

SEPTEMBER 1974

Home missions

**Southern
Baptists and
the Pioneer
Movement**



Part 1: The Move West

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Cover: In Shafter, Calif., charter members of the first SBC church in the first "pioneer" state reminisce about the early days of the Southern Baptist Pioneer Movement.

Opposite: Retired Willis Ray, one of the key leaders in the early Western SBC Pioneer Movement, stands on the porch of his Payson, Ariz., home.

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2 SEPTEMBER HM



SEPTEMBER PREVIEW

We're sorry, folks...

Ordinarily, we wouldn't start an issue by apologizing for its contents, but this time we have to. It's not so much what's been included that is at fault—it's what's been left out. Or, to be honest, what. In preparing this issue, HOME MISSIONS staffers traveled from Massachusetts to California; they interviewed dozens of people. Editor Walker Knight and news editor Toby Druin, flying in Knight's plane, covered 5,000 miles in 14 days, talking with Baptist leaders in seven different states. Associate editor Everett Hullum headed into the Northeast, where he met with convention leaders in Pennsylvania, New York and New England. Druin and HM staffer Tim Nicholas, on other trips, visited with Midwest states—from Ohio to Michigan. Hullum made another swing, this time into Minnesota and Wisconsin. And summer missionary Charlotte Decker, working out of Rapid City, S.D., filed a report on the Northern Plains Convention. To round out the effort, editorial assistant Kim Watson did some local interviews with HMB personnel, several phone interviews, and additional research. The resulting tapes totaled more than 20 hours of conversations—which transcribed came to a few hundred thousand words—and enough weight, says Hullum, who carried it around while writing the story, to give Charlie Atlas a backache. (Hullum still walks listing to one side, by the way.) But no matter how

much we tried, it wasn't enough. And we know it. For there are hundreds of people whose name and whose contribution should be mentioned in this issue. Laymen and laywomen. Pastors and churchworkers. They made, in their efforts to carry their faith to others, significant contributions to the Southern Baptist Convention, and to the work to which it is dedicated: the spread of the good news of Jesus Christ. All of them should be mentioned. But time and space have made it impossible. So to them we acknowledge our debt—and the Convention's debt. And we apologize for leaving them out. For they are, in fact, what this issue is really about.

The Pioneer Movement is, after all, a people movement. A product of the greatest mass migration in U.S. history—the Depression/Dustbowl-spurred shifts of the 1930s and the mobility of World War II in the 1940s—the Pioneer Movement covers a unique 30-year span in Southern Baptist life. Its beginning dates to 1940, and its ending—well, we're not sure if it has ended yet. But we do think it's safe to agree with the HMB's Leonard Irwin, when he says that Southern Baptist expansion is at the end of an era. "The easy growth is over," he says. "A new phase of the work has begun." On the following pages you'll see what he means.

- 4 **THEY WENT THATAWAY...** by Everett Hullum Jr.
The SBC Pioneer Movement, propelled by migrations of the 1930s, pulled out fast, heading West.
- 26 **PROFILES OF PIONEER CONVENTIONS**
By Toby Druin, Walker Knight and Kim Watson
The history of the movement is wrapped up in the building of six new area conventions: Kansas-Nebraska, Northwest, Northern Plains, California, Colorado, Utah-Idaho.
- 38 **COMMENT** by Walker Knight
- 39 **PRAYER CALENDAR** Quarterly listing of Chaplain's birthdays
- 40 **EXECUTIVE'S WORD** by Arthur B. Rutledge
- 42 **MEDIA** by A. J. Conyers
- 44 **READERS' REACTIONS**

HM SEPTEMBER 3



The hand of God was in it. There's no doubt about it. God did it.
Early HMB missionary in the West

There was no air conditioning then, and the 4700 messengers to the annual Southern Baptist Convention, their shirts and dresses wet with sweat, sat in the oven-dry confines of San Antonio's Municipal Auditorium. Listening, nodding, yawning, dozing. Keeping alive the paper-shuffling, humming undercurrent of all conventions, as they talked to old friends, neighbors, new acquaintances.

It was on the afternoon of the third day—a hot, cloudless Monday—that J.B. Rounds, a messenger from Oklahoma, made his motion.

Many in the hall had looked to avoid a floor fight, when moments before, the committee that had been studying the question moved to continue its work an additional year. But Rounds would have none of that.

After a careful study of the situation and in consideration of the provisions of the Constitution and By-Laws of this Convention, Rounds moved in his minority report, "we recommend that the Southern Baptist General Convention of the state of California be admitted to membership in the Southern Baptist Convention."

There was more, but few heard it. The debate that had been anticipated for weeks—state Baptist papers had trumpeted it—pros and cons—was begun. And for almost two hours, speakers like M.E. Dodd of Louisiana, L.E. Barton of Alabama, Bunyon Smith of Tennessee, George R. Wilson of Arizona, F.M. McConnell of Texas, argued for or against Rounds' motion. Fifteen in all debated its merits.

And the vote, when it finally came, was close. No one even noticed it was precedent setting in that a state convention church—was admitted to SBC membership. Nevertheless, the motion carried.

"That was one of the most important votes in SBC history," says an observer today. Adds Bill Hunke, a regional coordinator for the Home Mission Board: "That may have been the most important decision in Southern Baptist Convention history since 1845."

The decision, as remembered by some who were there, centered on a few key issues:

Those opposed—and a good many SBC leaders were—argued that Baptist groups were already in the area; for the move into California would be an "unnecessary duplication of effort."

Starkes leads an evangelism conference in Minnesota.

In them are our beginnings
and their song, stanza and
chorus is the victory march
of us all.

They went thataway...

by Everett Hullum Jr.



Charter members of Shafter FSBC discuss their roles as SBC pioneers.

They argued, also, that the SBC should "respect its agreements with other Baptist bodies." And they questioned the Convention's ability to judge the doctrinal integrity of churches so distant from the mainstreams of Baptist thought and practice.

Those favoring accepting the California churches' messengers turned to the SBC Constitution, which had stated all along, comity and "gentlemen's agreements" notwithstanding, that the purpose of the Convention was to "provide a general organization for Baptists in the United States and its territories."

They pointed to the "real opportunity and challenge to move out."

But they were also influenced, admits one observer, by the fact that Northern Baptists were setting up a committee to discuss a union with the Disciples of Christ, and "the word was there would soon be Northern Baptist/Christian churches all over the country—including the South. Part of the vote was reaction to that information; we just didn't want them to get the jump on us."

But in the larger perspective, the decision was inevitable for history itself—through events totally outside the control of any religious group—had forced the decision.

The conditions of the 1930s had begun hurling Southern-ers—including thousands of Southern Baptists—around the nation. In the fierce, desperate heat of the Depression and the dustbowl, Texans' and Oklahomans' and Arkansans' roots dried up, and they were blown by the west winds toward California. In a decade, the Pacific coast state grew by a million people; more than one third of them from the Southwest.

They were the people captured so eloquently in John Steinbeck's *Grapes of Wrath*, plain farming people with their own culture, their own traditions and lifestyles, their own religion.

"In the '30s, Southern Baptists had a very fraternal, but very limited relationship with Northern Baptists," says Roy Owen of the Home Mission Board.

"Most Southern Baptists had the idea Northern Baptists had evangelized their areas just as Southern Baptists had in the South. But we suddenly found out this was not true.

"The Southern Baptist Convention had been effectively isolated. We didn't know what was going on outside the south. Now, for the first time, we had large numbers of Southern Baptists living outside the south, and they didn't find evangelistic, mission-minded churches like those they were accustomed to back home.

"So they felt compelled to start new churches."

Says Leroy Smith, one of early church-starters with Arizona convention: "I guess the thing that motivated us was the need; when you see whole towns without any evangelical witness."

One of the first places they started a church was in Shafter, Calif.

A Conversation with Yesterday

The Scene: The library of the Shafter First Southern Baptist Church, a congregation of 250 members in south-central California farming country. Seated around a large table are Agnes West, born in Oklahoma, moved to California in 1934 "because I guess we were starved out"; Velma Thompson, Agnes' daughter, 15 at the time of the move; Averil Mouser, Oklahoman who came with her husband, an oil field worker, in 1925; Henry Mouser, brother of Averil's husband, and his wife, Lucy, who arrived in 1929 with "just a trunk—what we could get in a trunk was all we had"; Lone Graves, and his wife, Vestle, Arkansans who came in 1936 "looking for money that grew on trees"; Donald Graves, Lone's brother, who came in 1934 in a model-A "just to do anything we could do to live on. I was working for a dollar and a dime a day when I left Arkansas. Had a wife and three kids to take care of." In the memories of these wrinkled, proud old people are the seeds of Southern Baptist beginnings in Western U.S. Their song, stanza and chorus, is the victory march of all.

How did the church at Shafter begin?

We just all got to talking. We weren't satisfied where we were; they didn't believe everything just like we did. We started having prayer meetings in the homes for quite a while. Then we rented an Adventist building, when our church was organized. In 1936. Paid \$20 a month for it. We didn't have a preacher. Different people, like Joe Hardcastle and G.W. Mouser, laymen like that, preached. Doug Pointer, too.

I was thrilled. It was exciting.

When we came to California, I said, "Well, I'm going to church somewhere." So we went. Some of the others were doing the same. Some were only going part of the time. But we weren't satisfied.

We had to go to church, met through going. Just got talking because we weren't satisfied.

What were you dissatisfied with?

They didn't teach the things we'd been taught. They thought everybody that was saved was in the church. I understood it. And we didn't think that. They accepted alien baptism. The Lord's Supper was for all Christians. We were there. We weren't used to that. We were strict Southern Baptists.

They were really nice, friendly people, but we didn't feel like they did.

They're real spiritual and they really believe in God. In their plan of salvation just the same as we believe. The difference in the way they carry on their church and ours. They don't have a convention like we do.

Was it more a longing for the church you'd had than a dislike with the present church's standards—after all, it was a conservative Baptist church; was the longing for the old church what brought you?

Yes, I think so. We were longing for what we had back home, our old Southern Baptist church.

I don't know if I should say this, but Okies were not very well accepted in California when we first came out here. I don't know whether I can express myself or not. Sometimes they thought we were something like *Grapes of Wrath*.

I was really looking forward to starting our own church, so I didn't seem to fit into the church that was here. I felt, well, a little bit out of place. I don't know as I was just not accepted, but I felt that I was just not in the right church.

There was some feeling about Arkies and Okies.

Some remarks about Okies and some of the things we did. The way we talked. I guess that was the thing that kind of hurt our feelings.

But that was not why we moved to our own church. It was more the way their church carried on.

Later on, after we got started, if you asked one of these people what kind of church that was over there, they'd say, "Oh, a bunch of Arkies and Okies over there about all it is." Or, "smoking Baptists." They meant we smoked.

One time in particular I remember I heard another preacher tell our preacher, "Brother Sam, you need to go out to the labor camp and talk to those people out there and get them to come to your church—they're more your class of people. I heard him say that myself.

What did he mean, what "labor camp"?

That was for a bunch of migrant workers out there—for people who worked the fields.

We weren't in it; never had been. But they were people just like we were and I guess he thought they belonged over here instead of over at his church. I don't know any other reason why he would say this. But I heard him say this.

No one cared anything about the Southern Baptists any way. "Go on out to the labor camp where your class of people is."

Other Southern Baptist-oriented churches were springing up in California about this time—in Oildale, Lamont, Taft, Wasco. Did these start from reasons similar to yours?

Yes, the same identical reasons.

There was a lot of Christian people, don't get it wrong. Still are. But something of the way the church was run—the ordinances of the church—we were not satisfied with.

Did you have any idea of the historical significance of when you began Shafter First Southern?

We didn't dream about it extending out like it's done. We didn't ask permission from anybody or get anything signed up or anything, we just got us a house and started shipping. Got a preacher and started preaching. And from that and from that the other churches were organized.

We couldn't see it like it is now. With all the churches and the associations and the conventions. We couldn't see all that.

In 30 years, the SBC "Pioneer Movement" has swept ocean to ocean, shattering concepts along the way.

the comity agreements

Southern and Northern Baptists held three comity conferences between 1894 and 1917, the first, at Fortress Monroe, Va., at the request of the Southern body. At this conference, the two Baptist groups agreed to certain policies regarding mission work with Negroes and accepted the following territorial limits, as proposed by Southern Baptists:

- for the promotion of fraternal feeling and of the best interest of the emperor's kingdom, it is expedient that two different organizations of Baptists should solicit contributions in the same localities and for this reason we recommend to the Home Mission Board of the Southern Baptist Convention and to the American Baptist Home Mission Society, in the prosecution of their work already begun on contiguous fields, or on the same field, that all antagonisms be dropped, and that their officers and employees be instructed to cooperate in all practical ways in the spirit of Christ; it we further recommend to these societies and their agents, in opening new work, to direct their efforts to localities already occupied by the other.

This agreement lasted less than two decades. When New Mexico Baptists

applied for Southern Baptist Convention affiliation, Northern and Southern bodies met again. At their Washington, D.C. conference they agreed "the Fortress Monroe agreement had expired and that its stipulations were not now in force or binding," reports Robert Baker in *The Southern Baptist Convention and Its People*. The Washington conference recommended the Southern Convention take over Baptist work in New Mexico and that "any question of territorial adjustment... be considered settled for a period of at least five years."

Little was settled, however, and a third conference was held in 1911 at Old Point Comfort, Va., and then at Hot Springs, Ark. This resulted in New Mexico Baptists amicably aligning with Southern Baptists. The conference also resulted in some principles of Baptist work: (1) denominational financial aid should not impair local church autonomy; (2) denominational organizations should regard sister organization's and local church's rights and all should conduct themselves harmoniously; and (3) no Baptist body should ever injure the

work of any other Baptist body.

Obviously this agreement was more hazy in its territorial directives for Northern or Southern Baptists.

The Old Point Comfort decision also led Oklahoma Baptists, dually aligned through Southern-Northern conference agreements in the early 1900s, in 1914 to seek sole affiliation with the Southern Convention. This was granted by the Southern Baptist Convention, using the arguments (also given in the decision on New Mexico) that they were culturally and geographically more aligned with Southern than Northern Baptists.

Historian Baker feels that by 1917, therefore, "the Convention had established its geographic base and in its struggle to accomplish this, had begun the development of a denominational consciousness that substantially deepened the loyalty of its constituents. This loyalty would soon result in the reassessment of the geographic base when Southern people, accustomed to their affiliation with the Southern Baptist Convention, moved into every section of the nation and preferred their old affiliation." •

Our faith has wavered from time to time, up and down—you're not always on the mountaintop.

We called ourselves the Independent Orthodox Missionary Baptist Church. I looked at that quite a while before I ever joined, too.

It was to distinguish us and the Northern. We were independent and orthodox according to the scripture. Later we changed to Shafter First Southern Baptist Church. Still are today.

No doubt our faith has wavered from time to time, up and down—you're not always on the mountaintop.

But I had a man tell me this morning that the fellowship and the spirit in this church keeps him going more than anything you could mention. Seemingly that's how it's been always.

The first California association of Southern Baptists and the California state convention of Southern Baptists were organized in this church, weren't they?

That's right.

Practically all of the people there were from Arkansas, Texas or Oklahoma. We didn't get many without that kind of background, I don't remember how long. Until we raised some. We raised a bunch of Baptists out here.

I know a man who remembers holding a service here in the early '40s, and he says he asked the congregation how many had been Southern Baptists, somewhere else before joining Shafter Church. And of 126 people present, 123 raised their hands.

Most all of us were, even the preachers were from Arkansas and Texas and Oklahoma.

I don't know why the other Southern Baptists back home didn't recognize us for a while; we had a little bit of trouble getting into the Southern Baptist Convention.

Do you remember the year California was admitted to the SBC?

You bet. I remember very well Brother R.W. Lackey (California's first executive secretary) going back to represent us and we had a big fight to get them to take us into the convention.

We didn't see any reason why they shouldn't. I suppose they didn't think we were Baptists out here.

But we felt pretty good when they took us in. Everybody was happy about it. Because we were a part of everybody then; we were alone up until this time.

