term
 - eliminate commissions with less than \$200 in their budget
 - have local link-ups of Churches for fellowship
 - have Association rallies throughout the county
 - avoid May and October for rallies, meetings - aim at younger people
 - provide for the sharing of stories from Churches
 - place a greater emphasis on Benevolent funds
 - plan and promote better; divide Associations that are too large
 - encourage more lay leadership, more pastoral support
 - meet in a central location - maybe keep an office
 - suggest volunteer projects - paint a Church, etc.

OBSERVATIONS - PASTORS' SURVEY

- Majority 11-25 years in ministry; 36-55 years of age
- Most have served on Commissions; eleven have been moderator
- Re Part I, question #6 - Association components in order of importance:

37.5% listed Fellowship #1

80% listed Fellowship #1, 2 or 3
57.5% listed Commission members #1, 2 or 3
37.5% listed Inspiration
37.5% listed Camping

The least important Association components, based on number of times they were checked as #7, 8, 9 or 10:

67.5%	Music
42.5%	Preaching
32.5%	Bible study

- "Fellowship" received the most #1 votes, while "Business" and "Preaching" received the most #9 or 10 votes.

In Part II strongly No (1) - strongly yes (5)

- 76% feel the Association concept is important to Baptist life and ministry but only 26% feel it is currently playing an important role.
- 81% want an emphasis on fellowship and 74% like an emphasis on ministry projects while only 26% think the emphasis should be on business.
- 90% say generating interest in the local Church is difficult
- 90% want to maintain involvement in examining council
- 86% want to maintain involvement with the Home Mission Board
- 6% say "no" to radical change
- 10% think the Association should be abolished.

APPENDIX M - CENSUS SUMMARY

PCensus-Canada

Desktop Demographics

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Carleton
County
1991 Census

Total Population where census data are available (% base)	25,965	
Males	12,885	50%
Females	13,115	51%

0 to 4 years	1,860	7%
5 to 19 years	5,935	23%
20 to 24 years	1,770	7%
25 to 34 years	4,095	16%
35 to 44 years	3,990	15%
45 to 54 years	2,445	9%
55 to 64 years	2,180	8%
65 to 74 years	2,040	8%
75 years and over	1,570	6%

Average age	35.6	
=====		
Total census families (% base)	7,100	
Average persons per family	3.2	

Husband-wife families	6,315	89%
With no children at home	2,395	34%
With children at home	3,920	55%
Lone-parent families	805	11%
Total children at home	9,005	
Average children per family	1.3	
=====		
Private households (% base)	9,010	

Persons in private households	25,535	
Average persons per household	2.8	
Average household income \$	36,082	
=====		
Occupied dwellings where census data available(% base)	9,030	

Owned dwellings	7,215	80%
Average value \$	61,635	
Rented dwellings	1,725	19%
Average rent \$	358	
Single detached houses	7,220	80%
Semi-detached/row/duplexes	475	5%
Apartments	715	8%
Other types of dwelling	645	7%
=====		
Actual (unsuppressed) data:		
Total Population	26,026	
Total Dwellings	9,048	

=====
 United Baptist Convention of the Atlantic Provinces
 Data source: Statistics Canada 1991 Census
 =====

RELIGION	Carleton County 1991 Census	
Total population	(% base)	25,965
Catholic	3,210	12%
Roman Catholic	3,215	12%
Ukrainian Catholic	0	0%
Protestant	19,955	77%
United Church	3,525	14%
Anglican	2,175	8%
Baptist	8,625	33%
Presbyterian	365	1%
Lutheran	40	.15%
Pentecostal	2,825	11%
Mennonite	0	0%
Jehovah's Witnesses	155	.60%
Reformed Bodies	0	0%
Salvation Army	175	.67%
Latter-day Saints (Mormons)	35	.13%
Other Protestant	1,895	7%
Other Religions	10	.04%
Eastern Orthodox	0	0%
Jewish	10	.04%
Islam	0	0%
Buddhist	0	0%
Hindu	0	0%
Sikh	0	0%
Other	10	.04%
No religious affiliation	2,495	10%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Charlotte
County
1991 Census

Total Population where census data are available (% base)	26,590	
Males	13,040	49%
Females	13,535	51%

0 to 4 years	1,715	6%
5 to 19 years	5,790	22%
20 to 24 years	1,785	7%
25 to 34 years	4,090	15%
35 to 44 years	3,885	15%
45 to 54 years	2,645	10%
55 to 64 years	2,435	9%
65 to 74 years	2,360	9%
75 years and over	1,920	7%