Doing the Ol' Soft Shoe

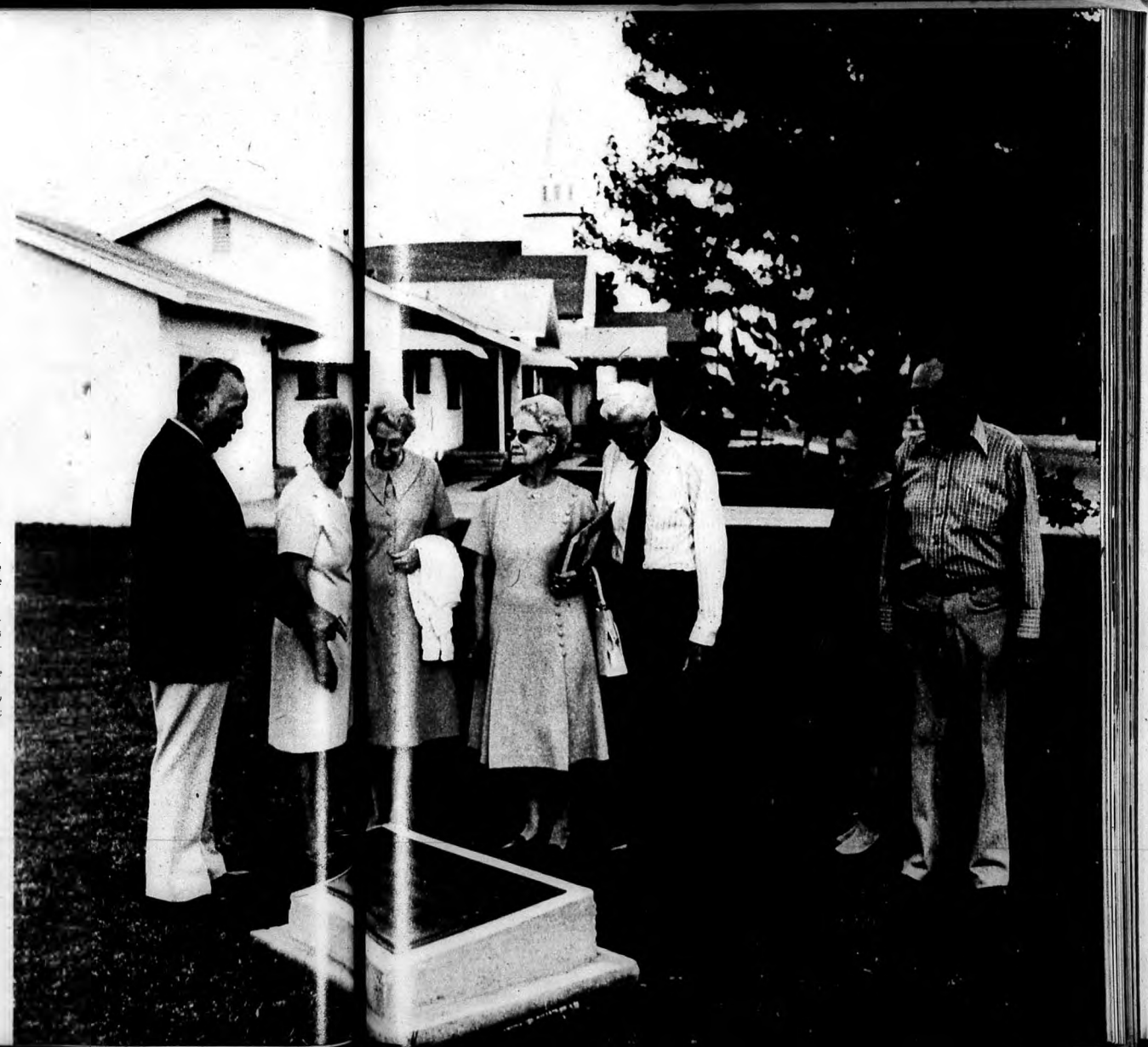
The year following the 1940 session, at Shafter, when 13 small churches formed the Baptist General Convention of California, R.W. Lackey, its newly elected head, traveled to Birmingham to petition the annual Southern Baptist Convention for seating of California churches' messengers.

With controversy lurking in the wings, the Convention sidestepped, referring the request to committee. Its report was promised for the 1942 Convention.

In San Antonio, the Convention wanted to shuffle the issue

(right) Bring the first Californian Southern Baptists leaves memories.

8 SEPTEMBER 1981



around a bit more, but Rounds balked. His motion, after debate as hot as the Central Texas sunshine, overcame a "close call," remembers Roy Sutton, a Texas pastor who went on to become executive secretary of Arizona Baptists. "Some of the leading pastors didn't want it to happen."

But with impetus from Texas, Oklahoma, Arkansas messengers—almost half of those present came from those states—the vote carried.

That has proved a pivotal decision in the SBC development. For it shattered the unwritten comity agreement between Southern and Northern Baptists and opened wide avenues for SBC action in states outside the traditional southern tier.

Yet it is doubtful the messengers realized the full implications—or full impact—of that moment. For at stake was more than the traditional geographic bastion behind which Southern Baptists had hidden for a century.

By accepting messengers from churches so far from its established borders, the Convention, tacitly, was not only jeopardizing already strained Baptist interregional relationships, it was forcing Southern Baptists to forge a new philosophy of growth. In years ahead, their structures, planning, finances would be taxed; their attitudes of outreach would be redefined; their ideas of themselves and their understanding of their faith would be reexamined and clarified; and, at the least, they would stumble into a new consciousness of their place and direction, a consciousness that would color all their judgments, goals, understandings, attitudes; a consciousness that would become their future.

A Convention Coming of Age

That process—the forming of a national identity—engages Southern Baptists today.

How it came into being, and how it has affected—and is continuing to affect—SBC life, are the subjects of this and the October issues of HOME MISSIONS.

But it's difficult to pin down anything so nebulous, for the process of becoming "national" is an exploration of the mind, an amorphic mental state that defies thumbtacks; it is a resonant trip in the corporate outlook of the U.S.'s largest Protestant body.

The events which are creating the process—events Southern Baptists have collectively labeled "The Pioneer Movement"—they are all we can capture in time and space. But in doing so, our role isn't to document as much as to describe, to detail as much as to feel. Our object is not to tell the story of the movement—we leave that to historians—but to sing its song; and perhaps, in offering the rhythms and melodies of the Pioneer Movement, we'll discover, from many who have lived it, what the movement has contributed to the Southern Baptist Convention.

And what a movement it has been. In less than 30 years, the Convention has doubled in membership, more than quadrupled in giving. It's added more than 10,000 churches, a third of these in sections where it had no work before 1942. In 1973, one of every eight people baptized into a SBC church was in a post-1942 state; and since 1942, one of every nine additions to SBC churches has come in a pioneer area.

From the first, it has been largely lay-led, always disjointed, combustible, spontaneous, abrupt, audacious, vigorous, feisty, courageous, foolhardy. And—in a real sense—miraculous.

Jail-door-opening, bush-burning sort of experiences permeate the Pioneer Movement, and almost everyone who has worked the pioneer areas has an illustration:

* Struggling to get TV exposure but being turned down again and again, by local stations; only to have, suddenly, one open up just before the kickoff of Southern Baptists' most important New England crusade.

* Opening the mail to find a request for assistance from Southern Baptists newly arrived in a remote area of Montana—and the budget already overspent; and then the next letter to find a check from a deep-south church, and a note: "Use this to help extend the work."

* Holding a revival—hesitantly—in a small Indiana town noted for its uncordial attitude, and then having someone say, "I've been praying for this for 35 years." And starting a church in two weeks.

* Being completely closed out in efforts to buy property in a small Illinois community, then abruptly having someone offer an ideal site—and then lower the price when it is found a church will be built there.

* Having a half-dozen Southern Baptist military families transferred into New Hampshire simultaneously—including some who've had experience in pioneer area missions. And a couple of specifics:

* On his way back to Phoenix after starting a church at Prince, Utah, Leroy Smith stopped in Ely, Nev., to eat. A town of 5,000, Ely had only two restaurants. Smith, who worked in church extension for the Arizona Convention, took his family into one of them.

"I couldn't find a place to sit down, people were so drunk," Smith recalls. "Many of them were falling over, their faces in their plates."

Smith looked around, found no church. He drove on to Phoenix, picked up missionary Ira Marks, and returned. Together they rented a bankrupt store building and preached a revival.

Southern Baptists now have a strong church at Ely. In the spring of 1946, Roy Sutton, a field worker for the Arizona convention, was pastoring a group of 12 people who wanted a church building.

They found a site, but their application for a loan was turned down. The bank officer told them, "I've never heard of Southern Baptists." Then he stopped. "But we have a new man from Dallas, Tex. Maybe he has."

The new man was a Southern Baptist.

Sutton got the loan—for \$25,000—and Southern Baptists still meet in that church building.

Sutton's coming to Arizona from Texas was, in fact, one of those coincidences that rank in the miracle class. Suffering from a respiratory ailment, Sutton was told he had only a short time to live. The doctor suggested he move to the better climate of Tucson. "What would I do there?" wondered Sutton, a Texas pastor at the time. The answer came from Arizona Baptists less than an hour later. They called and offered him a position as a church starter—in Tucson.

Sutton is now executive secretary of the Arizona Southern Baptist Convention.

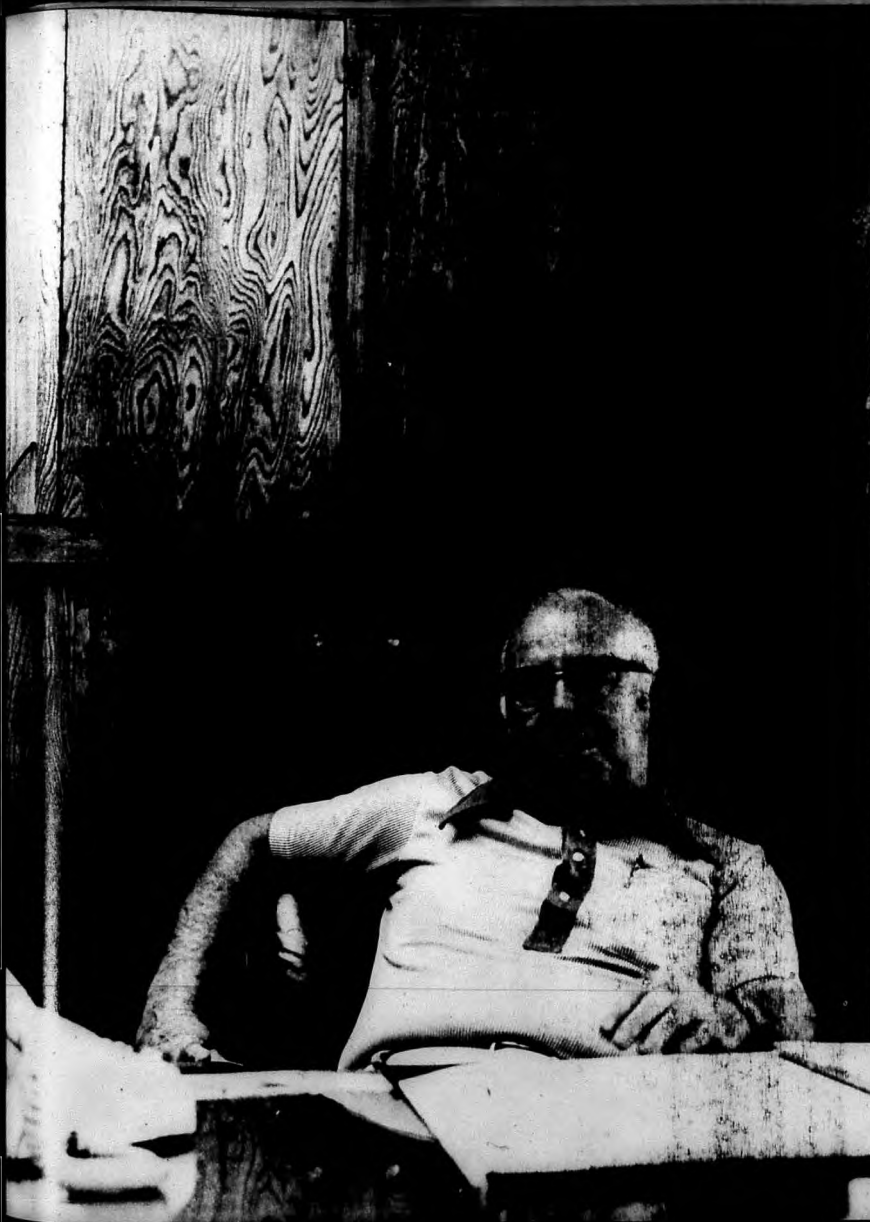
But even with the miracles, never in its three decades has the movement been easy.

From the first, the domination was ambivalent in its attitude—one Convention leader said the SBC would never get enough from California churches to pay the expenses of people traveling out there. And re-focusing the churches' attentions away from their "Southwide" emphasis remained a problem for years.

Beyond SBC internal struggles were the constant pressures and stubborn resistance, by individuals and organizations, to the movement.

In the 1940s, W.C. Bryant, a pastor, was arrested in Colorado Springs for conducting a religious survey. Cody, Wym., opponents of a small group of Southern Baptists hold-

(right) Leroy Smith is Phoenix, Ariz., Superintendent of Missions.



Even as trivial a matter as when and how to give one's offering added to the unease of many Baptists.



ing a revival tore down signs and threw rocks at the building during services. William Lyons, a layman, was taken away in Willingboro, N.J., when a woman turned her hose on him. "I know why you're here, now get out," she yelled to the soaked Lyons.

On a broader scope, other denominations—often by what they took to be needless, wasteful duplication of Christian efforts, occasionally threatened by SBC expansion—criticized Southern Baptist expansion.

"They had the idea," says Roland Hood, retired secretary of the Northwest Baptist Convention, "we big we'd just pull members out of their churches. We did bring back into the fold some who were going anywhere. But more often than not, these Southern Baptists would say to us, 'We wish you well, but we're already going somewhere else.'"

"We never hurt any of those churches," A.B. Cash, the Home Mission Board's first Pioneer Missions Department secretary, seconds Hood.

"I was very much concerned about charges of proselytizing," he recalls. "I checked rumors and followed through on several allegations. I was never able to substantiate a single one."

Undoubtedly, however, injustices did occur; and surely

the stories of "raids" by SBC pastors have a basis of fact. Many early workers adopted the philosophy of pastor Clifford Anglin, who would start an SBC in any community without one—no matter how well it was already.

On occasion Anglin, working independently of the Baptist offices, started a church in a town whose 400 people already had four churches to choose from.

"This fellow told me," Cash says, "that he hoped we'd start a Southern Baptist church in his town. 'I've some Southern Baptists in my church,' he said, 'and I don't have a problem with the men. But these women, they're in our ladies aid, and they're in my hair all the time. They don't like our mission organization, and if you'll just get them out of my hair, I'll appreciate it.'"

Disagreement about programs has always been a key factor in SBC church extension. "Many of our people were unhappy because they couldn't find a church like the one they had back home," says an HMB missionary in church extension.

One authority has written that Southern Baptists equated the institution with church, so traditional practices came to have moral significance. Even as trivial a matter as when and how to give one's offering—in Sunday School in an envelope, or during worship in the offering plate—became issues that added to the overall unease of many Southern Baptists

Over the years, SBC relations with other denominations have improved, as "they've seen we're not getting in each other's way," says Hood.

The changing outlook is expressed by the HMB's circuit-riding missionary, Merwyn Borders. "From the first, we made it plain we're not here to 'Save Vermont.' Not by our-

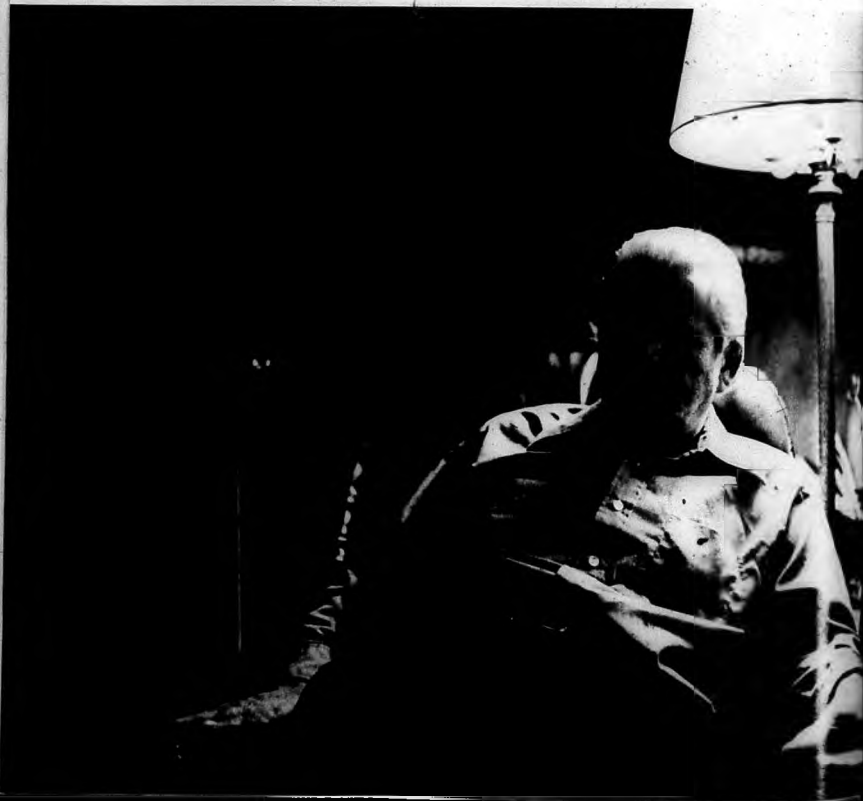
selves. As we told the other ministers, we're here to work alongside you. There's enough for all of us to do."

Cash laughs, remembering that as time went by, a Minnesota pastor's attitude became the rule, rather than the exception.

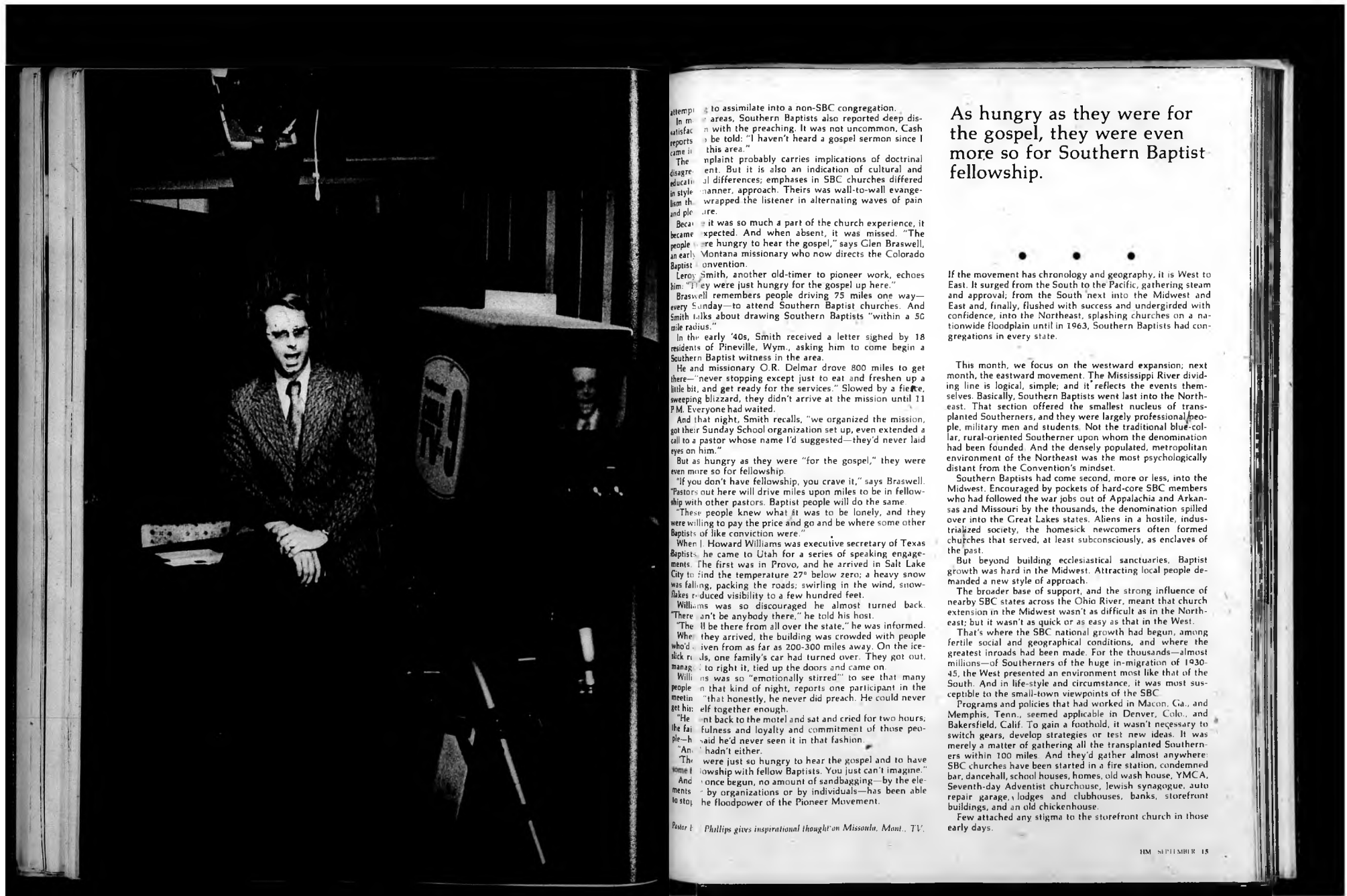
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One authority has written that Southern Baptists equated the institution with church, so traditional practices came to have moral significance. Even as trivial a matter as when and how to give one's offering—in Sunday School in an envelope, or during worship in the offering plate—became issues that added to the overall unease of many Southern Baptists



Chinese sailors enjoy a new treat—horsebackriding—at a church member's home in Lacy, Washington (above). Mike Brown (upper left), church extension missionary in Milwaukee, touches people's lives in his community through weekday ministries. (left) A.B. Cash—hard-driving, energetic, innovative—was the HMB's first Pioneer Missions Department secretary. He logged thousands of miles and hours nursing the pioneer movement's growing pains.



attempt to assimilate into a non-SBC congregation. In many areas, Southern Baptists also reported deep dissatisfaction with the preaching. It was not uncommon, Cash reports to be told: "I haven't heard a gospel sermon since I came to this area." The complaint probably carries implications of doctrinal differences; emphases in SBC churches differed in style, manner, approach. Theirs was wall-to-wall evangelism, wrapped the listener in alternating waves of pain and pleasure. Because it was so much a part of the church experience, it became expected. And when absent, it was missed. "The people were hungry to hear the gospel," says Glen Braswell, an early Montana missionary who now directs the Colorado Baptist Convention. Leroy Smith, another old-timer to pioneer work, echoes him: "They were just hungry for the gospel up here." Braswell remembers people driving 75 miles one way—every Sunday—to attend Southern Baptist churches. And Smith talks about drawing Southern Baptists "within a 50 mile radius." In the early '40s, Smith received a letter signed by 18 residents of Pineville, Wym., asking him to come begin a Southern Baptist witness in the area. He and missionary O.R. Delmar drove 800 miles to get there—"never stopping except just to eat and freshen up a little bit, and get ready for the services." Slowed by a fierce, sweeping blizzard, they didn't arrive at the mission until 11 P.M. Everyone had waited. And that night, Smith recalls, "we organized the mission, got their Sunday School organization set up, even extended a call to a pastor whose name I'd suggested—they'd never laid eyes on him." But as hungry as they were "for the gospel," they were even more so for fellowship. "If you don't have fellowship, you crave it," says Braswell. "Pastors out here will drive miles upon miles to be in fellowship with other pastors. Baptist people will do the same." "These people knew what it was to be lonely, and they were willing to pay the price and go and be where some other Baptists of like conviction were." When I. Howard Williams was executive secretary of Texas Baptists, he came to Utah for a series of speaking engagements. The first was in Provo, and he arrived in Salt Lake City to find the temperature 27° below zero; a heavy snow was falling, packing the roads; swirling in the wind, snowdrifts reduced visibility to a few hundred feet. Williams was so discouraged he almost turned back. "There can't be anybody there," he told his host. "They'll be there from all over the state," he was informed. When they arrived, the building was crowded with people who'd driven from as far as 200-300 miles away. On the ice-slick roads, one family's car had turned over. They got out, managed to right it, tied up the doors and came on. Williams was so "emotionally stirred" to see that many people on that kind of night, reports one participant in the meeting, "that honestly, he never did preach. He could never get his feet together enough." He went back to the motel and sat and cried for two hours; the faithfulness and loyalty and commitment of those people—he hadn't ever seen it in that fashion. "And I hadn't either. They were just so hungry to hear the gospel and to have fellowship with fellow Baptists. You just can't imagine." And once begun, no amount of sandbagging—by the elements or by organizations or by individuals—has been able to stop the floodpower of the Pioneer Movement.

Pastor L. Phillips gives inspirational thought on Mission, Mont., TV.

As hungry as they were for the gospel, they were even more so for Southern Baptist fellowship.

If the movement has chronology and geography, it is West to East. It surged from the South to the Pacific, gathering steam and approval; from the South next into the Midwest and East and, finally, flushed with success and undergirded with confidence, into the Northeast, splashing churches on a nationwide floodplain until in 1963, Southern Baptists had congregations in every state.

This month, we focus on the westward expansion; next month, the eastward movement. The Mississippi River dividing line is logical, simple; and it reflects the events themselves. Basically, Southern Baptists went last into the Northeast. That section offered the smallest nucleus of transplanted Southerners, and they were largely professional people, military men and students. Not the traditional blue-collar, rural-oriented Southerner upon whom the denomination had been founded. And the densely populated, metropolitan environment of the Northeast was the most psychologically distant from the Convention's mindset.

Southern Baptists had come second, more or less, into the Midwest. Encouraged by pockets of hard-core SBC members who had followed the war jobs out of Appalachia and Arkansas and Missouri by the thousands, the denomination spilled over into the Great Lakes states. Aliens in a hostile, industrialized society, the homesick newcomers often formed churches that served, at least subconsciously, as enclaves of the past.

But beyond building ecclesiastical sanctuaries, Baptist growth was hard in the Midwest. Attracting local people demanded a new style of approach.

The broader base of support, and the strong influence of nearby SBC states across the Ohio River, meant that church extension in the Midwest wasn't as difficult as in the Northeast; but it wasn't as quick or as easy as that in the West.

That's where the SBC national growth had begun, among fertile social and geographical conditions, and where the greatest inroads had been made. For the thousands—almost millions—of Southerners of the huge immigration of 1930-45, the West presented an environment most like that of the South. And in life-style and circumstance, it was most susceptible to the small-town viewpoints of the SBC.

Programs and policies that had worked in Macon, Ga., and Memphis, Tenn., seemed applicable in Denver, Colo., and Bakersfield, Calif. To gain a foothold, it wasn't necessary to switch gears, develop strategies or test new ideas. It was merely a matter of gathering all the transplanted Southerners within 100 miles. And they'd gather almost anywhere: SBC churches have been started in a fire station, condemned bar, dancehall, school houses, homes, old wash house, YMCA, Seventh-day Adventist churchhouse, Jewish synagogue, auto repair garage, lodges and clubhouses, banks, storefront buildings, and an old chickenhouse.

Few attached any stigma to the storefront church in those early days.

Conventions of the Future

At least four areas of Southern Baptist work within the United States—Iowa, Minnesota-Wisconsin, Nevada and New England—have yet to form independent conventions.

Of the states west of the Mississippi, Iowa has strong potential for independent convention development in the Southern Baptist pioneer movement. The Minnesota-Wisconsin Association also is considered a good candidate for convention status. In the East, New England may be the next convention, and many believe it will be the first of the three to be designated as such. (This association's work, problems and victories will be discussed in next month's issue dealing with pioneer missions in the East.) Iowa and Minnesota-Wisconsin make up the block in the mid-central section of the United States where the least amount of Southern Baptists have migrated in their western pioneer movement. Therefore, SBC work in this area has been the slowest because there has been no strong nucleus from which churches can start.

Iowa, because it is next to a strong Southern Baptist state (Missouri) has had rapid development and is the closest to becoming a convention.

Nevada, a sparsely populated state split by mountains and deserts, has two Baptist associations. The northern association, including Reno, is affiliated with California Baptists and the southern association, including Las Vegas, with Arizona. It is said the two sections can communicate with these other states easier than with each other. The 36 Southern Baptist churches report about 8,500 members, and some have wanted a state convention. However, at the annual Nevada Baptist Fellowship meeting in April, a special study committee reported that it is inadvisable to form a state convention now or in the near future. The committee did recommend that the churches continue to maintain the same structure with Arizona and California and that they continue the annual meeting of the state fellowship.

Although work in the Iowa and

Minnesota-Wisconsin areas has been growing steadily for years, the road to state convention status is a long and complex one.

Because of the autonomous nature of Baptist churches, any group of them can declare itself a "convention" at any time. California formed with only 13 churches and less than 200 members; Arizona became a convention with less than 25 churches.

But in order to encourage churches not to form conventions prematurely, thereby dissipating their scarce resources, the Home Mission Board and the Sunday School Board have established certain requirements before they extend financial assistance. These requirements attempt to strengthen an area so that it may sustain administrative and other costs before becoming a convention.

These requirements include: —A record of five years of cooperative relations with Southern Baptist work. (Basically, this means giving to the Cooperative Program—which is the main reason any Southern Baptist churches have grouped together in the first place.)

—A minimum of 70 churches and 10,000 members, or 50 churches and 12,500 members. (Iowa has 42 churches and membership of 6,000; Minnesota-Wisconsin 40 churches and 5,800 members.)

—A practice of the churches who make up the convention having given an average of at least 10 percent of their total budgets to the Cooperative Program.

—A period of two years relationship of the churches in a regional fellowship, sponsored by the convention with which they are affiliated. (Iowa, affiliated with the Missouri Baptist Convention, has recently formed a regional fellowship. Minnesota-Wisconsin also is a regional fellowship, which is sponsored by the Baptist General Convention of Texas.)

—A fund established by the churches with which to begin convention operations.

Until these requirements are met and the areas designated as conven-



Holmes (left) and Burress at Minn.-Wisc. evangelism. Bunch (below), Iowa, says Baptists have "caught up."



tion, their CP funds come through state conventions with which they are affiliated.

Iowa, an association in the central west, is one of the larger areas where Southern Baptists have pioneer work. Southern Baptist movement into the area followed a familiar pattern. The first Southern Baptist church in Iowa was established on June 12, 1954, in a village near Anamosa.

Missouri Baptist leadership, at the request of the Home Mission Board, agreed to sponsor the new work, and on April 17, 1965, the first association in Iowa was organized. It had a total of 24 churches and chapels and a membership of 2,809.

David Bunch, area director of missions in Iowa, says the fellowship expects to rise to convention status by Jan. 1, 1980.

"Southern Baptists in Iowa," says Bunch, "have caught a vision of what an indigenous self-supporting Southern Baptist work ought to be. Through this vision they are moving toward a state convention."

Traditionally Iowans are conservative, with changes in their lifestyle coming slowly, Bunch says, but they

are responsive to conservative biblical ministry and to Southern Baptists.

Iowa has the highest literacy rate in the nation and the churches reflect this statistic. Though the churches are small, their lay leadership is well-trained, affluent and capable. "Often because of this," Bunch adds, "our laymen sometimes have greater visions than our pastors are able to implement."

"Our churches want mission outreach that has come from my office in the past, to come from local churches. They are beginning to see their responsibility of becoming self-supporting and, in turn, supportive of missions throughout the state. They are looking for indigenous leadership on state and local levels for mission support and they are reaching out into the state to pull all Iowans into this work."

Southern Baptist work began in Wisconsin when four Southern Baptist couples in Madison explored the possibility of starting a Southern Baptist church. Their efforts resulted in the formation of the Midvale Baptist Church, Madison, on Sept. 20, 1953.

Within three years there were six churches, and in October 1956, these

churches and the Southern Baptist church of Minneapolis, Minn., formed the Minnesota-Wisconsin Baptist Association, representing 411 members.

Since that time the original association has divided into two associations, united under the umbrella of the Minnesota-Wisconsin Fellowship.

Frank Burress, one of the early missionaries in this pioneer area and today coordinator of the Minnesota-Wisconsin Fellowship, says prospects for future Southern Baptist work in the area are bright.

"We're convinced and convicted that God wants Southern Baptists in this area. We need to reach these Midwesterners. They are becoming more and more of a challenge to reach, and many more of them are becoming a part of our group," he says.

Burress says the nature of pioneer work in this area points out how much of the nation still remains to be won for Christ.

Work in the Minnesota-Wisconsin fellowship "has enlarged the mission field to the nation as a whole," says Burress, "and not as state boundaries or lines and makes clear that the whole nation needs the gospel."





The challenge was a stimulus for some pastors who opened new work because there had been none before.

There has also been about the movement a kind of serendipity—the happy coincidence that Southern Baptists' philosophy of church growth—probably unique among mainline Protestant denominations—meshed so neatly with their new opportunity of expansion in the pioneer areas. The same tactics that now clicked in the West—forming new units for quicker growth, reaching out while financially and numerically weak, saturating the community "with the gospel", and pouring every effort, physically and monetarily, into "evangelism"—all had been succeeding in stimulating South-wide church extension for years (and continued to do so throughout the Pioneer Movement).

And in many cases, conditions that fostered the early successes seemed almost chicken-egg questions: did, for example, the SBC move ahead so quickly in the pioneer areas because it had an abundance of pastors to work the newly opened fields? Or did it have an abundance of pastors because of the opening of the new fields of work?

Certainly the challenge of the new areas was a stimulus to some pastors. Charles Ashcraft, who has since become executive secretary of the Arkansas Convention, opened work in Las Vegas, Nev., because it was "virgin territory where there had never been any work at all."

Roy Sutton, then a Colorado pastor, tried to get Ashcraft to come to his state, "but Ashcraft said he was going to the frontier," Sutton remembers, "and the next thing I knew he had gone to Las Vegas."

Ashcraft walked the streets for six months before he preached his first public sermon—in a union hall—and from there, Sutton says, "he established the first Southern Baptist church."

From coast to coast, others—in one degree or another—had the same yearnings that stirred Ashcraft, and their eagerness seemed to give the movement a plastic quality—a flexibility that transcended the gathering of transplanted Southerners.



Roy Sutton (left), Arizona executive secretary, first came to the state for his health, later improved the health of Baptist work in Arizona. Above, a new church building takes shape in Nevada.

The movement was a roller coaster ride those first years—and once it started, it roared along on its own power.

But always, transplanted Southerners were the nucleus and catalysts. The presence of people with SBC backgrounds has been, in fact, the common denominator in all Pioneer Movement outreach. Very few of those churches existing beyond 1942-Convention boundaries—probably not more than 10 percent—were not begun by Southerners new to the area.