Average age	37.5
-------------	------

Total census families (% base)	7,375
Average persons per family	3.0

Husband-wife families	6,500	88%
With no children at home	2,755	37%
With children at home	3,755	51%
Lone-parent families	850	12%
Total children at home	8,360	
Average children per family	1.1	

Private households (% base)	9,830
-----------------------------	-------

Persons in private households	26,085
Average persons per household	2.7
Average household income \$	35,347

Occupied dwellings where census data available(% base)	9,840
--	-------

Owned dwellings	8,155	83%
Average value \$	62,185	
Rented dwellings	1,685	17%
Average rent \$	387	
Single detached houses	8,120	83%
Semi-detached/row/duplexes	385	4%
Apartments	685	7%
Other types of dwelling	710	7%

Actual (unsuppressed) data:	
Total Population	26,607
Total Dwellings	9,923

=====
 United Baptist Convention of the Atlantic Provinces
 Data source: Statistics Canada 1991 Census
 =====

RELIGION

Charlotte Co.
 to 10 miles W.
 of St. George
 1991 Census

=====
 Total population (% base) 8,520

Catholic	1,600	19%
Roman Catholic	1,600	19%
Ukrainian Catholic	0	0%
Protestant	6,160	72%
United Church	295	3%
Anglican	1,315	15%
Baptist	2,385	28%
Presbyterian	165	2%
Lutheran	10	.12%
Pentecostal	1,245	15%
Mennonite	0	0%
Jehovah's Witnesses	10	.12%
Reformed Bodies	0	0%
Salvation Army	0	0%
Latter-day Saints (Mormons)	50	.59%
Other Protestant	680	8%
Other Religions	20	.23%
Eastern Orthodox	20	.23%
Jewish	0	0%
Islam	0	0%
Buddhist	0	0%
Hindu	0	0%
Sikh	0	0%
Other	0	0%
No religious affiliation	635	7%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Kings
County
1991 Census

Total Population where census data are available (% base)	59,330	
Males	29,625	50%
Females	29,675	50%

0 to 4 years	4,670	8%
5 to 19 years	15,020	25%
20 to 24 years	3,635	6%
25 to 34 years	9,655	16%
35 to 44 years	10,340	17%
45 to 54 years	6,300	11%
55 to 64 years	3,985	7%
65 to 74 years	3,330	6%
75 years and over	2,305	4%
Average age	33.0	

Total census families (% base)	16,255	
Average persons per family	3.3	
Husband-wife families	14,725	91%
With no children at home	4,780	29%
With children at home	9,970	61%
Lone-parent families	1,535	9%
Total children at home	22,265	
Average children per family	1.4	

Private households (% base)	19,485	
Persons in private households	58,840	
Average persons per household	3.0	
Average household income \$	44,830	

Occupied dwellings where census data available(% base)	19,475	
Owned dwellings	16,460	85%
Average value \$	79,732	
Rented dwellings	3,065	16%
Average rent \$	470	
Single detached houses	15,740	81%
Semi-detached/row/duplexes	1,015	5%
Apartments	1,365	7%
Other types of dwelling	1,375	7%

Actual (unsuppressed) data:		
Total Population	59,349	
Total Dwellings	19,566	

=====
 United Baptist Convention of the Atlantic Provinces
 Data source: Statistics Canada 1991 Census
 =====

RELIGION	Kings County 1991 Census	
Total population	(% base)	59,330
Catholic		16,690 28%
Roman Catholic		16,625 28%
Ukrainian Catholic		10 .02%
Protestant		38,385 65%
United Church		10,080 17%
Anglican		11,685 20%
Baptist		8,780 15%
Presbyterian		995 2%
Lutheran		135 .23%
Pentecostal		1,750 3%
Mennonite		85 .14%
Jehovah's Witnesses		175 .29%
Reformed Bodies		0 0%
Salvation Army		225 .38%
Latter-day Saints (Mormons)		115 .19%
Other Protestant		4,275 7%
Other Religions		140 .24%
Eastern Orthodox		30 .05%
Jewish		55 .09%
Islam		25 .04%
Buddhist		0 0%
Hindu		0 0%
Sikh		10 .02%
Other		20 .03%
No religious affiliation		3,940 7%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Madawaska
County
1991 Census