Only in the past five years has the Convention made any headway in turning dozens of others into deep-rooted indigenous churches. And only in the past dozen years, as initial growth slowed, has a denominational strategy been developed to coordinate the movement.

"The movement might have fared even better had we given it national direction sooner," says one authority. "But we were on a roller coaster ride in those early years—and once it was started, it roared along on its own power."

Nevertheless, the West-East sequence of the Pioneer Movement is important. Reversed, the whole story of SBC expansion would be radically different. Perhaps, in fact, there would be no story at all.

For it is unlikely Southern Baptists could have penetrated the Northeast in the 1940s. They didn't understand the rules of play in an urban ballpark. (More than half the SBC's churches are still in "Open Country/Villages.") And in the 1960s, with the West dramatically, drastically bursting its lifestyle wide open while impacted Southern culture continued to parallel that of two decades before, it is less certain the SBC could have adapted to the challenge as easily or as efficiently.

"If the SBC as a whole moved reluctantly into the West," says J.N. Evans, regional coordinator for the Home Mission Board, "we were dragged into the Northeast. Culturally, the people of the West were our kin; we ran into a cold reception in the North."

Denominational adolescence came in the West—and in those wild, headstrong years of growing up, the Convention learned to handle its muscles. It matured. "In the real meaning of the word," says Evans, "we became sophisticated; we're able to walk with confidence and assurance."

So that, when the SBC entered the East in adulthood, it moved determinedly, not deliriously; vigorously but not recklessly; anxiously to succeed but able to fail without being routed by the harsh, secular climate.

Retreat to the Beginning

The Pioneer Movement was conceived in events before 1942. Oregon churches had petitioned the Convention for affiliation in the 1880s; they were turned down, primarily on geographical grounds. But two decades later, New Mexico

John Hopkins, left, CSM director, Kansas City, Kansas, directs the volunteer arm of the juvenile court. Here he talks with Willie Criss, juvenile detention supervisor.



Gene K... (center), CSM missionary at the Pine Ridge Baptist Center, Kansas, took an afternoon to help an elderly friend move into his new home.

Baptists rejected the Northern Convention and joined the Southern body. Oklahoma and Missouri followed shortly. With the Convention feeling its own "manifest destiny," it called for continued expansion. Explained an author at the time: "Southern Baptists are convinced that Baptists migrating north will be lost to the Baptist cause if they are left to themselves. This deep conviction that Baptists are responsible under God for an adequate evangelizing of America is a potent motivating force among them."

Yet the Pioneer Movement in 1942 was little more than a parochial, denominationally insecure, and largely ignorant of religious conditions nationwide. Describing the society's ebbs and flows, SBC growth had been,

for almost 100 years, reasonably steady and sure. From a few hundred thousand in 1845, the Convention had climbed to 5,367,129 members in 18 states and the District of Columbia.

Officially, that was all. Unofficially, for years Southern Baptist-oriented churches, usually remote and usually tiny, had sprouted in scattered areas outside the South. Sometimes they received aid from other SBC churches. But most commonly, they received none. And died, as did one A.B. Cash started in a Dayton, Ohio, tent revival in the 1920s.

"I saw in those days, and through the years to come," says Cash, "that unless a church was identified with a larger group, they could not really do the work the Lord Jesus intended the churches should do."

Or in other cases, these SBC-leaning churches, built on the personality of a strong pastor, turned independent. "Many that were started by men from the South," believes Cash, "became independent because we didn't extend them our fellowship."

"I remember one time," says another old-hand at the HMB, "when we got a request for a loan from a church in the north,

"The greatest evidence of genuine Christianity I've ever seen has been in these pioneer areas."

just above the comity line. We turned them down. We told them, 'We don't give loans to Northern Baptist churches.' They had been Southern Baptist for years, and we all knew it. But we were powerless to act." On the denominational level, no help was possible for churches outside the Southland. Until 1942.

In that year, with Convention approval, what was to become the most rapid religious expansion in U.S. church history lurched into gear. It was immediately given impetus by two key events:

First, a huge, \$2½ million debt that had saddled the Home Mission Board for two decades was paid off in 1943, freeing funds for new work.

Second, in 1944 a new executive secretary came to direct the 25-church, 14-year-old Arizona Southern Baptist Convention. At that point, the movement began to move on dual axes, California and Arizona, and the story of the movement became intertwined with the story of a lean, clear-eyed, weathered Texan named Willis J. Ray.

The Arizona Connection

Willis J. Ray came to Arizona in 1944, after working in evangelism for the Baptist General Convention of Texas.

Before accepting the Arizona post, Ray talked to S.F. Dowis, who had responsibility for HMB outreach in the West. "Sol" Dowis promised the HMB would back Ray's work financially, if Ray would move to Arizona.

As a matter of fact, Dowis thought Ray was an answer to prayer. In those days, the Board's philosophy was to channel new churches in pioneer areas through new conventions, rather than older, established ones like Texas. Dowis wanted that conduit to be Arizona.

Ray was willing.

His concept of missions, says a long-time friend, "was to do outreach while you are growing your own work—just like a local church. He didn't believe that a local church ought to wait until it got as strong as it was going to get, and then decide that it was strong enough to do mission work."

"Ray believed it ought to be done at the same time, so he operated his missions and his convention on the same basis. He was always highly missionary."

When Ray arrived, the temperature in Phoenix was 117° and he wondered "if I was in the wrong place." But his first preaching experience in his new state reassured him. At West Van Buren Church in Phoenix, Ray preached to 13 people and 12 of them joined the church. One became its lay preacher.

Because the convention was struggling, Ray initiated a trust fund—challenging the convention to set aside \$25,000 to "tie up church property" and be seed money for growth.

With this money and twice as much faith, Ray began to answer the first calls that were coming to him to begin work throughout the Western states.

"There wasn't any way to wait," remembers Leroy Smith,

who drove 65,000 miles a year for Willis Ray churches from Utah to South Dakota. "If we'd waited until we became self-sufficient, there'd be counties with all through them where there would be no Baptist work." In New Testament days, they didn't wait. Mar as they were scattered, they preached the Word everywhere. It's the same thing that happened in the pioneer areas. ly, the greatest evidence of real genuine New Testament Christianity I've ever seen has been in these pioneer areas. The first contact outside Arizona came from a man known in Texas. Harold Dillman, a Utahian, was moving to Roosevelt and wanted to begin a Southern Baptist mission there.

While Ray was still in Texas, Dillman had sought support—and Ray, who'd been working with 165 churches in Texas—couldn't raise it. Now Dillman needed \$2,000 to form his mission, meeting in a ladies club building, into a church.

Ray dove into the trust fund and the first Baptist church in Utah was begun. It affiliated with the Arizona Convention.

About the same time, Charles Shipp, a Southern Baptist pastor serving in a Northern Baptist church in Idaho Falls, Idaho, was fired because his sermons angered some of the deacons. One told him, "Sir, you don't preach like that in this church."

"They were warm, spiritual messages," Ray says.

The result was about 30 people left the church with Shipp who wrote the HMB for assistance. The HMB referred him to Ray, who visited. "And that," says Ray, "was the beginning of Southern Baptist work in Idaho."

Oil field workers moving into Wyoming from Oklahoma started SBC work there. Again, they got in touch with the HMB, which forwarded the request to Ray. In 1947 Ray visited the key family—they lived in a second-story apartment, he remembers, and the weather was 40° below zero—but at the meeting, he helped them find a pastor, Arizonan O.R. Delmar, now an HMB missionary in the Northern Plains. Again, the work affiliated with Arizona.

Meanwhile the same family—the Kings—moved to Billings, Mont., where they again were instrumental in organizing the first SBC church in the state. Ray helped them find Glen Braswell, now executive secretary of the Colorado Convention, who became pastor.

In 1948, an oil field in North Dakota drew some of this church's members; they formed a church and with Ray's help, bought an old Lutheran sanctuary to meet in.

"This was the only church we ever lost money on," Ray says. "It's hard to make a Baptist church out of a Lutheran one. People in the community always think of it as Lutheran, even though there's Baptists in there and they put up a sign."

But the work continued, and the Arizona Convention stretched into the Dakotas.

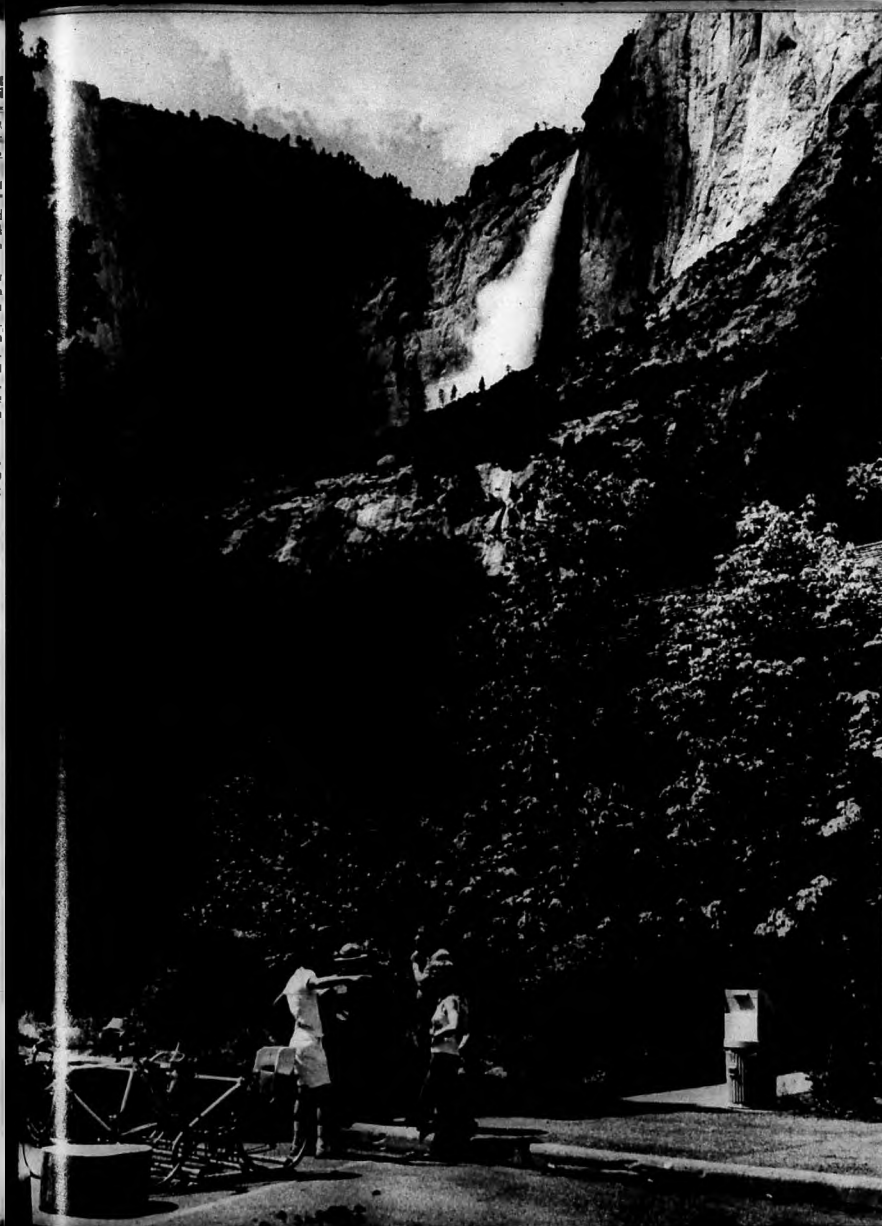
A chaplain in the military started a church in Rapid City, S.D., in 1949. Work in western Nebraska also began about this time. Both states affiliated with Arizona.

(Kansas Baptists were working in eastern Nebraska already. Kansas had had SBC churches since territorial days, but only after 1910 did work grow substantially. Until 1945, Kansas Baptists affiliated with Missouri Baptists, but in that year a separate convention was formed. Later, all Kansas work joined the Kansas Convention.)

New Mexico Baptists were already working in southern Colorado when Ray received his first request from the state. He passed it on to New Mexico.

But the second request, from the Colorado Springs-Denver area, resulted in another state tying to Arizona.

The Bryant brothers, W.C. and D.A., had come from Texas to pastor churches in Colorado. With a few others, they wanted to form an association. Ray agreed to help, and



Missionary Ken Brooks (left) works in resort ministries near Yosemite.

Southern Baptists' attentions, confronted with nationwide challenge, began swinging eastward.



the first association formed at a meeting in Denver. By this time, work in nine states related back to the Arizona Convention, which had almost tripled in size. The HMB was supplying all the assistance it could, but never enough for all Ray wanted to do.

"I don't know how we ever found finances enough to take care of just the travel," Ray says, "let alone the other needs. The HMB could just go so far and we could just go so far. It had to be a miracle of God."

By the mid-fifties, the Arizona Convention covered one-fourth the land area of the Continental U.S., and the HMB, Ray and others knew it had to be broken up—caretaking the work was too expensive and time consuming.

The Colorado Convention was formed, drawing off four of the northern-most states; it began with more than 65 churches and 10,000-plus members—where none had been 13 years before.

And Ray was offered the job of executive secretary. He turned it down, partly because of heart trouble caused by his pushing a car stuck in mud and snow. The altitude, his doctor warned, might cause trouble.

But his supporters were insistent, telling Ray that if he did not come to Colorado, "the work will be set back five years." And, "If you don't come, we're going to stay with Arizona." So he accepted. He was that state's leader until 1962, when

he retired. And living in the Rockies never bothered him—in fact, he has retired in Arizona at the same altitude.

Old debates laid to rest
During these same years, the California Convention had been growing fast, too; by 1950, it had more than 250 churches and 34,000 members.

Northward, thanks to early work by such men as Leonard Sigle, a Northwest Convention had been formed in 1948.

And other areas—Minnesota, Wisconsin, Iowa—were maturing into strong points of witness, with hopes of becoming conventions, too.

Ray's retirement ended an era of SBC development in the West, but the benchmark of those two decades of advance had come 10 years before, at San Francisco.

The Southern Baptist Convention had met there in 1941, the second consecutive year the messengers had gathered outside the older Convention states. California's churches sent the second largest number of representatives to the state, by the way; perhaps that was the reason the convention so effectively laid to rest an issue that had surfaced for nine years.

Despite the 1942 acceptance of California's messengers, "If you don't come to Colorado, the work will be set back five years," supporters told Willis Ray. He accepted the job of executive secretary, serving until 1962.



the controversy about work in pioneer areas was still being debated. At times, western work had almost stopped because of Old Line States' hesitation. But in the '51 Convention, presided over by J.D. Grey—who spoke openly for western missions—the messengers resolved that "whereas the Southern Baptist Convention has defined its territorial position in reports to the Convention in 1944 and 1949 by removing territorial limitations, and whereas the Northern Baptist Convention has changed its name (to American Baptist), so that it is continental in scope, the Home Mission Board and all other Southern Baptist Boards and agencies be free to serve as a source of blessing to any community or any people in the United States."

The door opened again. This time wider. Where once the support was in the hundreds, now it would soar into the millions. And Southern Baptists' attentions, confronted with the nationwide challenge, began swinging eastward.

NEXT MONTH: In part two, HOME MISSIONS looks at the development of SBC work in the eastern half of the United States, the shift toward indigenous churches, the significance of early pastoral leadership, and some thoughts about what the Pioneer Movement contributes to the Southern Baptist Convention.

Not even the most imaginative Hollywood scriptwriters would have ground out a scenario that took a small band of transplanted Oklahoma and Arkansas farmhands gathered at tiny Shafter, Calif., in 1936, and turned them into one of the state's largest Protestant denominations by 1974.

From zero to 916 churches. From scratch to more than 279,000 members. That taxes the mind, even in a state with the exotic religious activity and history of California, even in a state with more than 20 million people. That's one of each 70 persons, not much when compared to the one out of five in Texas, but a lot better than 1936's one to six million.

Everyone knows Southern Baptists got to the promised land from the dust-bowl exodus that emptied Oklahoma, Arkansas and Texas of its marginal farmers, but they have grown because in the last 20 years these Baptists have baptized more than 250,000 persons.

California launched the pioneer movement (see page 6), and in the nearly 40 years since then the state has become 15th in size among all Southern Baptist state conventions, whether measured by churches, membership or gifts.

PROMISED LAND

Executive Secretary Robert Hughes, the fourth to lead the state, says, "Somehow, I think of California at this state of the game as being just in between a true pioneer and an established state."

What's happening in California bears him out. Like other pioneer states, California receives a large portion of its budget from the Home Mission Board as it seeks to reach the more than 10 million persons not affiliated with any church.

On the other hand, Californians have suffered the pains of changing neighborhoods that come after two or three decades in any community, and they know what it means to lose churches.

"Last year we organized 33 new churches," Hughes laments, "and we closed 26."

Despite its relative youth, California Baptists reveal the strength of an established convention in the quality of ministers. Most pastors have college and seminary degrees, many from California Baptist College and Golden Gate Seminary. Both of these institutions came early in the convention's life and have added significantly to the state's ability to train new leadership to assume roles formerly held by transplanted Southerners, says Hughes.