Total Population where census data are available (% base)	36,500	
Males	17,960	49%
Females	18,560	51%
0 to 4 years	2,250	6%
5 to 19 years	8,570	23%
20 to 24 years	2,390	7%
25 to 34 years	6,310	17%
35 to 44 years	6,060	17%
45 to 54 years	3,675	10%
55 to 64 years	3,015	8%
65 to 74 years	2,550	7%
75 years and over	1,640	4%
Average age	35.0	
Total census families (% base)	10,060	
Average persons per family	3.1	
Husband-wife families	8,845	88%
With no children at home	3,100	31%
With children at home	5,710	57%
Lone-parent families	1,200	12%
Total children at home	12,545	
Average children per family	1.2	
Private households (% base)	12,765	
Persons in private households	35,590	
Average persons per household	2.8	
Average household income \$	34,349	
Occupied dwellings where census data available(% base)	12,770	
Owned dwellings	9,295	73%
Average value \$	63,058	
Rented dwellings	3,485	27%
Average rent \$	444	
Single detached houses	9,025	71%
Semi-detached/row/duplexes	1,450	11%
Apartments	1,755	14%
Other types of dwelling	575	5%
Actual (unsuppressed) data:		
Total Population	36,554	
Total Dwellings	12,839	

=====
 United Baptist Convention of the Atlantic Provinces
 Data source: Statistics Canada 1991 Census
 =====

RELIGION

=====
 Madawaska
 County
 1991 Census
 =====

Total population	(% base)	36,500	

Catholic		34,175	94%
Roman Catholic		34,190	94%
Ukrainian Catholic		0	0%
Protestant		1,350	4%
United Church		130	.36%
Anglican		120	.33%
Baptist		125	.34%
Presbyterian		20	.05%
Lutheran		0	0%
Pentecostal		400	1%
Mennonite		0	0%
Jehovah's Witnesses		35	.10%
Reformed Bodies		0	0%
Salvation Army		0	0%
Latter-day Saints (Mormons)		10	.03%
Other Protestant		430	1%
Other Religions		80	.22%
Eastern Orthodox		10	.03%
Jewish		0	0%
Islam		0	0%
Buddhist		15	.04%
Hindu		0	0%
Sikh		0	0%
Other		45	.12%
No religious affiliation		345	.95%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Queens
County
1991 Census

Total Population where census data are available (% base)	11,090	
Males	5,560	50%
Females	5,535	50%
0 to 4 years	660	6%
5 to 19 years	2,325	21%
20 to 24 years	610	6%
25 to 34 years	1,605	14%
35 to 44 years	1,610	15%
45 to 54 years	1,290	12%
55 to 64 years	1,180	11%
65 to 74 years	1,025	9%
75 years and over	805	7%
Average age	38.9	
Total census families (% base)	3,130	
Average persons per family	3.0	
Husband-wife families	2,820	90%
With no children at home	1,255	40%
With children at home	1,590	51%
Lone-parent families	345	11%
Total children at home	3,440	
Average children per family	1.1	
Private households (% base)	4,115	
Persons in private households	10,895	
Average persons per household	2.6	
Average household income \$	33,167	
Occupied dwellings where census data available(% base)	4,100	
Owned dwellings	3,590	88%
Average value \$	53,052	
Rented dwellings	515	13%
Average rent \$	332	
Single detached houses	3,550	87%
Semi-detached/row/duplexes	125	3%
Apartments	95	2%
Other types of dwelling	350	9%
Actual (unsuppressed) data:		
Total Population	11,086	
Total Dwellings	4,123	

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

RELIGION	Queens County 1991 Census	
Total population	(% base)	11,090
Catholic	2,170	20%
Roman Catholic	2,165	20%
Ukrainian Catholic	0	0%
Protestant	8,090	73%
United Church	1,770	16%
Anglican	1,180	11%
Baptist	3,495	32%
Presbyterian	75	.68%
Lutheran	30	.27%
Pentecostal	1,130	10%
Mennonite	0	0%
Jehovah's Witnesses	60	.54%
Reformed Bodies	0	0%
Salvation Army	10	.09%
Latter-day Saints (Mormons)	0	0%
Other Protestant	270	2%
Other Religions	0	0%
Eastern Orthodox	0	0%
Jewish	0	0%
Islam	0	0%
Buddhist	0	0%
Hindu	0	0%
Sikh	0	0%
Other	0	0%
No religious affiliation	705	6%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Saint John
County
1991 Census

Total Population where census data are available (% base)	83,565	
Males	39,695	48%
Females	43,880	53%
0 to 4 years	5,495	7%
5 to 19 years	16,580	20%
20 to 24 years	6,675	8%
25 to 34 years	14,815	18%
35 to 44 years	12,085	14%
45 to 54 years	8,420	10%
55 to 64 years	7,390	9%
65 to 74 years	6,890	8%
75 years and over	5,195	6%
Average age	36.8	
Total census families (% base)	22,360	
Average persons per family	3.0	
Husband-wife families	18,025	81%
With no children at home	7,360	33%
With children at home	10,710	48%
Lone-parent families	4,380	20%
Total children at home	26,550	
Average children per family	1.2	
Private households (% base)	31,955	
Persons in private households	81,520	
Average persons per household	2.6	
Average household income \$	38,879	
Occupied dwellings where census data available(% base)	31,965	
Owned dwellings	17,365	54%
Average value \$	76,179	
Rented dwellings	14,665	46%
Average rent \$	442	
Single detached houses	13,890	43%
Semi-detached/row/duplexes	5,805	18%
Apartments	11,065	35%
Other types of dwelling	1,155	4%
Actual (unsuppressed) data:		
Total Population	83,886	
Total Dwellings	32,129	

United Baptist Convention of the Atlantic Provinces

Data source: Statistics Canada 1991 Census

RELIGION

Saint John

County

1991 Census

Total population (% base) 83,565

Catholic	35,740	43%
Roman Catholic	35,715	43%
Ukrainian Catholic	10	.01%
Protestant	40,480	48%
United Church	9,360	11%
Anglican	14,245	17%
Baptist	8,310	10%
Presbyterian	1,445	2%
Lutheran	220	.26%
Pentecostal	1,925	2%
Mennonite	0	0%
Jehovah's Witnesses	315	.38%
Reformed Bodies	0	0%
Salvation Army	190	.23%
Latter-day Saints (Mormons)	70	.08%
Other Protestant	4,255	5%
Other Religions	835	1%
Eastern Orthodox	285	.34%
Jewish	160	.19%
Islam	60	.07%
Buddhist	60	.07%
Hindu	145	.17%
Sikh	0	0%
Other	120	.14%
No religious affiliation	5,200	6%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY		Sunbury County 1991 Census	
=====			
Total Population where census data are available (% base)	25,470		
Males	13,210	52%	
Females	12,275	48%	

0 to 4 years	2,220	9%	
5 to 19 years	5,570	22%	
20 to 24 years	2,320	9%	
25 to 34 years	5,680	22%	
35 to 44 years	3,725	15%	
45 to 54 years	2,290	9%	
55 to 64 years	1,850	7%	
65 to 74 years	1,150	5%	
75 years and over	640	3%	
Average age	31.5		
=====			
Total census families (% base)	7,105		
Average persons per family	3.1		
Husband-wife families	6,425	90%	
With no children at home	2,335	33%	
With children at home	4,080	57%	
Lone-parent families	700	10%	
Total children at home	8,470		
Average children per family	1.2		
=====			
Private households (% base)	8,340		
Persons in private households	24,325		
Average persons per household	2.9		
Average household income \$	39,528		
=====			
Occupied dwellings where census data available(% base)	8,300		
Owned dwellings	5,690	69%	
Average value \$	56,394		
Rented dwellings	2,610	31%	
Average rent \$	450		
Single detached houses	5,850	70%	
Semi-detached/row/duplexes	1,135	14%	
Apartments	360	4%	
Other types of dwelling	915	11%	
=====			
Actual (unsuppressed) data:			
Total Population	25,516		
Total Dwellings	8,344		

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Victoria
County
1991 Census

Total Population where census data are available (% base)	20,805	
Males	10,240	49%
Females	10,560	51%
0 to 4 years	1,480	7%
5 to 19 years	4,975	24%
20 to 24 years	1,305	6%
25 to 34 years	3,260	16%
35 to 44 years	3,100	15%
45 to 54 years	1,965	9%
55 to 64 years	1,790	9%
65 to 74 years	1,650	8%
75 years and over	1,095	5%
Average age	35.0	
Total census families (% base)	5,640	
Average persons per family	3.2	
Husband-wife families	5,005	89%
With no children at home	1,870	33%
With children at home	3,155	56%
Lone-parent families	640	11%
Total children at home	7,345	
Average children per family	1.3	
Private households (% base)	7,180	
Persons in private households	20,460	
Average persons per household	2.8	
Average household income \$	32,364	
Occupied dwellings where census data available(% base)	7,180	
Owned dwellings	5,605	78%
Average value \$	62,750	
Rented dwellings	1,550	22%
Average rent \$	461	
Single detached houses	5,765	80%
Semi-detached/row/duplexes	410	6%
Apartments	680	9%
Other types of dwelling	360	5%
Actual (unsuppressed) data:		
Total Population	20,786	
Total Dwellings	7,209	