The soft-spoken Hughes, a native of Glenwood, Ark., has been in California for 26 years, including pastorates of churches at Ventura and at Long Beach. When he came west, there were less

than 250 Southern Baptist churches for the more than nine million population.

He was a part of the rapid expansion that saw churches spring up at the wave of a Bible. Once 110 new missions were established on a single day—July 29, 1956.

REACHING OUT

But growth rates slowed drastically in the first half of the 1960s. One year a net gain of two churches was reported. Another year membership increased by only 300 persons. During this period the convention struggled with its internal organization, with how to direct its institutions. All of this prompted a complete reorganization, and the bringing in of one of Southern Baptists' top administrators as executive secretary, Grady C. Cothen. Hughes followed Cothen in 1966.

Hughes wants California Baptists to look to the established residents, not immigration, for their growth. "One of the problems across the years has been the desire to hang on to Southerners," he says, "but that source has long since dried up; and, they've long since proved not to be the stuff with which stable churches are built. We now have to base them on people of California."

"In fact, we are losing many Southerners now. They are going back, and the out-migration may exceed the immigration while the birth rate continues to boost the population."

As California becomes more urban—language director Jack Combs estimates it at 90 percent—Hughes has challenged the convention to top the 1,000 figure in number of churches. "I want 1006 by '76," he told the executive committee this year; his challenge was greeted with the first round of applause Hughes says he has received for any presentation.

The fact that no applause had been forthcoming might find its roots in recent anemic growth, but this year the decline hit bottom and now conditions appear to be converging for a new growth.

"California Southern Baptists have proceeded on the premise that our basic purpose is to win California for Christ," Hughes told the state's leaders. "That spirit needs to be recaptured."

The new program seeks to awaken a consciousness of the primacy of missions, to plant a Southern Baptist witness within reach of every family; to focus upon unchurched areas.

He cites 362 places with more than a thousand population without a Southern Baptist witness, plus 221 new towns.

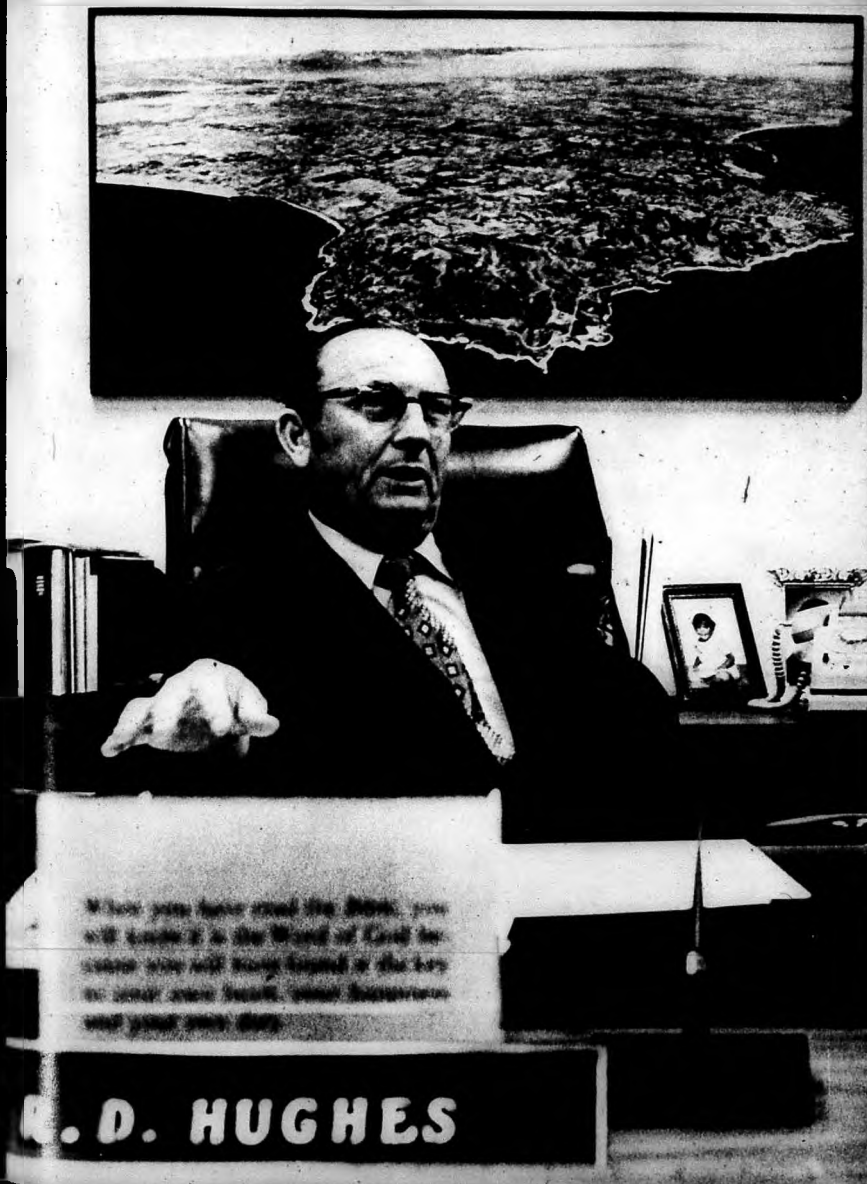
"The real questions are whether our ears are tuned to hear the music of missions and whether we will yearn for the satisfaction of sacrifice," he concludes.

—Walker Knight

"1006 by '76"—the old spirit is being recaptured on the coast



The California Convention's Hughes has challenged the state's Baptists to grow in the late 1970s as they did in the 1940s and '50s—fantastically!



Every ten years the National Council of Churches produces a multi-colored map showing the distribution by counties of the ranking Christian denominations in the United States.

The most recent, based on the 1970 census, is dominated by blue representing Catholics in the Northeast, Southwest and Far West, a magenta swath showing Baptist saturation of the South and Southeast, a smattering of green for Methodists across the lower Great Lakes States and into the Midwest, and brown for Lutheran concentrations in the upper Midwest.

Utah is solid gray and solid Mormon... almost.

The map doesn't show it, but Southern Baptists gradually are making themselves known in the Mormon empire.

STILL GROWING

The first Utah Southern Baptist church was organized in 1944 with eight charter members. Twenty years later, in October, 1964, the Utah-Idaho Southern Baptist Convention began with 50 churches and some 6,500 members.

Today the convention has grown to 62 churches—44 in Utah and 18 in Idaho—with more than 10,000 members. The budget has virtually doubled from \$149,000 to more than \$296,000; last year 600 baptisms were recorded.

Many of the names associated with the convention since its inception are still prominent:

Harold Dillman, who as a deacon helped begin the first work, is now a pastor at Layton.

Mayo Brown, superintendent of missions in Salt Lake City, was stationed in Utah during World War II, later surrendered to preach and moved back to Utah. He has served there now for 17 years.

Darwin Welsh, who made the motion that the Utah-Idaho Convention be organized, was pastor of First Southern Baptist Church in Salt Lake City at the time, a post he held for eight years after moving from Texas in 1957. He became the newly formed convention's first assistant executive secretary and moved up to the top spot when Charles Ashcraft, the first administrator, became executive secretary in Arkansas in 1969.

Many others have served in the convention for years, but the biggest problem facing Southern Baptists in the area, according to Welsh, "is that people simply do not want to stay here. A lot of them quit perfectly good jobs and return to the South or wherever they came from. Many of those who stay never feel they will be here permanently."

The reason Baptists do not put down permanent roots in Utah-Idaho can be summed up in one word—Mormonism.

The entire society is permeated by the influence of the Church of Jesus Christ of Latter Day Saints. Welsh says that published statistics indicate only about 45 percent of the population in the Salt Lake City area is Mormon, but he believes the percentage is much higher, and feels the more remote areas probably are more than 90 percent Mormon.

CALL FOR MEN

"Anytime we try to take a census it is difficult to find anyone who is not a Mormon," he says. But many are "jack Mormons," using the religious affiliation for its social advantage in a Mormon-dominated culture or to ward off outreach attempts of other religious groups.

But knowing the reasons behind slow growth didn't make the first years any easier. "It was difficult to get our feet off the ground," recalls Welsh. "The Mormon influence is so tremendous and prospects are not easy to come by."

Welsh admits he really didn't "know how to reach them at first," and still hasn't all the answers, "but I found out that by making contacts you could reach out to their friends. So we stayed busy and have started building the work up."

Welsh says Southern Baptists are the fastest growing non-LDS denomination in Utah-Idaho, though the rate "is awfully slow." The largest SBC congregation is at Mountain Home, Idaho, where attendance, sparked by transplanted airmen and their families at Mountain Home AFB, sometimes reaches 340. Calvary Church at Boise, Idaho, averages around 140. The larger churches in the Salt Lake City area, including First Southern Baptist Church, have average attendances of about 100.

"The greatest need we have is for dedicated men to come to pastor in this area," Welsh says. "There are so many places where we need to start new work. Of course, we need funds, but our biggest need is for men to come."

DOUBLY TOUGH

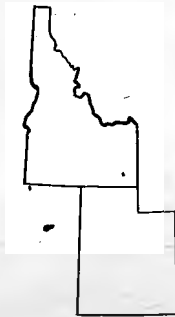
Welsh feels the key to future success of the work lies in reaching the indigenous population. But most have been reared as Mormons, which makes it doubly tough, since conversion to Christianity often brings business and social pressures.

Inflation has slowed progress, but Welsh sees continued growth in the convention. A 10-year plan hopes to establish many church-type missions.

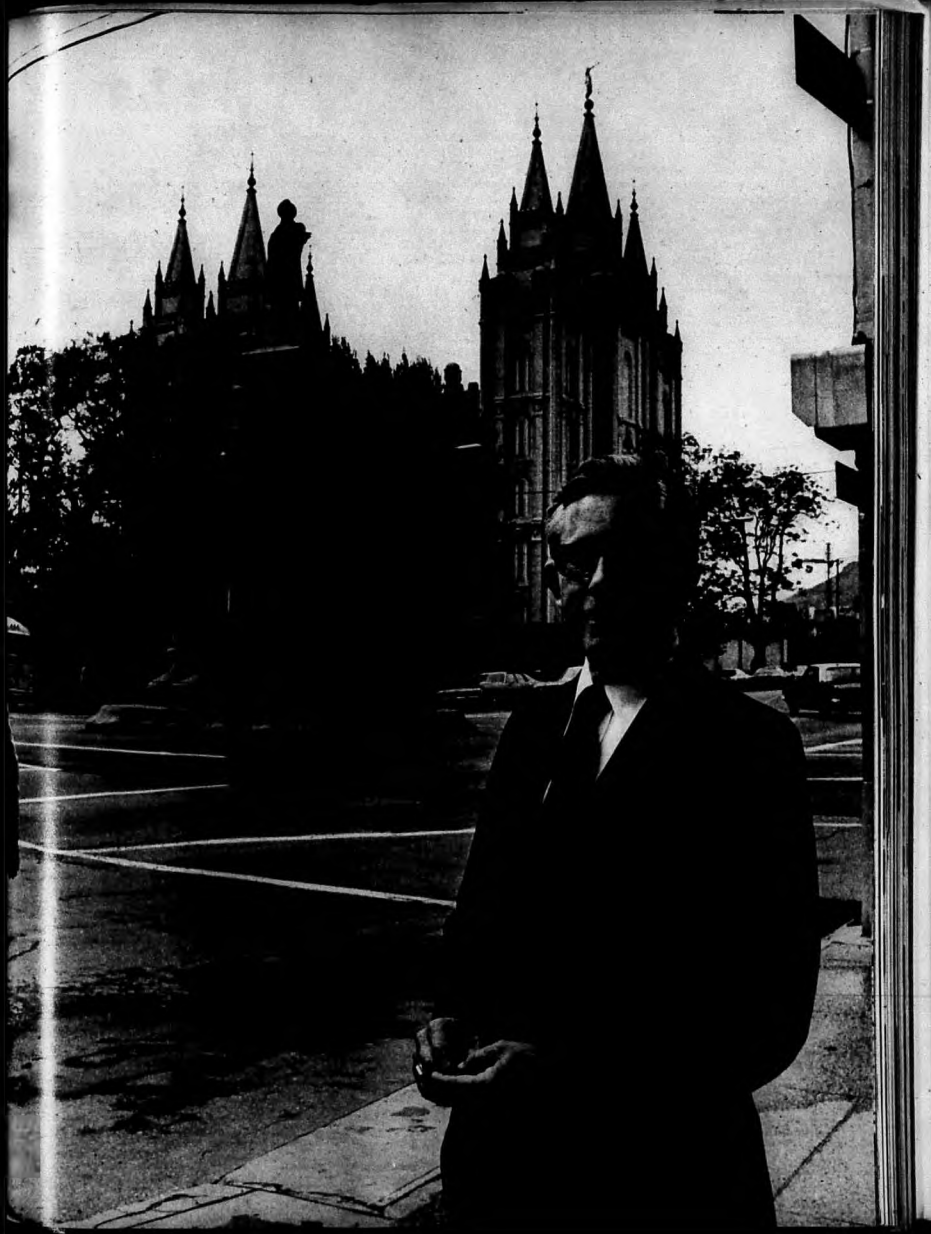
"It is going to be difficult because the so-called easier places have churches and missions and what is left are those areas that are 80-90 percent Mormon," Welsh says.

—Toby Drusin •

baptists are working to break up the "solid gray" pattern



Idaho-Utah executive secretary Welsh stands before Mormon Tabernacle in Salt Lake City. "Cultural pressures make Baptist growth a slow process."



Square-shaped Colorado, with its rugged western mountains and waterless eastern plain, sits geographically in the center of Southern Baptists' western pioneer movement. This state of more than two million has literally been at the core of the denomination's expansion in the non-coastal west.

Fenced out by comity agreements, Southern Baptists rustled a few stray sinners in the late 1930s at towns like Pagosa Springs, Mancos, Dove Creek. The churches joined the New Mexico Baptist Convention.

But fences came down in 1951, and the laity who had moved out of the Baptist empires of Texas and Oklahoma, to Denver, to Colorado Springs, to scores of other towns, pled for help.

After one Denver woman wrote the editor of the *Baptist Standard*, he sent the Texas paper to all Southern Baptists she could round up, and by August, 1951, D.A. Bryans had organized most of them into the Baptist Temple in Denver. Three years later the congregation played host when representatives from Wyoming, Montana, North and South Dakota and Colorado formed a regional Baptist convention.

The Colorado Baptist General Convention began with 90 churches, averaging a few more than 100 members each. Head wrangler of it all was Willis J. Ray, a Texas mission leader who had moved to Arizona in 1944. Colorado now talked him into swapping his executive secretary position in Arizona for their new one (see page 22).

Active in all of these early meetings was the young pastor of First Southern Baptist Church of Billings, Mont. In 1952 Glen Braswell, thin, quick moving and aggressive, left the River Oaks Church he had organized in Fort Worth to preach a revival for a group of Southern Baptists in Billings.

This Oklahoma-born and Texas-influenced Baptist was literally shocked that the entire state of Montana—much less a city of 45,000 like Billings—could be without a single Southern Baptist church. By December, he and 32 others had changed that. In five years, this congregation, working with Missionary O.R. Delmar, whom Braswell had known as a boy in Seminole, Okla., had sponsored nine other churches.

STRAY SINNERS

Distances had been relative in Texas, but now they were meaningless. Braswell thought nothing of driving hundreds of miles on Sundays to hold services for new missions.

A trip of 200 miles might end in a preaching service for only 25 people—with luck, for that was a good crowd in those days. But Braswell found the work

exhilarating rather than discouraging. "It takes a certain type person," he admits, "to put it all aside and say, 'Look, if this is where God wants me, who cares how many there are in Sunday School or whether they have a building? Because in time, all those things will come.'"

Braswell brought his nervous energy and quick, open smile in 1957 to the South Denver Church (now Riverside and the state's largest) where he followed Roy Sutton and served five years. During this period he was on the state's executive board, was convention president for two years. He became nearly everyone's choice to succeed Willis Ray 12 years ago.

Braswell and the others who sat in on the 1956 planning for the five-state convention were visionary, maybe too optimistic. After the heady growth they had witnessed, it was not too surprising they planned a Baptist building by 1957, an assembly by 1958, a college by 1959, and a new convention of the four northern states by 1960.

The Ponderosa assembly came in 1960 when a 1433-acre ranch near Monument was bought. Under Ray's leadership, they passed up the college idea and opted for Bible chairs at state universities. The four other states grew slower than expected, but in 1967 Colorado lost 75 churches and 10,400 members to the new Northern Plains convention.

It took Colorado only two years to match the Cooperative Program funds the other churches had given, but starting that many new churches now takes decades. By 1980 Braswell expects again to have 180 churches, close to the 180 they had before the exodus.

HEADY GROWTH

"We now have about 46,000 Baptists in Colorado. That's that many more than we had 25 years ago," Braswell reflects. "I kinda look at our churches, associations and state convention just like a child. You can do anything you want to, but it's going to take time for that child to grow."

"If we are not stronger next year in every way than we are this year, something is wrong, because we haven't reached a plateau."