=====
 United Baptist Convention of the Atlantic Provinces
 Data source: Statistics Canada 1991 Census
 =====

RELIGION	Victoria County 1991 Census	
Total population	(% base)	20,805
Catholic	11,705	56%
Roman Catholic	11,725	56%
Ukrainian Catholic	10	.05%
Protestant	7,170	34%
United Church	970	5%
Anglican	1,600	8%
Baptist	1,840	9%
Presbyterian	45	.22%
Lutheran	320	2%
Pentecostal	1,350	6%
Mennonite	0	0%
Jehovah's Witnesses	160	.77%
Reformed Bodies	0	0%
Salvation Army	10	.05%
Latter-day Saints (Mormons)	30	.14%
Other Protestant	830	4%
Other Religions	40	.19%
Eastern Orthodox	10	.05%
Jewish	0	0%
Islam	0	0%
Buddhist	0	0%
Hindu	0	0%
Sikh	0	0%
Other	15	.07%
No religious affiliation	1,625	8%

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

York
County
1991 Census

Total Population where census data are available (% base)	81,545	
Males	39,930	49%
Females	41,595	51%

0 to 4 years	5,150	6%
5 to 19 years	17,290	21%
20 to 24 years	6,925	8%
25 to 34 years	13,745	17%
35 to 44 years	13,255	16%
45 to 54 years	9,025	11%
55 to 64 years	6,645	8%
65 to 74 years	5,500	7%
75 years and over	3,875	5%

Average age	35.3
-------------	------

Total census families (% base)	22,355
Average persons per family	3.0

Husband-wife families	19,475	87%
With no children at home	7,770	35%
With children at home	11,675	52%
Lone-parent families	2,825	13%
Total children at home	26,130	
Average children per family	1.2	

Private households (% base)	29,710
-----------------------------	--------

Persons in private households	80,440
Average persons per household	2.7
Average household income \$	43,830

Occupied dwellings where census data available(% base)	29,690
--	--------

Owned dwellings	21,520	72%
Average value \$	92,956	
Rented dwellings	8,125	27%
Average rent \$	491	
Single detached houses	20,490	69%
Semi-detached/row/duplexes	2,355	8%
Apartments	5,235	18%
Other types of dwelling	1,650	6%

Actual (unsuppressed) data:

Total Population	81,594
Total Dwellings	30,008

APPENDIX M - CENSUS SUMMARY

PCensus-Canada

Desktop Demographics

United Baptist Convention of the Atlantic Provinces
Data source: Statistics Canada 1991 Census

CENSUS SUMMARY

Carleton
County
1991 Census

=====		
Total Population where census data are available (% base)	25,965	
Males	12,885	50%
Females	13,115	51%

0 to 4 years	1,860	7%
5 to 19 years	5,935	23%
20 to 24 years	1,770	7%
25 to 34 years	4,095	16%
35 to 44 years	3,990	15%
45 to 54 years	2,445	9%
55 to 64 years	2,180	8%
65 to 74 years	2,040	8%
75 years and over	1,570	6%

Average age	35.6	
=====		
Total census families (% base)	7,100	
Average persons per family	3.2	

Husband-wife families	6,315	89%
With no children at home	2,395	34%
With children at home	3,920	55%
Lone-parent families	805	11%
Total children at home	9,005	
Average children per family	1.3	
=====		
Private households (% base)	9,010	

Persons in private households	25,535	
Average persons per household	2.8	
Average household income \$	36,082	
=====		
Occupied dwellings where census data available(% base)	9,030	

Owned dwellings	7,215	80%
Average value \$	61,635	
Rented dwellings	1,725	19%
Average rent \$	358	
Single detached houses	7,220	80%
Semi-detached/row/duplexes	475	5%
Apartments	715	8%
Other types of dwelling	645	7%
=====		
Actual (unsuppressed) data:		
Total Population	26,026	
Total Dwellings	9,048	

APPENDIX N
SAMPLE OF ASSOCIATION NEWSLETTER

NORTHWESTERN ASSOCIATION OF
UNITED BAPTIST CHURCHES

Newsletter

Vol. 18 No. 1

May, 1995



Pastors: Outstanding or Out to Lunch?

When I was invited to write this page, I was intrigued by the suggested title. Is the pastoral ministry an outstanding, special task, and are the people in it outstanding, or out to lunch? Let me say a few simple things.