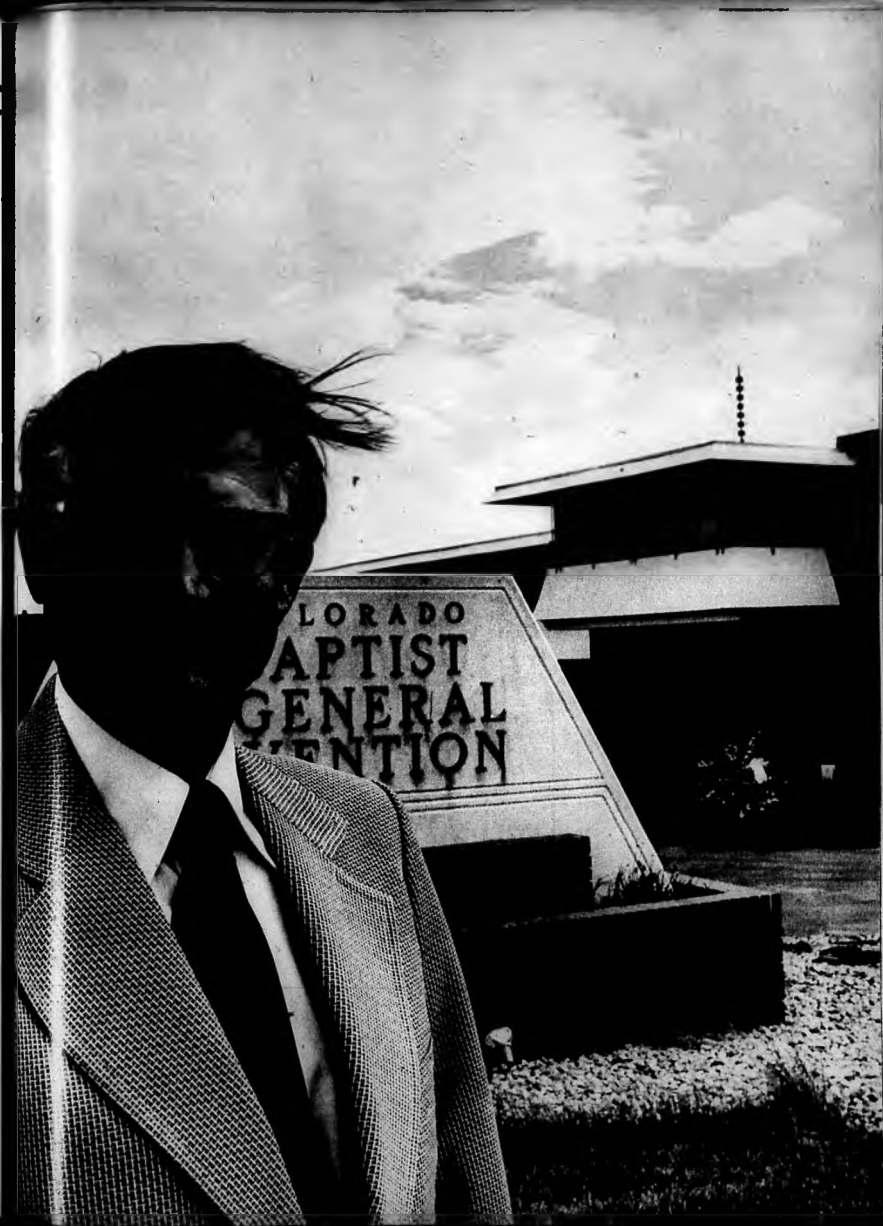
He jumps up to point out an area on the relief map on the wall. "Still, after 18 years as a convention, you pass but one church here in 170 miles."

He motions to the area where the first work was started back in the late 30s. "The new oil shale development promises tremendous growth here, but nothing is going to happen out in the Eastern part of this state unless we do something to make it happen."

Glen Braswell and Colorado Baptists no doubt will see that something is made to happen.—Walker Knight •

we haven't yet reached a plateau in our work

With Braswell's leadership, the Colorado Convention hopes to take advantage of state population growth to begin a new era of Baptist witness in the Rocky



Since Indian days, Kansas and Nebraska have welcomed the warming south/wind with its drought-breaking potential and promise of bumper winter wheat and summer corn. So important was the south wind that the settlers named Kansas from the Indian word for it—Kansa.

Today a religious breeze from out of the South blows with renewed energy as Southern Baptists minister across this breadbasket of America.

The Kansas-Nebraska Convention of Southern Baptists works hardest at strengthening their 200 churches, more than a third of them crippled by impossible debts.

Huffing and puffing to pull them out is executive director James C. (Pat) McDaniel, an unusual layman whose religious pilgrimage has often led him to seek out difficult assignments.

TACKLING THE TOUGHEST

McDaniel started as a banker; he has never really left the financial world, only shifted arenas. Once so sure that God was calling him for special work, he enrolled in Southwestern Seminary as a layman but he left when challenged to help Minister Don Burton tackle Michigan's toughest field: Owosso—a town of 20,000 where Southern Baptist work had failed twice. With Burton preaching, McDaniel banking, and both witnessing they averaged 121 in Sunday School within a year, and led the state in baptisms.

Since then McDaniel has had his sense of God's call reinforced many times, and he is sure the call was to serve as a layman. Rarely does he speak publicly.

McDaniel was tapped by Michigan Baptist executive Fred Hubbs for a state post, then the Church Loans Division of the HMB moved him to Atlanta, and from there he received one of the toughest assignments ever handed anyone. He was sent to rescue a Kansas Convention about to be forced out of business. One of its agencies, the Church Loan Association, was \$1.6 million in arrears.

WHOPPING DEBTS

Flushed with the easy success of reaching transplanted Southerners and misled by a philosophy which taught that if you had the physical space you could reach the people, the churches of Kansas and Nebraska had taken on whopping debts (one three-family congregation borrowed \$44,000). Had the success come, trouble might have been averted, but with growth slower than expected and no money to make payments, the bond sales and new loans got all mixed up. The Securities & Exchange Commission in 1968 found the Church Loan As-

sociation insolvent, and its executive resigned. A year later the state's executive secretary-treasurer resigned.

Asked to help, the HMB sent McDaniel in with his calculators humming, and it took days to even find a clear total for the deficit. Then Southern Baptists rallied around the struggling, young convention.

Kansas-Nebraska churches pledged \$672,000. The HMB backed early bond payments. Other state conventions gave \$300,000. Expenses were trimmed, and the first receipts each week went to the bank to cover bond debts. A new loan made up the difference.

In less than five years SBC credit went from zero to the point where money could be borrowed at prime rate.

On the road to financial health, the convention combined the positions of executive-secretary and director of the Church Loans Association. In 1970 they asked Pat McDaniel to continue his leadership—this time with the title. He also became missions director, evangelism director, editor, brotherhood secretary and stewardship secretary.

GENERATION OF STEWARDS

After four years McDaniel had met the challenge. While the convention had recovered, he nearly drove himself into the grave. He is back today at near peak efficiency, and he has an energetic staff to whom he can refer much of the detail.

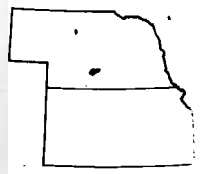
The 27-year old Kansas convention was formed in 1945 from a nucleus of churches along the Missouri and Oklahoma borders that were affiliated with those states. In 1955 the First Southern Baptist Church of Lincoln became the first Nebraska congregation to affiliate. The Eastern Nebraska Association was organized in 1959, and in 1966 the Western Nebraska Association became a part of the Kansas convention. Recently, the name Kansas-Nebraska Convention of Southern Baptists has been adopted. They have 203 churches and 38 missions with nearly 60,000 members.

The convention was probably never stronger than today, partly because of the financial difficulty. "We have grown a generation of stewards," McDaniel says. The laity have given stronger leadership to fill a vacuum created when pastors left the state.

PROMISING FUTURE

At the height of the financial problem pastors were calling friends in other areas and saying, "Recommend me to any church, just get me out of Kansas and Nebraska." Now McDaniel points with pride to ministers with newly earned doctorates. A new corps of leadership, joining those who have weathered the stormy history, promises a better future. —Walker Knight

beyond the stormy past a bright future is emerging



To bring solvency to the debt-ridden Kansas-Nebraska Convention, McDaniel drove himself until doctor's orders forced him to slow down.



Southern Baptists," says Dan Stringer, executive secretary of the Northwest Baptist Convention, "are running above most other denominational groups in our area. While our baptisms are up by 500 this year and our Sunday School attendance gained seven to nine percent, the other mainline denominations are losing ground."

The convention, boasting a land size of 4.6 times that of the state of Texas, was founded 25 years ago when the Oregon-Washington association of the California Convention broke away to form its own convention. Today, the convention has extended its work into Northern Idaho and into four provinces in Canada, which—because of comity agreements with Canadian Baptists—is not supported financially through the SBC Cooperative Program.

REACHING OUT

A preacher's son from New Mexico, Stringer has directed the convention for three years. Drawn to this land because "of the opportunity to work with a large number of unreached people and to start new churches" Stringer likes "being on the cutting edge of the Southern Baptists advance into the frontier."

He drives 40,000 miles a year, flies at least that many more miles, meeting, speaking, assessing the convention mood. "Right now," he says emphatically, "many of our churches are the most alert and most enthusiastic they've been in many years. They've stopped worrying about the fact that they are not numerically strong and have started to reach out."

"One of the things we've come to understand," he says, "is that in a society like this, you have to establish relationships outside church involvement—the approach, very often, has to be non-church directed, and on a one-to-one basis."

Stringer admits some resistance "from people who didn't understand what we're doing, but from the beginning, we've seen our role as ministry and as reaching out evangelistically."

DREAMS FOR NOW

Despite the obvious difficulties of working in such a large area and the anti-church attendance attitude held by many Northwesterners, Baptist work has done well. From a few churches in the early '40s, Baptists have increased their total church membership to 46,500 and organized 245 churches and 49 church-type missions—a growth rate of more than 300 percent in the 15 years the Northwest Convention has been in existence.

Part of that effort has been the result of work by men like 69-year-old Leonard

Sigle, who, after 29 years as a church-planter, is today helping begin his 50th mission.

"In the early days, when I was first up from California, we used to talk about having 10,000 Southern Baptists on the West Coast—now we've got 40,000 in the Pacific Northwest alone," Sigle says. "We were dreaming then; we thought we were seeing big."

In reaching the people in this tri-state region, Southern Baptists have stressed the importance of giving back the support they have received in their work in the Northwest.

"We do not contribute large amounts of resources but our convention is increasing its gifts to the Cooperative Program to be at the highest percentage of any state convention this year," Stringer says.

"We're giving about 45 percent more this year than we did last, and next year we are increasing our CP support by three percent, which, I think is the largest rate of gain that any state convention has made in recent years."

Stringer's optimistic outlook is infectious in the Northwest. The State's director of missions, W.C. Carpenter, says he feels the convention is on the "threshold of a breakthrough."

"There were two or three years when I was saying that just to keep up my courage. Not any more. We're going to see innovations and changes made in the next few years—not for change's sake, but to meet conditions that are changing; change to meet people's needs."

Stringer sees no limit to what can be done in the convention, although he says it is "the most secularized society in America."

"There are seven million people in Oregon and Washington with no church affiliation whatsoever—over 70 percent of the population are our prospects."

"In Texas there is a ratio of one Baptist out of every 5.6 persons. Here in the Northwest, we have a ratio of one to every 199 persons. This means we have tremendous prospects and tremendous opportunities to reach people and to develop in the likeness of the Lord."

BIG COUNTRY

While Stringer says the overall strategy for convention work is still in the planning stages, he foresees continued major emphasis in the Northwest on church extension.

"We have at least 250-300 places in Washington, Northern Idaho and Oregon where we need new churches. And we have 1,000 places in Canada that need churches," Stringer says.

"But for now our churches are gaining strength so that they can carry on better church and ministry outreach programs."

—Kim Watson •

even in a secular society, baptists' dreams can come true



Northwest Convention's Stringer finds it difficult to attract enough full-time pastors, "so we develop laypeople who are willing to work."



Pioneer missions have stirred up Baptists back in the South," says John Baker, executive secretary of the Northern Plains Baptist Convention. "It's whetted their appetites for something new; it's gotten them excited."

However, pioneer Baptists have discovered the land highly romanticized: beautiful but challenging, too. And like early pioneers, many have returned home quickly with a pocket-full of failures from trying to reach Northern Plains people.

Baker explains that it takes time to understand the Plains people. They are strongly oriented to their traditions and heritages—especially in the northeast section where German and Scandinavian influences still exist.

Baker tells of one man who said, through tears, "My religion was good enough for Dad, so it's good enough for me."

The name of the denomination has also proved a handicap in some of its efforts at outreach.

"For some, the word 'southern,' as in Southern Baptist, is like waving a red flag in their faces," says Baker. "They say, 'Well, you outsiders are coming up here, buying our land, building parks, putting fences around where we can't hunt and fish, beginning farms and ranches. And now you're coming up here to build our churches, too.'"

But he has found the people, predominately of Catholic and Lutheran backgrounds, friendly but independent. Because they are unfamiliar with Southern Baptists, many are suspicious of the denomination and the name. Overcoming such barriers is difficult, Baker says; "you have to be patient, persevering and willing to wait. Things don't happen overnight. You can work with people, testify and witness, and sometimes two years later they will respond. It is a culmination of everything you have done over those two years."

PEOPLE AS PIONEERS

Baker, who came as executive-secretary when the convention was formed in 1967, feels his four states—Wyoming, Montana, North and South Dakota—are among the last areas of our nation that might be classified as pioneer. "We are not only pioneers as far as Southern Baptist work is concerned," he says, "but pioneers as a people. We are still in the process of claiming this land and settling it."

And there's plenty of land to settle: 400,000 square miles—the combined area of Texas, Louisiana and Oklahoma. Yet on this vast plain live only two million people—the population of Dallas-Fort Worth.

Distance is one frontier that Baptists

face. Pastors spread themselves across large areas, sometimes preaching at six missions over a 250-mile region. Others travel more than a thousand miles a week.

From convention headquarters in Rapid City, the closest Anglo Southern Baptist church is located at Gillette, Wyo., 130 miles away. The next closest SBC church is Pierre, S.D., 175 miles to the east. To the north, it takes a seven-hour drive to reach a Southern Baptist church.

Perhaps the most formidable frontier facing Northern Plains Baptists is scarce resources—"men and money," as Baker describes it. "There's just not enough," says Baker, "to do a lot of things we feel we ought to do."

The area lacks trained laypeople. "We've made a real effort to enlist and utilize our laypeople, but we just don't have a lot of laymen who have a background for Southern Baptist work," Baker explains.

Ten percent of Northern Plains Baptist churches are pastorless, but even calling a pastor from the South is an expensive process.

SCARCE RESOURCES

Northern Plains Convention strategists pinpoint 58 locations where over half the population is not affiliated with any church. "The places are ready; the people are ready. What we lack is the money," says Baker.

The first Southern Baptist church of Northern Plains was constituted in Casper, Wyo., in 1951. Since that time, the First Southern Baptist Church of Casper has mothered and grandmothered 93 churches in the four states.

The convention's mission, says Baker, is establishing churches and winning people to Christ. But in so doing, Southern Baptists must maintain an identity. "It's easy to be swallowed up in what's already here. If we are not different, if we don't have a message and method that is different, then why come?" Baker asks.

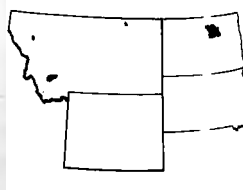
Perhaps easier days lie ahead for Northern Plains Baptists. Because of the area's wealth of coal and mineral resources, people are immigrating in increasing numbers. Many mining towns are expected to double in size in two years.

"Communities are springing up," Baker says. "Towns that have been sleeping for years are suddenly growing. And some of these people coming up here have been trained 'back yonder.' They know our work, and they'll help us," he speculates.