First, the pastoral ministry **is** a special calling. It is not a profession, first, although those who are in it need to be professional in competence. It is a vocation, and nobody should be in it without a strong inner sense of call, which the church has endorsed. We have a Board of Ministerial Standards and an Ordination Council because the job **is** special, and we have a right to expect high standards from those who perform it. It is not enough for the local church to recognize it, if the pastor wants recognition beyond that one congregation. Local churches tend to support their own, without too much examination. The Denomination's involvement makes pastors more accountable.

Second, because it is a **calling**, local churches should immediately stop talking of "hiring a pastor." That kind of pastorate is likely to be "out to lunch", since the hired pastor is an employee, and nothing more. A "called" pastor, called by God and then by the local church, carries a recognized role of spiritual leadership, along with the deacons and other elected leaders. The pastor is not above them or below them, but is called to lead them as God's appointed servant-leader of the fellowship. The "contract" is the call of God, and not some secular "terms of employment" devised by the church.

Third, pastors are not called by God because **they** are "outstanding", any more than the twelve disciples were. After calling them, Jesus trained them for three years, and they were not all successes! Those of us charged with training pastors are encouraged by that. Not all whom we train make it either. The "outstanding" thing is that God should call us at all. When He does, and the church recognizes it, and accepts

that we are ready for it, through the testing of the Ordination Council, then we may proceed with joy and confidence to tackle the job. Pray for, rather than criticize, that Council.

Fourth, for any pastor to be "outstanding", by God's standards, will demand far more than Denominational approval. **It will demand a lifetime of daily commitment, dependence on the control and enabling of the Holy Spirit, and the conscious cultivation of an understanding of Scripture and of skills in giving pastoral care to people, both those who are already committed to Christ, and, equally, those we are commissioned to reach with the good news.**

Fifth, the churches must make the job "outstanding", by honoring the call of God, in caring for the pastor and the pastor's family, just as it expects the pastor to care for the church family, and in encouraging the pastor's continuing growth through providing for continuing education and study.

Sixth, and last, no married pastor can hope to have an "outstanding" ministry, unless the pastor's spouse is fully supportive of God's call and not competitive with it! Outstanding pastors need outstanding partners. Without that, much potential for ministry will be lost. A spouse may have individual ministries, but both must be committed to the primacy of God's "call" to pastoral ministry. Otherwise, the pastor may well be "out to lunch!"

Dr. Andrew D. MacRae
Principal and Dean of Acadian Divinity College



News From The Churches

BATH / WICKLOW:

Encouraging growth in Bath's youth group and Sunday School has prompted a step of faith and purchase of a 15-passenger van. Our prayer is that the Lord will use this vehicle to facilitate our outreach in the community. Wicklow's weekly home Bible studies have been well attended all winter. An area canvass is planned for May.

BEECHWOOD:

We've been blessed through services with: Dr. Malcolm Beckett and Rev. David Cook, the folks from the Bath / Wicklow field: Rev. David Grey, of CEF, and an Evening Singspiration.

HARTLAND:

Four were baptized on April 19th, June 4th, Roll Call Services with Rev. Whitfield Curtis

COLDSTREAM:

April 24-30, Reach Out to Our Community: 24-hour prayer time, ladies' Bible Study, men's breakfast, passing out literature to every home in the community, bring a friend Sunday. Pray for this evangelistic outreach!

JACKSONVILLE:

Dedicated workers have made various programs both avenues for outreach and Christian growth. Wednesdays the AWANA program ministers to about 20 Cubbies (K-Gr. 2), 15 Sparkies (Gr. 3-6), and 38 Clubbers (Gr. 4-6). Three adult electives make the Sunday School an interesting and challenging place to be. Plans are underway in the youth groups to team up with Hartland and Waterville / Victoria UBCs to send teens to Bold & Alive '95 (the 1995 National Project of the Canadian Baptist Volunteers). There they will assist the Middle Sackville UBC with a backyard Bible Club and participate in events with 500+ teens / leaders from all over Canada, the US and the Caribbean.

LAKEVILLE / GOOD CORNER / BLOOMFIELD:

We continue to work with a process of renewal. From our PURPOSE and Biblical VISION two GOALS have been set. 1) to have 6 "Prayer Triplets" by March - more are now praying together! 2) to have outreach into the communities we serve. We are looking to God for great things through concentrated prayer and witness. This year is our 140th Anniversary in Lakeville. May 28: Roll Call Service with former pastor, Rev. Hardy Worden. June 17: (7:30 p.m.) "Revelation Quartet". Sept. 16-17: "Reunion Weekend" with special events on Saturday and Rev. David Cook as speaker for Sunday Services.

PERTH-ANDOVER / AROOSTOOK:

Lord is blessing us with new faces at AWANA, congregational growth, a baptism of four on April 23rd with Rev. David Cook. Men's group holds breakfasts for our Partner in Mission, Bryan Hagerman's support.

PLASTER ROCK / RILEY BROOK:

Pray for Ladies' Bible Study as the Lord touches the lives of the ladies which meet on Tuesday mornings . . . about 15-20 ladies attend.

TRACEY MILLS / UPPER KNOXFORD:

We've enjoyed great fellowship through a Family Fun Day at Shiktehawk Bible Camp, and a candlelight banquet in honor of folks over 55 years. The Youth and AWANA work continues to blossom with some 45 regular attenders, a number of responses to God's call to receive Christ as Lord and Saviour, and for re-dedication of lives for service.

WATERVILLE / VICTORIA:

March Break's Kids' Fun Day gave moms a morning off and singing, Bible stories, games and crafts to 36 kids (ages 5 to Gr. 5). A new monthly Ladies' Bible Study is working through a series titled "Becoming A Woman of Freedom". Having no children's weekday program for many years, Victoria held Kids' Club on Thursdays for kids ages 5 - Gr. 5 as a four trail project. April 2-4, Dr. Harry Gardner brought leadership to renewal services which also included lunch hour discussion groups. The 2nd marked our annual Roll Call service.

Churches across our Association joyfully celebrated our Risen Lord - the hope of glory over Easter.

**"May the God of hope fill you
with all joy and peace as you trust in Him,
so that you may overflow with hope by the power of the Holy Spirit."
ROMANS 15:13**



SHIKTEHAWK BIBLE CAMP

In 1935, Camp Chickadeehawk was born. Over the years, hundreds and hundreds of campers have been ministered to. With the many changes over the years, including the name, the purpose remains the same . . . "To ever be a Christ-centered camp."

Plan now to attend our GIANT 60th ANNIVERSARY CELEBRATION on Shiktehawk Sunday, JUNE 4, 1995 at 2:30 p.m. * SPECIAL MUSIC * BIRTHDAY CAKE * ICE CREAM * MEMORIES FROM THE PAST.

Our 60th Anniversary Project is to pay off the swimming pool (\$38,000.00) and work to the Lodge (\$7,000.00). The total project amounts to \$45,000.00 . . . that is a lot of money, but IMPOSSIBLE THINGS ARE HAPPENING! As of now, over \$18,000.00 has been received . . . \$27,000.00 left to go! Churches, Sunday Schools, Families, Individuals are preparing NOW to present their gift to camp on Shiktehawk Sunday.

Camp NEEDS you. Shiktehawk was not built by any one person, but by God's people working TOGETHER!

New for '95 is a MINI GOLF COURSE. Plans for each hole are now available. Perhaps there is a group in your church that would "BUILD A HOLE."

CAMP NEEDS: silverware, small dessert dishes, couches, chairs, cleaning supplies, board games (even with missing pieces), paint, dust pans, tools, lumber & scrap lumber, and most of all . . . YOU!

1995 Summer Schedule:

Camp	Ages	Camp Begins	Camp Ends
Conquer '95	16-24	3:30 June 23	1:00 June 25
Teen Basketball Camp	12-16	3:30 July 3	6:00 July 8
Teen Cheer-leading	12-16	3:30 July 3	6:00 July 8
Teen Swim Camp	12-16	3:30 July 3	6:00 July 8
Teen Computer Camp	13-16	3:30 July 9	6:00 July 14
Middler Camp	7-9	3:30 July 9	6:00 July 14
Outdoor Adventure	12-16	3:30 July 9	6:00 July 14
Junior Camp	10-12	3:30 July 16	6:00 July 21
JOLT	13-18	3:30 July 23	6:00 July 28
Beginner Camp	5-7	10am July 24	5:30 July 26
Mini Basketball Camp	8-11	3:30 July 30	6:00 August 4
Youth Swim Camp	8-11	3:30 July 30	6:00 August 4
Computer I-Beginners	7-9	3:30 July 30	6:00 August 4
Computer II- Intmd.	10-12	3:30 August 6	6:00 August 11
Craft Camp	7-12	3:30 August 6	6:00 August 11
Looney Tunes Camp	7-12	3:30 August 6	6:00 August 11



**ASSOCIATION MEETINGS
MAY 2nd & 3rd, 1995
Hosted By The
ANDOVER UNITED BAPTIST CHURCH**

THEME: Pastors - Outstanding or Out To Lunch?