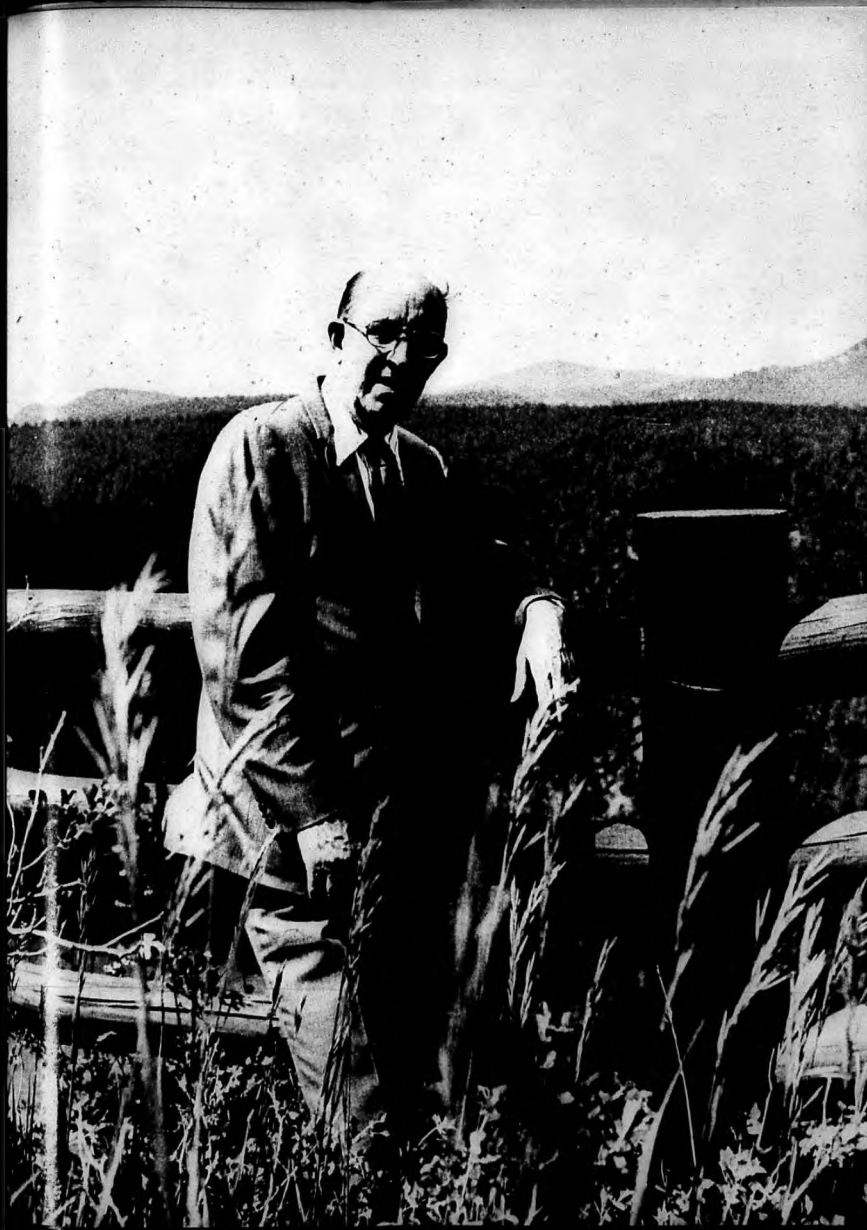
But with or without the promised boom of people, says Baker, Northern Plains Baptists will continue to face their frontiers with the gospel.

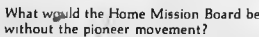
—Charlotte Decker •

if we don't offer a different message, why be here?



Baker came to Northern Plains states (above) as executive-secretary because of an "overwhelming feeling that this is the work God wanted me to do."





Did the HMB change that much?

There was a significant historical coincidence which saw the pioneer movement building like a summer storm at the same time that the HMB was paying off its crippling debt—final payment in 1943.

After the denomination got over its debate on expansion, over whether or not to abide by the comity agreements (see page 7) the calls were sounded loud and clear from the Macedonian west, and Southern Baptists' imagination was captured. Almost all of the denomination's response was channeled through the HMB, since it was the agency of church extension, and it was related to the state conventions and to the associations.

Because of the pioneer movement the

When C.C. Warren as president challenged the Convention to establish 30,000 missions and churches, the 30,000 Movement was referred to the HMB and the Sunday School Board for implementation. In fact, Warren worked mostly with the HMB and was considered part of the agency's staff.

The pioneer movement changed HMB thinking. No longer was planning and study related to an area of the nation. Now the entire nation had to be considered. Priorities had to be set in relation to the population centers.

With an entire nation to consider, language missions changed. For a hundred years, the largest language group was the Spanish-speaking in Texas. Now all the Indians, the Europeans and millions of other Spanish-speaking persons were considered our responsibility. Suddenly, the HMB counted between 40-60 million people in the language missions category.

One other important change the pioneer movement made was that it provided a laboratory for the testing of mission methods and strategy, without having to overcome the tradition of "that's not the way we have always done it."

Strategy sets priority, relating one strength to the nation's needs. Strategy devises methods, assigns tasks, and enlists all units of the denomination to undertake a concerted effort to "win our land for Christ," to "cross barriers with the gospel" and to do it all without regional limitations.

The national expansion of the HMB will continue to change the more than any other agency, p. Some credit the pioneer move contributing greatly to change HMB image from step-child to a son. In effectively meeting the of the pioneer areas, the HMB again earned the respect of the nation and today the demands Board's services come as much established as from the pioneer

A quarterly listing of chaplains' birthdays

Richard S. C. Army; Harry T. Jones, Ga. Navy,
 1840-1842 D. Yancey, Ark. Army; Carl J. Pear-
 son, Ark. Navy; Sidney L. Waterhouse, Gen-
 eral, hospital, John T. Brown, Tenn. Va. October
 4 Billy D. Dunn, Tex. Army; Edmund W.
 Holmes Jr. Fla. Va.; Edward N. Taylor, Tex.
 Army; Harry E. Welch, Tenn. industrial
 October 5: Reuel J. Cooper Sr., Tex. Army;
 George C. Patterson Sr., Va. institutional.
 October 6: Gerald T. Richards, Mo. Navy;
 Glenn C. Womack, Ark. hospital October 7:
 Thomas H. Cole, Tex. hospital. October 8:
 Wilbur T. Harville, S.C. hospital.

November 1: Samuel Canaway, Ill. Navy;
Clenn DeVine, Okla., institutional. **November 2:** James H. Rankin, Tex., Army. **November 3:** George A. Canzone, Fla., hospital;
Harold Leon Mills, Tex., Army; Thomas R.
Thompson, N.Y., Army. **November 4:** Har-
land R. Gettis, D.C., Air Force; Claude E.
Moorefield, Tenn., Army. **November 5:**
Harold A. Davidson, Ala., industrial; James
L. Huggins, S.C., institutional; August C.
Ksapatrick, S.C., Air Force; E. P. Weaver, Mo.

institutional; Clark, Clark, G. A., hospital. November 6: Robert Hampton Crosby, Ga., Air Force; Bob Merrill, Virginia, Ga., Army; David S. Hansicker, Okla., Navy; Louis J. Hays, Okla., Navy; L. J. Hays, Okla., Navy; L. J. Hays, Okla., Navy. November 7: Gene M. Little, Mo., Army; A. A. Probst Jr., N.C., Navy; John W. Long, N.C., Va.; Richard Robert Crowe, Wisc., Navy. November 8: Earl E. Long, Va., Army; Jerry D. Long, Okla., Navy; John W. Long, Okla., Navy; Fla., Va.; Garland T. Waller, Tex., Army. November 9: Clyde M. Northrup III, Ala., Army; James T. Wagner, La., hospital. November 10: Carl W. Flick, Va., Navy. November 11: Keith E. Woodner, Mich., Navy. November 12: Robert E. Hays, Okla., Navy. November 13: David P. Byram, Okla., Air Force; Blanche Joe Dier Jr., La., Air Force; Reuben V. Johnson, Ga., hospital. November 14: Jerry D. Fleming, La., Air Force; Bill C. Thomsom, Okla., Air Force; Norman C. Thomsom, Okla., Air Force; Clyde M. Johnson, Tex., institutional; Wayne C. King, Okla., Army. Collum D. Birdwell, Okla., Navy. November 16: George Lee Gray, Ga., hospital. Robert S. Bromley, Ohio, hospital; Lee A. Smith, N.C., Army; Norman E. Byham, Okla., Navy; Niles H. Behrens, Mo., institutional.

November 19: Robert M. Cash, Ch. VA
Ernest G. Evans, La. Army; Elgin Last, Mo.
hospital; William Murray Etheridge, Miss.
Navy. **November 20:** Robert D. Daniell, Ala.
Army; Walter L. Phillips, Ark., Army. **November**
21: Andy Miles, Ga., institutional. **November**
22: Willis L. Murdaugh Jr., Mo., Army.
James F. Puley Jr., N.C., Army. **November**
23: Richard M. Betts, Okla., Army; Douglas
H. Sowards, Ky., Army; William T. Vest Jr.,
Navy. **November 24:** Louie H. Sligh, Ala., Air
Force; Darris Y. Bingham, N.C., Air Force.
Edward R. Dwyer Jr., Va., VA; Billy J. Jones,

November 26: Billy R. Lord, Tex., Army.
Donald R. Smith, Ind., Air Force; Hoyt W.
Swann, Ala., Navy **November 27:** William C.
Mays, Tenn., hospital; Melvin T. Sims Jr.,
Miss., Air Force; Cecil Elmo Gholston, Miss.,
Air Force **November 28:** A.D. Prickett, Tenn.,
institutional **November 29:** Dalton H. Barnes,
Ark., Army. **November 30:** Alpha A. Farrow,
Okla., Army; William F. Montgomery, Ark.,
Air Force; Ben S. Price, Tex., Army; Richard
H. Kline, Pa., institutional.

December 1: Donald G. Hollenbeck, Mo., Air Force; George F. Cox, S.C., hospital. **December 2:** William H. Morgan, La., Army. **December 3:** Jack Cecil Grady, Jr., N.C., Air Force. **December 4:** Henry C. Aron, Va., Air Force. **December 5:** William A. Hest, Jr., hospital; Donald Gentry Wilson, Va., Army; Robert E. Lowery, La., hospital. **December 5:** William H. Graham III, Tex., Army; Carl T. Healer, Tex., Navy; E.A. Verdery, Ga., hospital; Harold P. Wells, Va., Army; D.W. Cusack, S.C., hospital. **December 6:** William H. Morgan, La., Army; Arthur M. Webb, Tenn., Army; Paul S. Ray, Mo., hospital. **December 6:** Calvin W. McCarter, Tex., Air Force; Harvey Lee Mills, Tex., Army; Daniel A. McKeeever, Tex., hospital. **December 7:** Max E. Dunks, Tex., Army; Robert C. Harille, Fla., Army; Ralph J. Parker, Fla., Army; Fred Allen Rutherford, Tex., Navy. **December 7:** Blaise, Ark., institutional.

December 9: Jerry D. Aulry, K.C. Army, Ilyrant R. Nobles, Fla., Navy; Theodore I. Rogers, Ohio, Navy; December 10: Billy M. Hayes, Miss. Army; Robert T. Latham, Tenn. Army; George A. Marshall, Ill. Army; December 11: Kenneth A. B. Hays, hospital; December 11: Curtis W. Brannan, Mo. Navy; William D. Harbur, Miss. Army; Philip T. Jenkins, Va., Navy; December 12: C. O. Bigbee, Okla., institutional; Huey D. Perry, Ala., institutional; Travis I. Blandel, Tex. Air Force; Donald J. Davidson, Tex. Army; **December 14:** Thomas B. Fanning, Miss. hospital; Paul W. Roberts, Miss. Navy; December 14: Frank H. Baggott, Fla., Navy; Tommy L. Thompson, Fla., Army; Paul H. Mason, Okla., Army; H. Hal Eaton, Mo., institutional; **December 15:** Robert Emerson Maples, Mo. Army; Hiram Johnson Williams, S.C. Army; **December 17:** Oscar H. Barrow,



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42 SEPTEMBER HM

MEDIA By A. J. Conyers

Growing a church

"In spite of the fact that there is much discussion and pessimism about lack of church growth, churches are growing." On just such a positive note, M. Wendell Belew's *Churches and How They Grow* leads the reader to understand why some churches continue to grow, while others diminish and die.

Perhaps his association with the unprecedented success of pioneer missions causes the author to lean heavily toward optimism when he writes of church growth. Belew directs the Home Mission Board's Division of Missions, and he has had opportunities to observe those churches that do increase in number and in the scope of their ministry. In this book he comes to some conclusions on why and where growth happens.

At the very outset, the author maintains that church growth cannot always be measured by the number of members added to the membership roll. Other factors come into play. One church, for instance, that is located in a growing suburban neighborhood may experience great gains in membership, but these gains may be primarily the result of transfer members and therefore the product of growth in other churches. Another church may be in an area of dwindling population and its total membership declining, but at the same time add a good number of converts. In these cases, the latter church may have more claim to real growth than the former.

Given the unique circumstances of each local church, Belew insists that it is possible for growth to take place almost without regard to the location. He draws from scores of case studies testifying to the fact that churches in rural, suburban and urban areas are communicating the gospel in an effective manner; and where this takes place, the result is growth.

Throughout his study of growing churches, the author has found that certain features seem consistently present. Among these features is an adequate theology, or in other words, an understanding on the part of church people of who they are and of their purpose as a church. Beyond this, the church must be motivated to act on the basis of that understanding. The key person in accomplishing this task is the pastor: "In nearly every instance of existing church growth, the pastor is the major motivator."

A third factor that Belew sees as an essential one in church growth is the ability of the church to communicate. In

a chapter that lays the basis for almost everything else the book offers, Belew discusses communication as an added and the involvement in witness, worship, and service increases in scope. This development is church growth. Readers will be encouraged by the fact that *Churches and How They Grow* is not merely a collection of case studies nor is it another manual of technique. Belew leads the reader to understand what is most basic in any strategy for growth. While he is appreciative—indeed, enthusiastic—about numerical growth, and sees this as an essential goal, he takes into account the need to see growth in terms of the total program of the church.

In a real sense, this book is as much theological as it is practical. The results for the reader, will be a deeper understanding of what church growth is, and how to achieve it. *Churches and How They Grow*, M. Wendell Belew. (Broadman, 144 pp., 1971), \$3.95.

Christ, culture and chaos

The following is a guest review by Chris F. Horne, pastor, First Baptist Church, Martinsville, Va.

A.C. Reid, for forty-six years professor of philosophy at Wake Forest University, has just written his first book *Christ or Confusion*. Reid is one of those rare men who inspires his students with a love for truth. His greatness, integrating insight, mature wisdom, and Christian commitment are reflected in this book.

In this epochal era of radical transition, our world is greatly confused, and Reid points with clarity to the sources of this confusion. Then he explains false gods: nature, science and technology, reason, paternalistic government and religions. These, not God, bind within themselves, have much to offer modern man has absolutized their relative good, thus making gods out of them. Into the midst of the confusion, Reid brings Jesus Christ, who is both human

and divine. He alone can meet the deepest need of men, bring order out of chaos, and point us to ways that will lead out of our confusion.

Any person who is serious about his world will profit from reading this book. But it will be especially appealing to the Christian minister and Christian teacher, whom Reid sees as being indispensable if we are to achieve the intellectual honesty, moral integrity, mature wisdom, and spiritual commitment we must have if we are to move beyond our confusion. *Christ or Confusion*, A.C. Reid. (Wake Forest University Press, 101 pp., 1973), \$8.00.

Books, film and tapes

Toward Creative Urban Strategy, compiled by George A. Torney. (Word, 249 pp., 1970), \$5.95. "Like it or not," says Torney in his introduction, "we live in an urban revolution." How the church might best minister in a revolutionary age is the theme underlying this collection of essays. The volume was begun with the work of the 1968 Urban Church Seminar in Washington, D.C. Essays include Elton Trueblood on the laity, Walker Knight on renewal, Stephen Rose on communication, and G. Willis Bennett on education.

Church Growth and the Word of God, Alan R. Tippett. (Eerdmans, 82 pp., 1970), \$1.95. A statement of the biblical basis for church growth. As the New Testament church emerged, says the author, "it was immediately quantitatively, qualitatively, and organically a growing body." The author skillfully applies biblical foundations to the need for growth in present-day church institutions. Tippett is Professor of Missionary Anthropology at the School of World Missions and Institute of Church Growth, Fuller Seminary, Pasadena.

Shaken Foundations, Peter Beyerhaeus. (Zondervan, 105 pp., 1972), \$1.95. Subtitled *Foundations for Mission*, this book is the published version of the author's growth lectures at Fuller Seminary. Beyerhaeus states a clear case for the tension between the church's view of authority and its effective engagement in missions. Beyerhaeus is Professor of Missions at the University of Tubingen, West Germany.

The Devil and the Baptist Association (HMB, 18-22, 1974), \$55. A short color film featuring Corder (of the Division of Association) in conversation with "Joe the Devil" as the devil. Corder uses to score the greatest barriers to associational work: ignorance, and prejudice.

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HM SEPTEMBER 43

READERS' REACTIONS

Pastors are too busy promoting the 'party line'

Name's the same?

Changing the name of the Home Mission Board creates a problem. What is the name to be?

I have two points in opposition to changing the name. First, I feel evangelism is a part of every organization we have or support. In fact I want none of these to be without evangelism. To add evangelism to one and omit the others could cause more problems than it could ever solve. Secondly, to add evangelism to the name would take away from the word "mission" and destroy some of the meaning of the word. The word mission means "to send." The Christian mission "is giving the gospel to all men everywhere as the command of Christ." I understand the word missions to mean evangelism. If you add evangelism what then will "missions" mean? To organize an evangelism commission, what would that mean to other organizations and churches regarding evangelism?

Dolphon J. Thompson
Wailburg, N.C.

• Apparently, what is needed is not a realignment of agencies, or a reassignment of programs, but a redefinition of evangelism. New Testament evangelism is more than revivalism and mass crusades. It is an effort under the leadership of the Holy Spirit to bring all men to an experience of salvation through Jesus Christ.

It is, furthermore, an effort to bring the full implications of the gospel of redemption into the totality of man's experience.

True evangelism is more than leading men to an initial experience of faith in Christ. It is this plus the cultivation of the converted into Christian maturity and dedicated discipleship.

We need a greater emphasis on evangelism in our local churches, but we do not need another organization to promote evangelism. Instead, we should make the best possible use of the Sunday School, the missionary organizations, the music ministry, the bus ministry, the worship services, revivals, outreach visitation, and other programs which are already available.

Yes, I agree that evangelism needs more exposure. But this increased exposure will come, not as the result of set-

ting in motion a new commission but by strengthening every facet of the ministry of the Home Mission Board, including its excellent Department of Evangelism.

W. Levan Moore
Pontotoc, Miss.

Pastorate problems

I want to express my appreciation for the June issue. You have done an excellent job and I think this will help us to lead our people into a better understanding of what pastors are and what they are dealing with in ministry.

Garland A. Hendricks
Wink Forest, N.C.

• Our hearty thanks to all who have a part in making HOME MISSIONS what it is—informative, attractive, inspiring—so that our heart strings respond to the tremendous needs with mission support!

Mrs. Walter D. Draughon Jr.
Graceville, Fla.

Open windows

Re: your remarks on freedom and responsibility in the "May Preview" of HOME MISSIONS, I wish to thank you. It is extremely refreshing to know that someone in the SBC wants to, as Pope John XXIII put it, "open the windows and let some fresh air into the Church." The staleness of thought among so many pastors along with their seeming lack of concern in the areas of race relations, illiteracy, and other pressing social problems has given me, I believe, a valid reason to be disillusioned about the future effectiveness of the Southern Baptist witness. Unless our pastors and churches realize that they must exhibit the love of Christ to all persons, remaining blind to what they are, and seeing rather what they can become, in Christ, we shall continue to be a denomination that ministers only to symptoms and not to the disease of sin itself.

I, for one, wish to congratulate you on telling it like it is and in doing so, reaffirming my faith that someone else in the SBC wants to minister to the real needs of real people, not just to statistics.

Wayne Hyatt
West End, N.C.

'Promoting' preachers

Concerning the number of Southern Baptist pastors leaving the ministry:

1. Some of them were not called or called! Some came from churches whose pastors were so busy promoting the PARTY LINE that they had no time to give to the ministry of the word.

2. Some were pastors of Southern Baptist churches that had so thoroughly absorbed the modernism, liberalism and denominationalism of our Southern Baptist Convention that they simply couldn't betray their spiritual convictions to go from God to 'Hollywood,' with all of its plays, parties, operettas and rock-and-roll type operations.

Some left (were forced out) because the local home missionary (sometimes referred to as the Baptist bishop) was asked by a church who was looking for a pastor (the church would have done better to ask God). His recommendation many times was (is) based on a personal dislike, etc. Don't tell me it doesn't happen. I'm out here in the boondocks with these things!

Question—In the New Testament where do you find the authority to create or devise foreign, home, state, board, conventions, associations, commissions, ad infinitum? We have gotten away from N.T. Christianity and have substituted the wisdom of men for the wisdom of God.

3. Some ministers left for more inviting pursuits that had less built-in troubles. We have gotten into secondary institution Christianity. There is really nothing such thing, but we have gotten into it. We support groups of people who do our planning for us, larger and larger groups of people that ever expand the scope of their activities. Let's stop this monster all the way from local association to national convention!!!

Jack G. Smith
Arlington, Ky.

• I don't agree with your editor's policy it's too bigoted.

Kranz Martin
New Orleans, La.

• Your June edition was wonderful for all preachers. Wish it was in the form of a book.

F.M. Lindler Sr.
Anderson, S.C.

One for back

One of the most helpful I have read in a long time.

I deal with one of the most critical issues which confronts us; namely the pastor's role as he sees it and as the congregation sees it.

Fred E. White
Lutherville, Md.

False impressions?

Thank you for your willingness to make a problem that has needed frank discussion for some time.

You have a shortage of space, and I realize that you could not possibly put in everything I talked about in my interview.

Two things, however, I would like to be included in my remarks:

One, when I spoke about not having enough help, I was talking about full-time help in the areas of education, music and youth. The way the article came out sounded as if I had no help at all.

Again, the decision to go into Vocational Rehabilitation was not made just on the basis that "it appealed to me." I explained in detail how this decision came about as the result of much prayer and seeking what God wanted me to do.

William G. Walsen
Clinton, Miss.

I want to commend you on such a timely and comprehensive treatment of a subject that needs to be studied but also not ignored.

I have felt a long time we have handled such professional matters in a very unprofessional manner. I have concluded that an improved system of caring for those involved in church-related positions and assisting them in placement as well as aiding churches in securing and leaders for a long time. Why do we stop posing pseudo-issues as a means of obstructing down to some practical help?

Gerald R. Chancellor
DeSoto, Tex.

Your June issue is "tops." Thanks.

Alfred Payne
Blacksburg, Va.

• ...an outstanding job of pin-pointing the problems of the pastor and the pastorate. As I was reading I wept some and laughed occasionally, but mostly I hurt. I hurt because I had been there. I had felt misunderstood, angry, threatened, persecuted, heartbroken, rejected, lonely, and even outcast and alienated from my fellow ministers. I often felt that no one cared except the Lord and that my condition of spirit might even hamper intercession with him.

I have said this to say that I do not think that the Convention needs to enter the field of clinical psychology, but I do feel that there has been a need of help for pastors under stress for years.

Russell Naron
Miss Point, Miss.

• I just want to express my heart-felt thanks for one of your finest issues. God has used it to meet a need in my life. I am glad these ministers and wives of ministers were open enough to tell it like it is.

Tyrone C. Berry
Mer Rouge, La.

• I have read some of the June issue with understanding, sympathy, concern and sadness. I am confident Satan is delighted as he observes the state we are in and knows he has done his work well so far.

Baptists have made plaques, bumper stickers, brochures and everything else imaginable to convince the world that "Christ Is the Answer"—why not accept our own message and make the application?

In my 50 years of living in the South and West I've heard hundreds of sermons about the great gospel in the Bible that is so available to us. Has anyone thought of opening *The Book*?

Just as surely as God's Holy Spirit leads a people, man, woman or family to any place, his grace is sufficient to keep them there. Neither will God lead a preacher to a field that will ruin his family relationships. If a man, preacher or otherwise, is head of his house and has the real love of God he will be so able to lead his family in the way of God they will all be moving under his Spirit's leadership in unity.

Mrs. Doris Craig
San Diego, Calif.

Man-to-God talks.

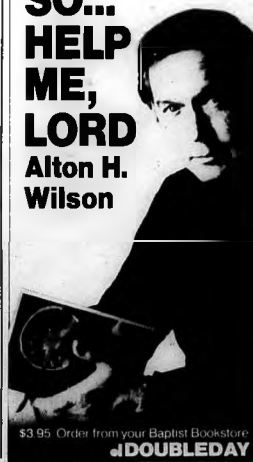
These prayer-poems of inspiration by Alton H. Wilson celebrate the pleasures, frustrations, and solitude of being a man.

Here are words of compassion for a wife's unplethoric attempt to lose weight, and exasperation over income tax, the second-honeymoon feelings of a weekend away from the children, the appreciation of the special joy and anguish of fatherhood.

Here, too, are quiet reflections on the beauty of nature, and impatience with hippies, the business world, a teenager's guitar—even with preachers. Here, above all, is the heart of a man crying out to Christ in faith and love.

SO... HELP ME, LORD

Alton H. Wilson



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A DOUBLEDAY

• I'm sure many folks—pastors included—will say the issue was a waste of time and money. I wish that every seminary student and their wives had to study this issue. Why? Because, just as you stated, most ministers and their wives go into their first pastorate with dreams and goals that are not what much of the ministry is all about. My husband said, "The seminary never prepared me for this." You see, my husband and I just experienced one of those "nightmares" in the ministry. It has gravely affected my husband, children, and me. I loved being a pastor's wife, was living every moment in joy for the Lord. For the past six months I've asked myself—"Is it worth it all? Will I ever get over this? Can I ever serve the Lord again as before?"

Oh! the hurt and pain—where do you go for help? Who will stand with you? Who will pray and cry with you? We were miles from our friends. We just thank God for one minister who did hang in there with us, and friends in a distant city who called often and even sent flowers. Otherwise, we faced the mess alone, went through it, and have recently begun a new pastorate.

Why say all this in a letter to the editor? Maybe I need to go to a center and talk. Thank God for Southern Baptist leaders who realize ministers and their families need this service. Thank you for this issue, because now I know that other ministers have gone through difficult times and made it—I needed that knowledge.

My reaction to June HM is that it presents a thorough picture of pastoral problems. Certainly, we pastors have problems! I was disappointed that I could not find in the multitudes of words on 63 pages a single quotation from the Word while discussing the ministers of the Word.

My suggestion is that some smart person who believes the Bible should write a book for pastors and all church members explaining what the Bible says about the pastor's call, qualifications, personal life, relation to the church, authority, goals, rewards, etc. I have a hunch that the Bible would shed a lot of light on the whole subject!

Raymond G. Johnson
Alameda, Calif.

Name withheld by request

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OCTOBER is Cooperative Program Month. Vote to increase your church's gifts to missions through the Cooperative Program this year.

...that you for the fine treatment on the past and his ministry. I sat down after the morning service today and read from cover to cover (the first time I've ever done it). It was a tremendous help to me and I just wanted you to know how much I appreciated the strength I received from knowing that you care.

Don Taylor
Alameda, Calif.

My husband and I have lived most of the same stories as the other members of the pastorate have told. My husband also suffered bad health and an inactive pastorate because of the pressures and tensions. As I look back over the last 25 years of his work, I would not trade places with the Queen of England... We notice that quite a number of pastors have no one to talk to in the hour of conflict. We have experienced the same thing and found that even your pastor friend was not able to help in the situation.

Name withheld by request

...one of the best... superb.
H.E. Langford
Whiteville, N.C.

Words fail me to express my gratitude; this is truly a magnificent contribution to the Christian ministry among Baptists today.

Guy Greenfield
West Palm Beach, Fla.

...of great importance. The laity of our churches needs to read on the problems of the pastorate. Also the laity needs to value our pastors and churches are not found in problems.

Ronald D. Rhodus
Upton, Ky.

...dislike me greatly to hear of those who have been "called of God." I is not only true in our denomination of others as well. We ask the question "What is wrong?" Our pastors, too many of them are just ears of their listeners. They are out just what the people want—or—NOTHING! About 1,000 ministers leave the ministry each year. Could some of the be in the fact that after our S.B.

preachers come into the baptism of the Holy Spirit and begin exercising the power in healing, deliverance and other ministries, they are forced out of their churches because of spiritual blindness on the part of church members. It literally breaks my heart to see where pastors are forced from their pulpits because of the power and work of the Holy Spirit in their lives. It seems to me our denomination is sick when this happens. May God have mercy on us.

Mrs. Jack Holland
Louisiana, Mo.

Let me point to one of the weaknesses among the many that causes an unhappy ministry. Most of our ministers are caught up with the stream of statistics. The result of "good work" must be shown by numbers. Accordingly Christ's command is executed in a reverse fashion. "Go ye into the whole world"—is substituted by a new practice: "Let the whole world come in!" And the world is in our churches.

Taking in immature children—even five years old—and keeping in unconverted people will not make the church the "body of Christ." No! Holy "name calling" will make the church holy. Holy people will.

Bela Lidvanski
Murfreesboro, N.C.

Your magazine somehow has the ability to "zero right in" on most contemporary problems... It is my personal feeling that ministers are performing the wrong task in administration. As the Bible plainly says, "the deacons should serve the tables." However, I feel we ministers, ourselves, are to blame for the predicament we are in. We received the training for the ministering tasks, but failed, as a whole, to train laymen in how to do church work.

After being a pastor for 32 years, I know I would never return to any church to have to be in charge of everything, because after two or more years, I find myself exhausted, grouchy and difficult to get along with. I know I needed to learn to pace myself, but there just never seemed to be any stopping place in church work.

Marvill Baker
Rio Vista, Tex.

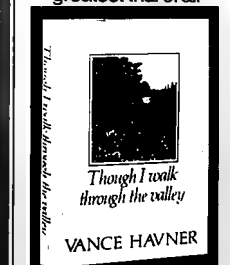
I completely devoured the June issue. It struck at the very heart of many of the real problems of the pastorate. More work in this area needs to be done. Hopefully, your issue will be the starter for state conventions and associations to get involved with more than just lip service.

Norris L. Price
Fairfield, Ill.

...really touched the tender spots.
B.W. Dougherty
Santa Fe, N.M.

As a pastor I say "how true!"
Vernon Roberson
Miles, Tex.

How VANCE HAVNER'S faith surmounted the greatest trial of all



Last year death took Vance Havner's beloved wife and co-worker of 33 years. **THOUGH I WALK THROUGH THE VALLEY** is his response... a tender love story... a deeply moving personal testimony that shows how our walk through the valley can bring us closer to the infinite light and love of God. \$3.95

AT BAPTIST BOOK STORES
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Cooperative Program Faces in Home Missions



Meet **Sam Simpson**, pastor-director of Bronx Baptist Church in New York City. Appointed by the Home Mission Board in 1966, Sam first served as a language missionary—a valuable background for service in the multi-lingual Bronx area.

While still a seminary student, Sam began Bronx Baptist Church as a home Bible fellowship. Two short years later Bronx Baptist was constituted a church with more than 900 members!

The pastor of an inner-city church, Sam gears his ministry to people living under the tensions and strains of urban America. Inseparable from the preaching of the gospel, he feels, is involvement with people and an honest concern for them in their daily lives.



Meet **Gene and Bette Novinger**, Christian Service Corps workers in Las Cruces, New Mexico.

The Novingers are unusual home missionaries. First, they are Southern Baptists' only two full-time volunteer literacy missionaries. Second, they both retired from secular employment more than nine years ago and are financing their ministry with retirement money. Yet the Novingers have taught hundreds of people to read and inspired hundreds of others to serve as Christian literacy teachers.

The Novingers are part of the Christian Service Corps, a volunteer outlet for Baptists who are willing to give vacation time or longer to a mission field. Although not officially counted as part of the home missionary force, the Novingers are certainly at its forefront spiritually.



Meet **LaVern Inzer**, mountain missionary of northern Nevada. LaVern is the modern equivalent of a circuit preacher, traveling the Nevada back country strengthening the work of two churches, several missions and a multitude of Bible clubs.

In 12 years on the field, LaVern has begun Baptist work in at least 10 separate Nevada communities. Last year he conducted more Vacation Bible Schools than any pastor in the Southern Baptist Convention.

One of LaVern's missions met in a line shack used by cowboys riding fence. Recently LaVern was given an old wash room building and the chapel now uses it. Carlin First Baptist Church had no members when LaVern became its pastor last year. Now the congregation has grown to 13 members. Still modest to most Baptists, but large by Western standards.



Meet **Helen Shoemaker**, language missionary in Albuquerque, New Mexico. A Choctaw Indian, Helen has built her ministry around the campus of the Southwestern Indian Polytechnic Institute. Helen devotes most of her time to training new Christians in witnessing, helping local churches better relate their programs to the Indians of the school and personally communicating her faith to searching, often troubled, Indian youth.

Results so far? A close circle of five new-board Christians, young Indians anxious to spread the good news. Now there also exists scattered Bible studies in dorms across the campus, hard-won acceptance by the student body and a weekly article written by Helen in the school paper. The new Christians and their friends need a building in which to meet, but through Baptist sponsored outings the students are becoming more open to the message Helen is living.



Meet **Mildred Streeter**, director of Carver Baptist Center in New Orleans. Mildred has worked hard to make Carver Center into an island of Christian love to the black neighborhood surrounding it. Yet progress has been slow, when a decrease in vandalism at the center is a sign of acceptance in the community.

Today Carver Center is bursting with people and events. More than 10 clubs meet regularly at the center, and a Christian coffeehouse located there is quickly becoming crowded. A new health clinic staffed twice a week by a doctor and nurse recently opened, fulfilling a desperate need of the community. For children and youth there are day camp, after school programs, craft classes, library time and plenty of recreation and sports.

Under Mildred's leadership Carver Center has been the birthplace for many of New Orleans' new Christians—a fitting testament to a woman who accepts fixing clogged drains, ripped basketball nets and other repairs as part of her ministry.



Meet **Byron Lutz and John Kasa**, language missionaries to the Polish people of New York.

Byron pastors an outreach-minded Polish congregation in Buffalo, Fillmore Avenue Baptist Church. Through a teen coffeehouse named the Sycamore Tree, Camp Ironwood recreational facilities and the Treehouse Clubs for children, Fillmore Avenue Baptist and its energetic pastor have built real relationships between themselves and the youth of the community.

John is the pastor of the First Polish Baptist Church of Brooklyn, a Polish-speaking congregation. Evangelistic and growing, he describes First Polish Baptists' ministry. Increasing visitation, witness training and Bible studies provide the momentum for their people-centered work. In fact, First Polish Baptist may start an English-speaking mission in a near future.

"These sketches are supplements to the 'Operation One/Home Missions Emphasis' pamphlet provided by the Stewartship Commission. To the names of the missionaries presented here can be added those of the missionaries featured in this magazine and October's Issue of HOME MISSIONS."