Some Information About Our Theme Speaker . . .

Mr. Don Craig is currently the Chairman of the Convention Board of Ministerial Standards and Education, and a member of the Convention Council. As such, he also sits on the Examining Council for Ordination. He is a member of the Board of Directors of Atlantic Baptist Senior Citizens Home Inc., President of the Christian Action Federation of N.B., past Moderator of the Southwestern Association, and is currently giving lay leadership to the Andersonville UBC in Charlotte County. A retired high school English department head, Don has a B.A. in Political Science, and a B.Ed. in administration. He resides in Bonny River, N.B., and is a member of the St. George UBC.

ABOUT OUR THEME . . .

Have we ever asked or heard questions like . . . How did she / he ever get ordained? What Association recommended him / her for ordination? Does the record of church experience and doctrinal beliefs really matter much as long as she / he has an M.Div.? Does our Convention Examining Council just look at female ordination as window-dressing? Does our Board of Ministerial Standards and Education show unfair preference for graduates of A.B.C. and A.D.C.? Once a candidate begins the steps toward ordination, does she / he ever get turned away from the process? Does our Convention place too much (or too little) emphasis on education? Should mature / older candidates be allowed to take a faster track to ordination? If a person senses the call to ministry, why does there need to be a regulatory approach to ordination?

These are some questions that may spark lengthy, even heated, discussions in some circles. It is our premise as a Ministry Commission that we as United Baptists have a reasonable and proven process of ordination, if all individuals and groups do their assigned part in the process. No process is perfect, nor can it be made to easily fit all situations. Often times, when criticizing pastoral standards, we direct our arrows at a distant body we call Convention. During these Spring Meetings, we hope to look at some of the issues involved with cultivating good pastors. With any product, there needs to be quality assurance. The local church and association are intended to play a large role in this process. All too often, it is at this level that responsibility is diverted to a larger, central body. At these meetings, let's broaden our understanding of the ordination process, look at our responsibilities as individuals in local churches, and be ready to contribute healthy criticism when and where it can be most productive.

Murray Melsaac, Chairman
Northwestern Association Ministry Commission

Tuesday, May 2nd

- 2:30 P.M. WMS PROGRAM
Special Music: Perth-Andover WMS
Speaker: Rev. Ian Easter
- 5:30 P.M. SUPPER
- 6:45 P.M. PRE-SERVICE SONG-TIME
- 7:00 P.M. GENERAL SESSION I
Moderator: Rev. Paul Wellwood
Opening Hymn and Invocation
Welcome to New Pastors and / or Special Visitors
Announcements
- 7:15 P.M. Special Music: Andover Church
Offering
- 7:30 P.M. Introduction of Theme Speaker by Rev. Clayton Cook
Speaker: Mr. Don Craig
Message: "A CALLING: ABSOLUTE OR OBSOLETE?"
- 8:30 P.M. Closing Hymn and Benediction

Wednesday, May 3rd

- 2:00 P.M. BUSINESS MEETING (Association Executive, Council Members,
and Church Delegates have voting privileges: all are
welcome)
All Commissions please be prepared to move adoption of
pre-distributed written reports, plus Area Minister, Shiktehawk,
and A.B.C. and A.D.C. (if available.)
- 4:00 P.M. GENERAL SESSION II
Pre-panel Address -- Mr. Don Craig
Introduction and Coordination of Panel Session.
Rev. Stephen McMullin
Panel: Mr. Don Craig; Rev. David Cook, Area Minister,
Rev. Clayton Cook, Member of Convention Examining Coun-
cil for Ordination; Mr. R.M. McIsaac, Member of Convention
Board of Ministerial Standards and Education
- 5:30 P.M. SUPPER
- 6:45 P.M. PRE-SERVICE SONG-TIME
- 7:00 P.M. GENERAL SESSION III
Opening Hymn and Invocation
Announcements
- 7:15 P.M. Special Music
Offering
- 7:30 P.M. Speaker: Mr. Don Craig
Message: "I have Been Called - I Think - What Next?"
- 8:30 P.M. Closing Hymn and Benediction

(Please bring your copy of the Newsletter to the Meetings
as there will be a limited amount available.)

FALL ASSOCIATION MEETINGS will be held November 7-9, 1995
at Shiktehawk Bible Camp.